A CURIOUS ANNUAL CUSTOM OF NEW MEXICO INDIANS.

Castumes of the Dancers-Details of the Rite-its Probable Meaning to the Worshippers.

Writing about the annual snake dance of the isolated Pueblo Indians, of New Mexico, a writer in Science says: The leader of the dance, or high priest, carried a buzzing-stich, which failed to work properly, however, and was soon The antelope men, some ten in number, came in first. They entered in single file and marched around four times in an irregular circle, approaching the hut from the north. Then they took up their positions on either side of the but, facing out. The snake men, about fifteen in number, then entered the court, marching in the same direction as the others had. As they passed the hut, they scattered some sacred meal and stamped on a concealed board in front of the door. This board is buried in the ground immediately in front of the door of the hut, and a hollow scooped out under the middle of it. Each performer, as he passes, scatters some sacred meal (which is a form of prayer), and stamps on this board, producing a loud, hollow fisheries gives a hint as to the prospective tion of the gods to the zeal of the per- sources of the Northwest. The shore former, that he may be properly re- fishing of the Provinces, on the Atlantic dancer succeeds in breaking this board, the United States and its neighbors to which is nearly two inches thick, any the verge of a quarrel, but it is a small wish that he may make for two succeed matter compand with the opportunities ing years will be granted. As the same open in the Northwestern waters on this board is used continuously until it wears side of the continent. The mackerel out, it must be occasionally broken. It fishing, which is the present matter of is possible, however, that the man who dispute, is of less importance than the gave me this version invented it.

facing the antelopes, and about six feet Pacific and Okhotsk we have 300,000 distant from them. The antelopes then square miles, in Behring Sea almost as commenced a low chant, in which the much more, and around the Choumagin snake men joined. Occasionally the Islands 80,000; altogether nearly ten measure was changed for a few moments, times the area of the Atlantic Banks. and they made a gesture with the feather | The total money value per annum of the wands which each man carried in his right hand. The chaot was kept up without intermission during the entire dance, and was accompanied by a peculiar rhythmical, swaying motion of the body. When the feather-shaking had been repeated four times, the snake men | are developed to anything like the extent broke their line, and grouped them- of those of the North Atlantic they will selves in front of the door of the hut, form one of the great industries of this A moment later the group parted, coast .- San Francisco Call. and one of the performers appeared, holding in his mouth a A companion (also a snake man) joined him, passing his left arm over the first man's shoulder; and the pair passed around on the line previously pursued, with the peculiar step, which, for want of a better name, is called a The companion carried in his right hand one of the feather wands before referred to, consisting of two large feathers (said to be those of the wild turkey), mounted in a short wooden handle, with a small red feather dangling from the end. This wand was constantly and very skillfully used by the companion to distract the attention of the snake held in the mouth of the other, and to keep its head forward. The man who carried the snake carried nothing in his hands. I have been told that the men who took this part kept their eyes tightly closed during the whole per-formance. This, however, Idid not notice myself, though these dancers were always led back to the hut wh a it was desired to procure more sna. The snake is held grave, and then home. There is a second in the mouth between the lips, not between the teeth; and the mouth is filled with some substance, resembling meal in back.-F. W. Robertson. appearance, to avoid biting the snake when the dancer becomes excited. When a snake becomes unmanageable, the dancer simply opens his mouth, letting it fall

to the ground. Each of the couples described was folit was to pick up the snakes as they were dropped. These also carried feather wands. I shall hereafter refer to these as collectors. As the snakes were dropped haphazard, at any place, and at any time, and as they manifested a lively disposition to get out of the way as soon as possible, the position was hardly a sinecure.

This second figure of the dance occuthe first round, the order became somewhat broken, the collectors being grouped in the centre, and darting here and there after snakes, while the dancers pranced around in an irregular circle. Each performer, as he dropped his snake, was led back to the hut by the companion for a new one; and this continued until the supply was exhausted. The low chant of the antelopes, the dismal though rhythmical clank of the tortoise-shell Rainy. rattles, the peculiar motion of the dancers, the breathless attention of the spectators, all gave this part of the performance a weird character.

The latter part of the figure, when the snakes had accumulated in the hands of the collectors, and the dancers became excited, was very interesting. One of ing hard. the collectors had a dozen or more snakes in his hands and arms. When the number became too great for proper management, part of them were turned over to the antelope men, who remained in line on either side of the hut, and were held in their hands until the final figure.

The final figure was the most exciting. One of the performers going a little to one side, drew in sacred meal a circle about thirteen feet in circumference. Two diameters at right angles were drawn, and another line passing obliquely through their intersection, rep resenting the cardinal points and the zenith and nadir. The latter are expressed by the line drawn from North-

west to Southeast. The chant suddenly ceased and all those holding snakes made a rush for this circle and dropped them into it. The snakes formed a writhing mass, nearly filling the circle longitudinally and about six inches in height, as nearly as could be distinguished, as the whole figure lasted but a few seconds. The anake men then literally threw themselves into the circle. Each man seized as many of the repties as he could and made off with them at full speed, through the passage by which the procession entered and through the other opening, and the public part of the per-formance was finished. The snakes thus carried off were taken down to the

foot of the mesa, and there released. The object of this part of the cere-mony, as nearly as could be made out

received, was this: The snakes were released at the four quarters of the earth in order that they might find a rain-god (whose form is that of a gigantic serpent), wherever he might be, and tell him of the honor which his children had done him, and of the urgent need of rain among them. This is symbolized in the circle and cross lines before mentioned. The part of the heavens from which rain came indicated the region where the god was at the time that he received the message. This helps somewhat to explain the reverence, we might almost say fondness, which the Moki feels for the snakes. The released snakes act not only as messengers, but also as ambassadors, to the rain-god; and a snake which has been well treated would present the Moki's prayer much more forcibly than one which had been roughly

Snakes of all varieties procurable were used, including the rattlesnake, about 20 per cent. of the latter. Many of them were numbed from long confinement and frequent handling, though when given a chance to escape, as they were dropped on the ground, they showed decided signs of life.

Fish in the Pacific.

The excitement about the Canadian The object is to call the atten- value of one of the undeveloped re-By another version, if the side, is of sufficient importance to bring Banks codfishing, yet the whole extent After this stamping had been repeated of the Newfoundland Banks is only four times, the snake men formed a line, about 70,000 square miles, while in the

Growing Old.

It is the solemn thought connected with middle life that life's last business is begun in earnest; and it is then, midday between the cradle and the grave, that a man begins to marvel that he let the days of youth go by so half enjoyed. It is the pensive autumn feeling; it is the sensation of half sadness that we experience when the longest day of the year is past, and every day that follows is shorter, and the light fainter, and the feebler shadows tell that Nature is hastening with gigantic footsteps to her winter grave. does man look back upon his youth.

When the first gray hairs become visible, when the unwelcome truth fastens itself upon the mind that a man is no longer going up-hill, but down, and that the sun is always westering, he looks back on things behind. When we were children we thought as children. But now there lies before us manhood, with its earnest youth for man, better and holier than his first, if he will look on, and not look

Minute Writing.

It was thought a wonderful achievement, when Paris was beseiged by the Germans, to photograph one side of a newspaper on tissue paper small enough lowed by a single man or boy, whose duty to be enclosed in a tiny quill. A carrier pigeon conveyed the quill out of the beleaguered city to those who read its contents through a magnifying glass. But neither photography nor the microscope was known in the days of Cicero, yet he mentions that the whole of Homer's Hiad had been written on a piece of parchment so small as to be enclosed in a nut-shell. A Frenchman, after years of pied about twenty minutes; though, after practising, wrote the four canonical prayers of the Roman Church on one of his finger nails. He was proud of his exploit, but a poet is mentioned by Pliny, who excelled him in the art of minute penmanship. He wrote a couplet in let-tors of gold, but so minute was the writing that the bit of paper on which it was inscribed was enclosed in the husk of a

Many amusing stories are told of the savings and doings of the astonished backwoodsmen when the first lines of railroad began operations in America. When the first Maine railroad was built the conductor, Mr. Pitman, left Waterville on his morning train. It was rain-

When he arrived at North Belgrade, a flag-station, not seeing any flag, he ran by the station. As the train passed the red flag was hurriedly out.
Mr. Pitman stopped his train, and

backing up to the station, called out to "Why didn't you put up the flag

sooner? "Why," was the reply, "be you a-goin' to run trains in rainy weather?" "Of course."

"I didn't reckon so."

The Mice and the Cat.

A number of Micconce held a convention for the purpose of adopting means of defense against a Cat that was making herself very pervasive in the neighborhood, and finally decided to put a bell on A committee appointed the monster. for the purpose straightway put a brass bell on the Cat while she was taking an evening nap. But thereafter the sound of the bell was so terrifying that no mouse could sleep when the cat was anywhere in the vicinity, even when there was no real danger; and, finally, the alarm bewas entirely cleared of mice, and the

Cat held possession of the field. Moral-This Fable teaches that an inventor in devising a new kind of cannon, should make allowance for recoil and back-action .- Life.

Cyclone insurance is almost as common from the various descriptions which we as fire insurance in the West.

ROMANCE OF THE GLOVE.

THE PART IT HAS PLAYED IN THE WORLD'S HISTORY.

Worn 100,000 Years Ago and Up to the Elbow-Ancient Customs Rel-ative to Its Use.

The glove as a portion of our costume is so ancient that its inventor is not now known, but it seems quite certain from the records that gloves came into use as soon as shoes. In those rude and primitive times called pre-historic, when lovers did their wooing with a club, and a young gentleman wanting a wife went out and knocked one down, he put on his gloves first. That is what some eminent scientists think. They say the cave men wore gloves, and the cave men are supposed to have lived some 100,000 years ago. Professor Dawkins, in his work entitled "Early Man in Britain," says the cave men and women wore gloves, not only of ordinary size, but reaching even to the elbows, thus anticipating by untold ages the fashion-able multi-button gloves of our era. The belle of the ball-room in twenty-buttoned kids is hardly aware that she is only copying after some pre-historic maid or matron who was wooed and won ages and ages ago, but our learned geologists tell us such is the fact. To come to later times, concerning

which all is not guess work, there seems to have been no time when wloves were Bible, and in the oldest literature that has come down to us. The were first used as a protection from the cold, and two times as much fish as the B and Paris, with a population of were thought to be a mark of effeminacy. Some of the early Christian fathers inveighed strongly against people in per-fect health clothing their hands in soft coverings, but it availed nothing against But in time the bishops and other clergy got to wearing gloves themselves, and the monks were among the earliest glove makers in Europe. glove also bore a part in regal and martial ceremonies. At the coronation of the kings of France the newly crowned monarch received from the hands of the officiating bishops a pair of gloves, pre-viously blessed by the Church. In hngland a new sovereign receives a righthand glove, and with it the scepter of the kingdom.

Gloves were at one time a favorite form of New Year's gift and wedding gift, and to make the present more valu able money was sometimes given in the glove. Sir Thomas More, when Lord High Chancellor of England, was presented with a pair, filled with gold coin, by a grateful suitor in his court in whose favor he had decided. The gloves he accepted, but "their lining you will be pleased to otherwise bestow," he wrote to the giver. The English judges were not allowed to wear gloves on the bench, but there is probably no custom in England more widely known than that of the presentation of a white pair of gloves to a judge upon the occasion of a maiden assize, as it is called; that is a holding of court where no criminal has been condemned to death. Gloves were also given by a lover to his betrothed as a symbolical form of binding the bargain, and at weddings lavish gifts of gloves were made to clergyman and guests, but this custom has long been abandoned. But it is still maintained at funerals, and on important occasions the undertaker's bill for gloves is a considerable item, particularly when the Government has to pay. Kings and nobles were buried with their gloves on in the old times, and a remnant of the custom may still be observed among us, when a cavalry soldier is buried. His gloves, with his sword and hat, are placed upon the

The use of the glove as a symbol of defiance, or challenge to combat, comes to us from immemorial times, and though in this workaday modern world, the custom is practically unknown, yet it is associated with so much that is full of romantic interest that it still gives a picturesque and lively simile to the language of antagonism. Particularly is it in use to express challenges by party orators, and the Congressional arena is a frequent witness of a gantlet being cast down or picked up, metaphorically, by some exci-ted partisan. But these worthy legisla-tors of ours, when they use the language of chivalry, have no idea of adventuring the justice of their cause or their integrity of purpose on an appeal to arms, They prove their knightly truth and honor by other modes not quite so dangerous.

One of the most amusing scenes in Henry V. turns upon the exchange of gloves as a challenge between the king, incognito, and Williams, one of his brave common soldiers. The King afterward gives the glove he received from Williams to Fluellen, the choleric Welch captain, and when Williams meets him with the glove in his cap he gives him, with right good will, a box on the ears. The King comes up, the quarrel is explained and adjusted, and Williams is presented with a glove full of crowns. The glove was sometimes also worn in the cap as a memorial of love or friendship, and it was a knightly practice to carry a glove in the helmet as a mark of devotion to some fair la An old chronioler relates that at the battle of Agincourt the knights bore among their head gear "the gloves of their darlings."-Chicago Herald.

There are two markets opposite each other in Gibraltar, the Spanish market and the Moorish market, for nothing of any account is produced in Gibraltar. In the Moorish market are all kinds of fruits, chickens and eggs, brought over The eggs come in large from Morocco. The eggs come in large hampers made of grass and willow, and holding 3,000. Eggs sell about one hundred for from five to six francs. One can buy 500 juicy oranges for \$2.50. The sellers sit in their narrow stalls in front of thousands of live chickens that keep up a continual clatter.

A pickerel was caught in a cornfield in the Rock River (Ill.) bottoms while engaged in husking corn. The water of the river has covered the bottoms for eight months, and much of last year's corn remains ungathered. The fish swim into the fields and nibble the grains of corn out of the husks.

J. W. Dunkin, of Auburn, Neb., owns a colt with two legs and five feet. The hind legs are normal. In front there are no legs, but under the breast is a lump from which grow three feet. The colt

Three years ago woodchucks became so abundant and so destructive in La Porte County, Indiana, that the authorities offered a bounty of twenty cents for each woodchuck scalp. The first year 2,875 scalps were presented; the second, 5,640; the third. 7,371, a total of 15,886 scalps, on which was paid \$3,177.20. Some men make a regular business of hunting woodchucks.

A little boy, who was to pass the afternoon with a neighbor's little daughter, was given two pieces of candy. When he returned his mother asked if he gave the larger piece to the little girl. "No, mamma, I didn't. You told me always to give the biggest piece to company, and I was company over there."

Mrs. Garfield's yearly income is placed at fully \$20,000.

Bowen's Budget, Fort Plain, N. Y., for March, 1886, says: In the multiplicity of medicines placed upon the market, it is sometimes diffi-cult to distinguish between the meritorious and the worthless. There are at least two excel-lent remedies widely used, the efficiency of which are unquestioned. We refer to St. Jacobs Oil and Red Star Cough Cure.

A CHICAGO jeweler has invented a self-winding watch. By an arrangement something like the carefully balanced lever of a pedometer, the watch is wound by the motion of the wearer when walking. A walk of seven minutes will wind the watch to go for forty-two hours.

Solicitor of Patents, F. O. McCleary, of Washington, D. C., says the only thing that did him any good, when suffering with a severe to have been no time where gloves were cough of several weeks' standing, was Red not worn. They are mentioned in the Star Cough Cure, which is purely vegetable

The average London inhabitant eats thirty-two times as much fish as the Berlin person, and Paris, with a population of 2,200,000, uses more fish than all Germany, with a population of 47,000,000.

Where Are You Geing?

If you have pain in the back, pale and sallow complexion, billous or sick headache, eruptions on the skin, coated tongue, sluggish circulation, or a hacking cough, you are going into your grave if you do not take steps to care yourself. If you are wise you will do this by the use of Dr. Pierce's "Golden Medical Discovery," compounded of the most efficacious ingredients known to medical science for giving health and strength to the system through the medium of the liver and blood.

Owing to the drought, the corn crop of Lou-isiana will be fifty per cent. less than last year, and the out crop seventy-five per cent. less.

many a tired, unhappy, discouraged woman who is suffering from chronic female weak-bess for which she has been able to find no relief. But there is a certain cure for all the painful complaints to which the weaker sex is liable. We refer to Dr. Pierce's "Favorite Prescription," to the virtues of which thou-sands of women can testify. As a tonic and nervine it is unsurpassed. All druggists.

A HISTORIAN of California sums up the qualities of that country as: "All in all, it is a land of solid realities and glittering frauds."

Sick and bilious headache, and all derangements of stomach and bowels, cured by Dr. Pierce's "Pellets"—or anti-bilious granules, 25 cents a vial. No cheap boxes to allow waste of virtues. By druggists.

A POLL-TAX of \$50 a head is imposed on all Chinamen entering South Australia.

Can Consumption be Cured ? We have so often seen fatal results follow

the declaration that it can be cured, that we have unconsciously settled down in the belief that this disease must necessarily prove fatal. It is true that occasionally a community has witnessed an isolated case of what may appropriately be termed spontaneous recovery, but to what combination of favorable circum stances this result was due none have hitherto been found able to determine.

We have now the gratifying fact to announce that the process by which nature effects this wonderful change is no longer a mystery to the medical profession, and that the changes brought about in the system under favorable circumstances by intrinsic causes may be made as certainty and more expeditiously by the use of the proper remedy. In other words, nature is imitated and assisted.

Tuberculous matter is nothing more or less than nourishment imperfectly organized. Now, if we can procure the organization of this food material so that through the process of elective affinity it may take its place in the system, we can cure the disease. This is just what Piso's Cure for Consumption does. It arrests at once the progress of the disease by preventing the further supply of tuberculous

preventing the further supply of tuberculous matter, for while the system is under its influence all nourishment is organized and assimilated. It thus controls cough, expectoration, night-sweats, luctic fever, and all other characteristic symptoms of Consumption.

Many physicians are now using this medicine, and all write that it comes fully up to its recommendations and makes Consumption one of the diseases they can readily cure.

The forming stage of a disease is always the most auspicious for treatment. This fact should induce persons to resort to the use of Piso's Cure when the cough is first noticed, whether it has a consumptive diathesis for its cause or not, for this remedy cures all kinds of coughs with unequalled facility and promptness. Is coughs from a simple coid, two or three doses of the medicine have been found sufficient to remove the trouble. So in all diseases of the throat and lungs, with symptoms simulating those of Consumption, Piso's Cure is the only infailible remedy.

The following letter recommending Piso's Cure for Consumption, is a fair sample of the certificates received daily by the proprietor of this medicine:

Albion, N. Y., Dec. 29, 1885.

I had a terrible Cough, and two physicians said I would never get well. I then went to a drug store and asked for a good cough medicine. The druggist gave me Piso's Core, and it has done me more good than any thing I ever used. I do not believe I could live without it.

LEONGRA VERMILYEA.

Nothing Like It. No medicine has ever been known so effec-tual in the cure of all those diseases arising from an impure condition of the blood as Sco-VILL'S SARSAPARILLA, OR BLOOD AND LIVER STRUP, the universal remedy for the cure of Serofula, White Swellings, Rheumalism, Pim-ples, Blotches, Eruptions, Venereal Sores and Diseases, Consumption, Groitre, Bolls, Cancers, and all kindred diseases. There is no better means of securing a beautiful complexion than by using Scoville's Sarsapanilla, on Blood and Liven Synup, which cleanses the blood and gives permanent beauty to the skin.

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