A Visit to Some of its Wonderful Old Temples.

THE WONDERS OF HER PALACES

Shoguns Outrival the Mikados - A Strange Monument - Fars as Trophics -Great Statues - Where Centuries Sound



MAY mention among the curl us features of the Kieto temples, the Sanjusangende, where there are 1,000 life. size statues of Kwannen, besutifully carved in weed, and exered an exercise of the curl lacoust.

non, besutufully carred in weed, and cevered with gold lacquer. They are arranged in a bank of ten rews. They are arranged in a bank of ten rews. They are arranged in a bank of ten rews. In the centre is a colossal statue of Kwannen and 28 of her followers. Kwannen, the theusand-handed is the goddess of meroy, and she is generally represented with many hands and a hale. Here there are small figures on the hales and hands of the larger, making the whole number 33 000. Near by is a Daibutsu, a celessal Buddba, larger than the one I described at Kam kura, but utterly lacking in the qualities which make the last named one of the mest impressive statues in the werld. Even if this Dabutsu were as goed as the other, it would be less

lacking in the qualities which make the last named one of the mest impressivatures in the werid. Even if this Dalbuten were as good as the other, it would be less effective where it is, inclosed in a building, so that you are obliged to look up almost vertically to the massive face. At Kamakura the great Baddha stands among the trees on a bread slope, and is best seen at a distance of 200 feet, where you first comoupon it. So seen, it is like a part of nature appealing to the imagination of the beholder. In the Kieto figure only the head and shoulders are represented, yet the height of the mass is 55 feet, the face aloue being 30 feet leng, while the breadth of the shoulders is 43 feet. In the same incleaurs is a bell 14 feet high, 9 feet broad and 9 inches thick, there being only one larger in Japan, and that also in Kieto, in the menatry of Other-in. Ehle last is 18 feet high, also thicker and heavier, weighing 74 tons. The temple of Sanyuji, situated in a hellow surreunded by pice clad hills, pessesses interest as the burial place of the Mixades for 630 years, but their tembu were far less expensive than these-of some of the Sheguns, and visitors are not allowed to see them. There is a very handsome mertuary shrine creeked to the memery of the present Emperor's father, as far as we could judge by a glimpse of part of it.

On visiting the spacious quarters of the Tofukuji Menastery we were delighted to witness a seene characheristic of the country. Addeep ravine, heavily weeded, with many maples among the trees, runs through the gounds, a swift, clear, stream at the bottom of it. The maples were in their autumn celers, and hundreds of pesple were there to admire them. Numerous tra heuses carry on a thriving business here, and revers of little platferms about ten feet requere, supported on bamboo pests, and covered withit mate, are placed all along both banks of the ravine, at different elevations, for the accommodation of planio parties. On one would be a sedate, middle aged citizen, and his wife, sipping a c young, enjoying a more profuse repeat with the best of spirits. Sometimes bee much sake is taken on such occasions, but it very rarely leads to any disturbance.

rarely leads to any disturbance.

Not far away from this pleasant scote our attention was called to a consplcuous meanment standing in an elevated place. Beneath it, some 300 years age, were planted the cars of several theusaid Kersans, slain in battle in the Japanese invasion of that country. The cars were breught home as convenient trephies, and hence this ear meanment to the valor of Japanese warriors.

One of the Buddhist scate, the Hengwanji, seems to be pregressive and prepagandist.

One of the Buddhist seats, the Hengwanji, seems to be pregressive and propagandist. It is solive in religious work, and has recontly eracted a large new temple in Kyoto. There is some talk of its sending missienaries to Europe and America. I am not sure that it has not already its agents in Beston, where there seems to be an increasing Buddhistic influence. A visit to the Nimit Hengwanji temple, the head of its power and activity. The temple is 300 years eld. The buildings, which includes the target and the seats a navigar which includes the temple and the seats a navigar which includes the temple in the seats a navigar which includes the temple in the seats a navigar which includes the seats a navigar which includes the seats a navigar which includes the seats a navigar which is the seat

quarters of this sect, was a revenition to the soft its power and activity. The temple is 300 years eld. The buildings, which include state apartments wertby to ledge a prince, and a great schoel for miscionaries, cover 20 acres at least. The deceration of the temple and grounds display a symbolism of a very much higher order than some other sects. There are fewer dragons, conventional dogs and flens, and disselute leeking geds, and mere birds, flowers and angels. The state apartments are ablaze with gold, on which, for a background are paintings by the best Japanese artists.

We found here, as at the Nije palace later, more beldness and freedom of design, art work on a breader and grander scale than we had seen before. A large audience chamber, about 100 x 60 feet, was especially rich in gold, black lacquer and brass fastenings on all the timbers, white great designs swept along the walls of aliding partitions in a style at ance joyous and grandices. A large building is occupied as offices of the missionary department, and I teld the chaplain that neme of our Missionary Beards occuld compare with the plant here seen. The chaplain was evidently impressed and is evidently preparing to take, sides with the Buddhizes in the centest going on with the Shintolsts. I should not be surprised to find him seeking closer relations with the Hongwanji sect, which presents a very fair kind of religion, and is en hand ready to supply any demand for religious work. The chaplaia's friends need not be surprised if he decides to take erders here, and I may be obliged to leek for a humble place about the temple if I continue to yield to the fascinations of the sheps.

Nije Palace on two successive days interpreted to us the histery of Japan under the duplex government of the Mikade and Shogue, or the "Tycoen," as we were taught to call him. The Imperial Palace, where the Mikade lived until 1868, though with very shadew power under the rule of the Shoguan for the last 300 years, is comparatively simple and inexpensive. Most of the weed, though rich in quality, is plain, without aderament. Still it is well worthy of a visit. We had secured the necessary permission through cur minister at Terito. All the outer part of the palace grounds is now thrown even to the public. The inner enclosure of 26 acres bontains the palace just as it was when Mit and the palace just as it was when Mit and the palace in the palace is a still was when Mit and the palace is a still was when the palac THE ROYAL PALACES.

of the best artists, but above there the walls were without eraament. One room where the paintings were of wild goese in every attitude of action and respec especially attracted our attention. The last suice through which we were taken was ef eleven rooms devebed to the personal use of the Mikade and his women. His own chamber was entirely surrounded by others. He was kept here by the artiful Shoguns as too exaited a personage to take a hand in practical affairs. In the outer inclosure lived the princes of the reyal family. Their revenue depended upon the Shoguns, and I have been teld that semetimes they were shert of spending mensy. When we winted the Nije paface the next day our eyes were opened. Its outward appearance is that of a strongly fortified castle. Cyclepan walls inclose it in an area of any 25 acres. Passing through a lofty gaboway, you come to a second gate which is a dream of beauty. Its exterior blazes with gold, and is leaded with rare carvings. It takes seme time to pass this portal. The palace, entered from the inner court, at once impresses the behelder by its magnificence. Where the Imperial Palace was plain wood, here the walls are covered with geld from floor to celling. Even the corridors have rich coffered cellings, and the palatings are of the same grand type as we found in the state apartments of the Nish-Hongawapji Temple. They include tree trunks of natural size, and great pines with trained branches extending across the whole side of a spacious hall. Here was a difference, indeed, between the purse of the Mikade and that of the Shegun. This temple was built by Teyasu, the first and ablest Shegun, a really great man, he whose mertuary shrine at Nitake exhausted the artistic reverses of the swaderfal. canners. The built by freyasa, the first and ablest Snegan, a really great man, he whose mertuary shrine at Nikke exhausted the artistic resources of this wonderful country. The Chaplain said it was a morey to the Mikade to keep him in seclusien, and not let him see how much more elegantly the Shegun was housed.—Japanese Letter.

WHY WOMEN ARE AFRAID OF MICE ! A Brief Essay in Which the Question is Not Answered.

As a woman, and I trust a brave one, a lever of animals and a a student of natural history, I sak the vexed question in all its seriousness, "Why are women afraid of mice?" Why should the right (I had almost written the name) of a tiny, harmless, graceful little creature strike terror into the steutest hearts that beat in feminine breasts? Eche answers, "Why?" The fear of mice is a hereditary curse, an liherited weakness, a fatal for, which it is necless to combat, a foolish dread of which we eight to feel heartily ashamed, and yet it is a real and a fermidable terror. It is never assumed. It may be exaggerated by a fit of hysterics, or by a succession of pieroing screams, but the genuine peter a fairo fremir is there all the same—and why?

pieroing screams, but the genuine peers a fairs o fremir is there all the same—and why?

I temember once reading a stery about a cetterie of strong-minded women who gave a series of lectures upon female virtues in an eld country town assembly room. One of their number was chosen to deliver the lecture on valor, and selected for her subject the history of Jean of Arc. But when the evening arrived and she was discoursing upon the valor of her sex in general, a meuse ran across the plauform and the lecturer and her strong-minded sisters jumped onto their chairs, clutching their postiticoats in a manner net altogether ploturesque. But I maintain that the fear of mice has nething whatever to do with the lack of real bravery, and that Joan of Arc would probably have clutched her pettimeter in the lecture of the same manner.

A mouse in the chamber of Marat would, I believe, have deterred Charlotte Corday from her dread purpose; and I-could ofte many instances in which mice might have changed the history of the world. Who can doubt that Cleepatra and the ester swartby E-cyptian beauties held the sacred oat in special veneration on account of the part. he played in rididing them of their past aversion? Every fore knows that if a cast has a weakness it is for a pump, well-matured meuse, and puss has, prhaps, for this reason earned the affections, because the gratitude, of our sex.

The stery of a prisoner who was cheered in captivity by a meuse is familiar to us all—but the prisener was a man. Equally familiar is the fable of the grateful mouse which cannot be never the new the net. Dut same, the

-but the prisener was a man. Equally familiar is the fable of the grateful meuse which gnaws the net, but again—the prisener is raid to have been a lion, net a iloners. I believe there is a mutal antipathy between them.

Mest wemen have experienced the sensa tion. You are sitting alone reading, playing, writing, painting or working. Suddenly you inathentively feel a sensation of horrer of some evil influence that is present,

dealy you is abloctively feel a sensation of horror of some evil influence that is present, but as yet is seed.

You life your eyes. You beheld, gliding ever the carpet tward you, without noise, apparently without the trouble of walking, a mease. It shops, it fascinates you. You dren year book, your music, yeur brush, your predle, whatever it may be, but you make no other sound. You feel your bleed freeze and your limbs slewly paralyzs, your heart styps beating, your breath ceases, a celd chill creeps over you. In your imagination you feel the seft teuch of an army of mice running races over your face and hands and making nests in your back hair. You start be your feet.

* * well, wemen take these things so differently.

Are wemen afraid of mice simply because it is born in them? There is no reason why we should be afraid of them, but the fact remains that we are, and I have long since resigned myself to the fact as an evil for which there is no remedy.—London Wo-man.

New Breakfast Disb.

New Ercakfast Dish.

"Kedjeri," is the catohy name of a new Englist breakfast dish. It is prepared as fellows: Procure a nice dried haddeck and cock it thereughly. Then take away the bones and break the fish into pieces. Boll a coupli-ef eggs hard, chep them up and mix with the haddeck. Put en previeusly a teacopful of rice to bell, arm when oseked mix the fish and rice together and put all in a stewpan (with a pinch of salt and popper) until het. Then serve as it is, or with sgg sauce.

All are entitled to the best that their money will huy, so every family, should have, at once, a bottle of the best family remedy, Syrup of Figs, to cleanse the system when costive or billous. For sale in 75c. bottles by all leading druggists.

Two Persons Cremated

BUFFALO, N. Y., Jan. 2.—Mrs. Hackett's saloen, restaurant and ledging house on Swan street, was gutted by fire early this morning. There were 12 to 15 ledgers in the place. Ewe of them, Isaac Bradley, and an unknown weman were cremated and all the others were more or less injured. Several of them will die.

EVANGELIST'S SAD END.

The Author of " A Light in the Window" Dies in Wretchedness.

A STRANGE CHEQUERED CAREER

and a Vagabond - A Revivalish-Bigamist
- A Wasted Life Goes Out.

and a Vagabend—A Revivalish-Bigaesist—A Wasted Life Goes Out.

TOPEKA, Kansas, Jan. 2.—A few days age an eld man, dressed in rags, appeared at the City prison in Coffeyville, Kan., and asked the pailer to allow him to sloop in one of the empty cells evernight. He declined to tell his name, but said he had arrived en a freight train from Texas. His request was granted. Next morning he was found to be ill, and though preperly taken care of, died four days later.

A few hours before death, he called the jailer to his side, and teld him his name was fidward Dunbar, and that he was the author of that beautiful hymn, "I There's a Light in the Window fer Thee, Brether." He was buried in the Caffeyville cometery. This man had a histery as interesting as it is remande. His name became a byword in the places where he was knewn, and from a prison cell he went ferth a tramp and a vagabend upen the face of the cavib. In 1867 Dunbar was-ernsted in Leavenwerth, while engaged in helding a series of revival meetings, and taken to Minnoapolis, where he was tried fer bigamy, coavloted, and sent to the ponitentiary for three years and eight months.

When Dunbar was-a small boy he lived in New Bidford, Mass., and worked in a factory. His mother lived at the foot of the street on which the factory was located, and, as the lad's werk kept him away till after dark, she always placed a light in the window to guide his footsteps homeward. One day he book a nettin to get sees, and off he went en a three years cruise.

Daring his absence his mether fell ill and was at death's door. She talked incessantly

to see, and off he went on a three years' cruise.

During his absence his mether fell ill and was at death's door. She talked fracessanily about her boy, and every n'ght the asked those around her to place a light in the windsw in anticipation of his resurn. When the results of the resurn. When the results will be said:

"Tell Edward that I will set a light in the windsw of heaven for him." These were her last words.

The lad bed grown to manhood ere he returned hime, and his mother's dying message so affected him that he reformed and became a preacher. In the course of his reformation is wretten to wrote the song, a Light in the Windsw for Thee, Brotter," The rong became widely known.

Rev. Edward Danber marred a young womm in New Bed'ori during his work in a great revival in 1858, and feereal children we ette revuit of this writer. The tong civine soon made a reputation as a

children we esteroruit of this which. The joung of sine cosh made a reputation as a brill and pulpit orator, and the public was therefore sicily surprised when any bright Study membry he skipped the country, leaving his wife and chaffer the hind. He came to Karsas, and Angenathing brands from the burning in different parts of the State, he went to Minneapolis and began to show the people the error of their ways. A great revival followed, and hundreds were converted.

Miss Eunico Bell Lewis, a handseme young herres, of Indianapolis, was one of

Miss Eunice Bell Lewis, a manuscription of the converts. Ste fell in love with the evangelist and marriel him against the wishes of her friends. Shortly after the wedding Danbar returned to Kansas to fill an engagement at Leavenwerts. While he had wedding Danbar returned to Kansas to fill an engagement at Lasvenwerth. While he is made and the state of the bride, who had mistrusted the evangelist all along, laid their euspiciens before W. D. Webb, now judge of the second judicial district of Kunsas, and Judge Austin Young, who were law partners in Minneapolis, and they took tuo case. The result was that they soon found evidence sufficient to warrant au arrest, and Danbar's ministerial career was brought to a sudden cless.

Jadge Webb and Judge Young assisted in the prosecution of Dunbar. After Dunbar's incarcation Judge Young secured a divorce for Mrs. Dunbar and married her himself. They new live happily tegethes in Minteapolis. Judge Lochren, the present Commi siener of Pensions, defended Dunbar in the case.

lunbar in the dese.

Dunbar's first wile died in Taunton,

American Railroad Comparisons.

tive during the last five years. In 1887 the aggregate length of line worked was 136 889 miles; the revenue at quired was \$331, 385. 154, and the net income realized was \$331, 135.676. In 1892 the aggreeate length of line worked had increased to 170,607 miles; the reugh revenue acquired was \$1.91, 857,099, but the net profit realized did not exceed \$352,817,405. In other worked were \$2 444 in 1887, the corresponding return in 1892 did not exceed \$2,068 per mile worked.

A Strange Coincidence.

One of those coincidences that are as One of those coincidences that are as mystericus as they are interesting scentred in coancetion with the death of John Nolar, an officer of the superior ceurt of New York. Last Saturday he "tesk a notion" be maked his will, and, as he was in excellent health, was chaffed by friends whom he taked to witness it. It was signed and seeled that afterneon and the next day he died of heart disease.



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Nogal, Lincoln Co., N. Mex.
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