

A FANTASTIC EDIFICE.

The Strangest and Most Whimsical Building in the World.

The history of the church of Vasil Blagennoi is as strange as its aspect. It was built by order of Ivan the Terrible, at the expense of the principality of Kazan, as an expression of gratitude to God for the czar's conquest of that country. The name of the architect, an Italian, is unknown, but tradition relates that his eyes were burnt out by order of Ivan to prevent him designing in future any more wonderful monuments. "It is my wish," said the terrible autocrat, "that this sanctuary remain the unique and glorious monument of this genius of this man." In the basement of the edifice are two chapels, and on the upper story nine chapels, surrounded by nine cupolas, each different in shape, dimensions, color, details, style and structural disposition. The spire, too, is placed at the east and not at the west, as orthodox demands. The tower, and the element is clearly perceptible in the first three stories, above which is a story resembling an Indian pagoda, which in its turn is surmounted by a hexagonal crocketed spire, on the summit of which is a lantern and an onion-shaped cupola. Another lofty spire supports a globe in the shape of a pinecone, and is lavishly decorated with brightly colored glazed faience. Of this fantastic architectural dream, suggestive of uncanny sea monsters, half-fish and half-flower, of gigantic fruits, or of vegetables and Oriental turbans of such capricious and impossible proportions as may occur in a nightmare, Theophile Gautier has given us a poet's description, which we cannot do better than cite: "The Church of Vasil Blagennoi," he says, "is without doubt the most original monument in the world; it recalls nothing that one has ever seen, and belongs to no known style. One might imagine it to be a gigantic madrepore, crystallized colossus, a stalactite grotto turned upside down—a thing which has neither prototype nor similitude. It might be taken for a Hindoo, Chinese or Tibetan pagoda. In looking at this impossible church, one is tempted to ask if it is not a whimsical will-o'-the-wisp, an edifice formed of clouds fantastically colored by the sun, which the movement of the air will presently cause to change in form or vanish into nothingness."—[Boston Transcript.

Superstition About Storms.

Caverns were supposed by the Romans to be secure places of refuge during thunder storms, and they believed that lightning never penetrated more than two yards into the earth. Acting on this superstition, the Emperor Augustus used to withdraw into some deep vault of the palace whenever a tempest was feared, and it is recorded by Suetonius that he always wore a skin of seal around his body as a protection against lightning. That both precautions are equally unavailing needs scarcely to be mentioned.

Lightning Has Been Known to Strike Ten Feet into the Earth; but not even the marvellous accuracy of modern science can determine at what distance from the surface a safe retreat may be found from the descending fluid; and even were this ascertained, the dangers from ascending electric currents remain the same. With regard to seal-skin, we find that the Romans attached so much faith to them as non-conductors that tents were made of them, beneath which the timid used to take refuge.

It is a curious fact that in the neighborhood of Mexico, Ceylon, and the Laysan colonies were known to have existed, the shepherds cherish a similar superstition respecting the skins of serpents. These they carefully collect, and, having covered their hats with them, believe themselves secure against the danger of the storm. The Emperor Augustus is supposed to see a link of interesting analogy between the legend which yet lingers in the mind of the peasant of Ceylon, and the more costly superstition held in reference by his Latin ancestors. The emperors of Japan retire into a deep grotto during Ceylon, in their latitude; and, to see a link of interesting analogy between the legend which yet lingers in the mind of the peasant of Ceylon, and the more costly superstition held in reference by his Latin ancestors.

Hypnotism and Surgery.

The other day a young woman suffering with a tumor presented herself at the operating room of Dr. Tillany, a French surgeon. Instead of using chloroform or ether he managed to throw her into a profound hypnotic sleep. She even placed herself on the table where the operation was to be performed. For twenty minutes the surgeon plied the knife, the patient showing no signs of pain. At the end of that time she was awakened and declared that she had not suffered in the least or known that anything was taking place. This, however, is a rare case. Not every one can be affected in that way. Still it is an interesting fact that under certain favorable conditions a hypnotic sleep, perfect and complete, can be induced. —[N. Y. Herald.

BEARING REINDER.

An Important Occupation in the Steppes of Siberia.

Rearing and tending reindeer is par excellence the profession of Samoyede. If not rich enough to possess a herd of his own he enters the service of the owner of a large herd, who keeps him and his family in food and clothes and gives him a certain number of reindeer calves per annum in return for his services. The servant thus lays the foundation of a herd of his own, and, if lucky, can, after a few years' service, set up on his own account. Luck, however, plays a great part in this means of livelihood, for "reindeering" is a great lottery. The animals are very liable to a disease which corresponds to the rinderpest in cattle, and which in a day or two will kill off a herd of 600 or 700 deer. If this happens in the middle of the Tundra, the local name for these great, bare arctic steppes, it probably means death to the owner and his entire household. The reindeer is left possibly hundreds of versts from any human help, without food and without means of locomotion. In my subsequent journey I came upon the scene of one of these not uncommon tragedies, and I have already written a more pathetic sight than the half-dead reindeer, whose eyes are dimmed by few sledges and the other poor possessions of the ill-fated owners and scattered all around the bones and horns of the pest-stricken herd. The owners themselves had been subsequently buried by some native passing by, as we found their wooden box-like sledges on the way off. Though the loss of the herd does not often prove as fatal as this, to the owner it always means material ruin, and I saw a good instance of this at Obedorsk, where I came across a Samoyede, at one time the owner of a herd of 7,000 deer, representing roughly a capital of \$3,500, content to work as a laborer at 40 coppers a week. When successful, on the other hand, the rearing of reindeer is a most profitable occupation. When clear of disease the herd is almost sure to double in number year by year. Their cost of maintenance is nil, while the supplies of food are so highly prized. But over and above all these things, which the mild reindeer presents to his lord is the one which to the nomad dominates and determines all the rest—that of locomotion. This industry, if so it may be termed, necessarily implies the nomadic life pure and simple, the Samoyede pitching his tent wherever reindeer most is abundant, and moving off as soon as their herds have cropped the surrounding district bare. In winter the Samoyedes prefer to be in the vicinity of forests, partly for the sake of the wood which they need for fuel and for making new and tinkering up old sledges, partly because the snow here is not so deep as in the open Tundra, and the deer can thus get more easily at the moss. Here also they trap the white fox and ptarmigan, the wings of which have a great sale. In summer they drive their herds into the Tundra, over which a large portion of my journey lay, and which I may here take the opportunity to describe. The Tundra is a mossy marsh, slightly accentuated here and there with low hills, and sprinkled with numerous shallow lakes not connected with each other. For miles and miles the ground is so marshy that one runs the risk of sinking up to one's mid-dle if one attempts to walk over it. Now and again one comes upon a spot where the ground resembles a Scotch moor minus the heather, a very springy moss with an occasional clump of low willow brushwood. These spots the natives make use of as camps, for his day's journey, he wishes to pitch his choom, as the moss here grows thick and rich and the brushwood affords the little fuel he requires. Not a tree, not a rock, breaks the monotony of the scene, and the greenish-brown color of the Tundra, losing itself in a dull, gray sky, is as dreary a picture as the human eye can well rest upon.—[Murray's Magazine.

What a Girl Should Learn.

- To sew.
- To cook.
- To mend.
- To be gentle.
- To value time.
- To dress neatly.
- To keep a secret.
- To be self-reliant.
- To avoid idleness.
- To make the best of things.
- To darn stockings.
- To respect old age.
- To make good bread.
- To keep a house tidy.
- To control her temper.
- To be above gossiping.
- To make her home happy.
- To take care of her children.
- To humor a cross old man.
- To marry a man for his worth.
- To be a helpmate to a husband.
- To take plenty of active exercise.
- To see a mouse without screaming.
- To read some books besides novels.
- To be light-hearted and feet-footed.
- To wear a shoe that won't cramp the feet.
- To be a womanly woman under all circumstances.

A Sturdy Centenarian.

The guardians of the Eiffel Tower, in Paris, were lately surprised to receive a visit from a man one hundred and two years old, who wished to ascend the great tower. He was quite willing, however, to avail himself of the elevator, for, though he is able to walk several miles a day on level ground, and carries his cane as a "switch," and not as a support, he did not feel equal to a walk up a flight of stairs nearly 1,000 feet high. This old man, whose name is Harduin, and who was formerly a harness maker by trade, had had a somewhat interesting experience in his last years. About thirty years ago, when past seventy, he granted all his property to a nephew in consideration of a regular yearly income to be paid to him. The day he was a century old he called the nephew and said to him: "Well, my boy, I think you have made me an allowance long enough. I shall not be a charge on you any longer, because I am a hundred and two years old, and I shall live on."—[Youth's Companion.

A CURIOUS COUNTY.

A Section of Kentucky Where Foreigners Are Rarely Seen.

People in the East will hardly believe it when they are told that Kentucky has a county in which only one man was ever killed; but it is a fact, notwithstanding. A number of years ago two intoxicated men fought in this town and one was shot to death. That was the only serious crime ever committed in Trimble county. The people of Trimble county are one big family, and they form such a remarkable community that the readers of The Sun, says a correspondent of the New York paper, should make this addition to their knowledge. Trimble is a real Acadia. Bedford, the county seat, being situated almost midway between two large cities, forty miles from Louisville and sixty miles from Cincinnati, fifteen miles from the nearest rail. Yet the strife of the outer world has never reached here. Crime of any kind is practically unknown. The people are all small farmers and fruit growers, descendants of Virginians and Marylanders who settled here a hundred years ago, and are scrupulously honest. The last lawyer who settled in Bedford came near starving to death, and went to Kansas a half dozen years ago. There is a court house in this town, but it is needed only for the preservation of the county records, title deeds, and such things. At the last term of the criminal court there was only one case to be tried, and that was on a charge of petty larceny, but it was proven that the man was not guilty.

Every resident of this county is of pure English or Scotch descent. There is not a foreign-born person in Trimble. Although so close to Louisville and Cincinnati, a German or Irishman would be a curiosity in Bedford. Last spring an Irishman, Mike Rafferty, from Louisville, came to Bedford. How he ever got here or why he came no one knows, but soon after his arrival word was circulated that a foreigner had come to town. Rafferty went into the grocery to buy 15 cents' worth of cheese for dinner. The proprietor stared curiously at him, but gave him the cheese, and he sat down to eat it. In a few minutes a crowd of small boys entered, and ranging themselves in a straight line in front of the Irishman gazed at him with the most evident curiosity. Rafferty thought there must be something the matter with his personal reflection in a mirror. 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