

(For the Philadelphia Evening Bulletin, JUNE AND THE FAIR.

CHAS. HENRY BROOK.

O beautiful month of June!  
With your beautiful blush of roses,  
You cannot blush too soon,  
Where the mighty oaks grow,  
We think of your coming glad,  
And with sighs, as your zephyrs soft,  
We sigh for your going sad.

That we pray for your peaceful dawn,  
O beautiful month, do you wonder?  
When the battle-side rolls on,  
With its rush of flame and thunder!  
When the Spring and its music are dumb,  
Where the charge of the lozenge is rounded,  
Will Summer-time melodies come,  
With a trace to the dead and the wounded?

'Tis not, as in halcyon prime,  
We may wander the hill-sides over,  
And bury our grief for a time  
In the meads of velvet clover:  
'Tis not that your winnowing streams  
May mirror a sky to our gazing,  
With calm and cerulean beams,  
Unveiled by the sulphurous blazing.

O beautiful month of June!  
Where a reeking land reposes;  
For a Nation's burning nose,  
We crave your breath of roses,  
To sweeten each mourner's sighing;  
To float like a fragrant breeze,  
O'er the beds of the wounded and dying!

As glad as your golden light,  
As glad as your verdant flushing,  
To eyes bedimmed of sight,  
And hearts in anguish hushing—  
Where echoes the battle-call,  
And hero blood is flowing,  
We pray that your peace may fall  
In gifts of rich bestowing!

Oh! summon your winds to woo  
The land with their warm caressing,  
Till bosoms, to tenderness true,  
Shall not a gift or a blessing;  
Then, beautiful month of June,  
When the harvest of death is ended,  
How sweetly each battle-tune  
And the hymn of thy praise shall be blended!

How sweetly to Freedom shall guide  
The shade of thy conquering flag,  
And mark where thy roses have died,  
That the gifts of their blossoming linger!

PHILADELPHIA, April 1864.

(For the Philadelphia Evening Bulletin.)

HELP, HELP, OR WE PERISH!

This cry is coming up to us from multitudes of starving women—our country women, citizens of Philadelphia; many of them wives, mothers, or sisters of gallant soldiers, who have given their lives for their country, and have left their dear ones destitute and alone to fight the battle of life and take part in the fierce struggle for bread that is going on all around us. They appeal to us not in charity, but for justice. Shall we longer harden our hearts and shut our ears to the cry? Surely not!

A meeting was held at the Sanson Street Hall (on Monday night last), to consider the wrongs of the working women, and devise means for redressing them. Some facts were stated, and some letters read, but they were few in number, and conveyed no adequate idea of the want and misery that surround us. Many hundreds of letters from working women have been received by the Association, reiterating the sad tale of starvation and misery, as well as recounting the outrages they are subjected to by insolent officials. Though a great number of these letters come from those engaged on Army work, there are many others who have complaints to make. One woman says: "I work on fine flannel Shirt now, at \$1.30 per dozen. I can make but fourteen shirts a week. My employer had a sample dozen made at \$4.00, but he only gives me \$1.30." Here follows an extract from her letter: "Any hand who does not do her work as well as sample, shall be told of the fault, and receive a black mark. If they do not attend to this rebuke, and bring it in a second time, not so well made as sample, she shall be discharged, and her name entered on the black list, which is distributed to other manufacturers all over the city, and she will be effectively prevented from getting any work afterwards." Further, the manufacturer from whose rules this has been selected, has threatened his girls to discharge them if it is reported that they are seen at the meetings of, or give any information to the "Women's Relief Association," as to the hours they work, the amount of pay they receive, &c. And he has actually discharged one hand because she declined to relinquish her right to go where she pleased, or say what she pleased. He moreover says that employers will resist every effort to gain higher wages, whether such effort be made by an appeal to their humanity, or an endeavor to coerce them, and that they will crush the women to starvation before they will consent to an advance." What think you of that, O Christian people of Philadelphia?

One woman, who has six children, is working for a shirt maker, doing shirts at one dollar per dozen; can make but twenty per week, working eighteen hours daily. Her husband was killed at Gettysburg.

Another, whose husband was wounded and came home only to die, has five children, and is working for tailors and cannot make more than at the most \$2.25 per week, working fourteen hours; and this is distributed by the names of two of her employers who have signed her letter. Another whose husband is received neither bounty nor pay for nine months, has three children, one blind, whom she could not leave to take the place of a servant, the eldest being only six years of age. She works for the government, and only gets \$2.16 a week for the same work that she used to get \$3.40 for, and cannot do more than \$2.16 per week by the utmost trial of her strength.

Still another writes, whose wall of despair comes up to the agonized cry of a lost soul, and tells us she was once married, but, tempted beyond her strength, she sold herself herself, and been forced by poverty into sin. But sad, sordid truth, and it is not romance, say if human souls shall still longer be driven to perdition whilst you sit calmly by and do nothing, whilst by your silence sanction the crime and misery of your sisters be laid at your hearts and close your eyes to their supplications. To look to their welfare here and aid in their hands to do the work set for your gotten or neglected. Your time and influence are wanted—aye, and your money. Do you Committee, 735 Sanson street, and you may obtain any quantity of most satisfactory wholesale among you by low wages and inefficient food.

Eating at the New York Fair.—During the first six days of the New York Fair, Fair 320,000 oysters, 16,000 pounds of meat, 7,000 pounds of poultry, over 1,000 pounds of lobsters and fish, and 6,000 quarts of ice-cream were consumed.

## AN HOUR WITH A SNAKE CHARMER.

(From the London Society Magazine.)

During a professional ride through the station in which I am quartered, I felt somewhat fatigued with the heat of the sun, which was just then excessive, and ventured to call on a friend for a short shelter, despite the full conviction that I should find him indulging in that mid-day "siesta," so common a luxury to the Europeans living in that climate, and yet so fearfully productive of liver congestion, plethoria and splenic disease.

I was not mistaken. "Never mind me come in, old boy," was my friend's salutation, which I answered and cooled by a short iron rod. Making my way to his bed-side, I was surprised at seeing two very bright objects glistening in the corner of the room. I advanced towards them, but more quickly retired, on being assailed by a loud and unmistakable hiss. Involuntarily a scream in distress was performed by my friend and myself, and the native servants were somewhat startled by shrieks of "A snake, a snake! Get a gun!"

A consultation was held—of course outside the room, and I need not say some distance from the door. Various results were arrived at, some suggested shooting, others smoking. The one, apparently more courageous than the rest, proposed that the snake should be caught and then destroyed.

However, as the originator of this bright idea did not seem in haste to carry his suggestion into practice, and as none of us wished to deprive him of the honor, it was agreed to send to the native bazaar for an Indian snake-charmer.

He came, a tall, muscular native, slip of cloth round his waist, his hair long and matted, except on the centre of his head, which was shaved close in a circle, and a turban covering it, bearing over his shoulders two baskets and his musical instrument, made out of a gourd with a single bamboo pipe coming from its lower end, and two smaller ones from its lower, which, being pierced with holes, are played upon like a flute, whilst the breath is blown through the upper and single one.

Before he was allowed to enter the room he was searched, and his baskets and instruments taken from him. Nothing could have been concealed, for his only carried a rod, minimum, and he only carried a rod, minimum, and he only carried a rod, minimum.

He was shown the hole in which we supposed the snake to be, for now the reptile's tail had disappeared. He lay down on the floor, and, placing his face close to the door, exclaimed "Burra sap, sap! sap! sap!" (Big snake, your honor, very big.) Without any more preparation he commenced digging round the hole, and removed some of the brick work. In a few minutes he showed us the tail of the reptile, and with sundry incantations in Hindoostanee and curious contortions of his body, seized hold of the tail, and gradually drew forth the snake.

It proved to be a fine specimen of the cobra—a black, shining, wriggling, hissing, dusky cobra, five feet long, at the thickest part eight inches round, with a hood measuring, when extended, five inches across. This reptile he handled freely whilst it was hissing and darting its tongue out every second. Taking it into the yard or compound, he released it. The reptile wriggled itself up, spread out the enormous hood, and prepared itself to strike at its captor. But the charmer was not to be wounded. He seized his primitive musical instrument and commenced playing slowly to produce low and soft tones, very harmonious, but unconnected. The snake seemed astonished; his hood gradually collapsed, his head and about a foot of his body that was raised from the ground commenced to sway from side to side in perfect harmony with the music, and slower and quicker as the time was decreased or increased. As the man played the snake got more excited, until its rapid and unusual movements had quite exhausted it, and it subsided.

Again the charmer seized it, and quick as lightning ran his hand up his body, holding it firmly by the throat. By pressing on its neck the cobra's mouth opened, and he disclosed the fangs, poison bags and apparatus complete, thus proving beyond a doubt that it was not a trained or tame reptile he had been treating like a plaything.

A fowl was now obtained and placed about a foot from the reptile, which was again set free. With the same movements it raised its hood, and, with a loud hiss, apparently of satisfaction, darted upon and seized the fowl by the back of the neck. Hanging there for a few seconds, it let go its hold, and the man at the same instant seized it, as he had formerly done, by the head. The fowl, almost instantaneously, became drooping, its head falling forward and the back striking with considerable force into the ground. This convulsive movement lasted ten seconds, and then the bird lay down as if completely comatose and powerless. In fifteen seconds it gave a sudden start and fell back quite dead.

As no deception could have been practised in this instance, I was most anxious to see the reptile killed; but the charmer said he would not have it destroyed; that if it were injured the power he had over snakes would be interfered with, and the next one would no doubt bite and kill him.

However, we insisted upon seeing him made harmless, or comparatively so, and directed the man to remove his fangs. This he agreed to do, and performed it in this manner: A piece of wood was cut an inch square, and held by the charmer to the head of the snake; the reptile seized it as he had done the fowl, and with a dexterous twist of his hand the most primitive performance of dentistry was accomplished. The four fangs sticking into the wood were extracted by the roots and given to me. I have them now, and look upon them more suitably pleasant than a pint of prussic acid or a cask of white arsenic.

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CLOTHING.  
SPRING OF 1864.

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## Lyon's Kathairon.

Kathairon is from the Greek word "Kathairon,"

or "Kathairon," signifying to cleanse, purify, or

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For preserving, restoring and putting the

human hair it is the most remarkable preparation

by the original proprietor, and is now made with

the same care, skill and attention which gave it a

sale of over one million bottles per annum.

It is a most delightful hair dressing.

It makes the hair soft and glossy.

It keeps the hair rich, soft and glossy.

It prevents the hair from falling off and turning

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Any lady or gentleman who values a beautiful

head of hair should use Lyon's Kathairon. It is

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