

SCIENTIFIC AND INDUSTRIAL.

The Edison Electric Light company has three farms in Japan devoted to raising bamboo for carbon.

According to the latest results of the finest instrumental tests as to the propagation of electricity, an electric signal travels at the rate of 16,000 miles per second.

Cotton waste is now used in conjunction with straw and asbestos in building houses. It is formed into a paste which in a very short time becomes very hard and makes a durable slab or block for building purposes.

Recently the dome of St. Peter's, in Rome, was reeclad at an expense to the Vatican of \$40,000. The old sheathing required such continuous repairs that it was deemed better to replace it. The sheets of lead which now cover the dome weigh 708,610 pounds, and would extend over more than an acre and a half of land if they were spread out flat.

Another danger is added to modern housekeeping. Dr. Austin has discovered that water containing organic matter will, when under pressure, dissolve compounds of lead, zinc and copper more rapidly and in much larger quantities than when pure and under ordinary conditions. He claims that many cases of dysentery result from drinking such water that has stood all night in lead or zinc pipes.

A Boy's Ambitions.

Nearly everybody who is now a man, says the Through Mail, was once a boy. All these grown-up boys remember how they felt the first time they ever saw a brass band. They felt that the President of the United States was not to be compared to the editor of the base drum, and that the drum-major was at least six inches above George Washington in the temple of fame.

Then came a time when their hearts were set on becoming a brakeman on a railway train, and when the vision of promotion to the conductorship of a train floated across their dreamy optics they were in the fifth heaven of delight. Time wore on, only to rub the glitter of the railway service off, and supply its place with grand aspirations for the position of umpire of a baseball game, which was rapidly succeeded by an inordinate ambition to be the victor of a prize-ring. After being knocked out in one round by nearly every boy in the community, ambition again underwent a metamorphosis, and the one thing of all things desired was to be the reigning monarch of a barber-shop, or the untrammelled commander of a volunteer fire-brigade.

In due time all the tinsel of these high callings was but dross to them, and to die on the battle-field, breathing some patriotic sentiment as the sands of life ran away, was the one high aim of existence. After one encampment with the home militia, with beans and hardtack for menu, and hardtack and beans for desert, and a finger accidentally shot off for fun, no further anxiety to spill blood by the gallon for their country was manifested, and they longed for more agreeable pursuits incident to the tranquil surroundings of peace.

At about this point their desires took a different turn. Their hearts glowed with a nobler impulse, and there was a trifle more of a determination to do in their composition. One determined to teach school, and did so. To be sure, he was surprised that life was not one continual round of uninterrupted joy in his new calling, but he worries along, and the next spring enters a law office and becomes a disciple of Blackstone. The next autumn he reverts to school-teaching, and school-teaching is sandwiched into his life in various ways and at numerous periods afterward, until he becomes an editor, and the prize-ring experiences of his youth are repeated again. Some years later he is elected to Congress, and then the old ambitions are forgotten and give place to designs upon the Senate. Only a few of them ever get there, and they at once feel the humming of the presidential bee in their bonnets, and eventually become candidates before the national conventions of the great parties, and all but two get left; and when the election is over one of those two is also left.

A Bear-Man.

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IN "THE LAND OF REFUGE."

A QUEER LITTLE COMMUNITY IN OHIO.

People who Keep to Themselves—The Founder of the Sect of Zorites and His Views.

About midway between Columbus, Cleveland and Wheeling is Zoar. "Land of Refuge," a stout German boy told me it meant, and anyone who has been here can see why the name was chosen. One can not travel much in Northern Ohio without hearing of the Zorites, and so I came down to see them. In 1817 a band of about 250 Germans from Wurtemberg landed in Philadelphia. They were under the lead of a man named Pimler, who appears to have been a remarkable character. They belonged to the sect known as "Separatists," who acknowledged no other authority whatever than Jesus Christ and held all things in common. It is clear that they had no very happy time of it in the fatherland. In Philadelphia they found a man who had 5,000 acres of land out here to sell. He asked them \$15,000 for it, and as they wanted to get a far away from everybody as possible, they scraped all their money together and bought it. Only three of those who made the trip over the mountains are now alive. When the colony arrived here no money was left and they were about broken down. The first thing done was to build a big brick house for Pimler, with walls twenty-two inches thick, which is known all the country round as the palace. Then they went to work clearing off the wood, building houses and shops of all kinds, until they could boast that not one thing necessary in their simple life did they buy.

If the world had let Zoar alone, Pimler and his followers would have been happy. But the country round about them filled up. The boys and girls who had been taught only German in the little village school, had to learn English, while some of them showed a desire to get out of the hum-drum little village, where they could look forward to a broader life. Contact with neighbors had its effect and the old Zorites mournfully told me that things are going to the bad. Zoar is not what it used to be, but it is interesting even now.

Pimler's idea was to isolate the colony from anyone else. So wooden mills were built, a flour mill, a smithy, and among the men were always mechanics of different trades. He intended to keep his ranks full by additions from home, but after the first lot of arrivals in 1833, he gave that scheme up and introduced instead marriages, which up to that time had been forbidden. His associates, or rather servants, seemed to take his orders without question. For a time he tried taking Americans, but the Zorites found that they were too restive to be good for much, so that in late years their numbers have been kept up almost entirely by births. The settlement has numbered as high as 300, but to-day there are not over 250, and they are slowly decreasing. While Pimler lived he was the government; he settled all the disputes, held the money, picked out boys to marry the girls, and preached in church on Sunday. It was a nice time that Pimler had. The religion that he taught them was simple. They were to acknowledge no other authority, outside of their own magistrates, than the Bible. The former, since his death, have consisted of three "trustees" elected for three years, subordinate to a committee of five, which meets only occasionally, and the "trustees" really have things their own way. Before his taking off, he prepared a constitution which is carefully kept from public view; and by which this little republic is governed. His chief feature is that so long as three of the society keep together the property is indivisible. In the courts, some of the discontented ones have tried to have it divided, but it has been settled that this cannot be done while three hold out. In 1853 Pimler died. For a good many weeks little else was heard in the village save the click of the wooden shoes of the people as they went slowly about their tasks. Now the oldest men sit around their houses at night and mourn for him. One of the trustees lives in the palace, but Pimler's rooms are not disturbed. While the children are taught both German and English, nothing is spoken among themselves save the former. So far is this carried that some of the young men have forgotten how to speak English. One of them, a sly chap, told me that he hoped to be trustee some time, and it was good policy to pretend not to like English.

This is the way they live. No one has any money except the cashier. He is one of the trustees. Everything that is raised is brought to them and put into the storehouse. No one sells a cent's worth but these same trustees. Once a year a man is sent to Philadelphia to buy the annual supplies. They are displayed in a large store, tended by two of the young men. If one wants a shoe-lacing, a bedstead, or a bushel of corn, no matter what, he goes to a trustee and gets an order. The trustees take care that no one overdraws his fair allowance. If a young couple conclude to marry, a justice is called in, the trustees assign them to a house, and they begin to draw their supplies from the store. Perhaps they have a baby. The trustees give an order for a cradle, if none of the old ones happens to be out of use at the time. When a death occurs the carpenter makes the same kind of wooden coffin that the Zorites have always used, and they bury him in the little graveyard with a wooden cross at his head. As I said above, while Pimler lived he preached to them. Since then they have had his old sermons read and re-read in turn, so that, if any of them ever stopped to figure it up, he could tell to a day just when the turn of each would come. But on Sunday not more than half the village is out to the trim brick church. I went to one of their services. It was really touching to hear the old German songs, and those hard-headed, gray-haired men listening to the remarks that Pimler made to some of them fifty years ago. They say no ministers now come up to him, and bewail the indifference of the youngsters.

This sounds like the story of a gloomy place. So it would be to most people, yet they seem to be happy. At sunset, when the sun is low on the horizon, the women come out to the fields and give home from pasture, and all the married girls take their pails to go milk them. I watched them do it. Some were pretty. They said they were happy and well contented, though one confessed she thought it a trifle dull. She had been allowed to visit friends in Pittsburgh. Occasionally a boy runs away, but the girls do not dare to. Why with their beer-making, mills, shops, and other industries, the Zorites are obliged to hire most of the farm work done. Each morning the fifty laborers meet in the square, and are led off to their work. They manage to keep up the Zoar custom in one thing—the beer they drink.

The community has grown to be very rich as an organization. It owns 7,200 acres of land, which, with the improvements is worth \$300,000. The live stock and earnings variously invested are of equal value. Two of the trustees told me that they felt that Zoar had seen its best days, but the people there, for all I can see, will stay and grow rich, until they die out.—Cor. Boston Advertiser.

HEALTH HINTS.

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Remarkable Eyesight.

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Handel, the composer, was a great eater. He would often order a dinner for three, and then frighten the waiters half to death by calmly eating the triple dinner himself.

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Catarrh in the Head

Originates in scrofulous taint in the blood. Hence the proper method by which to cure catarrh is to purify the blood. Its many disagreeable symptoms, and the danger of developing into bronchitis or that terribly fatal disease, consumption, are entirely removed by Hood's Sarsaparilla, which cures catarrh by purifying the blood and also tones up the system and greatly improves the general health of those who take it.

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"Having been a sufferer from catarrh for six or eight years, and having tried nearly all the wonderful cures, inhalers, etc., and spending nearly a hundred dollars without benefit, I accidentally tried Hood's Sarsaparilla. The discharge from my nose was greatly increased the first bottle; then it gradually became less, and in taking less than three bottles I find myself greatly improved. Hood's Sarsaparilla will cure catarrh."—M. A. ANNEY, Worcester, Mass.

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KEAN'S KIDNEY PLASTER. Acts directly upon the muscles and the nerves of the back, the seat of pain. No medicine to ruin your system or to alter your health. For all Lung Troubles, whether local or general, catarrh of the lungs, whether in the acute or chronic stage, this plaster will be found to give instant relief. For Kidney Trouble, Rheumatism, Neuritis, Pain in the Side and Back, Acute, they are a certain and speedy cure. Sold by Druggists for 25 cents, or five for \$1. Mailed on receipt of price by Smith, Postell & Co., 1111th, General Agents, Boston.

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