

Listen, my boy, and you shall know
A thing that happened a long time ago.
When I was a boy not as large as you,
And the youngsters I call the children, too,
I laugh even now as I think it over,
And the more I think, I laugh the more.
'Twas the chilly eve of an Autumn day,
We were all in the kitchen, cheery and gay,
The fire burned bright on the old brick hearth,
And its cheerful light gave us to our mirth;
My eldest sister, addressing me,
And stopping at once my youthful glee,
"To-morrow's Thanksgiving, you know," said
she,

"We must kill the chickens to-night you see;
Now light the lantern and come with me,
I will bring the fowls until they are dead,
And have them all dressed as we go to bed."
So the huge old fowls, mackerel, tin,
Punches full of holes and a candle within,
Put in its appearance in shorter time
Than it takes to make this jingling rhyme.
We started off, and the way I led,
For a maid on the chicken was her shed.
Thus making a splendid roasting place,
And a motley tribe of domestic fowls
Patched their way to the kitchen stove;
My sister, unused to such a crowd,
And pale with excitement, trembling too;
But summoning courage, she laid her hands
And seized the rooster with both her hands,
And with triumph written all over her face
Her victim bore to an open space.
Then she wrung and wrung with might and main,
And wrung and twisted and wrung again,
Till sure that the spark of life had fled,
She threw him down on the ground for dead.
The rooster would not consent to die
And he made up into chicken pie,
So he made away with necks and bones
And as soon as he touched the ground
And hiding away from the candle's light,
Keeps the slaughter of that dark night.
My sister thus brought to a sudden stand,
And looking at what she had in her hand,
Soon saw why the rooster was not dead—
She had wrung off his tail instead of his head.

FITTING FROM SMALLPOX.

Dr. Rendle, of Park Hill, Clapham
Park, sends to the Practitioner the follow-
ing: The terrible seaming and pitting of
the face, neck and other exposed parts of
the body, so often consequent on bad attacks
of smallpox, are universally known.
Reference, however, is seldom made to
the total exemption of the scalp from
marking of any kind, after even the
severest form of this disease. During
the last few years I have habitually sought
out and examined men and women badly
marked from smallpox, for the purpose of
ascertaining how often, and to what extent,
the scalp was also marked. Many
cases have passed under my notice in
prisoners admitted to the Government
prisons. The scalp every case was with-
out a trace of marking. I have repeatedly
seen both men and women seamed and
pitted as badly as possible, but I have in-
variably found that all marking ceased at
the border of the hair. The covering
afforded by the hair had evidently preserved
the scalp from injury and from sub-
sequent pitting.

It recently occurred to me, from watch-
ing a photographer using cotton-wool to
shut out light in the process of "retouch-
ing" photographs, that the material, if
applied to the neck and face of small-pox
patients, might be of the greatest service,
somewhat similar to that afforded to the
scalp by the hair, and thereby prevent or
modify the subsequent pitting.

I have now two cases of convalescent
small-pox, in which I applied cotton-wool
to protect the face. The disease in each
case was of the dried form. One of the
two, a girl, aged fifteen years, had an
abundant eruption, which, in the unpro-
tected parts of the body, went through the
usual consecutive changes. In both cases,
the parts covered by the wool are left with-
out a vestige of mark.

The mode of application was as follows:
On the first appearance of the eruption
patches of skin about an inch square were
washed over with colloid, and immedi-
ately covered with a thin layer of cotton-
wool. The wool readily adheres if applied
before the ether of the colloid evaporates.
When the whole of the face was thus
covered, the wool was brushed over with a
solution of starch or gum. The starch or
gum was reapplied to the edges of the wool
to prevent any shifting by the movements
of the face. This covering was kept on un-
til the dry crusts fell off the other parts of
the body.

These cases are not given with the con-
viction that the disfigurement resulting
from smallpox may be invariably prevent-
ed, but rather for the purpose of calling
attention to, and inviting further trial of,
this mode of treatment.

RECHERCHES ON DEATH.

Mr. Beecher was in an unusually talka-
tive mood last night, and discoursed fami-
liarly in his lecture room about the various
ideas of death. He did not think it an evi-
dence of superstition or grace to be will-
ing to die. He didn't think it natural for
the young or for those full of the activities
of life to desire to die. It is better to be
willing to live and do the duties of life.
When Paul said that it was better to depart
he was an old man in prison. If an Octo-
ber pippin says it is ready to drop, it is that
way reason that a little green apple in June
should be ready? It is the business of green
apples to get ripe. All the representations
of the New Testament about death are full
of cheer and hope. For Paul to die was to
go to Christ. Dying is not growing short
of breath and pale of pulse. It is flying up
to the All-loving Soul of the universe.
It is going to sweet companionship. We
struggle on through the world, finding life
in companionship, but we go to the spirit
of just men made perfect. We go where
all the conditions lift us up to a realm of
nobility. There all is concord. There is
no selfishness, no ambition, no enmities
and rudeness or revenge; all are working
up with one sweet impulse with the great
creative force of Divine love. These
thoughts ring in my soul like the bells of
a far-off city drawing me thitherward.
Dying is the easiest thing men do. The
suffering is in life, but as a rule men die
as easily as a door turns upon its hinges.
Dying is going home, not to suspense,
not to Oriental luxury, but to supreme
activity, where every man is developed and
cultured in the realm of love. Bless God
for the privilege of dying. My brother
Charles, who was in the Federal Order,
once congratulated my father upon the fact
that he couldn't live much longer.
"Tough!" said the old man, "I don't think
any of my boys to talk to me in that way.
I don't want to die. If I had my choice,
and it was right to choose, I would fight
the battle all over again." "Father," said
Beecher, "was a war-horse, and after he was
turned out to pasture, whenever he heard
the sound of a trumpet, he would start up
and bridle."—N. Y. Herald, Nov. 23.

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