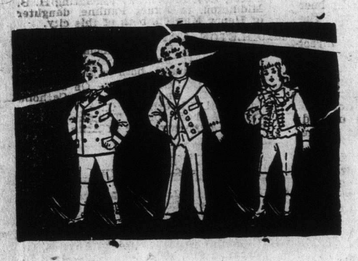

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A MODERN FABLE.

(By George Ade.)

A young man who was Asked Out a great deal and who had so many Acquaintances that he seldom paid a Dinner Check began to understand that any one who gets in on the Ground Floor of what the Sunday Papers call Society must either be in the Hetty Green Division or else be able to do a Turn.

This Young Man never had more than One Week's Salary at a time, so his only chance of elbowing in among the Tiaras and White Side-Whiskers was to play Entertainer to the Unfortunate Rich so that they might momentarily forget what the Public in General was saying about them.

He never had learned any Card Tricks, and his one or two Attempts at Parlor Magic had marked him as a Shell-fish and a Shine. His voice was so weak and wobbly that no one but a Comic Opera Star could have used it for Singing Purposes. As for a Monologue Specialty, he was all in as soon as he had told a couple of Ezra Kendall's Latest and sung a Chevalier Song in what he said was an East End Dialect, but no one believed him.

When he was tired out at Amateur Theatricals for the Benefit of the British in South Africa, he stepped on his own Feet and did not know how to take hold of the Antique Matron who played the Ingenue because they had the Show at her House.

He seemed to be a Kilng Frost until he fell back on Palmistry. As a Matter of Fact he did not know the Difference between a Life Line and a Clothes Line, but he was a keen Guesser and a Demon with the Hot Air.

When any Woman who had heard of his Power to Conjure up the Past and Rubber into the Future merely by taking a Peek at the Cross-Hatching on the inside of the Hand asked him to tell her All he threw himself.

He always led her into a Secluded corner and begged her not to get Hot, even if he told her the Plain Truth.

He would make a Bluff at studying the Lines. Then he would tell her that although she was a Woman of Intellect, her Heart, rather than her Head, would be the Guide of Destiny. She was Capable of Great and Lasting Affection probably would prove to be a Dead-Weight and a Handicap.

He would tell her that two Men had been tangled up in her Life. One was Light and the other was Dark.

The Frightened Woman always nodded her Head—a Manner of Confession.

The Palmist would whisper to her that both of these Men had loved her, although neither had any License to walk on the same side of the Street with her.

He would tell her that as nearly as he could read the Wrinkle that meandered from the Little Finger down toward the Thumb, a Certain Woman had crossed her Path and tried to Trip her up and make her look Foolish.

"What Kind of a Woman?" she would ask, just to Test him.

The Smooth Palmist would reply that the Woman was not Beautiful, but she was Bold, and seemed to have an Influence over Men of Weak Character.

"My, if that doesn't just describe her to a T!" she would Exclaim.

He would say that although this Enemy might seem to be Scoring at Times, she would Eventually get all that was Coming to her. The faint Transverse Line indicated that Goodness and Virtue would sooner or later make the Designing Adventuress look like Thirty Cents.

The Palmist would tell her, in all Candor that although she had Exquisite Taste in the Matters of Personal Adornment, Books, Music, Art, and so forth, she might as well understand, first as last, that she would Rule Men, not through the Agency of these Superficial Accomplishments, but because of a Natural Charm of Manner, a Superb Tact and the Fact that she was a Honey-Cooler to look at.

He said he did not want her to be Offended if he went ahead and told her Something for her own Good. He said he could read it there in her Shapely Hand just as if it were in Long Primer.

She invariably said that she was Dead Willing to have her Faults and Weaknesses revealed to her by a True Friend.

Then he would say that, such being the Case, he would have to Tip it off to her that she was making a Great Mistake in being Kind and Gracious to a Lot of Charley-Horse Parvenus and Fourth-Rate Hens, who were clinging to her Skirts so as to be Pulled to the Front, where the Calcium could hit them. In other Words, she was too Unselfish. That was her only Failing. Then she would put her Hand on his Arm and tell him that he had turned her Heart inside out, like a Golf Jacket being put away for the Winter. She would say that he had been Right in every single Thing. And after that she would have to be Friendly and Confidential with him, because he knew so much about her.

In the course of a few successful seasons he sprung this same reading on more than 200 of them, and Every One had to admit that it was True as Gospel.

MORAL: AT LEAST TWO MEN AND ONE SPITEFUL CREATURE IN EVERY WOMAN'S CAREER.

Buddhist Leaders in China

From New York Times.

Six high priests of Buddha, representing the Great Japan Buddhists' Union, at their headquarters, at Kenninji Temple, in Kioto, Japan, have issued a circular letter in connection with what its signers describe as "The Chinese Emergency." It is addressed to "All the Ecclesiastics in the World."

The document, prepared by these leaders of the different sects which embrace the religion of Buddha, deals with the causes which led to the recent anti-foreign uprising in China, and suggests a possible solution of the troubles there. It gives a careful analysis of the Chinese character, and lays the principal blame for the difficulties at the doors of the foreign missionaries, apparently upon those who are non-American. Copies of the circular have been sent to the several countries of Europe, North and South America, and to the British colonies. A copy, translated into English, was received in this city yesterday. The letter says in part:

"We, the Buddhists of Great Japan, beg to inform our revered ecclesiastical brethren in the world that the disturbances in China having now reached their climax, her national prestige is at stake, her administration is virtually held in abeyance, and, moreover, the Boxers being still at large, the fundamental statutes of the country have fallen into utter disorder. It is true that within men of public spirit are not wanting, who, with the utmost energy and enthusiasm, are endeavoring to avert the present situation, and that without some of the friendly powers are ready to assist them in their cause. Yet there is hardly any prospect for the restoration of the empire to its former condition, and 400,000,000 are virtually at a loss to know what course to take. Under these circumstances the social distress as well as moral corruption have now reached a pitch too serious to be described in detail. How and when is such a disorganization to be remedied? How is it possible for us who have pledged ourselves to undertake the work of salvation to remain silent with folded hands?

"The question justifies itself when we consider that the present complications in China are likely to affect to a serious extent the interests of the whole world. Still more forcibly does it assert itself when we consider that the disturbances in China are supposed to have had their origin in the workings of religion. Although in regard to schemes for the amelioration of the condition of the Middle Kingdom in future we have to look to the mutual negotiations between the proper authorities of China and of the powers, yet we are fully convinced that the work of eradicating the roots of evil and consolidating the permanent welfare and peace of China must necessarily be placed in the hands of the propagandists of religion.

"With these views on the situation, we, the followers of Buddha, out of friendly feeling toward China as a neighbor, in discharge of a dufy obligatory upon us as preachers of religion, and more particularly from the sense of a responsibility devolving upon us in connection with religion in China, have thought it expedient to submit our sentiments to the consideration of ecclesiastics throughout the world; inasmuch as we are perfectly confident that the benevolent and generous eccleastics of the world pardoning our audacity and removing the barriers now existing in respect of differences in religion, will accede to and sympatlize with our proposals for the sake of the welfare of the Chinese people and the tranquillity of the world at large.

"Religion embodies a supreme path to be followed by men, and therefore the propagators of its doctrine ought never to be disturbed by temptations existing beyond the pale of religion. If, yielding to restrictions imposed by society, they are to change the spirit of their instruction in respect of the difference or peculiar circumstances of a country, its race, civilization, and customs and manners, or are to endeavor to accomplish ends other than those dictated by the legitimate principles of religion, by implicating themselves in human ambition or intrigue they must virtually be regarded as having lost the footing on which their fundamental principles require them firmly to stand.

"There can be no denying that the sincerity as well as enthusiasm displayed by the ministers of Christian churches in China is anything but insignificant. They have not only succeeded in establishing churches in every territory and distributing their preachers in the various province but also secured, by dint of unremitting efforts, suitable machinery for the salvation of the souls of the Chinese people by establishing schools, libraries, hospitals, poor asylums, orphanages, printing, as well as publishing houses, all of them absolutely indispensible for the development of civilization, and all magnificently equipped and maintained for the furtherance of the social welfare in China. The Chinese, however, contrary to expectation, have not only failed to appreciate the favors bestowed upon them by the foreign missionaries, but have destroyed church buildings, persecuted ministers and taken the lives and property of Christians, with little or no thought of consequences—in short, their violence and cruelty have known no bounds.

"Surely there must be substantial reasons for such an anomaly. Whenever we reflect upon the circumstances we cannot but express our profound regret for the deeds of the missionaries in China. In investigating the cause of the anti-religious spirit of the Chinese, we find their apprehension and terror entertained toward the foreign missionaries were virtually the origin of their implacable hostility. They have perceived that these missionaries have secured for themselves an immunity calculated to subvert their established customs and manners; they have also recognized in their attitude a tendency to ignore the statutes of the country, and a desire to accomplish the most selfish ends by the oppression of the Chinese government and people. They have, moreover, supposed that the foreign evangelists in China have arrogated to themselves the power of protecting the followers of their creed in utter disregard of the latters' criminality under the laws of the state, whereas non-believers, though legally innocent, were frequently entrapped into crime. Under these circumstances they were led to the conclusion that the foreign missionaries in China have been exerting their energies for the accomplishment of a certain obnoxious ambition by stirring up the unprincipled rabble of the country, and with this object in view made their chapels and cathedrals a sort of asylum for criminals.

"The Chinese began to entertain the idea that the missionaries were intimately connected with the foreign policy of their own countries, and that, having made themselves instrumental in carrying out the intrigues of their own governments, they must have labored for some sinister design, such as the extension of territory, along with the development of commerce. They saw with gross apprehension that in respect of foreign machinations the missionaries were the first to come, followed by consuls, with generals at their backs, and they have feared that behind the man who had come with a Bible in his hand stood a warrior armed with a spear and a sword.

"To this is to be attributed the cause of suspicion as well as apprehension on the part of the Chinese; in this is to be found an element of provocation for the recent insurrection in China.

"Such being the case, we, the Buddhists of Japan, cannot but express our desire that all the ecclesiastics in the world would, in conjunction with us, recognize the above fact—a fact which clearly shows that the missionaries in China have proceeded far beyond the fundamental principles of religion—and devote their energies to formulating a plan by which the suspicion as well as the apprehension harbored by the Chinese against the foreign missionaries may be speedily removed. Unless such a scheme be adopted, the 400,000,000 of souls are certain to degenerate into a state of overwhelming distress and affliction, and the East Asian firmament is permanently to be darkened with clouds of disaster and insurrection. We, as disciples of Buddha, can hardly restrain our fear and lamentation at such a prospect, when we think of the Great Truth shining above and of 400,000,000 souls groping below.

"But how is the fear and apprehension on the part of the Chinese to be cleared away? On this question we Buddhists are prepared to submit two proposals to the propagators of religion in the world for their sincere acceptance and approval The first is that the ecclesiastical authorities in the world should exercise their influence in restraining the missionaries in China from proceedings which are likely to create suspicion on the part of the Chinese as to the existence of their secret connection with the foreign policy of their own countries. They should, for instance, be withheld from inducing their own governments to carry out schemes conducive to successful aggrandizement at the expense of China, on the plea of persecution inflicted—a plea frequently resorted to whenever more or less suffering has been inflicted on them by the Chinese. Nor should they be allowed to claim compensation for damages incurred, as they hitherto have done, for nothing can be more incompatible with the true principles of religion.

"When, some time ago, a Japanese Buddhist temple at Amoy was burned by the Chinese, we Buddhists being desirous to persuade the home government to refrain from pressing the Chinese authorities on this particular account, have renounced all claims for damage, and this we did simply with a view to the discretion which we ought to exercise in the interests of religion.

"The second proposiiton we have to submit to our venerable brethren consists in withholding the missionaries in China from all forms of procedure which might possibly be regarded as disturbing the social institutions of China.

"They must, in fact, be prohibited from any line of conduct subversive of the ancient customs and manners of China, or derogatory to her laws, or liable to be recognized as producing abuses of misprison through partiality displayed toward the converts as against non-believers—proceedings which can in no way be reconciled with the legitimate doctrine of religion. True, the Chinese civilization is as yet rudimentary, and improvements may, in many respects, be necessary in the customs and manners of the country. Still nothing can be a greater mistake in the part of foreigners than to attempt to overthrow the whole organization at one blow, with a view to substituting their own customs and manners."

BEES AND THEIR WAYS.

Man Who Has Studied Them Talks About Them Entertainingly.

Lewistown (Me.) Journal.

Ex-Mayor William Wheeler Bolster, of Auburne, Me., has long been engaged in the bee business on an extended scale. For this industry he has always had a great love, and all through his busy life he has kept a few hives, but not until his retirement from the practice of his profession did he devote nearly all his time to an apiary as now. Mr. Bolster is very much a naturalist and has made a special study of bees, until he understands their habits and instincts thoroughly. In fact, I am doubtful is there is another man in Maine better informed in this line than he is. In talking about his favorite pastime, he said:

"I have always kept bees and have closely studied their habits. I understand them, not from books, but from actual observation, and I think practice is the best of schools. One-half that the books tell us about bees is not correct.

"In the first place, let me tell you that the instinct of the honey bee is wonderful. There is no living thing in which the sense of smell is so keenly developed. They are all extremely neat, and will allow not the slightest speck of dirt in their hives. The one great secret of bee-keeping, is you expect a success, is to keep them in a clean place. Ventilation must also be looked after very carefully.

"Bees are intelligent, and can discriminate between different people to a nicety. My bees know me as well as my horses do. When a stranger comes they know it instantly, and if he is not agreeable to them it makes them restless.

"It may surprise you to know how finely organized a bee colony is. No military company was ever better equipped in this respect or under stricter discipline. Human society can be organized no better. A sentinel is always posted on guard, and all approaches are carefully noted and watched.

"The queen is, of course, the head of the colony; the drones and workers constituting the other classes. Each class has its own peculiar duties to perform, and it attends to nothing else. If I go to my hives with strangers, I first notice whether the sentinels like them or not. If they take an aversion to the man they try to drive him off. If they have not force enough to do this they go into the hive and bring out help, and will continue doing this until the whole colony is brought out, if necessary.

"My bees never sting me personally. If I hurt one he sometimes stings, but this is only in self-defence. I can very easily tell whether they are angry or in good humor by their scent. When angry or excited they throw off a disagreeable scent. Then I look out for war.

"When the bees are happy they make a low, humming noise like the purrs of a contented cat. There is no trouble in handling or going around them at such times. They seem to be at peace with all the world.

"The queen is most carefully guarded and protected by the workers. If a queen dies they immediately go to work and raise another one, which takes about eighteen days. During this time they refuse to work and are no better than the drones. They only have one queen at a time, and it is wonderful the intelligence they show in divining her wishes. If any trouble comes they all gather around and defend her up.

"I have told you how neat they are in their hives. Sometimes I put a comb in the hives and tie it up with a string. They don't like this at all, and get the string out as soon as possible. I have seen a dozen of them at work on a piece of string tugging it out of the hive. They allow no foreign matter to remain inside of the hive any longer than the time needed by them in getting it out.

"The past three years have been bad for the bee business. It has been too dry In such cases as these I feed them on syrup made by melting sugar. Last year I lost seven colonies by cold. I shall now put my bees in the cellar in a few days. When I give them syrup I put it in a box at the top of the hive and the bees come up and get it during the night and take it to the combs, where it is put into the cells. I have known them to take away as much as seven pounds of this syrup in a single night. They can see to work in the dark as well as by day, and they like it better, too. In putting syrup into the combs there is no chemical change. It still remains syrup, but they refuse to eat it until it is first put into the comb.

"The bees can heat their hive at will. It is done by buzzing, and seems to be a natural gift with them. They are very fond of hot air and when they start in can soon heat their hive so you can easily feel the difference in lifting the cover.

"If a bee dies in winter they lug the body out at once, and this is done in the same methodical manner that they do everything else. There is nothing that will make bees so mad as to brush them. When they light on you pay no attention to them, and they will not sting, but if you try to brush them off there will be trouble at once. You must never show fear around a beehive.

"In swarming, the queen always gives the word of command to get out of the hive. The old ones always are the ones to go, leaving the young ones in full possession of the hive. It usually works the other way in the human family. The bees then cluster around the queen to guard her from harm, and they move off and settle on some convenient spot.

"Bees are like families—some are large and others are small. The bees are exactly what the queen makes them. If she is smart they will be the same, but a lazy queen sets the example for all the workers to be the same. They do exactly as she tells them to do. My experience with them has always been pleasant, and I have come to love them as any one will do under similar circumstances."

At this point the Journal man ventured to open the top of one of the hives when a bee came out and lighted on his clothes. The good advice that he had received from Mr. Bolster was unheeded and the insect was brushed off. The experience which followed convinced him of his folly. The spurned bee went immediately into the hive, and in less time than it takes to tell the story returned with a score or more of its fellows and proceeded to make things lively with their business ends. An inglorious retreat followed, during which Mr. Bolster, who remained calmly by the side of the hive, was heard to say: "There! What did I tell you? If you hadn't brushed that bee off you could have stayed here as long as you wanted to. Now you will have to get out. They don't want you and you have slighted them and stirred them up. I think this is one of the cross days, anyway. They are just like people—sometimes cross and at other times pleasant."

And the old gentleman continued to expound their peculiar habits while they were settling all over his head and face. He was unconcerned and they were disposed to do him no harm.

DECLINE OF INTELLECT.

A Lament That the Public Taste Is Lower Than of Old.

Andrew Lang in the Critic.

The human intellect, like "the service," has long been "going to the dogs." Old-fashioned people tell us that "nobody reads anything but newspapers and novels." Many critics in the serial reviews apologize for noticing a work that is not avowedly a work or fiction. Most reviewers have long dropped the hypocrisy of pretending to own any acquaintance with the subjects of historical, antiquarian, anthropological, mythological and other erudite books. They frankly avow their ignorance, unashamed. Poetry is still "a drug in the market," except where some new bard is welcomed as an exquisite blend of Gossip" is concerned only with the wealth attained by a few manufacturers of fustian. Lately I saw a grown man reading Sully's "Memoirs," in French, too, and, like the ancient mariners, "I blessed him unawares," so unusual was the spectacle. The classics of all languages, as a lady lately declared in print, have become "glorified school books."

Everyone admits that this is the condition of our intellectual affairs; that is, as far as literature is concerned. If evidence is desired, we might call into court the author of "How to Write for the Magazines." "The style most in vogue," remarks this literary expert, "is what is known as the 'popular' style," a rather "self-evident remark," as the dustman said when the cook told him that he was no gentleman. He who would embrace the popular style "must not indulge in fine work which is above the head of the person who spends his penny on Answers or Pearson's." That person, that capitalist who lays out his penny, may be a dustman or a duke. But, intellectually, it must be difficult for a writer not to soar above his head. We are even warned "not to write about things that the sixpenny reader of The Strand or The Lady's Realm cannot understand, owing to limited education or capacity."

PAID HIS DEBTS.

New Year's Resolutions That Reacted on the Man.

Once there was a Man who rejoiced to think that he would not be influenced by any such fool Custom as Swearing Off on New Year's Day. In speaking of this Serious Topic he was almost as scornful and sarcastic as a Comic Paper.

Instead of pledging himself to give up Cigars and Late Suppers, he gloried in the Resolve that he would Smoke whenever he felt like it, and Eat anything he craved.

He had heard that in China all Debts must be squared on New Year's Day, and the Unfortunate who cannot Dig Up goes out and commits Hari-Kari, thus passing his Troubles along to the Probate Court.

This Bad Man said the Chinese were greater Heathens than he had supposed He couldn't see himself shuffling Off just because a lot of Creditors were becoming anxious. He decided, with gleeful Malice in His Heart, that he would not pay any Old Debts unless Stood Up for them, and he sincerely hoped that he would be able to Stick some one in every Deal he undertook. He resolved to look out for Number One and let the Other Fellow wait the Floor.

To further this very Human Programme he went out and bought a lot of Finery on Tick, hoping that he would be able to dodge Payment for many years to come. He tapped his prosperous Acquaintances for various Amounts, and started in the New Year by setting at Defiance all the Rules for Health. He gormandized until two A. M.

Next Day he was folded up like a Pocket Camera, and Dyspepsia Tablets would not touch the Spot. The Doctor came in and put him on a perpetual Diet of Hot Water and Crackers. While he was flat on his Back his Creditors attached all movable Property and divided it up.

So all his Honest Debts were paid, and during the Year he lived a Regular Life and had no Bad Habits.

Moral:—Many People who don't think so now will be Reformed during the ensuing Year.—George Ade.

BEAUTIES OF A GLACIER.

The fascinations of a glacier are as witching as they are dangerous. Apostolic vision of a crystal city glorified by light "that never was on land or sea" was not more beautiful than these vast ice rivers, whose onward course is chronicled, not by years and centuries, but by geological ages, says A. C. Laut, writing in the New York Post of the Great Illecillawaet, Asulkan and Bow river glacial regions of the Rocky mountains of British Columbia. With white domed show cornices wreathed fantastic as arabesque and with the glassy wayys of emerald grotto reflecting a million sparkling jewels, one might be in some cavernous dream world or among the tottering grandeur of an ancient city. The ice pillars and silvered pinnacles, which scientists call seracs, stand like the sculptured marble of temples crumbling to ruin. Glittering pendants hang from the rim of bluish chasm. Tints too brilliant for artists' brush gleam from the turquois of crystal walls. Rivers that flow through valleys of ice and lakes, hemmed in by hills of ice, shine with an azure depth that is very infinity itself.

In the morning, when all thaw has been stopped by the night's cold, there is deathly silence over the glacial fields, even the mountain cataracts fall noiselessly from the precipice to ledge in tenuous, wind blown threads. But with the rising of the sun the whole glacial world burst to life in noisy tumult. Surface rivulets brawl over the ice with a glee that is vocal and almost human. The gurgle of rivers flowing through subterranean tunnels becomes a roar, as of a rushing, angry sea, ice grip no longer holds back rock scree loosened by the night's frost, and there is the reverberating thunder of the falling avalanche.

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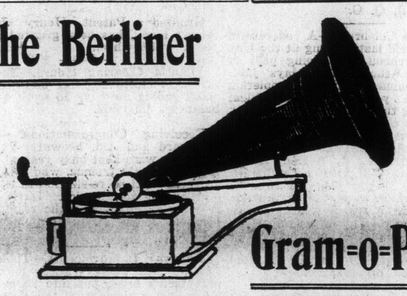

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