A HOLIDAY LESSON.

It was late of a chilly December afternoon. The leaden clouds hung low with their promise of a speedy snowstorm. Even now, an occasional frozen drop struck against the window-pane, and each gust as it swept through the streets of busy L.—, had the breath of the storm in it, and drove all pleasure-seekers rapidly home.

It even seemed to penetrate into the houses, for Lois Canfield was busy putting the finishing touches to the supper preparations on the long dining table, with a frown as lowering as any snow-

"It's no us talking, mother," she was saying to a pleasant-looking lady, busy mending by the coal stove.

"What is there to look forward to? Last year I made more than a hundred dollars' worth of presents, and now Iv'e got just five dollars and seventy-five cents. Enough, though I suppose, as long as we are only boarding-house keepara.

"i'm sure I'm very thankful for the boa ders to keep," said Mrs. Canfield. "O, I'm not complaining as long as it helps papa, but I'm not any more thankful to Lucy Waters for saying it,"

was the quick reply.
"Let me see," said her mother, "did not you give Luly one of your presents

last year? "I guess I did, one of my best-it cost twelve dollars, I shouldn't have been such a silly, but I heard her say that Jennie Fen always gave her the nicest things of any girl, and I was determined to out-

"You gave Jennie something, too, didn't

"O yes; I gave her that beautiful scene of Lake Como." "And Mabel Joyce, what did you give her—something, I believe?"

"Yes, that inkstand modeled after a group from the antique; and I paid nine

dollars for that Etruscan vase I gave Aunt Kate, and that was broken before New Year's. What a waste?" 'And were the others more necessary?' asked Mrs. Canfield.

"No; I heard Lucy said that only made the twenty-drst and second that she owned; and I overheard Jennie say her room was so full of pictures already she did not know what to do unless she put some in the attic. It was scant thanks I gained in any case, and Lois looked up from the stool she had taken into her mother's face, with the glimmer of a smile breaking through the clouds.

Mrs. Canfield smiled also. "Well,now, dear, as you have tried your plan of giving expensive luxuries and found no gre it satisfaction in it, suppose you try a new one, and use your small store this time in giving only useful things to those r e ling them, and see which gives the most satisfaction.'

"But mamma, it always seems as though at Christmas time one was a little justified in spending money extravagantly," argued Lois.
"And uselessly?" queried Mrs. Can-

"But are pretty things useless, then?"

asked the girl. "By no means, dear, though it is

question whether one element of true beauty must not also be utility; but one will not stop to go into metaphysics tonight, for after all, every question in life centers in one point: What is my duty in this matter? Perhaps God saw were not faithful stewards, and so took away our abundance. We know now what it is to be really in need of things. I believe I heard some complaints from you about cold feet before Aunt Maggie's ten-dollar gift enabled you to purchase some new shoes, did I

"I am afraid you did," answered Lois, slowly. Then she sat in quiet thought until the closing of the outer door told her that supper preparations must be hastened, when she sprang up, and, dropping a kiss softly on her mother's forehead that told how the words were working, went on with her

duties. In the days that came close upon this one there were many hours of quiet thinking on the girl's part. She was trying to define the useful things and just where they should go; for until these last few months Lois' acquaintance with real needs had not been very great.

"Lois," said her mother one day, "did you give Cousin Agnes any presents last year?

"No, mother. I am ashamed to say I didn't; but I knew you and papa did."
"Yes," said Mrs. Canfield, with a little sigh, "she will have to keep that in mind for we have decided-paps and Ithat so long as we have a debt unpaid it would not be just in us to make any presents this year, not even to you, Lois.

"Yes, mamma, you needn't mind me," "I've had answered Lois, bravely. A day or two after Lois called in at

Cousin Agnes's, a small house where means were very limited and children were not at least below six. 'Drismas comes next week, tuzen.'

shouted little Max, catching hold of her

"I guess it won't matter much to them, poor things," said his mamma, in an aside; "every cent does count so this year. An orange spiece will have to content them.' "I want a hobby-horse," said the

youngster.

"Nonsense, you need shoes more; you will soon be on the ground. The way they do walk out of their shoes is dreadtul to contemplate.' "I want copper-toes, any way," put in

"You ought to have iron ones. Lois, if you will wait a minute I will walk as far as Field's with you. I must have a little Canton flannel for baby, and it is cheapest there. If you are not ashamed of my gloves," she added, drawing on an exceedingly frayed pair, "I am; but my kids are my light ones of last summer, and these are all my second best. I will hide them under my shawl. Nothing like necessity, my dear, for a

Lois listened, and on her mental tablets two items of shoes and gloves found a place.

"Will it trouble you too much, Lois, to just call at my washerwoman's, and tell he she need not come next week? The children will be at home, and with their help I must manage to do it my-

She found a poorly-furnished room, two or three children and a discouragedlooking woman dressing one quite

"Mrs. White will not need you next week," said Lois, after speaking to all around. "Won't! why not?" asked the woman

quickly. "She thinks she must get along by herself." said Lois.

The woman was silent, but Lois was sure there were tears under the downcast "Did you need it very much?" she

ventured to ask. "I had kind of set it by," said the roman, 'to get my baby a few bits of clothes. All she has in the world is these on the chair. She never had none 'cept some old rags of mine; I tore the best off

for her; but it can't be helped, I sup-

"Perhaps it will be; take heart, Mrs. Tarish; I'll certainly remember baby a little at Christmas;" and she hurried away to consult others wiser than herself in that line of wardrobe.

Those were busy days that followed and very happy ones to Lois. She went out shopping in a new line, and was perfeetly surprised to find how many more bundles five dollars would purchase when it was invested in calicoes and flannels and ten-cent toys, than when she went as year before, to the shops of art and the antiques.

And then on Christmas day, what a succession of pleasures, from the thanks of Cousin Agnes for her pretty fur trim-med street gloves, and of Mrs. Tarish for the plain, warm clothes for baby, to those of her own papa for an outside door-mat, the lack of which had been quite a trial to him, and her mamma for warm articles, for her's being quite too far gone for use.

"It has really been the happiest day of my life," said Lois that evening.
"And yet you have only had 'thanks'

for your presents, answered mamma.

"Indeed, I had forgotton that," said
Lois, laughing. "I feel as rich as can
be. I guess then, after all, real things of need and real thanks are what go together and give satisfaction. Any way, I am so satisfied that every year I live I'll try to practice on my new lesson. -N. Y. Witness.

Mr. So's Progress.

John Chinaman is improving the shining hour which several benevolent persons in Philadelphia have caused to dawn upon him. He is attending school, and the Times reports the progress as fair, though Mr. So is rather slow:

Mr. So is a Chinaman of forty years of age, and although he has lived in America five years, he hasn't even mastered the single beauties of "pidgin" English.

He is the dolt of the school, but that fact doesn't seem to disturb him, and the look of pleased astonishment his face wore vesterday when he was told for the twentieth time that "A" is the first letter of the alphabet, would have driven any but a Christian teacher to distraction.

"H-e-n," said the teacher, as he wrote those letters on the blackboard and received an approving smile from Mr. So. "What does that spell?" continued the instructor.

The pupil smiled, scratched his left side and reflected. That is hen—a chicken." teacher.

"Me sabe hen," replied Mr. So, as coolly as though the information was not by any means new.
"Well, write it," said the teacher,

thrusting a piece of chalk into the Mongolian's right hand. The idea of asking him to write struck the other seekers after knowledge as extremely funny, and Sam Hing, King Gee, Moi Kee and Chang Lung giggled like overgrown schoolboys.

The slow pupil smiled, eyed the writ-ing on the blackboard critically, grasped the crayon firmly, and to the astonishment of the Caucasians in the room executed an almost perfect imitation of the teacher's chirography of the word hen.

"Read it," said the teacher.
"Chicken," was the nonchalant response of the pupil, as he moved toward his seat.

"Not chicken, hen," said the instructor in correction.

"Alle same hen, alle same chlicken. replied Mr. So, philosophically, as he dropped into his seat and fanned his feverish brow with his primer.

Bill Arp's View of Preachers.

I like preachers. They hold us back from going to extremes. They are the conservatives. They are good citizens and set us a good example. They are the balance-wheels of society, the scotch to the wagon, the air-brakes to the train. the pendulum to the clock. They are like the Sabbath that gives us rest and peace. They are to society what the judge is to the law. I love them all, and when they are blotted out-which God forbid-I want to go too. In sickness, in trouble, in affliction, yea, in the last agonies, they are with us and comfort us, while the busy world wags on. God bless the preachers of this land-the preachers of every creed that teaches love to our Creator and love and kindness to one another. Nevertheless I sometimes feel sorry for the preacher's children, for the good man is so afraid he will do wrong that he leans the other way. It did me good the other day when I saw one of them take his children to see the circus procession. It was so kind and considerate. If they can't let the little chaps see the circus, do let them see the procession. By and by, maybe, they will get old enough to be trusted within the canvas and see the pretty horses in the ring and the man ride around, hear the clown crack his jokes, and laugh at him because he is such a fool. I do admire these folks who are always laughing, whether a thing is funny or not, and I never did like to see a pretty girl giggling at everything that happened; but still, it is better to laugh than be crying. The world is not draped in mourning. The birds sing and the butterflies float around in the happy sunlight. At night the cricket chirrups on the hearth, and the katydid sings his evening song; sweet flowers are blooming everywhere, and Solomon in all his Lois agreed, and walked on. At the number she inquired for Mrs. Tarish, and was directed to a rear basement. them.—[Atlanta Constitution.

Beware of the Bog.

It is very odd that the Bible never says a good word for dogs; I suppose the breed must have been bad in those Eastern parts, or else, as our minister tells me, they were nearly wild, had no master in particular, and were left to prowl about half-starved. No doubt a dog is very like a man, and becomes a sad dog when he has himself for a master.

Dear friends, I shall have heads and tails like other persons, and I am sure I have a right to them, for they are found

in the subject before us. Firstly, let us beware of a dirty dogor, as the grand old book calls them. 'evil workers' -those who love filth and roll in it. Dirty dogs will spoil your clothes, and make you as foul as themselves. A man is known by his company; if you go with loose fellows your character will be tarred with the same brush as theirs. People can't be very nice in their distinctions; if they see a bird always flying with the crows, and feeding and nesting with them, they call it a crew, and ninety-nine times out of a hundred they are right. If you are fond of the kennel, and like to run with the hounds, you will never make the world believe that you are a pet lamb.

You cannot keep too far off a man with the fever and a man of wicked life. If a lady in a fine dress sees a big dog come out of a horse-pond, and run about shaking himself dry, she is very particu-lar to keep out of his way, and from this we may learn a lesson-when we see a man half gone in liquor, sprinkling his dirty talk all around him, our best place is half a mile off, at least.

Secondly, beware of all snarling dogs. There are plenty of these about; they are generally very small creatures, but they more than make up for their size by their noise. They yap and snap without end. Dr. Watts said:

"Let dogs delight to bark and bite. For God has made them so."

But I cannot make such an excuse for the two-legged dogs I am writing about, for their own vile tempers, and the devil together, have made them what they are. They find fault with anything and every thing. When they dare they howl, and when they cannot do that they lie down and growl inwardly. Beware of these creatures. Make no friends with an angry man; as well make a bed of stinging nettles or wear a viper for a neck lace. When you see that a man has a bitter spirit, and gives nobody a good word, quietly walk away, and keep out of

his track if you can.
Thirdly, beware of fawning dogs. They jump up upon you and leave the marks of their dirty paws. How they will lick your hand and fondle you as long there are bones to be got; like the lover who said to the cook, "Leave you, dear girl? Never, while you have a shilling." Too much sugar in the talk should lead us to suspect that there is little in the heart. The moment a man praises you to your face, mark him, for he is the very gentleman to rail at you behind your back. If a fellow seeks to flatter he expects to be paid for it, and calculates that he will get his wages out of the soft brains of those he tickles. Young people need to be on the watch against crafty flatterers. "Young women with pretty faces and a little money should beware of puppies.

how eleverly they skin a flint; before long you will find them skinning you, and as you are not quite so used to it as the eels are, you had better give Mr. Skinner a wide berth. When a man boasts that he never gives anything away, you may read it as a caution-"beware of the dog." Talking of nothing but gold, and how to make money, and how to save it-why, one had better live with the hounds at once and howl over your share of dead horse. Keep out of the company of screw-drivers, tight-fists, hold-fasts and blood-suckers; "beware of dogs.

Fifthly, beware of a yelping dog Those who talk much tell a great many lies, and if you love truth you had bet ter not love them. A lion's jaw is nothing compared to a tale-bearer's.

Lastly, finally, and to finish up, beware of a dog that has no master. fellow makes free with the Bible, and the laws of his country and common decency it is time to make free and tell him we had rather have his room than his commen are talking very big things and putting their smutty fingers upon every-thing which their fathers thought to be good and holy. Poor fools, they are not half as clever as they think they are. Like hogs in the flower-garden, they are for rooting up everything; and some people are so frightened that they stand in my master's garden, and I have had the big whip handy, I warrant you I have made a clearance; and I only wish I was a scholar, for I would lay about me among these free-thinking gentry, and

make friends of those who can go inside of heaven, for there we hope to go ourselves. We shall go to our own comwe shall be glad to go to it .- Charles S. Spurgeon.

The greatest good feeling is said to have existed between the Michigan boys and the southern troops at Yorktown. One youth in one of the Kentucky regiments was overheard to ask a comrade in the company to which he belonged, and who had seen service in the rebellion, if he thought those Michigan fellows could fight any. "You infernal little fool you," said the old veteran, "if you had met them when I did in '63, you wouldn't ask such nonsensical questions. Fight, you bet they'll fight, and if you don't believe it you just go over to their quarters and pick up a row with one of them. I'll bet you'll be in the hospital, all broke up, inside of five minutes after you do it.'

The German proverb, "If I rest I rust," applies to many things besides the key. If water rests, it stagnates. If the tree rests, it dies, for its winter state is

Reindeer Farming in the Arctic.

John Muir, the geologist, who accompanied the Corwin exploring expedition, writes in the San Francisco Bulletin: 'On the terminal moraine of the ancient glacier that formed the first main tributary of the Plover Bay glacier, some four miles from the extreme head of the bay, we noticed two small skin-covered huts, which our guide informed us belonged to the reindeer people we were seeking. As we approached the shore, a hundred yards or so from the huts, a young man came running to meet us. He was presently joined by three others, who gazed and smiled curiously at the steam launch and at our party, wondering suspiciously at, when the interpreter had told our object, why we should come so far and seem so eager to see their deer. Our guides, who, of course, understood their prejudices and superstitions, told them that we wanted a big, fat deer to eat, and that we would pay them well for it-tobacco, ead, powder, caps, shot, calico, knives, etc., told off in tempting order; but they said they had none to sell, and it required half an hour of cautious negotiation to get them over their suspicions and alarms and consent to sell the carcass of one provided we would leave the skin, which they said they wanted to keep for winter garments. Then, two young men, fine strapping, elastic fellows, threw off their upper parks, tied their handsomely embroidered moccasins firmly across the instep and around the ankle, poised their long Russian spears, which they said they always carried in case they should meet a bear or wolf, and away they sped after the flock up along, wide glacier valley along the bank of a

"In the meantime we ate luncheon and strolled about the neighborhood looking at the plants, the views down the bay, and at the interior of the huts, etc., and chatted with the Tschuckchis about their flock, the wild sheep on the mountains, the wild reindeer, bears, wolves, etc. We found the family to consist of father, mother, a grown daughter and the boys that were after the deer. The old folks were evidently contented and happy in their safe retreat among the hills, with a sure support from their precious flock. And they were proud of their redcheeked girl and two strapping boys, as well they might be; for they seemed as healthy and rosy and robust a group of children as ever gladdened the heart of

Tschuckchi parents. "The Tschuckhis seem to be a good natured, lively, chatty, brave and polite people, fond of a joke, and, as far as I have seen, fair in their dealings as any people, savage or civilized. They are are not savage, however, by any means, but steady, industrious workers, looking well shead, providing for the future and consequently seldom in want, save when at long intervals disease or other calamities overtake their flocks, or exceptionally severe seasons prevent their obtaining the ordinary supplies of seals, fish, whales, walruses, bears, &c., on which sedentary Tschuckchis depends chiefly. The sedentary and raindeer Tschuckchis are the same people, and are said to differ in a marked degree both as to physical cheracteristics and language from the neighboring tribes, as they certainly do from the Esquimaux. Many of them have light complexion, hooked Fourthly, beware of a greedy dog, or a or aquiline noses, tall, sinewy, well-knit man who never has enough. Folks who frames, small feet and hands, and are not, are greedy are not always honest. See especially the men, so thick-set, short-

necked or flat-faced as the Esquimaux. "After watching impatiently for some time the reindeer came in sight, about a hundred and fifty of them, driven gently without any of that noisy shouting and worrying that is heard in driving the domestic animals in civilized countries. We left the huts and went to meet them up the stream bank about a quarter of a mile, led by the owner and his wife and daughter, who carried a knife and tin cup and vessels, to save the blood and entrails, which stirred a train of grim associations that greatly marred the beauty of the picture.

"I was afraid from what I knew of the habits of sheep and cattle and horses, that the sight of strangers would stampede the flock, when we met it, but of this, as it proved, there was not the slightest danger; for of all the familiar tame animals man has gathered about him, the reindeer is the tamest. They can hardly be said to be domesticated, since they are not shut in and around the huts, or put under shelter, summer pany. A certain set of wonderfully wise or winter. On they came, as we gazed eagerly at the novel sight-a thicket of antiers, big and little, old and young, led by the strongest, holding their heads low most of the time, as if conscious of the fact that they were carrying very big, branching horns, a straggler falling behind now and then to call a choice mouthful of willow or a as if they were stuck, and dainty, gray lichen, then making haste hold up their hands in horror at to join the flock again. They waded the creatures. When the hogs had been across the creek and came straight toward us up the sloping bank where we were waiting, nearer, nearer, until we could see their eyes, their smooth round limbs, the velvet on their horns, until within five or six yards of us, the make them squeal to a long-meter tune.

"Beware of the dog." Beware of all who will do you harm. Good company is to be had, why seek bad? It is said movement to attack them. After giving of heaven, "without are dogs." Let us us the benefit of their magnificent eyes and sweet breath they began to feed off -back up the valley-when the boys who had been loitering on the streampany when we die; let it be such that | side to catch a salmon trout or two went round them and drove them back.

"After walking through the midst of the flock, the boys selected a rather small specimen to be killed. One caught it by the hind leg, just as sheep are caught, and dragged it backward out of the flock; then the other boy took it by the horns and led it away a few yards from the flock, no notice being taken of its struggles by its companions, nor was any tendency to take fright observed, as would, under the circumstances, have been shown by any of the common domestic animals. The mother alone looked after it eagerly, and further manifested her concern and affection by trying to follow it and uttering a low grunting sound.

"After it was slain they laid it on " its side. One of the women brought forward a branch of willow about a foot long, with the green leaves on it, and put it under the animal's head; then she threw four or five handfuls of the blood from the knife-wound back of the only a half-rest. If the eye rests, it shoulder out over the ground to the grows dim and blind. If the lungs rest, southward, making me get out of the shoulder out over the ground to the sions. Boyal officials about the palace southward, making me get out of the have their umbrellas painted black inwe cease to breathe. If the heart rests, way, as if this direction were the only side; country people and those not for the wife to une we die.

Then she took a cupful of directly connected with the royal abode goods, and leave.

water and poured a little on its mouth and tail and on the wound. While this color. Some have permission to cover ceremony was being performed all the wide surface with plak or green ceremony was being performed all the family were serious-looking; but as soon as it was over they began to chat and laugh as before. The flock all the time of the killing and dressing were transmilled the serious that could be a serious that the serious that th quilly chewing their cud, not noticing the smell of the blood even, which makes cattle so frautic.

"One of our party was anxious to pro cure a young one alive to take home with him, but they would not sell one alive at any price. When we inquired the reason they said that if they should part with one all the rest of the flock would die, and the same thing would happen if they were to part with the head of one. This they excitedly declared was true, white men did not though quite understand it and always laughed about it. When we indicated a very large buck and inquired why they did not kill that big one and let the little ones grow, they replied that the big fellow was strong and knew how to pull a sled, and could run fast over the snow that would come by and by, and they needed him too much to kill him. I never have before seen half so interesting a company of tame animals. In some parts of Siberia raindeer flocks numbering many thousands may be seen together. In these frozen regions they supply every want of their owners, as no other animal could possibly dofood, warm clothing, coverings for their tents, bedding, rapid transportation and, to some extent, fuel. They are not nearly so numerous in the immediate vicinity of the bay as they were-a fact attributed to several live specimens having been sold to the whalers."

BURMAY YAZAGEING.

In Mandalay the sumptuary laws are

exceedingly strict and most elaborate in their character. Out of the capital the regulations are equal in force, but never, as a matter of fact, come into action. There is nothing of the caste prejudice of the Hindoos about the Burmans. They declare they have caste, but what they call by that name is nothing more than the arbitrary settlement by the sumptuary laws of what a man may wear and what is forbidden, what language he may use, and what must be used to him. A man "dies," a priest "goes back"—to the blissful seats whence he came, or to Neikban; a king "ascends to the village of Nais," one of the six heavens of happiness, where the passions still reign, and in the contemplation of which Buddhists find consolation for the otherwise dismal forebodings of their faith The Buddhist religion is thoroughly democratic. A man only is what he is through his actions is past existences. The accumulation of merits must there fore vastly outweigh the demerits in the Kan of a king. However badly he may act in his kingly existence, he cannot fall below the lowest seat of the Dewas-at least so official language declares. Similarly, an ordinary man "walks;" a mendicant "stalks," or "strides," or "paces with dignified gait," while a king "makes a royal progress." The latter expression is correct as far as personages of the Burmese royal blood are concerned. The descendants of Mahatha-Mada never go on their legs in the open air. If they do not mount an elephant, some official is honored with the weight of His Majesty on his back. In the same way, while an humble subject 'eats' a Pohngyee Sohn Pohn Pay Thee 'assim ilates," or "nourishes his body with the aims of the pious;" and a king demeans himself to nothing less than "ascending to the lordly board." You may "call" or "invite" an ordinary man; to an ascetic you may "suggest an interview;" you would be a reckless man indeed if you sought a formula which in the faintest imaginable way would suggest to the king that you wanted him to come to you. And so on through a treple language which makes Burmese in the palace an unknown tongue to the best foreign scholar. This gentleman, in reply ing in the affirmative to some remark of the Lord of the Golden Palace, horrified the court by saying "Hohk De" instead of the prescribed "Tin Ba Payah;" think with you Majesty." The expres sion to Palace ears was much the same as if some one were to say to Her Majesty the Queen of England, "Right you are, old lady.'

If the proprieties of language are carefully observed, the regulations as to wearing apparel and ornaments are far more minute, and guarded with the most jealous care. The almost wretched character of the houses of Upper Burmah, as compared with those in English territory, is very apparent; but what strikes a stranger even more is the absence of the gay dress which is so pleasant and picturesque in Pegu and other seaboard provinces. There is, indeed,no law against any one wearing the most brilliant putsoe he can get; but the money is wanting to support the character. A man with a fine waistcloth would be considered to have money at the back of it, and might have to sell his dress to meet the contributions demanded accordingly by the local officials. In Lower Burmah every one has a feast-day dress, however poor he may be. In English territory, too, he may decorate his kilt with any number of representations of the peacock. An Upper Burmah would be promptly put in jail—he would even run some risk of being killed outright if he ventured upon one. Peacocks are for personages of the blood-royal. Most people in independent territory wear no coats at all; but if they do wear coats they must be of the simplest possible "Chinese cuts." Long tailed Teing Mathehns, surcoats and the like are reserved for officials, minutely regulated as to buttons, gold or otherwise, which must severely tax the memory of informers and chamberlains, As we ascend in the social, or rather

the official scale-for all dignity comes from office or from a special grant from the king—distinctions thicken. Naturally in the land of the umbrella-bearing chiefs, the huge Htees afford a prominent and obvious mode of marking rank. The umbrella is twelve or fifteen feet high with an expanse of about six feet across. A poor man has nothing to do with these employed to carry one over his master's head. If he owns ar united big umbrellas whatever, unless he be If he owns an umbrella at all, it must be short and of Western dimen-

satin; others, more honored, may ald a fringe. A golden umbrella is given by special grace to the highest Woons and the Royal Princes. A white umbrella belongs to the King alone, and not even the Aing Shay Min, the heir-apparent, when such a person, as occasionally hap-pens, exists, is allowed to use it. Maters are still further complicated by the number of umbrellas. Nine white ones mark the King; the Aing Shay Min has eight golden ones; and the rest of the royal personages numbers corresponding to their achievements or the regard the King has for them. If they achieve too much, Lowever, and become popular they die. Distinguished statesmen and generals may have several gold Htees, which are duly displayed on all public occasions and are put up in the house in prominent places. The King's "agent" in Rangoon has only one, which very fairly represents the consideration in which Great Britain is held and the official rank considered good enough to communicate with the Chief Commissioner. These distinctions are very tenaciously held by. Innocent, unwitting Englishmen have got themselves into serious trouble in Mandalay by carrying silk umbrellas with white covers. The offense is high treason and merits death.

The usage as to jewels and precious stones is very carefully laid down. Very few besides the King and his kinsfolk may wear diamonds. The display of emeralds and rubies is restricted in like manner; and so on with other precious stones less esteemed by Burmans. Velvet sandals are allowed to none but persons of royal blood. The use of a ver-million dye obtained from cinnabar is very jealously guarded. The kamouk, a great, wide-brimmed hat, is an honor eagerly sought after by the lower rank of officials. The institution is not very ancient, and arised from a prophecy that Burmah would come to be ruled by a hat-wearing people. The kamouk is, therefore, a high distinction, though it makes a Burman look a terrible guy, and is very difficult to wear with the national top-knot.

British Burmah subjects delight in nothing so much as in their immunity from these enactments; and perhaps the permision to bury their dead as they please is the most popular privilege. In Mandalay, exclusive of the ceremonial at the cremation of a monk, which is identical all over the country, five kinds of funerals are ordered. First, that of the King, then of any member of the royal family. Even if one of them is executed. he is put in a red velvet bag and committed to the Irrawaddy. Third in order are the funerals of those who have died in the enjoyment of minis-terial office—not always a certain thing if the recipient does not die shortly after his promotion. Then come the obsequies of Thootays, "rich men," people quies of Thootays, "rich men," people who have got royal edicts conferring that title on them; and, finally, the funeral rites of the poor people. These funeral rites of the poor people. These are practically no rites at all. The body is carried out in a rough wooden box to place where a shallow hole has been dug. It is then turned out into the two or three foot deep grave and loosely covered up with earth. The pariah dogs come at night and serve to diminish the epidemics. But in Lower Burmah the poor man, if he can borrow the money, may have any honors he pleases for his dead. He may shade the catafalque with golden um-brelias, or even white ones; he may hire elephants; he may fire guns, as long as does not do it in the public thorough-fares; he may have any number of bands of music; he may erect a pagada over the ashes of the deceased; he may revel in all the honors restricted by Yazageing to the most privileged dead, and, in consequence, he may suffer in pocket as much s he dares. Further, he may heap up honorifies in his conversation and cor-respondence to the utmost of his desire and capability, finding infinite gratification in the fact that were he to make use of one of them in Mandalay he would be lodgded in jail, there to be treated ac-cording to the way in which he was able to satisfy the rapacity of his guardians.

CLIPPINGS FOR THE CURIOUS.

At present more than 600,000 lives are insured in the United State alone. Five hundred thousand tons is said to be the annual production of coffee.

Cloves have been brought into the

European market for more than 2000. The word toad expresses in several of the languages of Europe its habit of swelling.

Newfoundland dogs have been kept by the city, in Paris, to save human life in the Seine.

Foxhall should be added to the horse marine department of the navy. He is one of the fleet. The food of a Greenland whale is a

small crustacious animal not so large as a common shrimp. Mutilations, especially of the first pha-langes of the left hand are practiced by

the Australians. Nearly as many reams of paper in the United States are made into collars as are

used to write upon. The bridge of boats on which Xerxes crossed the Hellespont was fastened by

cables made of papyrus. Savages not only express satisfaction by smiling, but by gestures derived from the pleasure of eating.

Transfusing blood from a living animal to an unhealthy one has been practiced for three hundred years.

The equatorial telescope constructed for the observatory at Vienna is the largest refracting telescope yet made.

In several years the sickness of pneumonia has increased slightly in September, decreased in October, and increased again with the Indian summer.

Fanny, an ancient carp in the pond of Fontainebleau, has just died. She is said to have been hatched in the time of Francis I., and had become gray.

Musk sheep, found in the Arctic regions, are said to have a whine somewhat like the snorting of the walrus, en-tirely unlike the bleating of a sheep.

In Greenland a marriage contract is easily broken. A husband has only to leave the house in anger for several days for the wife to understand, pack up her