

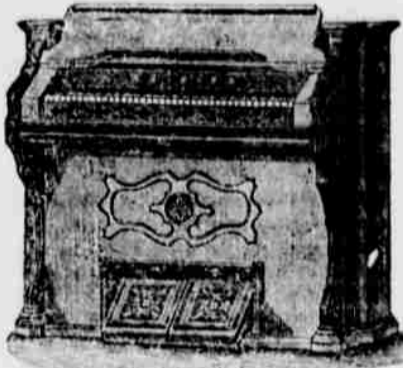
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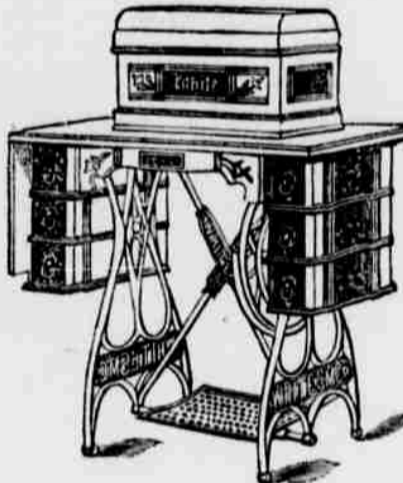
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ANCIENT EGYPTIAN ASTRONOMY.

Without Instruments Ancient Astronomers Kept Track of the Heavens. We find in the table at the Ramesseum distinct references to the bull, the lion and the scorpion, and it is also clearly indicated that at that time the Sirius rose heliacally at the beginning of the rise of the Nile.

This word heliacally requires a little explanation. The ancients, who had no telescopes and had to use their horizon as the only scientific instrument which they possessed, were very careful in determining the various conditions in which a star could rise. For instance, if a star were rising at the same time that the sun was rising, it was said to rise cosmically, but unless certain very obvious precautions were taken the rising star would not be seen in consequence of the presence of daylight.

It is quite clear that if we observe a star rising in the dawn it will get more and more difficult to observe the nearer the time of sunrise is approached. Therefore what the ancients did was to determine a time before sunrise in the early dawn at which the star could be very obviously and clearly seen to rise. The term "heliacally rising" was coined to represent a star rising visibly in the dawn—therefore before the sun. Generally throughout Egypt the sun was supposed to be something like 10 degs. below the horizon when a star was stated to rise heliacally.

We find then that more than 5,000 years ago the Egyptians were perfectly familiar with these facts, and the difference between a cosmical and heliacal rising was perfectly clear to them. But the table at Thebes tells us, moreover, that the sun's journey in relation to some of the zodiacal constellations was perfectly familiar 5,000 years ago.

These then are some of the more general statements which may be made with regard to the most important points so far discussed by those who have dealt with Egyptian astronomy, and it may be added that all this information has come to us in mythologic guise.

The various apparent movements of the heavenly bodies which are produced by the rotation and revolution of the earth and the effects of procession were familiar to the Egyptians, however ignorant they may have been of the causes. They carefully studied what they saw and attempted to put their knowledge together in the most convenient fashion, associating it with their strange imaginings and with their system of worship.—Nineteenth Century.

They Drank to Lord How.

At one time the officers under Lord Howe refused to drink his health at their mess, for, though a splendid admiral, he was not popular in the navy on account of a certain shyness and want of tact with those about him. The chaplain, who was a protegee of his lordship, was mortified at this and determined that they should drink to Lord Howe. When called upon for a toast one day he said, "Well, gentlemen, I can think of nothing better at this moment than to ask you to drink the first two words of the third psalm, for a scriptural toast for once may be taken from one of my cloth." The toast was accordingly drunk.

On referring to the Bible it was found that the first two words of the third psalm were "Lord How." After the glorious 1st of June the above was the favorite toast throughout the navy, and the chaplain triumphed more widely than he anticipated.—London Tit-Bits.

Bearded Women.

Bearded women have existed at all periods of the world's history. Even Herodotus, the "Father of History," gives us an account of one Pedasnes, "who lived above Halicarnassus," a priestess of Minerva, whose chin regularly budded with a large beard whenever any great public calamity impended. Bartol Garetji, a woman of Copenhagen, had a beard reaching to her waist. Charles XII of Sweden had a female grenadier in his army who possessed the beard as well as the courage of a man. Margaret, duchess of Austria and governess of the Netherlands, had a large, wiry, stiff beard, of which she was very proud. Of late years, Albert, duke of Bavaria, reports having had a young lady governess in his household who was "the proud possessor of a very large black beard."—Philadelphia Press.

An Era of Unmarried Women.

Susan B. Anthony is of the opinion that we are on the verge of an era of unmarried women. Our civilization, she says, is changing. Daughters cannot be supported at home, and there is nothing there to busy them. The women used to spin and weave, make carpets and soap, but now all that is done for them in the factories. Young men do not make enough money to support their wives, and there is such a craze for dissipation among them that the women would rather go into a store for almost nothing than to marry.—New York Sun.

Wanted a Good Cow.

A young couple were giving up city life and going to live on a farm, and one of the most absorbing questions in the future farmer's mind was the buying of his stock. He was talking cows to his wife one evening and all the idea she had to offer was, "Please, George, do get one cow any way that gives good buttermilk, because it is the loveliest thing in the world for the complexion."—Exchange.

Children at Table.

It is an old fashioned notion that "children should be seen and not heard." An occasional talk by the little folk is not objectionable, yet at the same time they should not monopolize conversation or attention. They have their place, and it is an injustice that they should be at the family board always be silent.—Good Housekeeping.

No More Dream Stuff.

We are to talk no more of dream stuff. These dreamy visions are hallucinations hypnogogues, and the least we can do is to call them so.—Boston Commonwealth.

ODD PEOPLE OF ASIA.

PECULIAR RACE OF DWARF SAVAGES IN THE NILGIRIS.

A Remarkable Country with Many Remarkable Creatures—An Interesting Story of the Creation and the First Human Beings—A Weird Burial.

With queer insistency the English residents in India call the Himalayan ranges "hills"—not only these immense mountains, but also the tremendous chain which runs parallel to the Indian ocean and sends its feelers, as it were, into the center of south India. "Hills" indeed is the generic term for those stations in which the weary civilian and his wife, the soldier and his family betake themselves to rest during the awful heats of summer.

Stimla is naturally the grandest of these summer capitals, for it houses the imperial government; Mairi Tal shelters that of the northwest provinces; Bengal retreats to Darjiling and Madras to that most delightful of all stations—Utacumund, in the Nilgiri hills.

The Nilgiris are perhaps the most beautiful of the many beautiful mountain ranges in India. They do not show an amazing growth of foresting giants, but they are most verdurous. Their sides are covered with vast beds of rhododendrons, whose dark leaves and enormous scarlet flowers often make them look as if on fire. Wild roses flourish with unwonted luxuriance, which, clambering over woods of ilex and eugenia, make impenetrable floral thickets.

Nor is the country alone remarkable for its lovely landscapes or interesting for its agricultural possibilities, as enterprising coffee planters have set out immense orchards of this cherrylike tree, but chiefly so for the queer races which find shelter in their wooded and well watered canyons.

Some years ago the writer was in the Nilgiris in connection with government work, and had there the opportunity of seeing the small savages who live in the most impenetrable parts of this mountainous country. These are dwarfs and have never been tempted to partake of the benefits of civilization. They still live in holes in the ground or in hollow trunks, are absolutely naked and quarrel with the monkey over wild fruits. Now and again they venture to the lower levels and barter honey for glass beads and other worthless gewgaws. They hunt with bows and arrows and are remarkably skillful in the use of these primitive weapons.

Another tribe equally as interesting are the Todas, who since 1000 have attracted the attention of Europeans.

The Portuguese thought they were Christians and sent to their moral assistance a Jesuit father, who, however, soon discovered that they were the most ignorant heathens. Much argument has been wasted upon the origin of these people, some asserting they were aboriginal to southern India, others insisting they were of the lost tribes of Israel and others that they were Manchians.

However, only 600 or 700 remain, and the little settlements are scattered over the most picturesque portions of the Nilgiris. Their only worship is the buffalo, of which they have large herds, and whose care and the gathering of wild honey constitute the sum of their daily toil.

Their story of the creation bears some resemblance to the belief of the orthodox Christian, for they tell how a man created a fellow man out of the earth and finished the good work by making a woman, not out of his own ribs, but the other man's ribs. They have a trinity, consisting of a father, son and a kite. The last was born of a pumpkin, the offspring of the first woman.

They, too, indulge in a heaven and a hell, and as the mountain streams are infested with leeches which make their passage uncomfortable, the Todas say hell is a river inhabited by these awful creatures, spanned by a single thread, over which the righteous can pass safely, but too frail for the traffic of the guilty.

The Toda's dead body is swathed in a new cloth, his toes are tied together with red thread, earth is thrown over his corpse, and two of his buffaloes are sacrificed. They impose the dead man's hands upon the animal's horns and lament with bitter cries his passage to the unknown world. After removing the skull and finger nails the body is burned, and the ashes are scattered to the four winds of heaven.

The relics of the departed are taken to the mourning house and stored with those of others who during the year have passed the great divide. Around this house are hung the utensils which were used by the deceased and those articles which he most valued during life. Women are jealously excluded from the interior of this house of woe, but are permitted to peep through the crevices at the assembled mourners, which a year later perform the last rites. They lie on the floor, giving vent to the most hideous howls, beating their breasts and exciting each other to the flow of tears.

On the turf outside the house other Todas maintain an exciting dance, calling out their loud hui-hui-hui, stamping their feet and dancing to the unspurring music of the pipe and a buffalo hide drum, blown and beaten by the carrier eating Kotas, who furnish music on all these dismal occasions. Nor are the ceremonies yet over. The sacrifice has to be performed, and this is done in a characteristically brutal fashion, for the mild Hindustani can work himself into the most fearful of religious frenzies.—San Francisco Chronicle.

Thirteens on the New Quarter.

On one side of the new quarter dollar are nine separate representations of the number 13. There are thirteen stars, thirteen letters in the scroll held in the eagle's beak, thirteen marginal feathers in each wing, thirteen tail feathers, thirteen parallel lines in the shield, thirteen horizontal bars, thirteen arrowheads in one foot, thirteen leaves on the branch in the other foot and thirteen letters in the words "quarter dollar."—Omaha World-Herald.

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