

FRANCINE.

BY NED P. MAH.

"Shall die," the doctor said,
When the leaves are yellow—
"Don't you be afraid,
Don't believe the fellow!"

"Or, if you fancy so—
He is clever say you?
Tell me not to go
And I shall obey you."

"Take me in your arms
When the time approaches;
Your words act as charms
For I dread reproaches."

"Or in a pine wood green
We'll cheat Time by dwelling
Where no yellow's seen
'The fatal moment' telling."

"Who cares what doctors say—
Merry was her laughter—
Live and love to-day
Let what will come after!"

But the Autumn came—
Autumn came and sober—
Through the window frame
One day in October.

The breeze a yellow leaf sent—
Bright and clear the weather—
Through the open casement
Fluttering like a feather.

On her bed the leaf fell
Little golden rover.
"Ah!" she thought, "you tell
It will soon be over."

Then her eye awoke
On her husband falling
Him with loving glance
To her bedside calling—

"I shall soon be well,
We'll go out together;
You know I love the smell
Of the clear cold weather."

"I must have a muff
Scarf—but not Alaska
Phil knows well enough
My penchant if you ask her."

He kissed her. For the muff
Then heart-broken sent out
Next day, like a soufflé,
Melted in hand she went out.

"I go," she said, "alone,
O God what gruesome weather!
Best beloved! don't mean,
We'll soon be eye together!"

ORIGIN OF ETIQUETTE.

A considerable portion of our lives is regulated by certain rules of behavior, which at first sight appear to be merely arbitrary conventions consciously chosen as symbols of respect and goodwill. Mr. Spencer, in his book on "Ceremonial Institutions," shows that these formal observances—ceremonies of state, religion and social life—are not thus deliberately chosen, but have their origin in spontaneous manifestations of emotion from which they gradually evolve, as a natural product of social life. The manners and customs of mankind in all parts of the world, concerning which Mr. Spencer gives a vast amount of interesting information, illustrates the various phases through which many of the "conventions" of modern life have passed in this process of evolution.

A good example of the gradual evolution of an apparently arbitrary convention is afforded by Mr. Spencer's explanation of the simplest form of salute—the familiar nod. An Englishman passing a friend in the street greets him with a slight nod. "Why? Because it is the custom." But why has custom adopted this particular form of salute? Let us follow Mr. Spencer as he traces it from its origin. A dog, afraid of being beaten, crouches before his master. A small dog, alarmed at the approach of a big one, sometimes throws itself down and rolls over on its back. Both these actions are signs of submission—spontaneous expressions of a desire to conciliate the more powerful. That this is their true interpretation there can be little doubt on comparing them with the parallel behavior of some uncivilized tribes. In an African tribe visited by Livingstone, by way of salute they throw themselves on their backs on the ground, and rolling from side to side, slap the outside of their thighs, as expressions of thankfulness and welcome. Here we have the spontaneous expression of two elements of propitiatory behavior—submission to a superior and joy at his presence. In other tribes this complete form of oblation is abridged and various modifications of it are found. Prostration on the face is common. A slight further abridgement of this gives us the attitude of kneeling while the head is on the ground. "In past ages, when the Emperor of Russia was crowned, the nobility did homage by bending down their heads and knocking them at his feet to the very ground." A further modification is produced by the desire to do homage while approaching a superior. In Dahomey "they crawl like snakes or shuffle forward on their knees." This brings us to the attitude of going on all fours; and a still further modification gives the attitude of kneeling. Slightly less abject is kneeling on one knee; and the next step is merely bending the knee. The Japanese "salute a superior by kneeling; but in the street merely making a motion as if they were going to kneel." This action survives among ourselves as the courtesy. Next, omitting the bend of the knee, all that remains is the bend of the body which accompanied the more com-

plete salutes: hence we get the bow, indicating respect; and this passes by insensible transitions from the humble salaam of the Hindu to the familiar nod of an intimate friend. The transition is so gradual and the intermediate phases so abundantly exemplified that it is impossible to doubt that such is the true derivation of this trivial act of modern etiquette.

Similar in origin is the raising of the hat as a respectful salute. In primitive states the conquered man surrenders himself, his weapons and whatever of his clothing is worth having; hence stripping becomes a mark of submission. Cook, for instance, relates of some Tahitians, "they took off a great part of their clothes and put them on us." In another tribe this ceremony is abridged to the presentation of the girdle only. In Abyssinia, inferiors strip to the girdle before superiors. A further abridgement is found among the natives of the Gold Coast who salute Europeans by slightly removing their robe from the left shoulder; but even there special respect is shown by completely uncovering the shoulder. In other tribes they also doff the cap. Hence it seems that "the removal of the hat among European peoples, often reduced among ourselves to touching the hat, is a remnant of that process of unclothing himself by which in early times the captive expressed the yielding up of all he had."

Not less interesting is Mr. Spencer's explanation of the origin of shaking hands. From kissing as a natural sign of affection, to kissing the hand as a compliment, the transition is easy and requires no further explanation; for a simulation of affection, no less than submission, is an essential part of propitiatory ceremony. "If, of two persons, each wishes to make an obeisance to the other by kissing his hand, and each, out of compliment refuses to have his own hand kissed, what will happen? Just as, when leaving a room, each of two persons proposing to give the other precedence, will refuse to go first, and there will result at the doorway some conflict of movements preventing either from advancing; so, if each of two tries to kiss the other's hand, and refuses to have his own kissed, there will result a raising of the hand of each by the other toward his own lips; and by the other a drawing of it down again; and so on alternately. Clearly the difference between the simple squeeze, to which this salute is now often abridged, and the old-fashioned hearty shake, exceeds the difference between the hearty shake and the movement that would result from the effort of each to kiss the hand of the other."

Kissing, we have said, is a natural expression of affection; and it is curious to note the analogous manifestations among animals and some of the lower tribes of men. A dog displays his affection for his master by licking his hand. A ewe distinguishes her lamb by the olfactory sense and apparently derives pleasure from its exercise. The same sense is used among men not only to distinguish, as in the case of Jacob and Isaac, but also as a mark of affection. Among the mongols, for instance, it is found "as a mark of paternal affection, instead of embracing," while the Burmese "do not kiss each other in the Western fashion, but apply the lip and nose to the cheek and make a strong exhalation."

Among ceremonies connected with marriage the following deserve notice:—"In China, during a wedding visit, each visitor prostrated himself at the feet of the bride and knocked his head on the ground, saying 'I congratulate you—I congratulate you' while the bride, also on her knees and knocking her head upon the ground, replied, 'I thank you—I thank you'."

The following ceremony is scarcely what we usually associate with ceremonious treatment, though in certain fishing villages in Scotland a somewhat similar practice is still observed:—"At Arab marriages there is much feasting, and the unfortunate bridegroom undergoes the ordeal of whipping by the relations of his bride." This is usually explained as a test of courage; but Mr. Spencer looks upon it as a survival from more barbarous times, when brides were frequently carried off by force; and the rough treatment which the bridegroom receives is a lingering modification of the resistance of the bride's friends. This explanation suggests a question about one of our well-known customs, namely, that of pelting the bridegroom with shoes and rice. Are these harmless missiles representatives of the weapons used to repel the invading bridegroom in earlier times?

The inconsistency between the Chinese custom of wearing white clothing as mourning and the customary black of European nations seems at first sight to indicate a clear case of an arbitrary convention, but it is fully accounted for on the evolution principle. A mourning dress would naturally be of coarse texture, and, among pastoral peoples, hair would be the most available material for the purpose; the hair used being commonly dingy, darkness of colour became the conspicuous feature of mourning. In a crowded agricultural population, on the other hand, where animals available for the purpose are comparatively rare, and hair consequently costly, cotton was the material that naturally established itself as the mourning colour.

Mr. Spencer's book abounds in interesting information about the ceremonies of people in all parts of the world; but the foregoing examples will suffice to illustrate the method by which many of the so-called "conventions" of civilized life are shown to be "natural products of social life." In these days there is a tendency to disregard ceremonial observances; but it is well to remember that, as a check to "rudeness of behavior and consequent discord," ceremonial

restraints exercise a control which cannot well be spared until "mutual forbearance and kindness in society," which from the true principle of social behavior, are sufficiently extended to supersede them.—*Home Journal*.

A BOLD STROKE; OR, THE CASHIER'S DAUGHTER.

"No; I refuse."

"Reflect a moment, Myrtle, I beseech you! You hold my life and happiness in your hands," and the voice of Adelbert Tompkins trembled as he spoke these words with an earnestness that forbade, even for an instant, any doubt as to their being the genuine outpourings of his heart.

Myrtle Mahaffy was a beautiful girl, just budding into sweet womanhood, and Adelbert loved her dearly. They had wandered together, this summer afternoon from the maine to the street car, and he had asked her to be his wife. It was in answer to this question—the earnest appeal of a man whose whole nature was wrapped up in a passion he could neither control nor cast aside—that Myrtle had spoken the words with which our story opens. She had watched him closely during an acquaintance of nearly two years, and noted with pain how he sedulously avoided candy stores and ice-cream saloons. "I can never marry a man," she said to her mother one day, "who shies at the sight of a candy store like a country horse at a fire engine." And when the expected avowal came she had kept her word.

Adelbert turned around in a dazed sort of way after Myrtle had rejected him, and walked swiftly towards the dry goods store which had been so fortunate as to secure his services.

All the afternoon Adelbert stood moodily behind the ribbon counter, thinking of how he should revenge himself on the naughty girl who had wrecked his happiness. At precisely half-past four o'clock a fierce joy lighted up his countenance, and, putting on his hat, he left the store.

As the bells of St. Agnes' Church were striking nine, a young man sprang lightly up the steps of a magnificent residence, and was soon seen in the sumptuously furnished parlour. The proprietor of the house, a benevolent-looking old gentleman, entered the room. "Do you wish to see me?" he said to Adelbert Tompkins—for it was he who had sprung lightly up the steps.

"Yes," he replied, "you are the person I seek."

"What would you?" asked the old gentleman.

"You are the cashier in the—Bank I believe," said the young man.

"I am."

"You have been stealing the bank's money. Do not seek to deceive me. You are a cashier; 'tis enough. Give me \$20,000, or I will expose you and ruin your life. Having heard me twit, you can choose your own course."

For an instant the cashier did not move, and then going to an elegant escritoire which stood in a corner of the room, he wrote a cheque for \$20,000, certified it, and handed the piece of paper, now a fortune, to the youth.

"I have but one favour to ask," he said, "and that is, that you will marry my daughter. I wouldn't like to let as sure a thing as you are go out of the family. She has \$100,000 in her own right, and when I am dead and the bank directors are in gaol on account of my bookkeeping, it will amply suffice to keep you in comfort."

Two months later, Myrtle Mahaffy, the cashier's only child, became Adelbert's bonnie bride. One child, a blue-eyed boy with golden hair, has blessed the union, and as he sits on his grandfather's knee in front of the fire, and asks in his innocent, childish way, if "papa isn't a smart man," the old gentleman kisses him fondly and says in very soft, low tones.

"You're singing on the right key, now, sonny."—*Chicago Tribune*.

NUMBERS IN NATURE.

Two or four and its multiples is the prevailing number in the lowest orders of plants, according to which all the parts of ferns, mosses, lichens, sea-weed, and fungi are arranged. Three, or multiples of three, is the typical number of monocotyledonous or endogenous plants, without branches and with parallel veins, to which the grass, the lily, and the palm belong. Five with its multiples is the model number of the highest class of plants with branches and reticulated leaf-veins, to which the apple and the rose belong. The same numerical relations may be traced in the animal kingdom; three being the number of joints in the typical finger and the regnant number in the crustacea; while five, in its correspondent geometric forms, giving the greatest variety consistent with symmetry, prevails among vertebrate animals, and is of frequent occurrence among marine forms of life, being the law of growth of the star-fishes, sea-urchins, and the like. A curious series, in ancient times supposed to possess mystical virtues before it was discovered in nature, 1, 2, 3, 5, 8, 13, 21, 34, etc., in which any two numbers added together give the succeeding one, regulates the general arrangement of leaves round the stem of plants, and the seeds round the cone of a pine or a fir. In every department of nature—from the quantitative laws that regulate

the distances, movements, and attractions of the stars of heaven, to the arithmetical laws of definite proportions and equivalents which lie at the basis of all the compositions and decompositions of the substances of the earth, and the numerical relations that are found among all the living creatures, animal and vegetable, that exist on the land, and in the air and water—physical science shows that recurrent or typical numbers have a most important place and influence, and constitute the *Principia* of the universe.

IT BROKE HER DOWN.

In one of the justice's courts the other day a farmer was defendant in a case of assault and battery. The plaintiff had no witnesses, while the defendant had his wife, and the plaintiff's lawyer made up his mind that it was a gone case. He was bracing up, however, to do his best, when the charge was read to the defendant. The wife was deeply interested in every phrase, and her face changed from sober to serious, and from serious to horror as the reading went on:

"Did then and there and with malice aforethought beat, wound, bruise, assault and greatly harm—"

"Hold on!" she cried at this point, "my husband never did that in his life! I was right there and saw it all. All he did was to jump out of the wagon and hit the man a clip on the eye and knock him into the ditch!"

"That'll do—there! there!" put in her husband's lawyer, but she went on:

"He just lit him once and only once, and I'll swear to it!"

Half an hour later, when her husband had paid \$12 fine and costs, the woman was heard to sigh:

"I'm sorry, John, but when they went on with that beating and pounding and malice, and aforethought I was sure you'd get twenty years in prison and it broke me down. You can sell my cow this fall to make up for this."—*Detroit Free Press*.

VARIETIES.

A new Chicago theatre has two "fashion box s," containing twenty chairs, each directly in front of the customary proscenium boxes, and so arranged, with the rails slightly above the floor and the seats rising sharply, that a clear view of the occupants can be had from the other parts of the house. The idea is to let handsomely dressed women exhibit themselves, and the astonishing fact in the matter is that they embrace the opportunity.

ACQUIRING AN EDUCATION.—"Why do you wish to leave school at your age?" sadly asked the principal of a country school out near Danville, remonstrating with a sandy haired pupil of twelve: "you have learned comparatively nothing up to this time."

"I've learned one thing mighty solid, auy-how," persisted the student.

"And what is that?" asked the teacher.

"I've learned that a mistake in spellin' that only fetches a boy a cuff on the ear, keeps a big girl in two hours after school."

"Young man," said the principal handing the boy his books, "you should have left school three years ago."

A Dublin chambermaid is said to have gotten twelve commercial travellers into eleven bedrooms, and yet to have given each a separate bedroom. Here we have eleven separate bedrooms:

1 2 3 4 5 6 7 8 9 10 11

"Now," says she, "if two of you gentlemen will go in No. 1 bedroom and wait a few minutes, I'll find a separate room for you as soon as I have shown the others to their rooms." Well, now, having thus bestowed two gentlemen in No. 1, she put the third in No. 2, the fourth in No. 3, the fifth in No. 4, the sixth in No. 5, the seventh in No. 6, the eighth in No. 7, the ninth in No. 8, the tenth in No. 9, the eleventh in No. 10. She then came back to No. 1, and, you will remember she left the twelfth gentleman alone with the first, and said: "I've accommodated all the rest and still have a room to spare; so if you please step into No. 11, and you will find it empty." Thus the twelfth man got his bedroom. Of course, there is a hole in the sauceman somewhere, but we leave the reader to determine exactly where the fallacy is, with just a warning to think twice before declaring as to which, if any of the travellers was the "old man out."

The WALKER HOUSE, Toronto.

This popular new hotel is provided with all modern improvements; has 125 bedrooms, commodious parlours, public and private dining-rooms, sample rooms, and passenger elevator.

The dining-rooms will comfortably seat 200 guests, and the bill of fare is acknowledged to be unexcelled, being furnished with all the delicacies of the season.

The location is convenient to the principal railway stations, steamboat wharves, leading wholesale houses and Parliament Buildings. This hotel commands a fine view of Toronto Bay and Lake Ontario, rendering it a pleasant resort for tourists and travellers at all seasons.

Terms for board \$2.00 per day. Special arrangements made with families and parties remaining one week or more.