

...Mrs. Kruger, ... Republic, died ... pneumonia, ... three days. She

...Woman, ... interviewed Presi- ... Florida this morn-

...across the hall ... washed room ... moment over a ... woman, ... a rocking chair.

...This was Mrs. ... never hears ... mightily, be- ... tively oblivious ... here besetting

...hat, escorted ... then went ... It was difficult ... the first lady of ... has been Mr. ... inate through ... public life, and ... each other seems ... each succeeding

...second wife, ... a name of ... Africa. Kruger ... of Miss Du ... in one son, who

...Living. ... the fruit of ... and of those ... girls are com- ... members in and ... the boys take ... the army. One ... has made him- ... the most com- ... with Mr. ... in real life ... supposed to be ... of Kruger's ... and an in- ... infancy com-

...ive in a little ... white and ... morning glory ... her that when ... the husband's ... to be in that ... never been I ... \$2,000 a ... from the Gov-

...Pretail and ... Mrs. Kruger ... February. Six ... with her ... has been ... the couple had ... ransoms in the

...ed Up. ... Kruger was in ... he had a little ... refused to see ... the ... in the ... consisted in ... to knock her ... am a poor man," said Rochester, "but I dare wager Your Majesty's guinea that Your Majesty cannot repeat the four lines that have done more to make you popular among your subjects than all that you have done since Divine Providence re- stored to them their rightful monarch."

"I take your wager," said the king quickly. "Here lies our mutton-eating king. Whose word no man relied on; He never said a foolish thing."

"God's life, sir, I'll not gratify your impudence by completing the inaccurate line. Take your guinea!" and he flung a coin upon the floor.

Rochester picked it up and looked at it for a moment, while the king went in high indignation to the further end of the room.

"All, sir, could you but know how I have longed for this reconciliation!" cried Rochester. "Indeed, I feel at this moment like the turned prodigal. I have been re- longing among the hucks which the swine do eat. Thank heaven, I have now forsaken my prodigality and have returned to the place where that vice is unknown."

Charles went to him and laid a hand upon his shoulder.

"If life, Rochester, I am glad to see you back, if I must tell the truth," said the king.

"May it please your majesty," said the king, "a departure from your majesty's usual habit is not to be discharged, so long as it conveys such pleasure as your last phrase hath done to one so unworthy, but I have done, I myself."

"Now," said the king, leading him to a gilt settee, "give me the tale of your adventures since last we met. I doubt not that you had as many adventures as will keep the court laughing for the winter."

"Age, or crying, sir. But the rarest charm of the many to be found in the circumstance of its laughing at all that should call for tears."

"Lud! Jack, art thou become melancholic all in a turn?"

"Nay, sir; who could be melancholic when—when Mistress Eleanor Gwyn breaks in so prettily upon our audience?"

He bowed to the floor at the beautiful apparition which filled up only a small space in the carved doorway. The doorway was too spacious a frame for such a dainty picture. Nell Gwyn stood smiling beneath the big tapestry representing, very quaintly, the Judgment of Solomon. The king was now and again persuaded that the needle-work monarch bore a striking resemblance to himself. It was Nell Gwyn who declared that he was liker the infant that was represented as being torn in two by the litigants; and she added, moreover, that one of the ladies was Lady Castlemaine and the other Made- moiselle de Querouaille.

"I had no doubt that Madam Ellen would be the first to welcome me back to Whitehall," said Rochester, when Nell had advanced, still smiling, far into the room.

"The first time I heard of a quack taking his own medicine," said she.

"Tell us who the quack is and

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A Simple Country Maiden

By F. FRANKFORT MOORE.

A Story of Pretty Nell Gwyn.

"I trust, sir," said the king, gravely, "that you are properly penitent."

"That was the condition in which I hoped to find Your Majesty," returned Rochester.

The king rapped-did his stick upon the floor impatiently—almost angrily—certainly with dignity, he thought.

"What mean you, sir?" he cried. "I—your king—penitent?"

Rochester heaved a great sigh, the force of which shook his doublet till the gold fringe upon its borders rattled. He raised his eyes to the ceiling with a look of lugubriousness that was very diverting, while he said: "I faith, Your Majesty, I may have hoped for too much; but Your Majesty, will, I hope, forgive me for attributing to you the only virtue which Your Majesty does not possess."

"Stoney as ever," said the king, "think you that I sent for you to exercise your satirical humors here, you rascal? We have had enough of this same witless wit in the old days at Whitehall."

"Aye, sir, 'tis true there was plenty to spare when His Grace of Buckingham had cudgelled his brain into a brisk trot, and when My Lady Castlemaine was trying—not without success—to compute with Nell Gwyn in that form of repartee which findeth great favor in Lewknor Lane."

The king smiled, and examined the huge amethyst set in the top of his long cane.

"Well, perhaps I did you an injustice, my Lord Rochester," he said; "but 's life, sir, could impudence—even your impudence—go further than it did in that mad quarrel of yours?"

"I have a good mind to ring for one of the fellows to show you forth. I tell you, your vile versa is in everybody's mouth."

"'Tis not even in my memory," said Rochester. "Nay, nor in Your Majesty's either."

"I remember it but only too well," said the king.

"I am a poor man," said Rochester, "but I dare wager Your Majesty's guinea that Your Majesty cannot repeat the four lines that have done more to make you popular among your subjects than all that you have done since Divine Providence restored to them their rightful monarch."

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my Lord Rochester," cried Miss Stuart. "The king laughed. He looked at Rochester for a moment, and then laughed again.

"Hie thee back to Dr. Ken, Miss Mullett—aye, and as quickly as you please," he said; "for if 'tis true that nothing could come with ill grace from your lips, 'tis more than true that nought that is graceless should approach those same lips. Take her away, Frances; take her away as far as is possible from all here."

"Nay," said Rochester, "I disclaim being associated with the ogres. If Miss Mullett do but stay, you see that she will be more converts than ever Dr. Ken hath done."

The girl looked at him curiously for some moments, and then her eyes fell.

"But I know how to make cow- sipp wine."

"Prithce, let us into the secret, my dear," said the king.

"May I please your Majesty, the whole secret is in the gathering of the cowslips," said the girl. "They must be gathered fresh to be of any value—the least touch of frost will ruin them."

The king looked at her searchingly. "You are the simplest girl that ever made a fool of a wise man, and methinks you know it, Miss Mullett," said he.

"Nay, sir," said Miss Mullett. "I protest that I am country bred; I cannot think that a wise man would need my help in that direction."

"Take her away, Frances; take her away," said the king in a very audible whisper. "Your friend's simplicity is like to overwhelm us with its wisdom."

"Come hither and make your neat- ness do credit to the body, and thank him for his gracious words," said Frances.

The girl seemed to be once more in a fright. She went backward by the side of the maid of honor and made a flustered courtesy, saying: "I thank you, sir, for your kind discouragement."

Then she slipped through the door.

"By the Lord Harry," said Miss Mullett, "hath a pretty wit," said the king. "I fancy she looked at you with some admiration in her eyes, Rochester."

"Did not Miss Stuart tell her that I was the most admirable man at the court?" said Rochester.

"She said the most wicked," cried the king.

"Your Majesty was ever fond of half-splittin'," said Rochester.

"Look you here, you rascal," said the king. "The girl hath a fortune, and she will rival the richest of the land. Only with Your Majesty's help."

"You shall have it, Jack. Know you how to make cowslip wine?"

"I would fain acquire the secret, sir," said the king, "but I am a meadow breather through the room already; the air is full of the scent of cowslips fresh grown."

II.

Nell Gwyn, without making her presence known, had been an interested observer of the whole scene; not one word had escaped her quick ears, but she had slipped away without hearing if Rochester had any reply to the king's offer. It was a king relative to the future of Miss Mullett.

Two days later she observed from that high terrace of her garden which overlooked the fragrant walks of St. James' Park, the Earl of Rochester by the side of the girl, accom- panied by a brilliant train of courtiers, among whom were Frances Stuart and her well-known em- broidered bags, which she knew contained the remains of biscuit and cake for the feeding of the foreign birds in the park's aviary. It was a party she herself had set down with an equally brilliant party, that included Lord Carbury and Sedley and Tom Killigrew, and the conversation turned more than once upon the return of Rochester and of the rumor that he actually meant to re- form, taking his first step in this direction by entering into the bonds of matrimony with a young woman whose fortune amounted to several thousands of pounds a year. Before the evening had passed the king entered the apartment and seated himself at a settee by the side of Nell Gwyn.

"Your Majesty is the most gener- ous of monarchs," said she.

"I faith, Madam, I am begin- ning to believe that you speak the truth; though why you should say so I cannot tell," said he.

"What," she cried, "have you not received my love in love with the return?"

"Nay," said the king; "I have nought with which to endow even the least deserving repoblate."

"To be accused to the king's fa- vorite is ample endowment for any man," said Nell. "So at least that pretty child who is now supping with Miss Stuart will fancy."

"Your soul," said the king.

"Poor soul, indeed," said Nell. "She knoweth nought of the wickedness of man."

"Nay," said the king, "this is her own will to Whitehall."

"And she hath been for an hour to-day already. Doth it not seem to you a shame that so sweet a creature should be given up to a path for him to pick up as one doth a young peach in the orchard of Hampton Court?"

"Oddfish, Nell," said the king. "If the girl should fall in love with Roch- ester and agree to marry him, 'twill be well for the twain. He will prove, I dare swear, no worse than the average husband."

"That is not saying very much, and she deserves a better," said Nell. "I have heard that she hath an honest country lover. If Your Majesty were to extend the royal favor to him rather than to the repoblate Rochester, you would do more for the happiness of the girl."

"How can you tell? There are as bad husbands in the country as ever

dwelt in the town. I do not go so far as to say there are any in town quite so bad as may be found with- out the aid of a lantern at the Palace of Whitehall. 'S life, my dear, the girl is not my daughter, that I may give to whomsoever I please; if she hath another lover, let him show himself, she shall marry the one she favors, whether he be the king's favorite or another. And now to supper."

"I kiss Your Majesty to your word," said Nell.

(To be continued.)

AN EGYPTIAN FAIRY TALE.

Curious Echoes of Biblical History in Ancient Papyr.

THE DOINGS OF SI-OSIRIS.

In the year 1895 the trustees of the British Museum purchased a fine papyrus roll, written on both sides, the obverse bearing a series of revenue returns dated in the "7" year of the Emperor Claudius, B.C. 46-47, and the reverse a series of magic tales written in Demotic. The latter, with a fine facsimile, have been published by the Clarendon Press, Oxford, accompanied with a translation and commentary from the pen of Mr. F. L. Griffith, the Egyptologist.

The stories are part of a series which centre in a hero named Kham- mus, High Priest of Memphis, the historical original being the Prince Regent Kham-mes, the son of Ram- ses II. The writer of these stories, says the London Standard, has col- lected a great quantity of folk leg- ends which were current in Egypt at the time when this manuscript was written, about A. D. 70-80, and the papyrus may certainly be de- scribed as one of the richest collec- tions of the earliest tales ever dis- covered.

The stories relate to Khammus under the name of Setme, derived from his title of Sem, priest of Memphis, and his son, Si-Osiris. The story of the birth of this youth is given. He is the miraculous child of his mother and his name is revealed to his father in a dream. "His name shall be Si-Osiris (son of Osiris), for he shall do many marvels in Egypt."

We are told that "he grew big, he grew strong and went to school," and that he rivalled the scribes in his learning. He began to talk with the scribes in the House of Life (the library of Memphis) in the Temple of Ptah, and "all the land wondered at him."

The resemblance between this ex- tract and the story of Christ is most astonishing, and it is still more so when we read again: "Behold, the boy Si-Osiris reached 12 years of age, and there was no scribe in Memphis that could equal him in reading or writing, or magic." If in the passages we have an adaptation of the story of the birth of Christ as told by the disciples, it is certain- ly the earliest record known being less than twenty years after the in- troduction of Christianity into Egypt by St. Mark (A. D. 67).

The wonder-working youth takes his father to the regions of Amenti or Hades, and the cycles of the land of death are described. Here we have a mass of valuable legendary matter derived from Egyptian, Chris- tian and Jewish sources. The in- cident scene differs much from that described in the 125th chapter of the Book of the Dead, and there is woven into this portion a curious story, very like that of the parable of the Rich Man and Lazarus. The doctrine of future punishment, not found in Egyptian rituals, is clearly stated in the words: "He that is dead upon earth, that is evil upon earth, they are evil to him."

The latter part of the papyrus contains the account of the magical contest between Si-Osiris and the magician of Ethiopia, resembling the traditional contest between Moses and the Janes and Jambres. Here we have two curious echoes of the plagues of Egypt. The magi- cian said to his mother, the Negress, as a sign: "When thou shalt eat and drink, thy water shall be the color of blood, and the floods shall turn to the color of blood." The Hebrews had certainly the echo of the first plague (Exodus vii. 19). So, also, in another passage is the plague of darkness preserved. One of the magicians, who is in prison, would cast his spell upon Egypt and I will cause the people of Egypt to pass three days and three nights without seeing light, words which certainly resemble those of the plague of darkness. (Exodus x. 21).

The treasures of this curious document are not exhausted, for we have also the story of Moses and his bulwark, for one magician re- buked the other with the words: "Art thou not Hor, the son of the Negress, whom I saved from the reeds of Ra?" The manuscript con- tains many more valuable glean- ings from the traditions current in Egypt in the first century of our era, a period when Alexandria was the emporium of the literary wares of all the known world. This valu- able papyrus is but an earnest of what we may expect as the rub- bish heaps of Fayoum and Lower Egypt are explored.

Willing to Die on a Full Stomach.

Colonel Kerewich, during the siege of Kimberley, was approached by a private, who asked: "Colonel, when do you expect we are going to get something to eat?" "Eat!" exclaimed the colonel, "did you join merely to get something to eat?" "Well, that's about the size of it," "Here," calling an officer, "give this man something to eat, and then have him shot."

The officer understood the joke, and replied: "All right, colonel."

The private exhibiting no alarm said, "Boll me a ham, cap'n, stew up a couple of chickens, bake two or three pounds of potatoes, fetch a gallon of beer, and load yer gun. As much indigestion as a man that wouldn't be willing to die is a bil- tering idiot."

A hearty meal is prepared for the soldier, but he still lives.

ROYAL AND OTHER OATHS

The King's Accession Oath has created quite a political storm owing to its allusion to religion. Pretty much the same kind of oath, however, is made in other countries. The King of Portugal takes an oath to be faithful to the Catholic Apostolic and Roman religion. In most countries the King swears to respect the Constitution, but except in Greece and Portugal, no refer- ence is made to religion.

The whole subject of oaths is a curious and interesting one. The presuppose, of course, that man of every degree is liable to break the Ninth Commandment. And even King and Emperors fall under sus- picion. Whether an oath makes a man more truthful or more faithful to his promise is questionable. In Germany oaths have been abolished altogether. In England, America and Australia, the affirmation has now as much force as the solemn oath. In France no oath is required of members of the Legislature. And it cannot be said that German wit- nesses, French legislators or Eng- lish Quakers are more untruthful than other people. Yet a great philosopher once said that when the oath ceased to be binding, no country could prosper for a year.

Anyhow, the taking of an oath is a very ancient practice, and it has been followed by the peoples of all countries. The Medes and Per- sians swore. The Egyptians and Assyrians swore. Carthians and Pa- gans, savage and civilized man, all swore and still swear. The Bible teems with oaths. And probably a time will never come when the oath will have altogether died out of the world.

There is a great variety in the method, but the object is always the same, namely, to call down on oneself the vengeance of God as the penalty of untruth. But there is a concurrent and very lively sense of the vengeance of the law as well.

The Oath of the Christian

takes two forms. In England, Spain, Italy, Austria and America, among other places, it is taken on the Bible. But the English alone kiss the book. In France and Belgium, the Scotch method of raising the hand over the head is practised. Jews swear very solemnly on the Christian Bible. But while the Christian swears on the Bible, the Jew swears with his head covered, and on the Old Testament alone. And where Christians say, "So help me God," Jews in this country say, "So help me Jehovah." Curiously, they do this unwillingly. To a strictly religious Jew, the name Jehovah is too sacred to be spoken except in prayer. But our officials cer- tainly do not think that this is the correct form of a Jewish oath.

Parsons sometimes give rise to much perplexity in our courts. They solemnly swear to be sworn on the Bible, and claim the right to make the oath as in their own country—namely, by holding the tail of a cow. The cow being a sacred animal in the eyes of the Parsee, he can com- mit no sin while touching it. But there is fortunately an alternative. In the city of London courts some years ago, it being impracticable to produce a cow, a Parsee took a snake, relic of his bosom and holding it aloft, said impressively, "By God, and God Omnipotent, and God Omnipresent, and God Almighty."

Of all the oaths the Buddhist one is a rare to which a candidate be. Although we swear to tell the truth, we either do not understand what we promise to do, or we evade the obligation. The Buddhist can't do this. The former error, so clearly does his oath indicate what he has to do. "I swear, as in the presence of Buddha, that I am unprejudiced, and if what I speak proves false, or if I utter any coloring truth others shall be led astray, then may the three Holy Existences, Buddha, Dhamma, and Pro Sanga, together with the Devotes of the Twenty-two Firmam- ents, punish me and also my un- derlying soul." Hindu, like the Chinese, have a variety of oaths. The Laws of Manu say: "Let the judge cause the priest to swear by his veracity; the soldier by his sword or weapons; the merchant by his cattle, grain, gold, or other pos- sessions; and the servile man by imprecating curses on his own head." When the Gentoos swear, it seems rather absurd to us. But in the hands of a Brahmin, while the Brahmin swears by touching another Brah- min's hand with his own, in Mexico many people still adhere to a curi- ous form of oath. They swear by touching a child with the finger and then placing the finger on the tongue, which signifies, "If my tongue speak falsely may I be re- deemed of the plague of darkness. (Exodus x. 21)."

The Chinese

have the greatest variety and most curious oaths of all nations. The well-known one of taking a saucer and pouring water on it, they swear by touching a child with the finger and then placing the finger on the tongue, which signifies, "If my tongue speak falsely may I be re- deemed of the plague of darkness. (Exodus x. 21)."

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