

SHE WILL GO OUT BETWEEN ACTS.

New York Women Adopt the Custom of Walking in the Theatre Lobby.

A man hurrying up-town one evening last week was attracted by a big crowd of ladies and gentlemen, who filled the lobby and sidewalks of the Harold Square theatre.

"What's the matter?" he asked anxiously; "fire or accident inside?"

"No," replied the big policeman. "Then what are all these women doing out here?"

"Latest fad," was the reply, as policeman No. 1,000 turned on his heel to survey a group of extremely pretty women, who had been to the nearest chemist for soda-water.

And so it has come to pass that, after years of patient and lonely waiting in her seat between the acts, woman has taken the law into her own hands and will no longer submit to being deprived of her escort, but goes out with him between the acts.

I imagine the first few nights of the "Gaiety" had something to do with establishing such a custom. The programme reads that a wait of twenty minutes is necessary between the two acts.

"Twenty minutes!" exclaims the new woman; do you suppose I'm going to sit here alone for twenty minutes? Not much. It's too hot, the programme is full of old jokes and the people in the boxes are unattractive. I think I'll go out for a breath of air." And she went.

As she went so did others go, until nearly as many women as men left their seats, some to seek the nearest soda-water fountain, others to stand about in the lobby or foyer to chat, show off their own pretty gowns and criticize other women's.

So my lady, once having her appetite for novelty whetted, carried her desires into other theatres. If a wait of twenty minutes between the acts was irksome, it was almost as bad to sit alone for ten or fifteen minutes, until it has now become a well established custom for ladies to leave all the acts between all acts.

This fashion has obvious advantages. In the first place it keeps the women thoroughly good natured, and everyone knows that a peevish and discontented woman in a playhouse exerts an atmosphere of malice for all these about her. She is refreshed by her breathing spell and soda water. She has had a chat with some man in the lobby who has said nice things to her. She likes to see the people look at her as she resumes her seat, and upon the whole she feels much more important and self-satisfied than the poor creature who used to be left alone in her seat to read advertisements and bad puns.

Again, the woman who goes out with an escort acts as a check upon him. He is in duty bound to remain by her side. He no longer indulges in crime de Menthe and liquors of brandy, or smells of the spices of Arabia. Instead of dashing across the way behind those swinging doors, he, too, may have met some girl outside to whom he could not talk in the theatre, and when the play is over and he gets to his club for a game of cards or billiards, he finds that he has a clear head and a steady hand.

As for the managers, always on the alert for the comfort and pleasure of their audiences, the new fad has greatly stirred them up and pleased them.

A good-natured house, in which women have not been bored, means more applause and more success for the play. Since women have elected to leave their seats, greater accommodations are being made for their comfort without. In several of the Broadway theatres the lobbies and foyers are being arranged and cleared so that there may be more room for the promenade between the acts, and I have even heard suggestions of soda water fountains being added to the attractions of the "front" of the house.

So much for the theatre-going public. It remains now to be seen how the opera goers will act.

Will the women leave their boxes and stalls and stroll about the pretty foyer, as in London and Paris, or will they still sit glued to their seats?

There is, of course, more to see in the opera house than in the theatre. The tiers of boxes, brilliant with beauty and diamonds, are an unfailing source of curiosity and gratification to the people in the stalls, and the boxes are always more or less busy exchanging looks at each other.

I have heard it said, too, but will not vouch for it, that our swiftest wren who attend the opera pay more attention to their bodices than to their skirts. That is to say, almost any old bodice or dinner skirt is good enough for the opera, because it is not seen. It is upon the bodice that the greatest care and most brilliant jewels are lavished. Of course, it is a promise made between the acts that the skirt would also come into full view and be open to as much criticism as the waist.

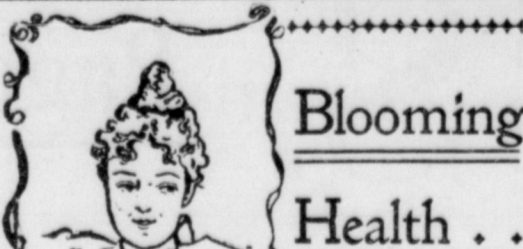
All this, for the present at least, is in the air. It halts a dozen leaders of fashion decide to leave their boxes and stroll about everyone else will do it. It is not an unlikely thing to see women to a herd of sheep that invariably follow a leader.—New York Herald.

"Thou shalt not kiss," is the new commandment laid down by the health convention as a means of preventing consumption. In spite of this people will kiss, and will neglect a cough which a few doses of Hawker's Balm of Gilead and wild cherry would speedily cure.

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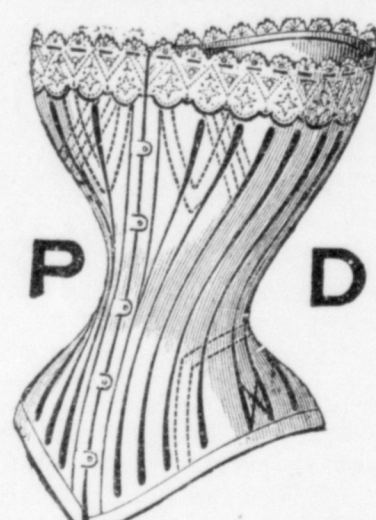
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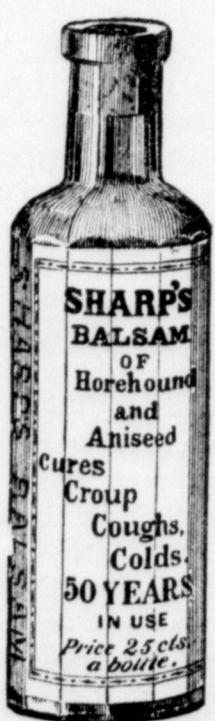
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SLEEP BETTER THAN A VACATION.

Complete Bodily Rest as Good as Change of Scene.

It is suggested that what some people want is sleep holidays. They do not need to go to watering places and summer hotels and to be entertained by a round of gaiety, with a band always playing. The apostles of the new method say that many people would be benefited if they just went to bed and slept for lengthened periods, and that they might do well to take holidays in just that way. They affirm that as a rule men and women and children do not get sleep enough, and that the old adage, "Early to bed and early to rise, makes a man healthy and wealthy and wise," needs changing. There need be no reference to early rising in it. For "early to rise" it might be "late to rise."

The advice of that old saw was connected, they say, in days when there were no express trains, no telephones, no telegraphs, no hurry. Where is the use of telling people to get up early whose brains are racked by anxiety and worry and who are being burned up by the ever-increasing rate at which things have to be done?

The proper thing to say to him is to get as much sleep as they possibly can on every possible occasion. The suggestion of occasional sleep holidays, when worried people of this kind could temporarily shut off their mortal coil, is on this understanding quite intelligible. There would be no difficulty in making arrangements to carry the scheme out. The proprietors of the summer resorts would no doubt be glad to provide accommodation for any number of comatose guests.

The prevailing question would not be "What is there for dinner?" but "Is my bed ready?" There would be memoranda as to the length of time sleep had been indulged in or was desired to continue. "Mr. A. came on Saturday; he is to be called on Wednesday night." "Mrs. B. will sleep for one week," etc. No doubt if the fad were started establishments would vie with each other in the perfection of their sleeping preparations, and we should be told that absolutely unbroken repose for any desired period could be obtained.

Joking apart, however, there may be something in the contention that a greater amount of sleep is required by people nowadays—especially brain workers—than was formerly the case. Nicola Tesla, the electrician, is credited with saying that he believes a man might live 300 years if he would sleep most of the time. That is why negroes often live to advanced old age—because they sleep so much. He also alluded to the current report that Mr. Gladstone now sleeps seventeen hours every day. There is something distinctly pleasant in the idea of an old age of such commanding intellect being kept vigorous by the simplest of remedies. But the worst of precepts, like those of modern apostles of sleep, is that their instructions will be taken advantage of by the lazy and brainless as an excuse for inactivity for which they should have no manner of warrant, either in the development of their brains, or the delicate adjustment of their nervous system. When the professional tramps read of Gladstone we shall find stacks of them asleep by the roadside.—Toronto Mail and Express.

Saved by His Kite.

The New York News prints a story of a boy twelve years of age, named James Grimes, who went on the roof of the apartment house where he lived to fly a kite. He swung the kite over the rear of the house, and started on a run toward the front to give the kite a rise.

The kite soared gracefully upward, but James, in his excitement, forgot about the open-air shaft, and stepped into it. He shot downward through space, a distance of almost fifty feet.

When the people reached the cellar they found the boy unconscious, with the kite tugging at the string grasped in his tightly shut hand. A doctor was immediately summoned, who declared that beyond the great shock the boy was uninjured. He revived and soon was walking about the room.

The doctor expressed surprise at the boy's escape from instant death, and accounted for it on the theory that the pulling of the kite broke his fall.—Youth's Companion.

Falsely Statements Made to Reap Large Profits.

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The false statements, "just as good as the Diamond Dyes," used by many dealers in order to sell worthless and crude dyes, are sufficient to stamp them as mean and dishonorable. Such men are capable of any form of business dishonesty.

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Sawdust is turned into transportable fuel in Germany by a very simple process. It is heated under high steam pressure till the resinous ingredients become sticky, when it is pressed into bricks. One man with a two horse power machine can turn out 9,000 bricks a day.

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HALLE'S ANCIENT CAKE DANCE.

A Ceremony That Has Been Performed by Salt Workers for Centuries.

Halle, the little German saltmaking city whose inhabitants are supposed to be descended from an early race of different blood from the modern Germans, has a curious fete of its own, which has been celebrated annually for many centuries. On that day the masters and the saltmakers, clad in red man's, follow to church the cake of the feast, born aloft by a youth accompanied by his sweetheart. After the religious rites follow a barquet and a dance to the music of instruments specially devoted to the purpose.

The fete originated in an incident that took place so long ago that the very date has been lost. A mill belonging to the commune was burned, and the family of the miller was saved by the salt workers. When the mill was rebuilt, the commune voted to the salt boilers in perpetuity an annual cake of 100 pounds to be blessed, carried in procession and then eaten solemnly to the music of drums and fife.

The ceremony had been going on thus for generations when in 1876 there was a new fire in the city which destroyed the city hall, but spared the salt works and the dwellings. Then the pious commune adopted a resolution thanking God for what he had spared and declaring that thereafter the salt masters and their men should make the procession clad not in black as formerly, but in tunics of ardent red, with plumes of the same color in their caps. The date of the fete was also changed from St. Peter's and St. Paul's day to St. John's day, the longest day in the year. Since 1876 the order has been faithfully observed. The cut of the tunic has varied somewhat with the fashion prevailing, but the style of Louis XV predominates. Thus appear the carrier of the cake and his sweetheart, and thus is clad the halberdier. After the banquet the men and maidens of honor, being those who in years before have carried the cake, decorate with red poppies the crowd that presses in the public square. Then, in the midst of a spot protected by barriers, the men and maidens of honor execute not a cake walk, but a cake dance, a grave function in which one must neither speak nor smile. The dance is not complicated, but the music is of a special character, and this gives the whole a peculiar distinction. In the evening there is a dance of a gayer character than in the day. The waltz here begins really at 4 o'clock in the afternoon and is continued until dawn. The red habits are put away at the end of the fete, not to be brought out again for a year. They descend from father to son and are preserved with the utmost care.—New York Sun.

COAL SUPPLY AND DEMAND.

Extraordinary Increase of World's Consumption During the Century.

In 1807, about the time the steam engine was invented, the consumption of coal in Great Britain was some 6,500,000 gross tons a year. It had risen to 27,000,000 tons in 1816; to 50,875,000 tons in 1850; to 84,042,698 tons in 1860, to 112,875,525 tons in 1870; to 146,969,469 tons in 1880; to 181,614,288 tons in 1890, and to 188,277,525 gross tons (210,870,828 net tons) in 1894. The result of the discussion on the subject of the duration of the coal supply of Great Britain was the conclusion that if the output increases in the same ratio as it has for twenty or thirty years, the coal will be exhausted in a little over a century. These estimates are now regarded as excessive, as it is conceded that there is in each nation a limit to industrial development, which, without considering the great economies in the use of fuel, will also limit the expenses of coal production. Mr. Gruener places this limit for England at 250,000,000 tons which supports a mining population of 1,000,000 miners, and a working population of 5,000,000.

In the United States the production of coal has been increasing in a much greater ratio than in Great Britain. We cannot go back to the eighteenth century and give figures of production of coal, nor is that necessary in order to indicate how enormous has been the increase in its production and consumption in the United States. At the tenth census, 1890, the production of coal in the United States is reported at 71,481,570 net tons; at the eleventh census, 1899, it had risen to 141,229,513 net tons, nearly double, and in 1893, according to the report of E. W. Parwer, of the United States geological survey, it was 182,352,784 net tons, an increase of more than two and one-half times in thirteen years, doubling about every five years.

Similar increases could be shown for the other great coal-producing countries, as Belgium, Germany, Austria, France and Russia. The world's demands for heat and power are increasing marvelously, while the world's supply of coal is a definite quantity, and it is an evident proposition that with the exhaustion of its coal not only will the power and influence of a nation decline, but even its existence may be imperilled.—Cassier's Magazine.



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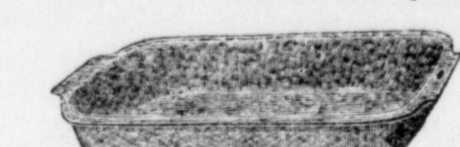
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