

had entered her chamber. Every Korean husband is a Caesar in this respect. If, however, the affair remains secret, her reputation is saved. . . . Though counting for nothing in society, and nearly so in their family, they are surrounded by a certain sort of exterior respect. They are always addressed in the formulas of honorific language. The men always step aside in the street to allow a woman to pass, even though she be of the poorer classes. The apartments of females are inviolable even to the minions of the law. A noble who takes refuge in his wife's room may not be seized. Only in cases of rebellion is he dragged forth, for in that case his family are reckoned as accomplices in his guilt. In other crimes he must be enticed out where he may be legally arrested. . . . Marriage in Cho-sen is a thing with which a woman has little or nothing to do. The father of the young man communicates, either by call or letter, with the father of the girl which he wishes his son to marry. This is often done without consulting the tastes or character of either, and usually through a middle-man or go-between. . . . Among the most peculiar of women's rights in Cho-sen is the curious custom forbidding any males in Seoul from being out after eight o'clock in the evening. When this Korean curfew sounds all men must hie in-doors. The violation of the privacy of the women's quarters is punishable by exile or severe flagellation.

[From "Corea, the Hermit Nation," By W. E. Griffis.]

### Liszt and His Pupil.

A young pianist was giving concerts in the provinces of Germany. In order to attract the public she announced that she was a pupil of the famous Liszt. On arriving at a little town she had advertised a concert; but great was her consternation when she noticed among the list of new arrivals at the hotel the name of the Abbe Liszt. How could she get out of the difficulty into which she had brought herself? Her fraud could not fail to be found out, and she would not be able to give any more concerts. She already saw her future ruined. Trembling all over, she presented herself before the *maestro* to confess to him her trickery and deceit, and to implore his pardon. She threw herself at his feet, and, with a face bathed in tears, related to him her past history. An orphan at a very early age, poor, possessing nothing but her talent, the young girl thought she could only surmount the obstacles which beset her path by making use of the name of Liszt.

"Well, well," said the great musician, helping her to rise "we will see, my child, what we can do. There is a piano; let me hear you play a piece intended for to-morrow's concert."

She obeyed; the *maestro* sat down beside her, gave her several hints, suggested some changes, and when she had finished her piece said to her,—

"Now, my child, I have given you a music lesson; now you are a pupil of Liszt."

Before she could stammer out a few words of gratitude Liszt asked her,—

"Are the programmes printed?"

"No, sir: not yet."

"Then put on the programme that you will be assisted by your master, and that the last piece will be performed by the Abbe Liszt."

A vulgar disposition would have gladly embraced this opportunity to punish the poor young girl, who, doubtless, would have deserved it, for so impudently using Liszt's name. But charity is ingenious to cover a multitude of faults—to turn evil into good. Let us acknowledge, too, that the young girl did the best thing possible in confessing her guilt, and throwing herself at the feet of the generous man whose name she had so wrongly used.

### Comparative Cost of Living.

For a number of years past there has been a general and gradual increase of personal and household expenses in families of all degrees of wealth and social standing. One by one new wants have arisen, making new and larger demands upon the resources of the pocket. In no other particular is the contrast between the present and the past greater or more marked than in the style and cost of living.

The plain, simple, but substantial fare of the "olden

time" has been superseded by the production of viands and costly dishes which almost rival the famous feasts of pagan antiquity, when to eat, drink and carouse constituted one of the principal objects of life.

Is this increase simply a result of reckless and thoughtless extravagance on the part of the people or is it one of the inevitable necessities growing out of an advanced civilization? It is usually attributed to the former cause, but a little reflection will convince almost any mind, we think, that the last-mentioned cause is really the more potent of the two.

The word civilization may be taken to express or embody the combined results of intellectual and moral growth. The simplest form of life is the nomadic or wandering stage of development.

The desert Arab, the American Indian, as he was before the advent of the white man on this continent, the uneducated peasantry in many parts of Europe, and the natives of Africa, may be instanced as examples of this class.

Their range of thought and desire is exceedingly limited, their tastes simple and their wants few. A tent or rude hut for a habitation, garments enough to shield them from climatic changes, a dog or horse for service and companionship and some kinds of weapons for hunting or fighting, constitute, about all they need or care for as means or instruments of life. To eat, sleep, hunt and go to war make up their principal occupations.

Of course, the cost of living in this primitive stage of development is exceedingly small. The existence and uses of money with such people are either unknown or very much restricted. But take any one of these classes designated and bring them up into a higher state of civilization, and their personal and household expenses will at once begin to multiply in exact proportion to their elevation or advancement.

The philosophy of such a movement would seem to be that the physical nature of mankind everywhere strives to keep pace with the improvement in the upper departments of being.

As new light and knowledge flow into the brain and expand and quicken the feelings, these internal forces of life seize upon their lower and external concomitants and pull them up to their own new level.

Consequently, new and varied physical wants arise, wants in regard to eating and clothing, which necessitate an increased expenditure. And thus the cost of living multiplies with the area of intellectual acquirement and the cultivation of finer and nobler feelings in the heart.

There is, no doubt, a great deal of unnecessary and wasteful extravagance in the prevailing methods of American household life, but all of the present increased cost of living cannot justly be laid to that account. A part of it is the inevitable result of our present advanced civilization. The range of human wants is legitimately much greater now than fifty or a hundred years ago.

The external must try at least to keep up with the internal in development and progress. And this fact makes poverty seem tenfold more harsh and unbearable than ever, and makes laborers strike for higher wages because they cannot meet the multiplied demands of their households and families. There is little prospect of any decrease in this respect until absolute want compels it. As long as people can have what they want they will in some way manage to procure it or go to ruin in the effort.—*Chicago Journal.*

### The Peculiarities of Dying.

Miss Nightingale says the mental state of the dying depends on their physical condition. As a rule, in acute cases interest in their own danger is rarely felt. Indifference, excepting with regard to bodily suffering, or to some duty the dying man desires to perform, is the far more usual state. But patients who die of consumption very frequently die in a state of seraphic joy and peace; the countenance almost expresses rapture. Patients who die of cholera, peritonitis etc., on the contrary, often die in a state approaching despair. In dysentery, diarrhoea, or fever, the patient often dies in a state of indifference. On the battle field the expression on the faces of those who have died of gun-shot wounds is one of agony, while the dead by sword have a calmer look. A rapid death by steel is almost painless, the nerves are divided so quickly, while a bullet lacerates.