

LIFE OF A BURMESE BABY

EVERY EVENT OF IMPORTANCE IN
IT IS CELEBRATED.

Baby Subjected to Painful Tattooing
and to Having Their Ears
Bored.

Three important events follow rapidly upon the Burmese baby's birth: His parents' friends are invited to a theatrical performance, his horoscope is written, and he is named.

The Burmese are far and away the most tireless actors and spectators of acting in the world. There scarcely is a man in Burmah who has not at some time been an actor. Every event of personal or social importance is, if possible, celebrated by a play or zai poay. When baby is born a zai poay is given. When he enters a kyoung there is a zai poay. When he comes out, another zai poay. When he is tattooed, again a zai poay. When a girl's ears are bored, a zai poay. Marriage, divorce, and death are incomplete, not in good form, and lacking in decent observance, unless marked by a zai poay. A race is celebrated by a play, so is the dedication of a pagoda.

The Burmese baby's cradle is fashioned out of an old basket, or woven of creeping canes, plant bamboos and coarse, tough, fibrous leaves. A bit of gay blanket, a soft heap of old but bright hued clothes answer as baby's elderdown. Ropes or strong vines suspend the cradle from the roof. It hangs from the center of the ceiling and swings so low that the elder children can sway it, or the grownups rock it without ceasing their usual work. Here baby takes his first sleep and many more.

QUAINT BURMESE NURSERY RHYMES.

Many a pretty lullaby is crooned to the small, dimpled, brown potentate as his energetic little mother bustles to and fro, preparing the evening meal of fruit, of pickled tea, of fish and curry. Here is one of the commonest Burmese cradle songs. Does it remind you of a nursery ditty that your mother used to sing?

"Sweet my babe, your father's coming,
Rest and hear the songs I'm humming,
He will come and gently tend you,
Rock your cot, and safe defend you."

When the Burmese baby is a fortnight old he is named. The astrologer, an important functionary among the Burmese, selects or divines an auspicious day. Invitations accompanied with packets of pickled tea are sent far and wide, and friends and relatives are bidden to a feast and zai poay. On the day of the naming, baby's head is washed for the first time, and his name is chosen and proclaimed. But the limits of the choice are determined by the day of the week upon which he was born. Burmese custom divides the letters of the alphabet among the days of the week, and a child born on Monday must receive a name initiated by one of the letters belonging to that day.

SUPERSTITIONS ABOUT DAYS OF WEEK.

"Ka, kha, ga, gha, nya, Taninia,
Sa, hsa, za, zha, nya, Ainga,
Ta, tha, da, dha, na, Sanay."

Is the beginning of a jingle which every Burmese child learns, as you learned "Thirty days hath September, April, June and November." A child born on Taninia (Monday) must have a name beginning with K, G, or N, and when he is old enough to go to the pagodas, the nature of the offering he carries, or rather its shape, is determined by the day of his birth.

Each day of the week is under the protection, or subject to the fury of some animal. The tiger rules Monday, and a Burman born on Monday will offer to Gautama a candle shaped like a tiger and fashioned of yellow or of scarlet wax. Tuesday belongs to the king of beasts. Wednesday is the tusked elephant's; Thursday is sacred to the rat, and Friday to the guinea pig. The dragon dominates Saturday, and Sunday is dedicated to a fabulous creature—half bird, half beast.

Early in life the little Burmese is tattooed; animals, charms, and conventional arrangements of dots are pricked one by one into the soft brown skin. Often a round spot is shaven quite on the top of the head, and something elaborate is perpetrated there in brilliant red pigment.

TATTOOINGS CAUSE INTENSE SUFFERING.

The last and formal or ceremonial tattooing usually is celebrated late in boyhood. The operation is painful, and often opium is used to dull the senses. But even so the after suffering is intense, and the stoicism of the Burmese boys is wonderful. A properly tattooed Burmese boy is allegorical from the belt to the knee.

About the time the boy becomes a living picture book his sister's ears are bored. This is the girl's "presentation"—her entrance into society and womanhood. She does not lengthen her dress, because her dress always has been long; but she now learns to arrange her hair more carefully, to powder her face, to move with a peculiar away motion, supposed to be like the tilting of a head heavy flower in the breeze, and to do great havoc among the hearts of the Burmese men. Now she must practice deportment, and no longer ramble here and there at her own sweet will, as free as the green and purple parrots she chases among the bamboo forests and the groves of flowers fringed by the sea. She is no longer a child, but a woman, and soon may hope to be a wife and mother. From this day until the near day of her betrothal she must be chaperoned. There is a feast, of course, and, of course, a play. The signal for the ear piercing is given by the astrologer. The little maid, rather frightened, is held firmly, and the at-

They All Failed.

Many have tried to devise a corn cure equal to Putnam's, but after 50 years nothing has come upon the market that so readily and painlessly cures corns and warts. Don't experiment. Use the best—and that's Putnam's.

tendant musicians play briskly while a gold or silver needle swiftly is run through the tiny yellow ear; for unlike her brother, the girl is not intended to be a stoic.

BABIES SMOKE BIG BLACK CIGARS

Every Burmese child learns to dance, and smokes by instinct. The merest toddlers are devoted to their cigars. It is an hourly sight to see the rimples, rosy mouth of baby pressed determinedly about a "whacking black cheroot." Boys and girls learn the use of the fan and the significance of the umbrella. They feast on food hot with salt and capsaicum, and on Burmah's wonderful fruit plenty—a plenty crowded with pines and papayas, with citrons and custard apples, with green oranges and golden mangoes.

The boys are sent to the monasteries to school. The Burmese alphabet is so remarkable that a dull boy often is a year learning it. The lazy boys are punished by being obliged to parade up and down carrying the industrious boys on their backs. As in most oriental schools, the pupils study aloud. Every Burmese boy must spend some time as a novice to the pounkys, or priests, who live in the kyoungs or monasteries.

ODD SCHOOLS.

Burmese children are devoted to puppet shows and football. They are happy in living in a land of gorgeous panorama, of stimulating architecture, of natural plenty, and perpetual picture. They are happier in dwelling in a land in which there is little wealth and no pinching poverty. They are happiest in being the children of a happily tempered race—a race whose first law of life is love.

The boys' schools is painted the most brilliant of earthly reds; it is lacquered to the supreme of earthly polish; it is wanton with bizarre gold topings. Birds nest here and there in its queer, fantastic roofs, and gay Bur-

mese flowers grow in its moldering niches and hang down its scarlet walls, looking among their tender leaves for all the world like blue and purple butterflies, enmeshed in a pale green net. A fat, yellow clad Buddhist priest sits in the kyoung doorway. He is smoking an enormous cheroot. Beside him stands Po Thin, wearing a gayly striped potose, a generously flowered jacket, and a pink silk gongoung or headkerchief. He is holding a big paper umbrella over the monk's head, for the sun is hot. On the doorway sill stands a big brass bowl, heaped with pickled tea, and rice, and nauseous looking yellow cakes. It is the monk's begging bowl. For half the day he has borne it up and down the village street, asking for nothing, but accepting any and every scrap of food bestowed upon him by the Burmese devout.

The kyoungs, or monasteries, are the schools of Burmah. Every Burmese boy, upon reaching his eighth birthday, is put into a kyoung, and remains there for some time, learning to read and write and waiting upon the pounkys, or priests. The boy pupil is a novice of the monastery, and to all intents and purposes a young priest. His novitiate is often brief.

The Burmese believe that a person's disposition is determined by, or accorded with the day of the week of his birth. The Monday born are jealous. The Tuesday born are honest. Those born on Wednesday are quick of anger and quick to forgive and grow calm. Thursday's children are mild. Saturday's are quarrelsome. And all born on Sunday are supposed to be miserly.

Polygamy is permissible in Burmah, but is, in fact, almost nonexistent. The position of women is ideal. Burmese marriages are usually love matches, and Burmese babies almost always come welcomed and desired into life. The relation of parent to child is upon a basis of utter simplicity.—Chicago Tribune.

FAMOUS PASSAGES FROM THE BEST PROSE AND ORATORY

Advantages of Uniting Gentleness of Manner With Firmness of Mind.

I mentioned to you, some time ago, a sentence which I would most earnestly wish you always to retain in your thoughts, and observe in your conduct; it is, suaviter in modo, fortiter in re. I do not know any one rule so unexceptionally useful and necessary in every part of life.

The suaviter in modo, alone, would degenerate and sink into a mean, timid, complaisance, and passiveness, if not supported and dignified by the fortiter in re; which would also run into impetuosity and brutality, if not tempered and softened by the suaviter in modo; however they are seldom united. The warm, choleric man, with strong animal spirits, despises the suaviter in modo, and thinks to carry all before him by the fortiter in re. He may, possibly; by great accident, now and then succeed, when he has only weak and timid people to deal with; but his general fate will be, to shock, offend, be hated and fall. On the other hand, the cunning, crafty man, thinks to gain all his ends by the suaviter in modo only; he becomes all things to all men; he and servilely adopts the present opinion of the popular person; he insinuates himself into the esteem of fools, but it soon detected and surely despised by everybody else. The wise man—who differs as much from the cunning, as from the choleric man—alone joins the suaviter in modo with the fortiter in re.

If you are in authority, and have a right to command, your commands, delivered suaviter in modo, will be willingly, cheerfully, and—consequently—well obeyed; whereas, if given only fortiter, that is, brutally, they will be despised, and your authority, interpreted, from being yours, will be taken from you. I bade my footman bring me a glass of wine, in a rough, insulting manner; I should expect, that, in obeying me, he would contrive to spill some of it upon me, and, I am sure, I should deserve it. A cool, steady resolution should show that where you have a right to command, you will be obeyed; but, at the same time, a gentleness in the manner of enforcing that obedience, should make it a cheerful one, and, often as much as possible, the mortifying consciousness of inferiority. If you are to ask a favor, or even to so-

licit your due, you must do it suaviter in modo, or you will give those, who have a mind to refuse you either, a pre-emptory refusal, or, if you insist, a rebuff; but, on the other hand, you must, by a steady perseverance and decent tenaciousness, show the fortiter in re. In short, this precept is the only way I know in the world, of being loved, without being despised; and feared, without being hated. It is the only way to dignity of character, which every wise man must endeavor to establish.

If, therefore, you find, that you have a hastiness in your temper, which unguardedly breaks out into indiscreet sallies, or rough expressions, to either your superiors, your equals, or your inferiors; watch it narrowly, check it carefully, and call the suaviter in modo to your assistance; at the first impulse of passion, be silent, till you can be soft. Labor even to get the command of your countenance so well, that those emotions may not be read in it—a most unspeakable advantage! On the other hand, let no complaisance, no gentleness of temper, no weak desire of pleasing, on your part; no wheedling coaxing nor flattery on other people's; make you recede one jot from any point, that reason and prudence have bid you pursue; but, related to the former, watch it narrowly, check it carefully, and call the suaviter in modo to your assistance; at the first impulse of passion, be silent, till you can be soft. 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