

THE COREAN EMBASSY.

The growing interest manifested in the Hermit Nation by the people of the west has been increased lately by the arrival at Washington of an embassy, the first ever sent from that kingdom to any country, save China and Japan. Our picture shows these dignitaries as they are on their way to the room of the President. The deputation includes:—Pak Chung Yang, Minister; Yi Wan Yong, Secretary of Legation; Yi Ha Yong, Second Secretary; Yi Sang Ja, Third Secretary; Yi Chah Yang, Interpreter; Yi Hun Yong and Kang Chin Hi, Minister's private secretaries; while Dr. H. N. Allen, of Ohio, who has been for several years at Seoul, attached to the court as physician, takes general charge of the party as foreign secretary. There are also three Korean servants with the party, whose names are not given, but the loss, says a contemporary, is slight, inasmuch as a shade of uncertainty rests even upon the orthography of the names of the more distinguished visitors.

Kate Foote, the Washington correspondent of the *New York Independent*, thus describes them: "They are well-mannered men, because they have that 'Semitic serenity' which is common to those races, the Chinese and the Japanese and the East Indians, who are not Aryan by descent. They dress like Koreans, and not like Chinese. One would never mistake them; the Koreans wear long tunics from shoulders to feet, where the Chinese have a short outer one over a long one underneath, generally of two colors. The Korean wears a hat more marvellous than the civilized chimney-pot. It is equally still, and equally black, but is a three-story sugar-loaf with straight, round brim. The belt at the waist is a hoop, standing away from the figure and apparently inlaid with shells or something glittering, as one could not peep too closely, although American curiosity stares a good deal. Two of them wear the aesthetic stork among water lilies, embroidered upon satin panels and hung down their backs, so that, as an amused bystander said, 'They must take care, or the young ladies will get hold of them and

stand them in the corners of their drawing-rooms.' I am told, however, that it is not intended as an object of vertu, but is a decoration like the Golden Fleece, or the orders worn by the diplomats. Two of the Legation speak English learned at an American Government school in their own country. They are settled in a house in the west end, and it is said will entertain, as well as the Chinese, at whom they look black wherever they meet."

PROHIBITION SAVES THE BOYS.

The best argument I found in Maine for prohibition was by an editor of a paper in Portland, that was, for political reasons, mildly opposed to it. I had a conversation with him which ran something like this:

"Where were you born?"
"In a village about sixty miles from Bangor."

"Do you remember the condition of things in your village prior to prohibition?"

"Distinctly. There was a vast amount of drunkenness, and consequent disorder and poverty."

"What was the effect of prohibition?"

"It shut up all the rum shops, and practically banished liquor from the village. It became one of the most quiet and prosperous places on the globe."

"How long did you live in the village after prohibition?"

"Eleven years, or until I was twenty-one years of age."

"Then?"

"Then I went to Bangor."

"Do you drink now?"

"I have never tasted a drop of liquor in my life."

"Why?"

"Up to the age of twenty-one I never saw it, and after that I did not care to take on the habit."

There is all there is in it. If the boys of the country are not exposed to the infernalism, the very men are sure not to be. This man and his schoolmates were saved from rum by the fact that they could not get it until they were old enough to know better. Few men are drunkards who

know not the poison till after they are twenty-one. It is the youth that the beer and whiskey men want.—*Exchange*.

THE "TONGUE GUARD SOCIETY."

The Tongue Guard Society is one where the members pledge themselves to give one penny to its treasury every time they speak disparagingly of another person. The money thus raised is for the benefit of the poor. It was organized the last year in Hartford, Conn., and at once became popular, and several others have been organized for the same purpose in that vicinity. It would be well to make it universal.

CONSTITUTION OF THE TONGUE GUARD SOCIETY.

"If ought of good thou canst not say
Of thy brother, foe or friend,
Take thou then the silent way,
Lest in word thou shouldst offend."

Article 1. The name of this association shall be the Tongue Guard Society.

Article 2. Any person may become a member of this society by signing the constitution and conforming to its rules.

Article 3. We, the undersigned, pledge ourselves to endeavor to speak no evil of any one.

Article 4. Should we, however, through carelessness break our pledge, we agree for each and every offence to pay one cent. The money so forfeited to be placed in a box reserved for this purpose, and to be expended semi-annually for charitable objects.

Article 5. We also agree to use our best endeavors to increase the membership of the society in our town, and to assist in organizing societies in other places.

Article 6. It is, however, understood that when called upon to give our opinion of the character of another, it shall be done in truth, remembering in what we say the Scripture injunction—"Do unto others as you would have them do unto you."—*Hartford Times*.

NOVEL READING.

The young people who read the greatest number of novels know the least, are the dullest in aspect, and the most rapid in conversation. The flavor of individual

been burned out of them. Always imagining themselves in an artificial relation to life, always content to look through their author's glasses, they become as commonplace as pawns upon a chess-board. "Sir, we had good talk!" was Sam Johnston's highest praise of those he met. But any talk save the dreariest commonplace and most tiresome reiteration is impossible with the regulation reader of novels or player of games. And this, in my judgment, is because God, by the very laws of mind, must punish those who kill time instead of cultivating it. For time is the stuff that life is made of; the crucible of character, the arena of achievement, and woe to those who fritter it away. They cannot help paying nature's penalty, and "mediocre," "failure," or "imbecile" will surely be stamped upon their foreheads. Therefore I would have each generous youth and maiden say to every story spinner, except the few great names that can be counted on the fingers of one hand: I really cannot patronize your wares, and will not furnish you my head for a foot-ball, or my fancy for a sieve. By writing these books you get money, and a fleeting unsubstantial fame; but by reading them I should turn my possibilities of success in life to certainty of failure. My self *plus* time is the capital stock with which the good Heavenly Father has pitted me against the world to see if I can gain some foot-hold. I cannot afford to be a mere spectator. I am a wrestler for the laurel in life's Olympian games. I can make history, why should I maunder in a hammock and read the endless repetition of romance? No, find yourself a cheaper patron.—*Exchange*.

IT IS CALCULATED that the money spent in drink in the United Kingdom would pay not only the rent of all the houses in the Kingdom, from the Queen's castle at Windsor to the cabin of the poorest peasant, but also the rent of every farm, and would leave a balance of a million sterling.

THE INTELLECT OF MAN sits enthroned visibly upon his forehead and in his eye; and the heart is written upon his countenance.



THE MEMBERS OF THE COREAN LEGATION BEING CONDUCTED INTO THE PRESENCE OF THE UNITED STATES PRESIDENT.