

AVAGES OF ASIA.

Untamed Chites of Tibet Are Idolaters and Cannibals.

ORDER IN THEIR RELIGION.

Their Wild Ceremonies the Priests of These Barbarians Offer Up Human Sacrifices to Their Grotesque and Repulsive Stone Gods.

A religious festival by a savage tribe in Asia, in which occurred a human sacrifice and the burning of the victim in a funeral pyre, is described by William Jameson Reid in his book, "Unexplored Asia." The rites were held in a place called Chite City, Tzu-chuan, which was reached after a hazardous journey through the Ping mountains.

Let me give a brief history of this strange race, who for centuries have defied the most persistent research of explorers and ethnologists. Many centuries ago, in the vicinity of Shanghai, here lived a highly enlightened race known as the Chites. They were the most fanatical and bigoted Buddhists, so fanatical, in fact, that their turbulent spirits and eager desire to sow the seed of proselytism caused frequent revolutionary disturbances. The government, as its only means of salvation, made war on them. For years the Chites battled against overwhelming odds until at last, their numbers fearfully reduced, they gradually retired to the west, settling here and there, only to be again driven back. After years of wanderings they located in the wild mountain region of northwestern Tibet.

For untold centuries they have held chivalry aloof from their more civilized Chinese neighbors, and today they are as untamed and barbarous as were their fierce ancestors. Many of them are savages of the worst degree; even cannibalism is said to be prevalent among many of them. They acknowledge no allegiance to the emperor, and they ignore the authority of the mandarins and hold no communication with the outside world. Yet we have visited their wild domain; we have penetrated into their stronghold and have witnessed their strange customs.

It had been our intention to steal into the city under cover of night, but from our position of vantage we could see that some religious demonstration was in progress, and we did not dare to move. For half an hour our guides, natives crawling out on the plain and returned with the information that they had discovered a considerable cave in the hillside to the left of the town, which would screen us from observation and at the same time permit us to watch the movements of those who entered the walls. We had just time to take our place of concealment when the narrow office and halted while torches were being lit to guide their passages through the gathering gloom. Following them pressed the unkempt crowd until the interior of the dome and cave was filled to the point of suffocation.

For half an hour the ear torturing strife of discord waxed louder at every moment until a hundred devils in human form flitted beneath the flare of flickering torches. A frenzied enthusiast would leap into the air, lacerating himself with a knife, grasping the gory strip of flesh and grinding it under his heel, or taunting a neighbor into the spirit of emulation by flaunting before his eyes the ghastly piece of flesh. Suddenly from out the compact mass rose a howl of mingled anguish and fury, and a solitary individual mounted a rock of platform and stretched forth his hand. Evidently he was a high priest. Instantly there was silence. The light of the torches enabled us to see the man who had mounted the platform. He was a tall, gaunt individual. All his right side was naked, and his face was covered with gaping rents of knife wounds, from which blood trickled.

A garment of coarse cloth covered his body below the waist. Soon we saw five others follow him upon the platform, which was of raised earth. In a recess in the wall at the rear of the platform one could see the distorted form of a gigantic image—a strong, impressive figure of such grotesque ugliness that one could not help wondering how a race of people, however unenlightened, could bring themselves to worship an object of such repulsiveness.

At last a fearful moment was at hand. An old man was seized and stretched upon a sort of stone altar, raised above the platform. He realized his last hour had come, and he struggled in fear and fury to escape from the grasp of his captors, giving vent to shriek after shriek until, exhausted, he fell into a stupor. Four of the priests held the faintly struggling body, while from the gloom stalked forth the sacrificial priest, his hand holding a long knife. Once, twice, thrice he abused himself before the image, and then, turning round like a beast ready to leap upon its prey, he rushed toward the prostrate form. A flash of light and the keen blade sank to the hilt in the flesh of the victim.

The times did the worshippers on the rise and abase themselves, and the quickly the minor priests and the helpless body and held it in place. For a moment it silhouetted the fitful glare of the fire; then the flames leaped forward in eager ecstasy to receive their prey.

Kindness in us is the honey that mends the sting of unkindness in another.—Lander.

EXPERT PITCHERS.

The Curious Way They Serve Bread at Meals in Yucatan.

At school, if we remember aright, says the author of "The American Egypt," the bread throwing was an offense punishable with the sixth book of the Aenid to write out and the loss of a half holiday as the minimum penalty. In Yucatan it is all the fashion in the highest circles.

No sooner had we taken our places at the table than an Indian maid brought in, holding them in her brown hands, a towering pile of soft white doughy tortillas, each about as big as a large biscuit. These she placed at the side of our hostess, who at once began to throw them to us all. It was so adroitly done that before you had recovered from the amazement with which the mere act filled you, you found yourself admiring the exquisite dexterity of the gentle thrower.

A tortilla whizzed circling across the table under your very nose and landed with delicate softness like a tired dove at the side of your host's plate! Whiz, whir, here comes another! Why, it's like boomerang throwing, for this last, you'll declare, circled round you before it sank nestling under the edge of the plate of steaming pork stew in front of you. The air is thick with these doughy missiles.

Nobody is the least surprised except us, and we become quite absorbed in watching the friendly bombardment. Our host engages us, as the newspapers say, in "animated conversation," inquires the purposes of our tour, and our theories as to the origin of the Mayan people. It is hard to give him our whole attention, for we feel that we are losing all the fun. The tortillas are whizzing over the table now and round it just like boomerangs, and then the hostess' supply is exhausted. But here is a plump Indian maid with a fresh supply, snowy white and softly fluffy, such as would fill a London muffin man's heart with envy. It is all very funny.

MADE THEM REMEMBER.

Customs of the Old English Court of Forest Regarders.

The great forests of England were for centuries royal property. They were kept from settlement and encroachment by the strictest laws and the severest penalties. To enforce the laws a great number of officials were appointed. There were wardens, verderers, foresters and regarders, and there were special courts to try cases of trespass, poaching and like offences. It is of the regarders that Mr. Norway writes in his "Highways and Byeways in Yorkshire." He is dealing with Sherwood forest of Robin Hood fame.

"I know not with any certainty what may have been the boundaries of this forest in ancient times, for that excellent custom of the court of the regarders has gone out of use, which was wont to impress the bounds so firmly on the memories of those who dwelt in the neighborhood.

"The regarders used to take a survey of the forest every third year, and in their train went a number of boys collected willy nilly from the immediate vicinity. The boys were chosen because it was held that the memories of the young are good. Yet it was found to be desirable to impress them firmly with the actual limits lest any wandering fancy should distract their attention at the important moment, and so the boys were bumped heavily upon the ground whenever the boundary was reached, or if the limit were a stream that was much better, for the urchins were thrown in and 'padded about' until their attention was awake.

"Is that stream the boundary? one of those witnesses was asked in his ripper age.

"Ees," he answered hastily, "ees, that 'tis. I'm sure o' it by the same token that I were tossed into't and paddled about there like a water rat till I were haaf dead."

When Not to Smoke.

By exhausting the salivary secretion smoking before meals prevents the physiological action of the saliva on starchy foods. Smoking just before going to bed is often followed by insomnia, because the stomach contains a quantity of unneutralized juice, which irritates the mucosa and gives rise to a sensation of hunger. This distressing consequence may be averted by taking either some light food or a little bicarbonate of soda before retiring to rest in order to neutralize the secretion.—London Lancet.

Justification.

"You admit, then, do you, O'Shaughnessy, that you assaulted your friend?" asked the judge.

"Sure an' Oi do that, yure honor," replied O'Shaughnessy. "Oi gev him a couple o' good wans. He called me a dommed fool, yure honor."

"And did you consider that an insult?" demanded the judge.

"Naw, sorr," said O'Shaughnessy. "Oi fought it was a gross betrayal uv confidence, sorr."—Harper's Weekly.

Duty.

Duty is a power which rises with us in the morning and goes to rest with us at night. It is coextensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.—Gladstone.

Predestination.

Ted—You know money is your best friend. Ned—Yes, and the trouble is that the best of friends must part.—Judge.

Synopsis of the annual statement of the Maryland Casualty Co., of Baltimore in the State of Maryland. On the 31st day of December, 1910, made to the Insurance Commissioner of the State of Oregon, pursuant to law:

Table with financial data for Maryland Casualty Co. including Capital, Income, Disbursements, Assets, and Liabilities.

Table with financial data for Massachusetts Bonding and Insurance Company. Including Capital, Income, Disbursements, Assets, and Liabilities.

Synopsis of the annual statement of the Standard Accident Insurance Company, of Detroit, in the State of Michigan.

Table with financial data for Standard Accident Insurance Company. Including Capital, Income, Disbursements, Assets, and Liabilities.

Synopsis of the annual statement of the Frankfort Marine Accident & Plate Glass Insurance Co., of Frankfort-on-the-Main, in the Empire of Germany.

Table with financial data for Frankfort Marine Accident & Plate Glass Insurance Co. Including Capital, Income, Disbursements, Assets, and Liabilities.

Table with financial data for the year on capital stock, commissions and salaries paid during the year, taxes, licenses and fees paid during the year, and total expenditures.

Synopsis of the annual statement of the Frankfort Marine Accident & Plate Glass Insurance Co. On the 31st day of December, 1910, made to the Insurance Commissioner of the State of Oregon, pursuant to law:

Table with financial data for the year on capital stock, commissions and salaries paid during the year, taxes, licenses and fees paid during the year, and total expenditures.

Synopsis of the annual statement of the Standard Accident Insurance Company, of Detroit, in the State of Michigan. On the 31st day of December, 1910, made to the Insurance Commissioner of the State of Oregon, pursuant to law:

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