A DESOLATE SCENE.

AN INDIAN VILLAGE DEPOPULATED BY A MAN EATING TIGER.

The Inhabitants of a Narrow Village Driven From Their Homes by the Ferocious Prowling of a Bold and Bloodthirsty Eater of the Jungles.

As the party of a solitary Indian evening came down the hillside by the winding path to the jungle village, no sound whatever arose from its few and humble habitations. Nobody came out to make salutation or to offer supplies. No cattle were perceived wandering about, no children, no birds, except lazily hungry vultures upon the tree in the square and upon the temple roof. The pots in the grain dealer's shop were empty and overturned; a piece of cloth just begun was left with broken threads upon the loom in the weaver's hut. On the other side of the way the shutters at a potter's were tumbled and broken, and a chest of copper lay at the blacksmith's forge half bent to make some vessel, but precipitately abandoned. Wherever one gazed there were signs of a hasty flight on the part of the inhabitants, who did not seem to have left anybody to represent them.

Yes, there was one silent and melancholy representative, and the sudden appearance of her would have startled the party very much more than it did not for a discovery made by the sahib's gleaners—the groom—who by the silent and empty temple. There was a muddy patch there in the square, from which the last of the rainwater had but recently dried up, and in the black slime so left were deeply imprinted the "pads" of an evidently immense tiger. It was of course evident now to the Englishman and those with him that the striped terror which left those footmarks had given the villagers notice to quit and was somewhere or other near at hand in practical possession of the five simples of the village.

Desolate beyond expression was the little unpeopled "place" of the hamlet, and the look of the helpless red god staring from his portico upon the little that he could not protect, and the excitement of the horrible vultures perched on the cotton trees, aware, no doubt, of the deadly secret of the place, for round the corner, by the dyer's shop, where two or three newly stained turban cloths still hung upon walls to dry, they come upon that secret. Across the threshold of a mud hut, evidently dragged off from the broken charpoy on the earthen floor, lay the body of a woman, torn on the delicate brown neck and along the shoulder and breast with long red river marks. A dead infant, also mangled by a savage bite, lay half concealed under the corpse, the appearance of the bodies showing that they had only been lately killed. No one could doubt what had killed them. The sign manual upon their bodies was surely that of the royal beast who often in this way disputes the right of his human rival in India and rears to scorn the illusion that man is master of created things.

The sahib's party was badly equipped for tiger sleeping and passed not without anxiety and the closing up of the three or four servants and coolies through the outskirts of the evicted village. At any moment we lo'grip the tigress or his lordship the tiger, who had taken possession of the place, might emerge from a grain store or a cow pen, or even from some milk hack or jowari patch, to ask the travelers what business they had upon the royal property. The Englishman hastily put bullets into both barrels of his shotgun and walked his horse as quickly as his men could follow out of the ill fated gaum.

At its outskirts they were astonished to hear a voice high above their heads which came, as they afterward found, from a young Hindoo low caste man sitting concealed in the branches of a large mango tree from which could be seen both entrances of the village. He had made a rude platform in a fork of the tree and watched so it with the long barrel of a matchlock protruding and by his side an earthen jar of water. They invited him to come down and to tell them the meaning of the extraordinary spectacle they had witnessed. He descended and inferred times that for not a part his village had been infested and, recruited by a tigress which, after killing cattle and goats, had slain and part eaten three or four children outside the hamlet and had taken during the past eight or nine days to entering the village at night and carrying off somebody or other sleeping, as the Hindoos do, outside their huts under the verandas. The woman slain that morning with her baby was the wife of the poor matchlock man, and he had perched himself in the tree hoping to avenge her death when the sahib's party passed.

It was too serious a case not to be reported in the proper quarters, and an expedition of practical tiger shooters was equipped among the officers at the nearest station. The beast was tracked and was killed after receiving 11 bullets, and then it turned out that she had a half grown cub which had lost a limb, and thus the maternal affection of the ferocious parent had driven it to those desperate ways. Indeed the spectacle of that village was full of philosophic reflection. The dead infant matter had been slain by reason of the very same instinct which had made her seek in vain to preserve her child from the attack of the tigress, driven to its wit's ends to find food for its own helpless offspring. The tigress was in her way as tender a parent as the loving mother whom she murdered, and then, sodden with blood, she returned to lapping depopulated to make one wonder what sort of a world it would have been if, as might well have happened, there had revolved as masters of the globe instead of tens.—Calcutta Australian London Telegraph.

THE CHARTREUSE FIRES.

The Midnight Mass and the Night Life of This Silent Order.

I made a visit on the 19th and 17th inst. to the Convent La Grande Chartreuse, which lies off in the mountains south of Chambery and north of Grenoble. I staid all night in the convent and attended midnight mass. My bedroom (No. 19) was about half a big so that little bedroom you and I occupied at Just during our Balmoral trip, but more plainly furnished. As I couldn't sleep very well, I got up and went to mass at a quarter to 11, eight more nearly two hours and then went to bed at 2 a. m. At a few minutes before 11 the monks (priests and lay brothers) came filing in from their cells, each carrying little lanterns. Not one of them uttered a word for some time; then one of them rang a silver tone as things were his knuckles on a desk, and the Latin chant of silent hour notes began and continued with slight interruptions for an hour and three-quarters. It was only relighted his little lantern, put out the light held in a little reflector on the breast to light up the book before him, and so silently as they came they went off to their cells.

There are 60 priests (priestly) and 44 lay brothers. The priests are the more advanced, live in their cells from week's end to week's end, except for their church services at midnight and one meal together on Sundays and church holidays. These priests never speak to each other nor to any one whatever except when out on a pedestrian walk they take once a week. The lay brothers do the business of the convent and are less restricted, though they never go outside of the 12 mile walled inclosure without permission. No women is ever allowed to go inside of that walled inclosure except by written permission from the pope, and Queen Victoria was the last one having that permission.

My trip to this convent, through a beautiful mountainous country, and the last nine kilometers at the side of a mountain torrent, delighted me greatly. There was nothing but a mule path to the convent until 1841, and the idea of living "dans une solitude absolue" was well carried out for nearly 800 years. It is a strange idea of God and of the way to get to heaven that you should abandon the world and all its trials and duties so that you may please him and gain a happy hereafter. I need to call this hermit virtue, but now I withdraw condemnation till I know their individual griefs and mental misery.

It is at least better than suicide, for time is almost always curative, and reflection and study bring peace and mental equanimity. I tell add that all the priests I met were pleasant, intelligent men, charging me moderately and treating me well, and when I left the convent between 8 and 9 in the morning a bright, intelligent brother guarding the outer door with a monster key said: "Bon jour, monsieur, et bon souvenir de la Grande Chartreuse," before he locked the door behind me.—Cor. Hartford Courant.

A Startling Contrast.

Two chorus girls come out of the stage door of Palmer's theater one evening. One was covered with satins and laces, and the diamonds which adorned her little pink ears made the electric lights ashamed of themselves. She slammed the old wooden door with a haughty air and waved a pretty white gloved hand. Her coachman was quick to see his signal, and a private victoria was soon beside the young woman. The driver got his orders in a low tone, and the carriage was whirled away. The other chorus girl was pale, thin and actually looked hungry. A cheap dress, evidently designed and made by its wearer, and a winter hat formed part of her costume. A bundle of sewing in her hand proved that she wasted no time between the acts.

While waiting for a car she counted the few pennies in her possession. She looked at an approaching car and at her bit of money, then resolved to walk. Manager E. E. Rice and a friend had been standing near the stage door. "What a remarkable contrast in the two pictures!" said the friend. "Both receive the same salary," explained the manager as he shrugged his shoulders, "but it's the old story—the first one saves her money and the other doesn't."—New York Evening Sun.

The development of the lace industry in Ireland has been a great boon to the impoverished people. In embroidery alone 17,000 girls are employed and 1,000,000 dozen handkerchiefs were sent last year to the American market.

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