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DAKOTA.

A Street in Siena.

From a paper by W. D. Howells, illustrated with etchings by Joseph Pennell, in the August *Century*, we quote the following: "Let the reader not figure to himself any broad, straight level when I speak of Via Carour as the principal street; it is only not so narrow and steep and curving as the rest, and a little more light gets into it; but there is one level, and one alone, in all Siena, and that is the Lizza, the public promenade, which looks very much like an artificial level. It is planted with pleasant little bosks and trim hedges, beyond which lurk certain cafes and beer-houses, and it has walks and a drive. On a Sunday afternoon of February, when the military band played there, and I was told that the fine world of Siena resorted to the Lizza, we hurried thither to see it; but we must have come too late. The band were blowing their drops of distilled music out of their instruments and shutting them up, and on the drive there was but one equipage worthy of the name. Within this carriage sat a little refined-looking boy—delicate, pale, the expression of an effete aristocracy; and beside him sat a very stout, gray-moustached, side-whiskered, eagle-nosed, elderly gentleman, who took snuff out of a gold box, and looked like Old Descent in person. I felt, at sight of them, that I had met the Sieneze nobility, whom otherwise I did not see; and yet I do not say that they may not have been a prosperous fabricant of panforte and his son. A few young bucks, with fierce trotting-ponies in two-seated sulkies, hammered round the drive; the crowd on foot was mostly a cloaked and slouch-hatted crowd, which in Italy is always a plebeian crowd. There were no ladies, but many women of less degree, pretty enough, well-dressed enough, and radiantly smiling. In the center of the place shone a resplendent group of officers, who kept quite to themselves. We could not feel that we had mingled greatly in the social gayeties of Siena, and we wandered off to climb the bastions of the old Medicean fort—very bold with its shield and *palle* over the gateway—and listened to the bees humming in the oleander hedge beneath."

Kafir Kraals.

The Kafir hut—a low, dark, rounded structure, built of boughs plaited with straw and dabbed with mud—bears outwardly a singular resemblance to a beehive. The only outlet is a hole at the side, close down to the ground, which serves as door, chimney, and window combined! The interior is generally an undivided chamber; the floor, simply dry cow dung with a hollowed space like a basin in the centre to form the fireplace. Round this the occupiers of the hut, regardless of overcrowding or sanitary laws, sit, talk, smoke, eat and sleep, their dogs and chickens using such accommodation as the hut offers, with the same freedom from restraint as the owners themselves. There is but small variety among the huts. That of the chief gives but little outward indication of superior rank and riches. The inequality of wealth among the Kafirs—for they exist there quite as much as with us at home—are chiefly shown by the possession of more or less cattle. These latter form their main article of exchange, and the number of beasts to be given in lieu of anything forms its estimated value. This even extends to the purchase of wives. As a rule the huts are grouped together, forming villages, or "kraals," and each kraal is under the authority of a headman, or sub-chief. He is usually chosen from his social position in the kraal, either as the head of the family nearest the chief of the tribe, or else from his superior wealth to the other members of the kraal community. His power is absolute, and, with the assistance and advice of the witch doctor—a Kafir fanatic who lays claim to mystic and supernatural powers—it is often accompanied by the most cruel abuse. These villages, dotted all over the hills and perched in most unexpected places, look at first sight like anything in the world but what they really are, viz., human habitations. In fact, as I said before, the description nearest to the reality of the impression they produce is that of countless beehives swarming with their busy occupants.—*The National Review.*

The question, "What is a Creole?" is thus answered by a writer in the *New York Tribune*: In the original Louisiana colony there were six classes, viz: the European, Creole, Indian, Metis, (offspring of white and Indian), Grio (offspring of white and Indian), and Mulatto (offspring of white and African). Gradually, however, all native productions came to be called Creole, and so negroes born in Louisiana were called Creoles to distinguish them from those brought from Africa.

The art of fencing has taken a great boom in this country. There was a time when, with the exception of a few Frenchmen, there was no interest in this art. At the Turner's fencing tournament in Newark, there were 46 entries for the full prizes alone. Strange to say the prizes were won by Germans. In fact Germans practice with foils more than other people in this country, and the pastime is becoming one of their most popular amusements.

Estray Notice.

Strayed onto my premises, a bay horse pony, with white nose and four white feet. Owner can have same by proving property and paying charges.

MARK CURTISS, sec. 14-144-58.

J. S. PILLSBURY, Pres.

R. C. LEAVITT, Secretary.

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