

THE ABYSS.

I was the month of August, 778, Charlemagne, from his triumphs in Spain, was by forced marches, bearing his beloved wife, had reached the South of France in the plains of Toulon, and a messenger suddenly appeared from a side path and threw on his knees before the emperor a man's clothing was in tatters, his face was convulsed by fright, and the emperor felt a shudder of evil. In the name of Heaven, he cried, what news do you bring? Alas, sire, 'tis but sad news—the queen has turned traitor! They massacred your rear guard, and your dearly loved nephew—the bravest of the paladins—fallen at Ronova. Charlemagne paled at these words, and his charger to a sudden halt, and rent his garments in sign of mourning. Then he called a halt to the army. He wished to mourn in quiet his son, but thus cowardly slain, and to pray for the repose of their souls. The men obeyed in silence, for they respected the sorrow of their sovereign; in the meanwhile, the tents were pitched, arms were stacked, and the soldiers rested under the shadow of the standards which floated above the poplars of Toulon. A fortnight later and the camp was strewn by a rumor. The soldiers moved about briskly, conversed in whispers, and there was a general air of animation. When a herald-at-arms came out of the royal tent he was immediately surrounded. "Well, it is true, Hyermol?" asked a dozen voices. "It is true, and more than true, my friends." "And who is the guilty one?" "Suspicion rests on the Jews, whom the king banished from the army." "Then there is not a drop of water for us!" "Not a drop, it is all poisoned, the whole river, up to its source." "That's not much to worry about," quoth another. "If there is no water, let us drink wine!" "You are right, Robert," added a comrade. "And we may be sure," continued Robert, "that our good king Charles will not let us die for want of something to drink. No; no; rather than that he'll broach his best caques to quench our thirst." And the light-hearted soldier began a drinking-song. "Your gajety is ill-timed," said Hyermol, "for the situation is serious. The army is suffering greatly for want of water, and many of our comrades are seriously ill." "And what does the king say?" "That is just what I have come to tell you." Taking a position about the centre of the field, Hyermol placed his bugle to his lips, and as the blast resounded through the camp the men gathered around him. Slowly unfolding a document which bore the royal seal, the herald-at-arms read aloud as follows: "I, Charles, by the grace of God, King of the French, "Touched by the sufferings endured my soldiers for want of water, offer ward of ten thousand crowns to officer or private, who shall in course of two days discover a source of pure, fresh water. "The words of Hyermol were followed by rapturous applause. "an but needed the proffered reward, each one hoped to be the first in this novel contest. "minutes the camp was deserted, with the exception of one man, who was engaged in arranging his armor, and did not stir. When Hyermol saw this, he approached him, surprised, and said: "How now, Chilper, have you no ten thousand crowns, or are you?" "That makes you think the one or the other, Hyermol?" "Ay, your indifference to join in the search for the spring." "Indeed; my idea is that cleverness is more necessary to the discovery of a treasure than search. Would I do not to waste my time, that is not that I give up all idea of gain-to reward." "Really?" "And I have good cause to believe that no one can discover," concluded Chilper, a mock-noble playing about his lips, while he gleam lighted up his eyes. Hyermol shrugged his shoulders at answering, and walked away, considered Chilper impious and foolish. "He would sell his soul to the devil," he said to himself, "for ten thousand crowns."

errand, and have come back as they went. "I am your friend, my friends." "In the meantime I shall endeavor to gain the royal prize." As soon as the men had fallen asleep, Chilper glided out of his tent, crawling along like a snake. Thus he succeeded in evading the sentinels and reached the city some time after the curfew hour. In the moonlight the attic window of a house in the Street of Calvary shone with a sinister light, and from the tall chimney, towering above the neighboring roofs, tongues of red, yellow and blue flames leaped to the sky, and hid from time to time by a thick, black smoke which exhaled a choking odor. Without stopping, Chilper made his way directly to this house, and, getting the iron key which formed the knocker, rapped loudly on the door. The attic light burned brightly at the moment, a shower of sparks shot up from the chimney, a sound of hammering was heard and then, suddenly, the light was extinguished, and every thing was still. Chilper waited a few minutes, and then hearing nothing to indicate that the door was to be opened, he grasped the knocker again, and pounded so long and so loud that it seemed as though the house was shaken to its very foundation. This appeared to have roused the inmates of the place, for, shortly after, a little peep-hole was opened, and a childish voice asked: "Who is there?" "One who wishes to speak to Master Abraham," answered Chilper. "Master Abraham does not receive everybody. Do you know the pass word?" "Great heavens, Levi, you are tiresome. The password? Of course I know it. Let me think. Ah! I have it: 'By the horns of Beelzebub, let me in.' Now, say you satisfied?" "I am, Enter, my lord." And saying that, the boy closed the wicket, removed the heavy iron bar which secured the door, and Chilper stepped over the threshold. A moment later, Levi ushered him into Master Abraham's laboratory. It was a strange-looking place. On the floor was an enormous furnace covered with retorts, and glass jars of all sorts and shapes, in which liquors of various kinds were simmering. On the right and the left, resting on wooden shelves, were the skeletons of animals, the bodies of dead reptiles, and dead men's skulls. Perched in one corner, an owl from time to time gave a screech which could be heard above the roar of the furnace and the bubbling of the retorts. In the midst of all stood a grotesque-looking silhouette, enveloped in an old robe of indefinite color, which seemed to be held together only by a miracle. This was Master Abraham. He had the frontory to deny his Hebrew origin, though his name, his hooked nose, his talon-like fingers, his greedy eyes with their black lashes, all cried out: "Behold an accursed one! Behold the Jew!" When Chilper entered, Master Abraham, who was standing with his back to the door, did not at first see the soldier. Turning, however, he addressed him with: "Health and welcome to the Lord Chilper. In what way can Father Abraham be in way to you?" Chilper trembled. "Who told you my name?" he asked. "There is no need for anyone to tell me that, for I know it. Put let not that now trouble you. What do you desire?" "I would know whether you can undo that which you have done." "Speak more clearly, my lord." "Well, then, in a word: You have given your brethren a powder which has poisoned the springs of water. I want a powder which will purify them, and make them sweet again. Is it in your power to give me one?" "My power is unlimited, but I do not give my powders, I sell them." "Here," said Chilper, handing him a purse. "You are not generous, Lord Chilper; you offer ten pieces of silver for what will bring you 10,000 golden crowns. Are you not ashamed?" "How much do you want, rapacious man?" "Demise your fears," said the Jew. "I do not ask for gold. Gold? Why should I ask for what I can make? For what I can produce as the earth produces wheat, as the fire heat, as the wind the tempest? Fool! He offers gold to Father Abraham. See here, look at this!" Busting with indignation, he hurried to the furnace, and seizing one of the retorts, poured the contents into a glass jar; in a few moments the mass condensed, and there remained a shining ingot. Then, exulting in his work, he calmed down. The astonished Chilper could scarcely speak. "Father Abraham," he asked, "what shall I give you for this beautiful ingot? What do you want for it?" They had changed roles; the Jew had become insolent in his manner, while the soldier fascinated by the sight of the gold, was cringing and respectful. "As you see," said Abraham, "I have no need of thy gold. Take back your purse, and listen to me. Unless I am mistaken, there is a church near

Charlemagne's camp, in which a priest daily celebrates Mass. There is, answered Chilper. "It is easy to gain entrance there? It is always open, so that the king may go there to pray day or night." "Good, it is probably empty now, as the king is asleep. We will go there together, and you must go in alone, as my religion forbids me to follow you. Once inside, you must break open the tabernacle, secure a host, and bring it to me, in exchange, I will give you the powder you ask for and the ingot you covet. Is it a bargain?" Chilper shrugged his shoulders. "You are not very exacting, Father Abraham," he answered. "I believe in neither God nor devil, and you shall leave the host." "You are wrong not to believe in the devil," said the Jew, with an enquiring laugh. "and if you will stay here awhile, I will show you that you are as to God." He added spitefully, "I believe in Him, and am amazed when I think of His power. But I shall take vengeance on the host for the curse which Christ bore. On my race from the summit of Calvary. By the way, it will be daylight in two hours, come, we have just time to carry out our plan." Abraham opened his door and Chilper stepped out, and their shadows were seen lost in the tortuous ways of the narrow street. III.—THE PUNISHMENT. The night was dark, the host was stifling, the heavens were heavy with black clouds, and the plants drooped their heads as though to draw water from the parched earth. Chilper and Abraham stepped along cautiously. They passed round the camp, and before them, rising up out of the darkness, they saw the church, grand in its proportions. Through the open door they could see a lamp light; it was the lamp of the sanctuary, which burns unceasingly before the altar. A vague fear, as of some impending evil, seized Chilper's heart; he took a step backward and attempted to flee. But the crooked hand of Abraham grasped him and pushed him on. "Go," he whispered; "you shall have your reward." Lifting the corner of his dirty garb, he showed the ingot which he carried, the golden ingot whose tawny brilliancy had dazzled the soldier; the latter pushed on again, while the Jew at his back murmured, "Quick, quick; I am waiting!" Chilper hesitated no longer; he hurried; he was in the church, he had stepped inside the sanctuary, and was about to open the tabernacle. But suddenly he stopped, riveted to the spot with terror. By a lightning flash he perceived a man moving towards him, and he heard a voice which rose above the clash of the tempest, cry: "Back, scelerious wretch, back!" Chilper attempted to flee, but in vain. Charlemagne (for it was the king who had frustrated the attempted burglary) had already gained the door and barred the way. When he reached the threshold he turned, and traced in the air with his sword the sign of the cross. "Wretch!" he cried, "would you commit sacrilege? Repeat now of your sins, for your hour has come." On the instant the church rocked on its base, and falling in with a terrible crash, crushed the scelerious Chilper under its ruins. Then the earth opened in a bottomless pit, and the heaped up stones sunk into the abyss. Again Charlemagne traced the sign of the cross over the abyss, and at the same moment there burst forth a spring of pure, fresh water, which trickled away, murmuring, "This army is saved." The king fell on his knees. "Lord," he cried, "I vow to build on this spot a church to perpetuate the memory of this miracle." Then a sob broke on his ear. He sprang forward and beheld a man prostrate on the ground, his head in the dust. It was Abraham, touched by the grace of God; Abraham, who lamented his sin. The king raised him to his feet, consoled him, and spoke of the mercy of God, and then led the repentant man to his chapel. Shortly after, Abraham, converted and baptized, gave up his house, and sought refuge in a monastery not far from the abyss, and there passed the rest of his days in prayer and penance. Faithful to his promise, Charlemagne built an abbey on the spot, but not a trace of it now remains. In its place there now stands a chapel to St. Anthony, where the great wonder-worker is the object of the veneration of the faithful. Every Tuesday the people of Perigueux flock there in numbers to pray and to return thanks for favors obtained. Towards the end of the field of Argenteau, at the point where he seen the ruins of a cross, known from its name as the Hermitage Cross. Near there, between four poplars, the spring of the abyss sends forth the waters which sprang into being at the prayer of Charlemagne, feeding the cloisters and the fountains of Perigueux.

Domestic Reading. An affronts are next door neighbors to insults they are seldom forgiven or forgotten except, perhaps, by the young. One glass or two of liquor will not make an old toper drunk, but it may be quite enough to overcast the strongest resolutions to reform. It is a principle that should never be lost sight of, that an accused person is presumed to be innocent and that no other position should be imposed upon him than what is absolutely necessary for the purposes of future investigation. Discontent at one's individual position in life and an unceasing disturbing care, ever fanned into consuming flame by the baneful desire of being something different, are certain to undermine the health of mind and body, and are the chief causes of much of the misery and crime which are everywhere unlookingly to be found. All the wonderful instincts of animals are given them only for the combination or preservation of their species. If they had not these instincts they would be swept off the earth in an instant. The bee, that understands architecture so well, is as stupid as a public stonemason of his own particular business of making honey; and with all his talents, he only exists that boys may eat his labors and poets sing about them. When injury is inflicted on an individual, the offence is obvious, and cannot be ignored; but when it is spread over a large number it is comparatively obscure, and does not carry with it so strong a feeling of regret, or self-reproach, or indignation. The imagination fails to depict what is so far removed; consequently sympathy is dull and the conscience inactive. Yet the nature of the act is the same in both cases, and the result is the same in the aggregate. Subscriptions given after "charity dinners" are often heartily repented on the morrow. Meazy-kindness is no good substitute for loving kindness; and alcoholic prodigality cannot, either, in this world or the next, reap the reward of genuine self-denying charity, which counts the cost, but pays it gladly. As Dr. Holmes says: "The alcoholic virtues don't wash." But that is not the worst that is to be said of even the slightest degree of alcoholic indulgence. For it must be understood that reference is now made to a condition very far short of what is called drunkenness. Consider the probable effect of putting to sleep the judgment and the nobler will, while the animal passions and emotions are at the same time aroused into an unnatural force by a stimulant. How often has the doctrine of virtue been lost at the refreshment bar of a place of amusement! The woman who drinks with her lover is hopeless, if he chooses to tempt her. The power of resistance is gone. It is not necessary for his purpose that he should make her drunk. A glass or two to make her lively is all that is required. For that liveliness which some of you call innocent and harmless means that the curb-rein of passion is lost, and the spur is at work—a state of things which portends a terrible smash! A War of Savagery. F. Hugh O'Donnell, writing in The Freeman's Journal, quotes from the leading English and military organ in India, The Catoena Englishman, to show the utter savagery of the methods employed against the hill tribes in the present campaign, especially in those termed "punitive expeditions." Here are some quotations: On Thursday last Thana was burned, which loss will fall heavily on the Lower Swatis. We have to demolish their houses and cut down their trees. To day a number of villages in the Swat Valley have been burned, but there was not much found in any of them; dogs and a few Korans, besides a few sheep and goats. The Guides and the Lancers were out yesterday morning reconnoitering the Mordah and Shapok passes, but found no signs of any tribal gathering. A small quantity of cattle, ponies, donkeys were brought in. It is rumored that when Thana was burnt one lucky trooper found 250 rupees in the false bottom of a box, and that a couple had found a sack of rice and had put it down, when the other, with more astuteness, noticed that it weighed heavier than an empty box should do. This is looting in its most disgraceful aspect. It is worse than looting; it is vandalism. What motive on earth could blind cruelly could move English troops to "cut down their trees"? It is considered too much of a luxury to let the few trees standing to shelter the wretched hill women and children from the burning sun. Excellent Reasons exist why Dr. THOMAS' ELECTRIC OIL should be used by persons troubled with affections of the throat or lungs, sores upon the skin, rheumatic pain, corns, bunions, or external injuries. The reasons are, that it is speedy, pure and unobjectionable, and is taken internally or applied outwardly.

\$200.00 for CORRECT ANSWERS! Most Unique Contest of the Age — \$200.00 Paid for Correct Lists made by Supplying Missing Letters in Places of Dashes — No Lottery — Popular Plan of Education — Read All the Particulars. In the United States four times as much money is expended for education as for the military. It is better than any other educational plan, and has been a great success. We, the publishers of Woman's World and Business Woman's World, have done much toward the cause of education in many ways, but now we offer an opportunity to display your knowledge and receive most generous payment for a little study. The object of this contest is to give an impetus to many dormant minds to awaken and shine. We propose to give \$200.00 to the winner of this contest. It is to extend the circulation of Woman's World and Business Woman's World. Each also that we shall be able to give the present prize of \$200.00 to the winner of this contest. 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