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SOME CURIOUS BURIALS

Whether it be a nation's songs, or garments, a people's rite or marriage or burial, there is more in it than appears. This misfortune is that their meanings lie on the other side of a patent lock to which the key is wanting.

Deeply interesting is the little we do know concerning the ancient Druids—and, in some parts of the country, the Druidesses. In their funeral rites it was the custom where cremation prevailed, to throw on the burning pile objects or animals that had been particularly dear to the dead. Whatever escaped the fire was carefully gathered up and placed with the ashes in an urn of baked clay or of stone.

In North Britain it was the practice to bury without burning, the body being laid in a spacious grave together with weapons of war. Over all, a large heap of stones was raised in permanent honor, a tumulus, in fact, such as at one time might have been seen in almost every parish in Galloway. Such were Cairnholy, White-Cairn and Green-Cairn.

ST. CUTHBERT'S OBSEQUIES.

Legendary lore, too, though a blend of prose and poetry, is very suggestive. Of St. Cuthbert, Bishop of Durham, it is related that his body, at his own request, was wrapped in a white linen winding sheet, over which were laid his robes of office, with the elements of the Eucharist on his breast, and sandals on his feet.

But the strangest incident was that which occurred when, eleven years after, it was resolved to make him the patron saint of Lindisferne, and to accord his remains a peculiar honor above ground. Then, wonderful to relate, the body was found to be soft and fair to behold, so that nothing but the soul was wanting to ensure a return to life. To the great Alfred, so goes the story, the saint subsequently appeared among the marshes of Somersetshire, cheering him and promising him the victory.

CONTEMPT FOR DEATH.

In ancient Libya, among the Carthaginian peoples, will be found customs that strike us as particularly strange. The tribe of the Troglodites, and probably the Machlae also buried their dead with a ceremonial that is as puzzling as amusing. Wrapping the body in twigs of holly, and binding the feet and head together, the normal attitude of animals in sleep, they dug a pit, laid the body there, covered it with a stone, surmounted by a goat's horn—apparently in derision for the useless thing. No sign of grief was shown, for were they not a hardy race? It appears so, at any rate, for some of them became their own executioners, the sick and the aged especially. They simply tied their necks to an ox-tail, and in this way strangled themselves to death.

Among Ethopian people, one dwelling in the interior does not bury its dead, but lays them in the bush for wild beasts to devour. Then they give way to lamentation for a period of from ten to twenty days, according, it may be assumed, to the circumstances of the case, slaughter three bullocks, and enjoy themselves. The burial of Bechuana chief takes place in his cattle pen, after which his cattle are driven to and fro across the grave in order to conceal it.

QUAINT BURIAL CUSTOMS.

Among the Bakwains when an epidemic occurs the people who succumbed were found to be in a comatose state for many days before the end came. Under the circumstances, it was no unusual thing to bury them in the huts wherein they died. Sometimes to save the trouble of digging an ant-eater's hole was made use of. And sometimes—one traveller verifies two cases—the buried men having recovered from the swoon, returned to astonish their friends. In death as in life, in all ages and in every clime, the King has received peculiar honor. In the Island of Serendib they laid the King's body in an open chariot, in such a manner that his head hung backward till it almost touched the ground, while his hair actually trailed upon it. Following behind was a female, broom in hand, with which she stirred the dust and swept it on to the King's face, crying aloud the while:

"O man!" these were the words, "behold your King who was yesterday your master, but now his empire is vanished and gone; reckon, therefore, no more on the uncertain hopes of life." For three days this continued, after which the body was embalmed, burned and scattered to the winds.

REPULSIVE RITES.

Captain Tuckey was witness of some strange incidents in regard to this subject. "Returning from Chemoo," he says, "we passed a hut in which a woman's corpse was lying dressed, as when alive; inside the hut four women were howling; outside two men standing close to the hut kept them company with a concert not unlike the funeral yell of the Irish.

"Two graves were being got ready for 'gentlemen' which at this moment were nine feet deep, but would be deepened until their measure was that of the tallest palm-tree. On the graves close by broken jars, bottles, and other vessels were laid and at the end of each a large elephant's tooth.

"The woman had been dead seven years, and was to be buried in two months, when the body would have become of a size to constitute a genteel funeral—the larger the better. In the case of a very great man his bulk would so increase by continual wrappings that the body would be removed from hut to hut, each one larger than the last, until its conveyance to the grave became a serious matter."

A HAWAIIAN FUNERAL.

The ceremony of the obsequies of King Luiahlio at Hawaii was of an elaborate kind. The grounds around the palace were crowded with natives, some sitting on the wet grass under the trees, others hanging on the lips of orators who descanted on the King's merits, but the greater number were gathered around the palace, gazing through the open windows where their late king's coffin lay. For a month the mourners had been on duty, uttering a mournful dirge.

Amid the beating of tom-toms, and a general disposition to express their sorrow by monning, and incantation, more violent passions had way. "All sorts of crimes were perpetrated; everyone knocked out his own or somebody else's teeth, denuded women danced lascivious dances before deluded priests; they cut off their hair in patches; they sacrificed dogs." To the Mausoleum in the Nuam Valley the procession went out to the sound of minute guns. At Rotumah as the same traveller avers, Mr. Boddam-Whitham, stones weighing five or six tons are laid over the graves. In the expression of their grief these Polynesians are as original as resolute—burning rows of spots upon their bodies, cutting off the first joint of the finger, beating the head, pounding the face, abrading the skin till it comes off.

CHARLEMAGNE'S INTERMENT.

Certainly, one of the most remarkable and spectacular of ceremonials was that attending the death of Charlemagne. In death as in life a splendor of display was the keynote. Enthroned in his superb palace at Aix-la-Chapelle he was the central figure of Western Europe for a spell of years. His palace had gates of brass and walls of marble, a college, theatre and library, baths in profusion, and hard by lordly houses for his suite. Every monastery he endowed was required to maintain a school—and all this in the dark ages. His outline appears as that of a colossus, everything great and glorious in France is credited to him.

Nor as it has been said were his obsequies less imposing than his life. His marble throne erected in the Basilica, covered with plates of gold, studded with cameos and astral gems, looked down upon stairs which led to the sepulchre he had caused to be made when he raised that throne.

At his sepulchre the embalmed body sat erect in his curule chair, clad in robes of silk, adorned with orfray and pearls. On his head was the imperial diadem, his ivory horn depending from his scarf, his good sword by his side, the Book of the Gospels on his lap lay open, his golden shield and septre in front, musk and amber and sweet spices diffusing their odors abroad. It was thus that Otho saw him some centuries after his death.

ALEXANDER'S TOMB.

Space will allow of but one other reference, and that to one still greater, Alexander the Great, a monarch so renowned that Augustus Ceasar visited his tomb in homage as to a god, and wore his portrait on his signet ring. It was as a god, too, that the Roman Senate regarded Alexander, whilst a well known family had his portrait in their ears, on their heads, clothes and houses as a talisman. The sarcophagus containing the body of Alexander, a solid block of green Egyptian breccia, most rare and beautiful, was found by the French army in the city of Alexandria, but afterwards came into our possession. Alexander died in the year B. C. 325, and his body, embalmed by the Egyptians and Chaldeans, was some two years later conveyed by Ptolemy to Alexandria by way of Damascus and Memphis. The chariot on which it was borne exceeded in magnificence anything hitherto known. According to an ancient author, the body was not yet even closed in a coffin, but was decorated with all the insignia of royalty, consisting of a ram's horns and a diadem.

Another author relates that at first the Egyptians were afraid to touch the sacred remains lest in the well-preserved condition of the body life might still remain. After offering a prayer that it might be allowed to them to handle a Diety, they washed him and placed him in a sheet of hammered gold, which was full of perfumes. The gold used on such an occasion amounted sometimes to 20 pounds weight, chased gold exactly fitting the features and skin, so that the expression on the face even could be observed. A golden veil or garment was superadded, also the famous vest and armor. At a later date the body of Alexander was relieved of the gold casing, when a crystal or glass covering took its place, the unique sarcophagus all the time being the real coffin and burial place, underneath the dome of what is now known as the Morgue of St. Athanasius.

A Certain Cure for Croup—Used for Ten Years Without a Failure.

Mr. W. C. Pott, a Star City, Ind., hardware merchant, is enthusiastic in his praise of Chamberlain's Cough Remedy. His children have all been subject to croup and he has used this remedy for the past ten years, and though they much feared the croup, his wife and he always felt safe upon retiring when a bottle of Chamberlain's Cough Remedy was in the house. His oldest child was subject to severe attacks of croup, but this remedy never failed to effect a speedy cure. He has recommended it to friends and neighbors and all who have used it say that it is unequalled for croup and whooping cough. For sale by W. H. Warren, Phm. D.

HOW TO CARE FOR ONE'S GARMENTS.

Skirt Pressing.—When pressing a skirt out it is always advisable to lay a damp cotton cloth over the material so that it is not touched by the iron. This prevents the material becoming shiny, while it obviates any fear of being scorched.

Dress Alteration.—When altering a skirt pattern which is too narrow over the hips, care must be taken to avoid enlarging at the front width. Skirt patterns may be shortened by making a fold of the superfluous length across the middle of the pattern. They should never be altered at the top or bottom of the skirt.

Preserving Gloves.—If rubbed gently with bread crumbs after each time in wearing, gloves will remain clean much longer than would be the case otherwise. Fold them in white tissue paper when not in use. When going to a dance draw a pair of all silk ones over your good ones to protect them on the way. Old kid shoes that no longer will take a restorer can be renovated by painting them with enamel (paint heel and all), and by sewing on a tiny bow of the same colored silk.

Veils for Girls.—One of the prettiest fashions in veils for young girls is that of wearing a veil of perfectly plain net of some delicate color, and lined with tulle of a contrasting shade.

Miquelon People Coming to Canada

Sydney, Oct. 28.—The steamer St. Pierre-Miquelon, which is due at North Sydney to-morrow, will have on board 250 residents of St. Pierre, Miquelon, many with their families and household effects, to take up life in Canada. Their destination is Quebec, where they are receiving free grants of land from the provincial government. In addition to these, others will follow on future trips of the boat. The island is fast becoming depopulated, and late reports state that business is suffering severely on account of the steady drain upon the island's otherwise small population.

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