### HUNTING SEA OTTERS. and the skin is stretched a foot or eigh-

#### A LONELY OCCUPATION IN THE PACIFIC NORTHWEST.

#### One of the Most Valuable of Furs-Keen Marksmanship and Great days it is taken off of the boards and Perseverance Necessary to Success. | turned fur side out, when it is ready for

It is a fact not generally known, even among the residents of the State of Washington that off the darkest color. A rich, nearly jet black along the edge of the Pacific Ocean, and almost in the shadow of the majestic Olympic range of moun- to \$250. The clear black comes next in tains, is found, in numbers now revalling the product of the Aleutian Islands, the much-prized sea otter, an animal which furnishes the most expensive fur known to the commercial world. The sea otter tance from the railways, and it is very fur requires no dyeing to fit it for use, difficult and expensive to get freight of like the seal fur, and in its natural state it is worth ten or twenty times the figure that the sealskin sells for. It is not usually made into cloaks or sacques, because too heavy, as well as too expensive. to suit the tastes of many, and it is so Chronicle. rare that the fur is not often seen except as trimming for garments made of seal skin.

It is very interesting to see the manner in which the highly prized sea otters are secured here on the coast of Washington. If it were an easy task to get a sea otter there would no longer be any of them left in these waters, for they have been hunted here for twenty years by white men and a hundred or more by the Indians. The Indians hunt the sea otter from long, heavy canoes, in which they go out through the surf, and, craising along a mile or two, shoot or 'spear the animal as he lies sleeping in the water, with only his head in sight. Owing to his extreme wariness, it is hard to approach and difficult to hit the animal after it is found. It is only after long practice that an Indian, accustomed as he is to the use of a canoe, is able to hole in one side. This covered cavity meet with any success at all, for it takes great skill to shoot or spear a floating object in a choppy sea from an uncertain canoe. Very often a hunter remainsout five or six days without result.

It is not, however, the Indians who se cure the most sea otters, for there are a hazardous one. It is the white hunter, or "Boston man," as the Indians call the coveted fur without risking his life in a canoe at sea. Along this stretch of beach from Gray's Harbor to Point Granville, are seven or eight three-legged towers, that look from a distance like she huge skeleton pile-drivers, with a Order emerge from their own special rude box at the top of each. These towers are called sea-otter derricks, and they are erected as far out toward the breakers as practicable without danthe water is only two or three feet deep.

From the tops of these derricks the hunters pick off the wary sea otter, and it is not an unusual thing for one to four times, stamping hard with the right

teen inches longer than its original length. A third board half the length of the others, is wedged in and the skin lightly tacked at the ends to hold it in place. If any flesh adheres to the skin it is then cut off, and the hide is cured and dried in this condition. In a few the market.

The most valuable fur is that of the fur with long silver hairs scattered through is the most prized of all, and such pelts bring the hunter from \$150 ter: life. Anyone may try it; there is value, and the brown is the cheapest of all and brings from \$75 to \$100. These prices do not indicate the true value of the skins, for the locality is a long disany kind from this out-of-the-way beach. A skin that the hunter sells for \$150 more than doubles in value by the time it goes through several hands and reaches a good market .- [San Francisco

#### A SAVAGE CEREMONY.

#### Snake Dance of the Moqui Indians in the Southwest.

The place where the dance is held is a small open court, with the three-story houses crowding it on the west, and the brink of the cliff bounding it on the east. At the south end of the court stands the sacred Dauce-rock-a natural pillar about fourteen feet high, left by water wearing upon the rock floor of the mesa's top. Midway from this to the north end of the court has been constructed the kee-si, or sacred booth of cottonwood branches, its opening closed by a curtain. Just in front of this a shallow cavity has been dug, and then covered with a strong and ancient plank with a represents Shi-pa-pu, the Great Black Lake of Tears - a name so sacred that few Indians will speak it aloud-whence, according to the common belief of all southwestern Indians, the human race first came.

On the day of the dance the Captain not many natives left, and the pursuit is of the Snake-men places all the snakes in a large bag, and deposits this in the booth. All the other active participants him, who has devised a way of getting are still in their room, going through their mysterious preparations. Just before sanset is the invariable time for the dance.

At about half-past five in the afternoon the twenty men of the Antelope room in single file. march thrice around the court, and go through certain sacred ceremonies in front of the booth.

Now all is ready; and in a moment a ger of being washel away. The buzz in the crowd announces the coming beach is smooth and so nearly level that of the seventeen priests of the Snake at a distance of 1,000 feet from shore Order through the roofed alley just south of the Dance-rock. These seventeen enter the court in single tile at a rapid gait, and make the circuit of the court shoot and kill his game at a distance of foot upon the sacred plank that comers 1,000 yards. But though these hunters Shi-pa-pu as they pass in front of the

The explanation is as follows: A corpse is nothing more than inert matter, under the immediate control of physical laws which cause all liquids heated to a certain temperature to become steam; the epidermis was raised, the blister produced, it breaks with a little noise and the steam escapes. But if, in spite of appearances, there is any remnant of life, the organic mechanism continues to be governed by physiological laws and the blister will contain serous matter, as in the case of any ordinary burns. The test is as simple as the proof is conclusive. Dry blister: death. Liquid blis-

THE BODY AND ITS HEALTH.

no error possible.-[Public Opinion.

NERVOUS HEADACHE. - The simplest remedy known for nervous headache is a pinch of salt taken on the topgue and allowed to dissolve slowly, followed in about ten minutes with a drink of water. Salt, in its pure state, has virtues not to be scorned because it is an article within the humblest means.

REMOVING INSECTS FROM THE EAR .-When living insects find their way into the external auditory canal, Dr. Hobarts directs. in Popular Science News, that the ear should atonce be turned to a bright light, an endeavor being thus made to induce the intruder to back out, in virtue of the attraction which the light has for these creatures. This failing, the ear should be filled with sweet oil or glycerine which will kill the insect by occluding its breathing pores, and generally float it out. Sometimes, however, the syringe and warm was ter are necessary to remove it. In cases where these means are not at hand, as when hunting, blowing to bacco smoke into the ear directly from the stem of a pipe-the mouth being placed over the bowl and protected from it by the hand-will kill or stupefy the "earwig" and other insects which may enter the ear.

EXCESSIVE MUSCULAR DEVELOPMENT. When great muscular strength or agility follows in the wake ofphysical exercise these should be regarded as identical and entirely subordinate to the health of body which the exercise has secured. To exercise for strength alone and to estimate it as the chief aim is an inexcusable blunder. There is no necessary physiological, casual relation between strength and health. Indeed it is a notorious fact that professional athletes are often defective in some bodily organ, and they generally die early in life from heart or lung trouble. Developing certain sets of muscles to the exclusion of others makes the muscular system unsymmetrical and interferes with the equable distribution of the general blood supply. Inordinate devel-opment of muscular power calls for unnatural activity from the central vital organs, and thus it frequently occurs that under the strain of some special effort the heart or lungs fail and death results, says The Doctor.

INTERESTING FACTS ABOUT LIFE. -- AS a matter of fact, the average life of booth. This is to let the Cachinas all the babies that come into the world is only about 38 years; very few live to be over 90, and not mere than one out of 2,000 sees his 100th birth In the year 1889 out of every day. 1,000 persons living in the following ountries there died : In Eugland, 18; in Norway, 17; in Sweden, 16; in Austria, 27; in Hungary, 32; in Germany, 23; in France, 21, and in Italy, 25. How many died in the United States we do not know, because no account of them was kept in the greater part of the country, but it was probably 17 or 18 out of each 1,000 living. We do know, however, that they died faster left arm around the Snake-captain's in some cities than in others. For example, out of each 1,000 people liv ing, there died during the year end-ing May 31, 1890, in New York city, in Brooklyn, 25; in Boston, 24; in Philadelphia, 22; in Chicago, 21; Detroit, 20; in St. Louis, 19, and in Minneapolis, 15, while in the country districts the loss was only 11 or 12 out of each 1,000. Let us now see where the greatest number of old people, in proportion to the total population, are to be found living in the United States. An examination of the records of the tenth census shows that in 1880 this was in New England. Of each 100,000 white persons there were then living and over 80 years old-in Connecticut 996, in Maine, 1.147; in Massachusetts 809; in New Hampshire, 1,478; in Rhode Island, 827, and in Vermont, 1,222. These are higher figures than are shown for any other State. In New York the corresponding propertion was 563; in Pennsylvania, 411; in Maryland, 347, and in Delaware, 409. In Ohio it was 412; in Indiana, 261 in Illinois, 215; in Iowa, 218; in Mich igan, 319; in Minnesota, 139, in Keptucky, 338, in Tennessee, 347; in Vieginia, 501; in North Carolina, 507; in South Carolina, 441; in Florida, 204; in Georgia, 401; in Alabama, 341; in Mississippi, 245; in Louisiana, 161, and in Texas, 111. In Montana it and in was only 27; in Nevada, 36 in Wyo-ming, 35; in Idaho, 40; in; Dakota, 57 :in Arizona, 53, and in Colorado, 81. Life is shorter in the South than in the North, and in the flat, low-lying grounds than among the hills and

# REV. DR. TALMAGE.

The Eminent Brooklyn Divine's Sun. day Sermon.

#### Subject: "Evils of Idleness."

TEXT: "The slothful man roasteth not that which he took in hunting."--Proverbs xii., 27. David and Jeremiah and Ezekel and Micah and Solomon of the text showed that some time they had been out on a hunting expedition. Spear, lances, swords and nets were employed in this service. A deep pit-fall would be digged. In the center of it there was some raised ground with a pole on which a lamb would be fastened, and the which a tamb would be fastened, and the wild beast not seeing the pitfall, but only seeing the lamb would plunge for its prey and dash down, itself captured. Birds wers caught in gins or pierced with arrows. The bunters in olden time had two missions—one to clear the land of forcious beasts and the to clear the land of ferocious beasts, and the their families. The occupation and habit of hunters are a favorite Bible simile. David said he was hunted by his enemy like a par-tridge upon the mountain. My text is a hunter score bunting scene.

A sportsman arrayed in a garb appropriate to the wild chase lets slip the blool tairsty bounds from their kennels, and mounting his fleet horse, with a halloo and the yell of the greyhound pack they are off and away, through brake and dell, over marsh and moor, across chasms where a misstep would hurl horse and rider to death, plunging into mire up to the haunches or in-to swift streams up to the bit, till the game is tracked by dripping foam and blood, and the antlers crack on the rocks, and the hunter has just time to be in at the death. Yet, after all the haste and peril of the chase, my text represents this sportsman as being too indolent to dress the game and prepare it for food. He lets it lie in the dcoryard of his home and become a portion for vermin and beaks of prey. Thus by one master stroke Solomon gives a picture of laziness, when he says, "The slothful man roasteth not that which he took in hunting." The most of hunters have the game they shot or entrapped cooled the same evening or the next day, but not so with this laggard of the text. Too lazy to rip off the hide. Too lazy to kindle the fire and put the gridiron on the coals.

The first picture I ever bought was an engraving of Thorwaldsen's "Autumn." clusters of grapes are ripe on the vine of the homestead, and the returned hounds, panting from the chase, are lying on the doorsill and the hunter is unsouldering the game, while the housewife is about to take a portion of it and prepare it for the evening meal. Unlike the person of the text, she was enough industrious to roast that which had been taken in hunting. But the world has had many a specimen since Solomon's time of those whose institude and improvi-dence and absurdity were depicted in my text. The most of those who have made a dead failure of life can look back and see a time when a great opportunity opened, but they did not know it They were not as wise as George Stephen-

son, "The father of railways," who, when at sixteen years of age he received an appointment to work at a pumping engine for twelve shillings a week, cried out; "Now, I am a made man for life." God gives to most men at least one good opportunity. A great Grecian general was met by a group of beggars, and he said to them: "If you want beasts to plow your land I will iend you some. If you want land I will give you some. If you want seed to sow your land, I will see that you get it. But I will encour-

costly yacht may do well enough on the spectability of an occupation by the little smooth, glassy bay, but cannot live an hour exertion it demands, and would not have smooth, glassy bay, but cannot live an nour amid a chopped sea. Another cause of indolence is severe dis-

and overwhelming misfortune met them, and henceforth they have been inactive. Trouble, instead of making them more determined, have overthrown them. They have lost all self-reliance. They imagine that all men and all occurrences are against them. They hang their heads when once they walked upright. They never look you up in the eyes. They become misanthropic and pronounce all men liars and scoundrels. They go melaucholic and three ibars to their graves. You cannot rouse them to action by the most glittering offer.

In most cases these persons have been hon-orable and upright all their lives, for rogues never get discouraged, as there is always some other plot they have not laid and some other trap they have not sprung. There are but few sadder sights than a man of talent and tact and undoubtel capacity giving up life as a failure, like a line of magnificant steamers rotting against wharves, from which they ought to have been carrying the exports of a nation. Every great financial panic produces a large crop of such men. In the great establishments where they were partners in business they are now weighers

or draymen or clerzs on small sziary. Reverie is also a cause of indolence. There are multitudes of men who expect to achieve great success in life, who are entirely unwilling to cut forth any physical, moral or intellectual effort. They have a great many eloquent tacories of life. They are all the while expecting something to turn up. They have read in light literature how men suidenly and unexpectally came to large estates, or founia pot of buried goliat the foot of the rainbow of Good Lucz, or had some great offer made then. They have passed their lives in raverie. Notwithstanding he is pinched with pov-

erty, and any ctae, man would be downcast at the forlors prospect, he is always cheer-ful and sanguine and jovial, for he does not know but that he may be within a day or two of astounding success. You cannot but be entertained with his cheerfulness of tem-All the world wishes him wall, for he never did anyboly harm. At last he dies in just the same condition in which he livel, sorrowful only because he must leave the world just at the time when his song-thought-of plans were about to be successful.

Let no young man begin life with reverie. There is nothing accomplished without hard work. Do not in idleness expect something to turn up. It will turn down. Indolence and wicke iness always make bad luck. These people of reverie are always about to begin. They say, "Wait a little," So with the child who had a cage containing a beautirul canary, and the door of the cage was open and a cat was in the room. "Better open and a cat was in the room. shut the door of the cage," said the mother. "Wait a minute," said the boy. While be was waiting the feline creature with one spring took the canary. The way that many lose the opportunity of a lifetime is by the same principle. They say, "Wait a minute." My advice is not to wait at all. Again, bad habits are a fruitful source of Again, bad nabits are a fruitful source of indoience. Sintul indulgences shut a man's shop and duit his tools and steal his profits. Dissoluteness is generally the end of in-dustry. There are those who have the rare faculty of devoting occasionally a day or a week to loose inaulgences, and at the expiration of that time go back with bleared eves and tremuious hands and bioated cheeks to the taithful and successful performance of tasir duties. Indeed their em-ployers and neighbors expect this amusement or occasional season of frolic and wassail. Some of the best workmen and most skill-

age none in idleness." So God gives to most people an opportunity of extrication from depressed circumstances. As if to create in us a hatted for indolence, God has made those animals which are slug-gish to appear loathsome in our eyes,

smooth, glassy bay, but cannot live an hour amid a chopped sea. Another cause of indolence is severe dis-couragement. There are those around us who started life with the most sanguine expectation. Their enterprise excited the remark of all compers. But some sudden and overwhelming misfortune met them, and henceforth they have been inactive. Trouble, instead of making them more de-termined, have overthrown them. They have lost all self-reliance. They imagine that cannot ride here;" and from houses luxuriously warmet and upholaterad, saying, "I cannot live here;" and some day you meet health, who decline 1 all these luxuriant places, waiking in the plow's lurrow, or sweltering beside the hissing forge, or spinning among the looms, or driving a dray, or inning a roo!, or carrying hols of brick up the ladder of a wal'.

Furthermore, notics that indolence en dangers the sou. Satan makes his chief conquests over men who either have nothing to do, or, if they have, refuse to do it. There is a legent that St. Thomas, years after Christ's resurrection, began again to doubt, and he went to the Aposties and told them about his doubts. Each Apostle looked at him with surprise and then said he must be excused, for he had no time to listen any longer. Then St. Thomas went to the de-wout women of his time and expressed his doubts. They said they were sorry, but they had no time to listen. Theu St. Thomas concluded that it was because they were so busy that the Apostles and the devout women had no doubts.

vout women had no doubts. Idleness not only leads a man into asso-ciations which harm his morals, but often thrusts upon him the worst kind of skep-ticism. Loafers are almost always infidels, or fast getting to be. Consummate idlers never read the Bible, and if they appear in never has be detinguised in an andience church can be distinguished in an audience of a thousand by their listlessness, for they are too lazy to hear. It is not so much among occupied merchants, industrious me-chanics and professional men always busy that you hear the religion of Jesus maligned, as in public lounging places, given up to profanity and dissoluteness. They have no sympathy with the Book that says, him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.

I never knew a man given up to thorough idleness that was converted. Simon and Andrew were converted while fishing, and Lydia while selling purple, and the shepherds of Bethlehem watching their flocks heard the voice of angels, and Gideon was thrash-ing on the thrashing floor, but no one was ever converted with his hands in his pockets. Let me tell the idler that there is no hope for him either in this world. for him either in this world or in the world whica is to come. If the Son of God, who owned the whole universe, worked in the curpenter shop of Joseph, surely we, who own so little, yet want so muca, ought to be busy. 'the redesmed in heaven are never idle. What exciting songs they sing! On what messages of love they fly through

all the universe, fulfilling God's high behests and taking worlds in one circuit; rushing with infinite flerceness against sin and cruelty and oppression, and making the gates of hell to quake at the overthrow of the principalities of darkness, and in the same twinkle of an eye speeding back to their thrones with the news of sinners re-pentant. The River of Life is ever flowing, and the paims ever waving, and the hallelu jabs ever rising, and the harps ever sound-ing, and temple always open, and the golden streets always a rush with chariots of salva-tion, and the last place which you ought ever to want to go to is heaven, unless you want to be busy.

Alas, my hearers, that in this world there. should be so many loungers and so few workers. We go into the vineyard of the churca and we hear the arbor groan under the heft of the vines and the clusters hang-ing down, large and thick and ripe, cluster and cluster, lairer than the bunches of Eshcol and Engedi, and at a touch they will turn into wine more ruddy than that of Libanus and Heibon. But where an men to gather the vintage and tread the wine press? There comes to your ear a sound of a thousand wheat fields ready for the sickle. The grain is ready. is full, it is golden. It waves in the sunlight. It rustles in the wind. It would fill the barns. It would crowd the garners. After a while it will lodge, or the mildew and the rust will smite it. Oh, where are the reapers to bind the sheaves! The enemies of Gol are mar-shaied. You see the glitter of their buck-lers. You hear the pawing of their chargers, and all along the line of battle is heard the shout of their great captain, and at the armies of the living God they hurl their defiance. They come, not in numbers like the hosts of Senuacherio, but their multitude is like the leaves of the forest, and the sound of their voices like the thunder of the sea. Mailed in hell's impenetrable armor, they advance with the waving of their banners and the dancing of their plumes. Their ranks are not easily to be broken, for the batteries of hell will open to help them and ten thousand angels of darkness mingle in the fight. Where are the chosen few who will throw themselves into the jaws of this conflict? conflict? King James gave to Sir John Scott, for his courage, a charter of arms with a num-ber of spears for the creat and the motto, "Ready! aye, ready!" and yet, when God calls us to the work and the cause demands our espousal and interests dreadful as the ju igment and solemn as eternity tremble in the balance, how few of us are willing to throw ourselves into the breach, crying, "Ready! aye, ready!" Oh i should like to see Gol arise for the Ob, I should like to see Gol arise for the defense of His own cause and the disenthralment of a world in bondage! How the fet-ters would snap and how the darkness would ters would snap and how the darkness would fly, and how heaven would sing. You have never seen an army like that which God shall gather from the four winds of heaven to fight His battles. They shall cover every hilltop and stretch through every valley and man the vessels on every sea. There shall neither be uproar nor wrath nor smoke nor bloodshed. Harvests shall not lie waste in the track nor cities be consumed. Instead of the groans of captives shall come the song of those redeemed. Yet the conquest shall be none the less complete, for if in that hour when all should be vigilant the church of God should neglect to seize the prize and the cause should seem The test confidence shart for when all should be vigilant the church of God should neglect to solve the prize and the cause should seem to fail from the graveyards and cemeteries of all Christendom the good and faithful of the past would spring to their feet in might not again stand still above Gibeon, or the moon in the valley of Ajalon, the day would be long enough to gain a decisive victor. The moon in the valley of Ajalon, the day would be long enough to gain a decisive victor. The moon in the valley of Ajalon, the day would be long enough to gain a decisive victor. The moon in the valley of Ajalon, the day would be long enough to gain a decisive victor. The moon in the valley of Ajalon, the day would be long enough to gain a decisive victor. The moon in the valley of Ajalon, the day would be long enough to gain a decisive victor. The moon in the valley of Ajalon, the day would be long enough to gain a decisive victor. The moon in the valley of Ajalon, the day would be long enough to gain a decisive victor. The decisive victor God and the truth.

cellent riffen are the very best, they may shoot a hundred times without killing a single sea otter, so that in addition to being good shots they must possess unusual patience. In spite of the apparent lack once gets into it soldom abandons it.

In the locality that I have mentioned these derricks, forming a conspicuous feature of the coast scenery are scattered from two to four miles apart. Two of these lookouts have been up a long time. One is built in the tops of two tall trees on the bank, and the other is on a rock some distance out, the little cabin on top being reached by a rude ladder built of short pieces of driftwood tied together. Severe storms blow the derricks on the sand down every winter, but they are easily rebuilt, as there are great quantities of driftwood handy and no lack of standing timber within a few rods of the breakers. - Usually two hunters build a derrick together and share in its use.

These derricks are forty feet high and at the base are twenty-four feet wide. On one of the poles a rude ladder is built, and the three poles are braced together by cross pieces nailed on at different points. Upon the top, or at the apex is built a box, nearly as high as a man's head, open at the top and partially open at the side toward the sea. The ends of the poles are sawed off and a board is nailed on top, making a seat for the hunter, who sits in this wind-protected coop and, with his rifle resting on the edge of the box in front of him.waits and watches for the game. He soon learns the habits of the sea otter, and can tell by the wind and the tide and the currents where to look for the first appearance of the stubby little head above the water.

Not one sea otter in a dozen sinks when it is killed by a bullet, and the next flood tide throws the carcass on the beach. When a number of hunters are shooting each one marks his bullets, so that the owner may be known when the animal is found. The hunters have implicit faith in each other, and would not think of taking skins that did not belong to them. The Indians going up and down the beach are employed by some of the hunters to look out for their expected carcasses. If they find the dead animals easily they are allowed a small sum, enough to pay them well for their time and labor. If, for some reason, an animal that has been shot fails to come in when or where it is expected, and a whole day has gone by in fruitless search, then the Indian who finds it is given \$10; two days after the Indian gets \$30 for bringing it in, and if a week elupses from the

time the hunter shoots a sea offer to the time it is found he gives half its value to the Indian, for he has then nearly despaired of ever seeing it.

A full-grown sea otter is from four to five feet long and perhaps a foot or more wide. When a hunter secures one he efactly the same size is then inserted, may be asserted that life is extinut.

(spirits, or divinities) know that the dancers are now presenting their pray-

When the Captain of the Snake Order reaches the booth on the fourth circuit, of liveliness in the pursuit, the sport is the procession halts. The captain a most attractive one, and the hunter who kneels in front of the booth, thrusts his right arm behind the curtain, unties the sack and in a moment draws out a huge. squirming rattlesuake. This he holds with his testh about six inches back of the ugly triangular head, and then he rises erect. The Captain of the Antelope Order steps forward and puts his neck, while with the snake-whip in his right hand he "smooths" the writhing reptile. The two start forward in the peculiar hippety-hop, hop, hippety-hop of all Pueblo dances; the next Snakepriest draws forth a snake from the booth, and is joined by the next Antelope-man as a partner; and so on, until each of the Snike-men is dancing with a deadly snake in his mouth, and an equal number of Antelope-men are accompanying them.

The dancers hop in pairs thus from the booth to the Dance-rock, thence north, and circle toward the booth again. When they reach a certain point, which completes about, three-quarters of the circle, each Snake-man gives his head a sharp snap to the right, and thereby throws hi- snake to the rock floor of the court, in-ide the ring of dancers, and dances on to the booth again, to extract a fresh snake and make another round.

There are three more Antelope-men than Snake-men, and these three have no partners in the dance, and are intrusted with the doty of gathering up the snakes thus set free and putting them back into the booth. The snakes some imes run to the crowd-a ticklish affair for those iammed upon the brink of the precipice. In case they run, the three official gatherers snatch them up without ado; but if they coil and show fight, these Antelope-men tickle them with the snake-whips until they uncoil and try to glide away, and then seize them with the rapidity of lightning. Frequently these gatherers have five or six snakes in their hands at once. The reptiles are as deadly as ever-not one has had its fangs extracted!-St. Nicholas.

A Sure Sign of Death.

From time to time we are horrified by learning that some person has been buried alive, after assurances have been given of death. Under these circumstances the opinion of a rising French physician upon the subject becomes of world-wide interest, for, since the tes s which have been in use for years have been sound unreliable, no means should be left untried to prove beyond a doubt that life is actually extinct before conveying our loved ones to the grave.

Dr. Martinot asserts that an unfailing loosens the hide from the nose and head, and, without cutting it lengthwise at all, on the hand or foot of the body by holdhe pulls the skin down over the body, the ing the flame of a caudle to the same for hide being so elastic that this is not a few seconds, or until the blister is difficult job. It is then stretched over a formed, which will always occur. If the smooth board six and one-half feet long. blister contains any fluid it is evidence nine inches wide at one end and ten at of life, and the blister only that produced the other end. Each end of this board by an ordinary burn. If, on the conis tapered to a point. Another board trary, the blister contains only steam, it AROUND THE HOUSE.

mountains.

Cut fresh or hot bread with a warm knife and it will not be sodden.

If any nickel-plated article becomes rusty, cover the spots with oil or grease for a few days. Then rub briskly with ammonia. This will re-move the rust. When dry, polish with whiting or tripoli.

To remove the odor from any glass vial, fill it with clear cold water, and let it stand in an airy place uncorked for three days, change the water every day, and the odor will depart.

To get a broken cork out of a bottle tie a long loop in a bit of twine and put it into the bottle. Hold the bottle so as to bring the broken cork up near to the lower part of the neck, catch it in the loop so as to hold it stationary, and then either pull it up with the twine or use a corkscrew,

The oldest living naval officer in the world is Commodore Henry Bruce, of the United States Navy. He is 95.

while those which are fleet and active he has clothed with attractiveness.

has clothed with attractiveness. The tortoise, the sloth, the snail, the croco-dile repel us, while the Geer and the gazelle are as pleasing as they are fleet, and from the swift wings of innumerable birds Go1 has spared no purple or gold or jet or crim-son or snowy whiteness. Besides all this the Bible in a start of the start Bible is constantly assaulting the vice of laziness. Solomen seems to order the idler out of his sight as beyond all buman instruction when he says, "Go to the ant, thou slug-gard, consider her ways and be wise." And Paul seems to drive him up from his dining table before he gets through with the first course of food with the assertion, "If any

course of food with the assertion, "It any will not work, neither shall he eat." Now, what are the causes of laziness and what are its evil results? I knew a man who was never up to time. It seemed impossible for him to meet an engagement. When he was to be married he missed the train. His watch seemed to take on the habits of its owner, and was always too slow. He had a constitutional lethargy for which he did not seem responsible. So indolence often arises from the natural temperament. I do not know but there is a constitutional tendency to this vice in every man. However active you may generally bc, have you not on some warm spring day felt a touch of this feeling on you, although you may have shaken u off as you would a reptile? But some are so powerfully tempted to this by their bodily constitution that all the work of their like has been accomplished with this letbargy hanging on their back or treading on their

You sometimes behold it in childhood. You sometimes behold it in childhood. The child moping and longing within doors while his brothers and sisters are at play, or if he join them he is behind in every race and beaten in every game. His nerves, his muscles, his bones are smitten with this palsy. He vegetates rather than lives, more rather than wilks, young rather creeps rather than walks, yawns rather than breathes. The animal in his natura is stronger than the intellectual. He is gen-erally a great cater and active only when he cannot digest what he has eaten. It requires as much effort for him to walk as for others to run. Languor and drowsiness are his natural inheritance. He is built for a his natural inheritance. He is built for a slow sating vessel, a heavy hulk and an in-sufficient cutwater. Place an active man in such a bodily structure and the latter would be shacken to pieces in one day. Every law of physiology demands that he be supine. Such a one is not responsible for this powerful tendency of his nature. His great duty is residuence great duty is resistance. When I see a man fighting an unfortunate

temperamental my sympathies are aroused, and I think of Victor Hugo's account of a scene on a warship, where, in the midst of scepe on a warship, where, in the midst of a storm at see, a great cannon got loose, and it was crashing this way and that and would have destroyed the ship, and the chief gun-ner, at the almost certain destruction of his own life, rushed at it with a handspike to thrust between the spokes of the wheel of the rolling cannon, and by a fortunate leverage arrested the gun till it could be lashed fast. But that struggle did not seem so dishearten-ing as that man enform who attempts to fight his natural temperament, whether it

ing as that man enters upon who attempts to fight his natural temperament, whether it be too fast of too slow, too nervous or too lymphatic. God help him, for God only can. Furthermore, indolence is often the result of easy circumstances. Rough experience in earlier life seems to be necessary in order to make a man active and enterprising. Mountaineers are nearly always swarthy, and those who have toiled among mountains of trouble get the most nerve and muscle and brain. Those who have become the de-liverers of nations, once had not where to lay their heads. Locusts and wild honey have been the fare of many a John the Bap-tist, while those who had been fondled of fortune and petted and praised have often grown up lethargic.

fortune and petted and praised have often grown up lethargic. They have none of that heroism which comes from fighting one's own battles. The warm summer stun of prosperity has weak-ened and relaxed them. Born among the luxuries of life, exertion has been unneces-sary, and therefore they spend their time in taking it easy. They may enter into busi-ness, but they are not fitted for its applica-tion, its hardships, for its repulses, and after having lost the most of that which they have invested, go back to thorough inaction. This

disgusted and the man is given tinual and ruinous idleness. When that point has arrived he rushes to destruction with astonishing velocity. When a man When a man with strong proclivities of appetite has nothing to do, no former self respect or moral restraint or the bessechings of kindred can save him. The only safety for a man who feels himself under the fascination of .any form of temptation is an employment which

affords neither recreation nor holiday Nothing can be more unfortunate for man of  $e^{\frac{1}{2}}$  il inclination than an occupation which keeps him exceedingly busy during a part of the year and then leaves him for weeks and months entirely unemployed. There are many men who cannot endura protracted leisura. They are like fractious

steeds that must constantly be kept to the load, for a week's quiet makes them intractable and uncontroliable. Bad habits pro-ducs idieness, and idieness produces bad habits. The probability is that you will either have to give up your loose indulgences or else give up your occupation. Sin will take all enthusiasm out of your work and make you sick of life's drudgery, and though now and then between your seasons of dissipations you may rouse up to a sudden activity and start again in the chase of some high and noble end, even though you catch the game you will sink back into slothfulness before you have ruasted that which you took in hunting. Bad habits unfit a man for any

thing but politics. Now, what are the results of indolence? A marked consequence of this vice is physical disease. The sealthiness of the whole natu-The

ral world depends upon activity. The winds, tossed and driven in endless circuits, winds, tossed and driven in endless circuits, scattering the mists from the mountains, and scooping out death damps from the caves, and blasting the missma of swamps, and hurling back the fetid atmosphere of great cities, are healthy just because of their swiftness and uncontro lableness of sweep. But, after awhile, the wind falls and the hot sun pours through it, and when the leaves are still and the grain fields bend not once all day long, then pestilence smitts its once all day long, then pestilence smites its victims and digs trenches for the dead. All the healthy beauty of that which we

see and hear in the natural world is depend-ent upon activity and unrest. Men will be ent upon activity and unrest. Men will be healthy—intellectually, morally and physi-cally—only upon the condition of an active industry. I know men die every day of over-work. They drop down in coal pits, and among the spindles of Northern tactories, and on the cotton plantations of the South. In every city and town and village you find men groaning under burdens as, in the East, the camels stagger under their loads between Aleppo and Damascus. Life is crushed out every day at counters and workbenches and anvils. But there are other multitudes who die from mere inertia. Indulgences every

every day at counters and work centries and anvils. But there are other multituides who die from mere inertia. Indulgences every day are contracting disease beyond the catholicon of allopathy and homeopathy and hydropathy and eclecticism. Bather than work they rush upon lancets and scalpels. Nature has provided for those who violate her laws by inactivity—what theum for the eyes, and what gout for the feet, and what curvature for the spine, and what strictures for the chest, and what tubercles for the lungs, and what rheumstism for the muscles, and what neuralgias for the nerves. Nature in time arraigns every such culprit at her bar, and presents against him an indictment of one hundred counts, and convicts him on each one of them. The laws of nature will not stop their action because men may be ignorant of them. Disease, when it comes to do its work, does not ask whether you un-derstand hygiene or pathology or materia medica.

There are many wao estimate the re-

## Now I have found a Friend Whose love shall never end. Jeans is mine!

According to a recent estimate there are under ditch in the West 18,533,107 acres. Of this Colorado has 3,009,050,