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Servants in England.

The death dealing and housemaids in this country are struggling to solve the vexed "servant problem" they do not appear to take into consideration the fixed forms of etiquette governing the treatment of servants in England, which probably do much toward promoting mutual understanding between the servants and the served over there.

A housekeeper, a lady's maid and a head nurse belong to the hierarchy of a household. A lady's maid wears no cap and when in attendance on her lady is expected to be well but quietly dressed in black or some sober coloring. Her wages are from \$150 to \$200 a year, with the reversion of her employer's wardrobe. An English maid is always called by surname, "Smith" or "Jones," but a foreign maid's first name is used, "Marie" or "Francoise."

A lady speaking of her maid to other upper servants, such as the butler or the housekeeper, would style her "Smith" or "Marie," but when mentioning her to housemaids or footmen she would be careful to allude to her as "Miss Smith" or "Mlle. Marie."—New York American.

The German Professor.

"With the passing of the old type of German professor—formerly the butt of the comic papers, he of the shabby clothes and absent air—has gone much of the old student life of Munich," writes N. Hudson Moore. "The modern professor is dressed in the mode. He commands a large salary which, with his fees for lectures, often exceeds that of the German secretary of state. He enjoys his advantages, good clothes, good food, the opera, athletics, and, according to a critic of his own nationality, 'his aspirations are often distinctly commercial.' Many German professors earn from 50,000 to 200,000 marks (4 marks to the dollar) a year, so the period of a pipe and garret is quite past."

Mr. Finnegan's "Philosophy."

Wanst they wuz a man na-amed Dorgan—or was it Clancy?—lived clost be a fri'nd av moine an' had a fur-nace that wudden't git fairly started lunny da-ay until along toords night jushit whin ut wuz toime t' bank ut up fer the noight. Since thin O'live seen a lot o' people that reminded me av thot fur-nace. They shpint most av their loives doin' nawthin' icipet to dimonstrate how big a fool a mon cud be. An' about the toime they seemed to have larned enough to live they doled, he bivins!—Baltimore American.

Very Senseless.

He—Do you really think it hurts a man to be hit with one of Cupid's arrows? She—No. As a rule, he merely becomes senseless for a time.—Chicago Record-Herald.

Music As A Lure.

The death dealing cobra is passionately fond of music, and it is through this means that its capture is often accomplished. The men in India who can effect the capture of this deadly reptile must be possessed of remarkable skill or their lives are the forfeit.

When a cobra takes up its abode in the neighborhood of a dwelling house it is customary to send for the professional snake charmers. One of them strikes up a tune near the place where the snake is supposed to be located. No matter what the creature may be doing, it is at once attracted by the sound of music. It emerges slowly from its hiding place and strikes an attitude in front of the performer. There it is kept engaged with the music while the other man creeps up behind with a handful of dust. At a convenient moment, when the cobra is standing motionless, this man suddenly throws the dust over the head and eyes of the snake. Immediately the cobra falls its length upon the ground and remains there for one short second, but the second is enough. With a movement like lightning the man seizes the body of the prostrate serpent just below the head. In great anger the cobra winds itself round and round the arm of its captor, but to no purpose, for it cannot turn its head and bite. If the fangs are to be extracted at once the captor presses his thumb on the throat of the cobra and thus compels it to open its mouth. The fangs are then drawn with a pair of pinchers. If, however, he wishes to keep the snake intact for the present the musician comes to help him and forcibly unwinds the coils and places the body in a basket, all but the head, which is firmly held by the other man. He presses down the lid to prevent the cobra from escaping, and suddenly the captor thrusts the head in and bangs the lid.

A very expert performer can capture the snake single handed, though it is highly dangerous. While playing with one hand he throws the dust sideways with the other and captures the snake with the same hand. The whole action must be like a flash of lightning, for a half second's delay or the merest bungling in throwing the dust or catching the snake would prove fatal to the operator.

A Real Miser.

They were seated at the supper table. "Say, ma," queried little Dolly, "what is a miser?" "A miser, my dear," answered the diplomatic mother as she glanced across the table at her husband, "is a man who thinks his wife's hat should not cost any more than his own."

The Bushido.

"The bushido" means "the moral doctrines of the samurai," and they are obeyed by all the statesmen, soldiers and scholars of Japan of the present time with as much holy respect as the Christian's reverence for the Bible and its teachings. In Japan Buddhism is the popular religion, but Buddhist teachings are not respected by educated men or soldiers. In fact, most of them are atheists or agnostics, who do not believe in any religion but the doctrines of "the bushido."

"The bushido," for instance, teaches a man or woman to have the courage to perform the hara kiri if he or she commits a serious offense. The spirit of this doctrine is that the offender should kill himself instead of waiting to be executed by the law, which latter is considered in Japan as one of the most cowardly things. "The bushido" also teaches that the life of a Japanese is a gift of the holy mikado, and if the country needs the lives of her people they should be given gladly, for that is only to return to the mikado what they have received from him.

To die on the battlefield is the only key for a Japanese to find his way to his Shinto heaven, and the soldiers who were not killed on the battlefield are considered unfortunates. It is maintained in Japan that if a man gives you a favor or money or pleasure you should return it with more than what was given to you.—Hydesaburo Ohashi in Leslie's Weekly.

Medical.

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