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LIVE JEWELS.

All nature is made to contribute to woman's love of self-adornment. The demands vary according to the grade of culture or the carprice of the reigning fashion. The savage is content with the bones, teeth and heads of animals, the feathers of birds, and the shells of snalls and fashes, to adorn the lead, cars, noes, neck, arms and girdle. With the women of the cultured world nothing, perhaps, is made to contribute so largely to gratify vanity as the richly-colored birds. Whole birds of paradise and other species, and the feathers of the estrich, peacock, marabou, and many other birds, are made to serve as ornaments for the head. But it is not generally known that the Mexican women of the wealthier classes use as ornaments, on extraordinary occasions, live fire-files, which in the dark, emit a bright, phosphorescent light. They belong to the family of leaping or springing beetles, and are called by the Spanish caregio. In order to catch these bugs, the Indians to later a live coal to a stick, and move it to and fro in the dark. The encuje thinks this bright point a rival, and, in his anger, darks toward it, and finds the grave of his liberty in the hand of the Indian. The Indians find a ready sale for them in the larger cities, where they are bought by the wealthy ladies at about two reals (20 cents) a dozon. They are kept in elegant little cages, and fed on slices of sugarcane, and bathed twice a day, cither by the ladies themselves or by their maids. In the evening they are put into little sacks, shaped like roses, and attached to the ladies' dresses. The light these little bugs semi surpasses in brilliancy the reflection of the purest diamonds. The daily bath they receive is absolutely necessary, as without it they would emit no light, which is sometimes strong enough, it is said, to read by.—Appleten's Journal.

THE PYRAMINS OF CHEOPS.

THE pyradin may be added the linking that the stands of the linking that the lin DECORATED BY THE CZAR.—The emperor himself is the sole fountain of military honor. He watches all personally, and his personal bearing enhance the reward in every case. A generous word, a friendly look, the well-choses none to see the control of the control of

CHANCE FOR MIDNIGHT BATTLES.

"The troops retreated under cover of the data of its in the history of three parts of the in the history of three should be should be the interest of the record of the month below the tension of the control of the month below the beaution of the control of the month below the beaution, a canada which the more parts of the control of the month below the beaution, and the control of the month beautiful the should be the parts of the control of the month beautiful the should be the parts of the part

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HOW TO CURE A RAD ROY.

Elisha M. Carpenter, who has for more than 20 years been Superintendent of State reformatory institutions for boys in New York, gives the Independent the result of his wide experience in curing bad boys. We quote a few paragraphs:

During all these years of experience in a reformatory the one thought uppermost in his mind has been; "How is a bad boy cured of his had habits! how is a bad child changed into a good child?" and he has made corresponding effort in that direction. After the first few months of observation and experience, it became evident that the more machinery of a reformatory would not grain a disobetient, dishmost boy into an obsclient, honest boy; that a system of rules and regulations, of school instruction and labor, rigidly enforced, would not, in and of itself, change had boys, en masse, into good boys. Results issuemetrated the fact. No had boy is reformed without carnest personal effort on his own part; and this effort he will not make until be seen, first, that reform is describle, and second, that it is possible. Hence, the first step is to secure his confidence, if he has your sympathy, and you really desire that he should become a better bey and believe the possible, he will find it out in tuse time; and then he will believe you and trust in you. Then you can influence him and bring to bear upon him those ideas which will work a change in his course of thought and feeling, and ultimately in his outward life. Then can be brought to bear upon him the fondamental truths of the Bilde, which will work within him a complete and purpose, based on Christian principle, is the entry outward change of conduct, whatever the course pursued and motives presented to secure it, is but for a time and will make it in party outward change of conduct, whatever the course pursued and motives presented to secure it, is but for a time and will made in disappointment. A change of thought and purpose, based on Christian principle, is the only true reformation. Children harlenest in the