

**Not the "Lumberjack"  
Dentist Hal Told**

A certain dentist lived in a town who charged his patients not by the amount of work done, but by their capacity to pay.

One day a crew of lumberjacks came from up the river with a boom of logs from the timber regions of the North. One of the men suffered from a toothache and consulted the dentist. After making an extraction the dentist regarded the logger for a moment and then, when the bearded man from the woods commenced to feel for his change, he asked him what he did for a living.

"Oh, I usually work around a mill" was the reply.

"Then your charge will be 50 cents," said the dentist.

The logger hauled from his pocket a huge wad of currency of staggering denominations and commenced to finger the bills. The dentist was amazed.

"I thought you said you worked around a mill," he said, as he rummaged in his cash drawer for change.

"Well, so I do," said the logger calmly. "I own the mill."

The dentist subsequently learned that the "poor logger" that he had treated for 50 cents was John Rudolphus Booth, one of the richest men in Canada and outstanding lumber magnate of the continent.—Forbes Magazine.

**Recorded Their Fear  
of Premature Burial**

Fears of premature burial have resulted in the formation of a society to effect reforms in the law of death certification, writes Arthur Pendenys in John o' London's Weekly. There is, however, nothing new in these fears. The Egyptians kept the bodies of the dead under careful supervision by the priests previous to embalming and until satisfied that life was extinct. The Greeks were aware of the dangers of premature burial and often cut off the fingers of a person believed to be dead before cremation.

In modern times, the fear of being buried alive has haunted many. Wilkie Collins had this fear, and always left overnight on his dressing table a note solemnly enjoining that, should he be found dead, his supposed death was to be carefully tested by a doctor. Hans Andersen always carried a note in his pocket to the same effect. Harriet Martineau left her doctor \$50 to see that her head was amputated before burial.

**Hold Tortoise in Esteem**

The tortoise, in the flowery empire of Japan, is regarded as a symbol of youth and is venerated. Wedding garments have tortoiseshells painted on them, as also have New Year's gifts. A legend heard in China states that the tortoise is supposed to have borne upon its shell the basis of moral teachings and the secrets of the unseen. It is more revered in China than among practical Japanese. When fishermen around any of the seaports haul a large one in with their catch, they find a Chinese merchant to buy it. The Chinaman then carves his name on the shell, that the animal may know to whom it owes its life, and taking it out into deep water allows it to go free, thus insuring a prosperous long life for himself.

**Symbolic Indian Masks**

According to the Bureau of American Ethnology, tribes of Indians throughout North America wore masks at religious festivals and at some social gatherings. Sometimes the priests alone were masked, though in other cases the entire company would appear in masks. The false faces generally represented supernatural beings. The simplest form of mask was one prepared from the head of a buffalo, deer, or some other animal. The mask stood, not for the actual animal, but for the type of animal and its supernatural characteristics, and the person wearing it was for the time being endowed with the distinctive quality of the animal.

**Nature's Great Gas Tank**

A natural gas tank with a greater capacity than any tank that man has ever made is in use at Springfield, N. Y. In fact, it is said to have a capacity 20 times greater than any tank at present in use. It is a big hole in the ground, with some peculiar formations which makes it a very secure holder. It was formerly the center of a natural gas field, but the field was exhausted, but this great holder is now used as a storage tank for the gas from other wells. It is pumped in during the summer months and drawn upon during the winter when the demands for gas are greater. This hole has a storage capacity of 400,000,000 cubic feet.

**All the Details**

Young Si had just returned from the city, and his chum was asking him about the experiences, in particular how he enjoyed eating in an automat restaurant.

"How do they work?" the friend asked.

"Well, you put your nickel in the watchmechanism and press the thing-umbob, and the doohinkus turns around and gives you your food," explained Si.

"Isn't that marvelous?" echoed the chum. "I knew they were wonderful things, but I ain't heard the details before."

**Nature's Amends for  
Toll Taken by Years**

The critics have always stumbled a little over this dual phase of supreme genius. They used to think that Michelangelo's last work was unfinished. They still often think that what we must recognize in such a manifestation is lassitude, failure of energy, a weakening grasp of brain or hand. I am not sure that there is not an element of truth in such criticism, observes Havelock Ellis, in the Forum. Only let us not forget that it is the mark of high genius, less to display athletically Titan strength than to be able to use weakness to reach divine ends. That power, it may well seem to us, is supremely visible in the typical last phase of the highest genius. The artist has lost his early power of realistic grip, and with it lost also his early taste for such power. But he has lost it only to attain a wider and deeper and more symbolic mastery of the world. He no longer cares more than he has ever before for its essence, and he is conscious of that essence with a delicacy of sensitive perception he never before possessed. He is no longer concerned with things; they are receding from his view. As he rises above the earth, like Elijah in his chariot of fire, he now sees it only in the distance. Henceforth he no longer deals with things. It is the soul of things that he brings before us. That is why his latter work fascinates us endlessly, as slowly, after many years, enlightened by the long course of our own experience, we begin at last to understand what it means.

**Good Stories Told of  
Famous French Writer**

Max O'Reil, the famous French satirist, joked to the end. When he was lying on his deathbed, and after the doctors had informed him that there was no hope, he wrote: "I fear that I am doomed. The doctors give me a few months, but I believe I shall last longer. At any rate I shall try, for 'd rather wear a hat than a halo."

Max O'Reil, like all professional men, was occasionally imposed on with regard to hospitality, hostesses inviting him to an "at home" as a guest and then expecting him to perform, in other words to "tell a few stories."

Once when this happened, he left the drawing room hurriedly and went down to the hall, whence he returned in a few minutes in a state of great excitement, and approaching his hostesses whispered agitatedly into her ear: "Madam, what kind of people have you here? The check you placed in my overcoat pocket—my fee for tonight—has been stolen!"—San Francisco Argonaut.

**Wars of the Roses**

The Wars of the Roses were a series of sanguinary contests for the possession of the English throne, waged by the adherents of the houses of York and Lancaster, whose badges were the white and red roses, respectively. The struggle, says the Kansas City Star, commenced with the battle of St. Albans (1455), and lasted until 1485 when Henry Tudor (of Lancaster) defeated and killed Richard III (of York) at Bosworth field. The two houses were finally united in the person of Henry Tudor (afterward Henry VII), who in 1486 married Elizabeth of York, daughter of Edward IV. It is estimated that the Wars of the Roses occasioned the deaths of 12 princes of the blood, 200 nobles and 100,000 of the gentry and common people of England.

**Oldest Almanac**

In the British museum is an almanac that is 3,000 years old; it is supposed to be the oldest in the world.

It is written like all other Egyptian manuscripts, on papyrus, and was found on the mummy of an Egyptian, who had treasured it apparently as something sacred, for it is of a strong religious character. Under the days, which are written in red ink, there is a figure followed by three characters, signifying the probable state of the weather.

It is not entire, but it was evidently torn before its owner died. Beyond clearly establishing the reign of Rameses the Great, it contains nothing else of any value.

**Doubloon Still Current**

The doubloon, that famous coin of romance, is still in circulation. The Isabelle doubloon, worth \$5, still remains current in Cuba. The doubloon is so called because, when first coined, it was double the value of a pistole—that is, it was worth \$8. The name was given later to a double doubloon current in the West Indies. Pieces of eight, with which readers of fiction are familiar, are also in circulation. They are simply Spanish dollars of eight reals. A doubloon dated 1787—there are said to be only six of that date in existence—sold not long ago for \$6,200.

**Colors to Scare Spirits**

The Chinese, as most people know, are extremely superstitious, and have a great dread of evil spirits; they take endless trouble, in all the affairs of life, to circumvent the demons, says the Detroit News. The evil spirits, the Chinese believe, loathe bright colors, especially red, and these lurid decorations are supposed to be very potent in their protective influences. With decorated hull in all sorts of vivid tints and a big eye at the bow to enable "it to see," a Chinese junk is a very impressive-looking craft.

**Go-as-You-Please Spelling**

We sometimes fancy that strictly correct spelling has been turned into a fetish. Spelling is largely a knack after the first tearful steps have been taken up the slopes of our English Parnasse. The letters come by a sort of instinct. They dance merrily into the right order of themselves. If some good people never can spell with pedantic accuracy, does it matter so very much? "Oh she knew well. Thy love did read by rote and could not spell." To be an immaculate speller is like being a copper-plate calligraphist. But it remains one of the minor accomplishments at best. Some of the best letters have been misspelt. It is the matter that counts.—London Telegraph.

**Ants Sensitive to Sound**

If they have no ears, ants can perceive vibrations. Put ants on a table and tap the surface lightly with the finger. Every ant gives a quick start. So sensitive are they that the dropping of a tiny bird shot from a height of only six inches onto the surface of the table was seen to make every one of scores of ants give a convulsive perk.

Ants never sleep. They work from birth to death in a land of darkness and silence. Their strength is prodigious; and their powers of vitality are equally amazing, for in spite of their good appetites ants have been shown to be able to live and work for from 50 to 100 days without food.

**Dog-Day Superstitions**

An ancient British calendar dealing with midsummer problems says: New-born children must on no account, during the dog-days, sleep on bones—not even when hidden beneath their nurse's lap; and it will bring fatal bad luck if they be set to sleep on graves. A deal of superstition still clings round the baby. When it takes its first airing abroad, it is of highest importance that it goes upstairs before going down, or it will never rise in the world. In rural cottages, blessed with the old-fashioned wooden cradle, the superstition clings to it that to rock the empty cradle is to rock into it a new baby.

**Smoking in Church**

The indignant complaint was recently made at a religious conference in England, to the effect that men go to church smoking and only put out their pipes or cigarettes in the church porch. This objection would have astonished Welshmen of an earlier generation. Until little more than half a century ago, in many parts of Wales, the opening of the sermon was the recognized signal for the male part of the congregation to light their pipes, and no one seems then to have seen any irreverence in the custom. Similar regulations, obtained in various parts of Scotland.

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