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DESERET EVENING NEWS.

Friday, May 2, 1890.

A WONDERFUL OPERATION.

THE POWER OF SPEECH RESTORED TO A PARALYTIC BY TREPANNING.

A remarkable operation was performed in December last at the Roosevelt Hospital by Dr. McBurney, of Rochester, on W. F. Clark, who four months before that had been thrown from a buggy, and, striking on his head, had been paralyzed in his right arm and leg, and had entirely lost the power of articulation.

Under medical treatment he regained the partial use of his arm and leg, but, although he could understand what was said to him, he remained dumb. He was brought to the Roosevelt Hospital, and as a result of the operation the faculty of speech will probably be entirely restored to him. A careful study of the symptoms in Mr. Clark's case led Dr. McBurney to the conclusion that the patient was suffering from a clot of blood pressing on the brain, and, the paralysis being in the right limbs, the clot he considered to be on the left side.

The loss of speech indicated to him that the clot had formed just over the "speech center" of the brain. While to the unlimited those details seem marvelous, yet the large party of interested students who watched the operation were not surprised when the trepanning instrument raised a circle of the skull about one inch in diameter and disclosed a clot of blood formed by the rupture of a small artery upon the "speech center" of the left hemisphere of the brain. The patient, of course, was under the influence of ether. The clot was removed, the section of the skull replaced, and no ill effects followed the operation.

Within a few days Mr. Clark was able to articulate a few words, and his condition has slowly improved, until he is now able to walk about and speak, although he is yet unable to articulate long and connected sentences. It may be many months before he entirely recovers the power of speech. His mind, however, as it has been from the first, is perfectly clear, and he can express all his thoughts in writing. What renders this operation still more remarkable, according to the physicians at the Roosevelt Hospital, is the fact that so long a time elapsed between the infliction of the injury and the operation. The progress of the case is watched with considerable interest by physicians.—*Ex.*

Aprons in Paris.

Would you believe, for instance, that Paris wears eighteen different styles of aprons, and never by any chance mixes these aprons up? Ah! I thought not. You might be in Paris many weeks, skimming the usual sightseers' ground, and come away in ignorance of a fact of which even residents of years are surprised to learn. The working classes, you think, are a picturesque element in the gay throngs frequenting the public squares and gardens, but, beyond noting the general neatness of their attire and the fact that so many wear aprons, any particularity or uniformity about the article escapes the tourist's observation. And yet the butchertoy would as soon be guilty of appropriating the style of apron his comrade, the green grocer's apprentice, ties about his waist, as he would of decking himself in the belaced and embroidered *tablier* crossing the generous proportions of a Champs Elysees nurse.

No, indeed; from the dismal-eyed mew lost in obscurity, the Paris butcher-boy has worn a uniform bedecking the trade of which he is invariably a cheerful ornament. The apron he wears is a most curious affair, and he himself must be regarded as the aristocrat of the apron wearers, for he sports no less than three aprons at once. Two of these aprons are apparently superfluous, as they are rolled up and fastened at each side; the third is worn in front and held in place across the breast by a string made into a peculiar knot at the back. Whenever you see this old knot you may be assured a butcher's apprentice has tied it. The method requires as delicate manipulation as does the successful arrangement of the white neckt-ie, and our gallant butcher-boy takes as much pains with its construction as any swell dressing for a ball. Its tying is a profound secret, and no matter what inducement you offer he won't disclose it—you must become a butcher-boy to find it out. With his fresh white apron, ruddy complexion and closely cropped hair—for never by any chance does he wear a hat during the functions of his office—the butcher-boy is by no means an unappetizing object. Undoubtedly when he marries or takes Marie out for a Sunday, he dons a hat and throws the apron aside; but to speak of a butcher-boy's hat at any other time would be like speaking of the orchestra at the Theatre Francais. It does not exist.

The Paris baker of world-wide fame sends out his bread, not in baskets and wagons, as is the custom in America, but by a woman who wears the longest apron on record. As will be observed, its extraordinary length is for a reason. When it is dropped down, this apron trails on the ground in front of her, and its utility is as evident as its simplicity is beautiful to the unaccustomed eye. The ends of this apron she ties together, forming a sack in which the bread is carried. There is a waist fitting over the shoulders so that her load, by no means a light one, weighs upon the shoulders and does not pull altogether on the hips. Who invented this novel *panier au pain* is not known, but it must have been some genius who could not afford a donkey cart, and desired to economize space.

The small breakfast rolls—how good they are!—the long and the short loaves, the sticks of bread so slender that they are called "*flutes*," and are only crust to be broken up in soups, are brought in this amazing apron. Mr. Henry Bacon, the artist, tells me, that when he was in the Beaux Arts studying under Cabanel, there was a pupil there whose father was a baker, and a fine baker at that. The young fellow was tall and thin, and they at once christened him in the school "*Flute-au soupe*," and to this day, when they meet together to chat and dine, he is called by his thoroughly Parisian nickname.

The sturdy woman who carries bread is not one of the aristocrats in aprons. She is a sort of patient pack-horse going her rounds betimes and too heavily loaded to relish gossiping with customers on her route. She seldom sees her clients, as she leans her loaves against the door, rings and departs. It is not a ring which penetrates to the ears of the sleepy master or mistress of the apartment; on the contrary, it is only a gentle tinkle, forsooth, for having called so early, before anybody is awake.

These bread-aprons which are often the property of the baker, are always made of dark blue linen. As they cost twenty-five francs, or five dollars apiece, a poor working woman is not expected to supply them any more than she is expected to furnish the baker's shop. In Paris, breadstuffs receive a certain worship not accorded the staff of life in less economical lands, and bread-making has consequently reached the acme of perfection among a people who look upon flour with reverence, and its productions with a filial affection. That its transportation should be originally conducted is not surprising. A loaf carried about in an apron is no more singular than to see it tucked, unwrapped, under a layer's arm, or used as a cushion for the cold sidewalk by the urchin who pauses to watch a top spin on his way home from the baker's shop. As the loaves have a hard and slippery surface, their integrity is preserved under adverse circumstances, and when more delicate substances must surely be rendered unfit for human consumption. Let faithless people take comfort in that thought. But unless one rises very early, the baker's woman will remain an invisible factor in the distribution of our daily bread.—*Walk Awhile.*

"Yes, Sir," and "No, Ma'am."

One by one the institutions of the past are being snatched away from us. The old-fashioned girl and the old-fashioned boy, who were taught to remain standing while their elders were seated, have given way to the pert miss and noisy youth, who exact that their mothers and fathers shall get up and give their seats to them instead. The adage "To be seen and not heard" has given way to the assertion that parents are not to hear themselves think when their clamoring children are present. Reverence has given way to familiarity, and the children now boss their elders. In order to confirm this new regime the lady principals of our most approved boarding-schools and seminaries of San Francisco unite in teaching the young ladies under their instruction to omit all the expressions of respect, which by accident some old-fashioned mother or grandmother has taught them. Such terms as "Sir" and "Ma'am" must be eliminated from their vocabulary. This is the latest fad, and will doubtless be easy to acquire. Already some mothers are taking it up, and utterly refuse to allow their youngsters even to learn the objectionable expression. The result is that a rude "Yes!" or "No!" falls from the lips of the child already disinclined to resist all efforts at learning manners. It is a question if we are not progressing too fast. Senility and deference are not synonymous terms. English customs do not apply to America. While the preceptress of the young ladies' seminary takes the view that her pupils are members of the aristocracy, and the terms "Sir!" and "Madam!" belong to the language of the lower classes, she forgets possibly that a little discrimination would be a much higher mark of her ability as an instructor. When to say "Sir" and "Ma'am" would be much more to the point than to ignore those terms altogether—than to banish them from the language. Any system of education which ignores the quality of deference and respect to parents is as "a sounding brass and a tinkling cymbal." The other evening there was a warm debate on this subject in a certain household, where a graduate of one of these institutions held to the opinion that her preceptress was authority in the matter, and that the deference to parents and old age was now regarded in youthful and aristocratic circles as ridiculous as would be a gargoyle on a Doric column.—*Ex.*

The Wood of the Cross.

The Cross of Christ was discovered in A. D. 326 by the Empress Helena and Macarius, patriarch of Jerusalem—an event which convulsed Christendom, and which is still commemorated by the Christian church on May 3, the feast of "The Invention of the Cross," as it is called in the calendar of the "Book of Common Prayer."

The Holy Rood remained entire until A. D. 726, when, to provide against the possible calamity of its total destruction by the infidels, it was decided to divided it into nineteen portions. This was done and the parts were distributed in the following proportions:

Constantinople	2	Jerusalem	4
Cyprus	2	Gaeta	2
Bologna	1	Alexandria	1
Crete	1	Ara Coeli	1
Cyprus	1	Germany	1

Reduced to Troy calculate that the total volume of the wood of the cross was somewhere about 178,000,000 cubic millimeters. He has made a careful list of all the relics of the true cross known to exist in Christendom at the present day, with their measurements, and finds the volume to be about 3,942,000 cubic millimeters, so that, as might have been expected, the greater part of the holy rood has disappeared. He also had the opportunity of making a microscopical examination of different relics, and comes to the conclusion that the wood was either glue or something closely allied to it.

Of pieces which relics of the holy cross have been exhibited, Mount Athos stands pre-eminent, with a total estimated at 2,000 cubic millimeters; then Rome, with 507,567; Florence, 315,000; Venice, 448,562; Genoa, 87,000; Paris, with 237,731. If only anything is left in England, and nearly all of what exists among us is in the possession of members of the Roman church.—*Gentleman's Diary.*

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GLEAN MORRIS, Supt.

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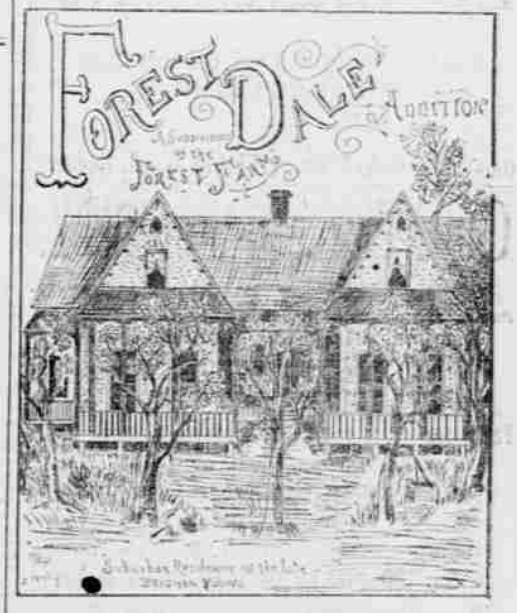

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