

CHINESE RELIGIONS.

Missionaries Have to Combat Four Different Beliefs.

An Interesting State of Affairs for Christian Workers to Contemplate—Particulars of Some Faiths and Practices.

Another serious difficulty the missionary in China has to contend with is the complicated form of the religion of the Chinese. Instead of one system of doctrines and teachings, there are three great and separate religions, dwelling side by side and with little if any friction or want of harmony.

The writings of Confucius are the source whence the officials and literati derive their theories of government and social duties. The ethics of Confucius pervade and influence every phase of Chinese life.

Then there is Taoism, the second form of religious faith and practice, originating with the philosopher Lao-tze in the century when the Jews returned from Babylon.

These two great religions, Confucianism and Taoism, did not satisfy the longings of the soul of the Chinaman, nor did they afford comfort or solace in the many troubles and sorrows of life.

As if all these difficulties were not sufficient, Buddhism had hardly settled down harmoniously with its two sister religions when Mohammedanism entered the empire, pushing its way into imperial notice with great effect.

OLD TIME LOTTERY ETERS.

Time When Money Was Legally Raised by Lottery for College Purposes.

When one reads, as has frequently been the case of late, of the arrest of such and such an individual for the maintaining and promoting of a lottery, it is hard to conceive that within the present century Harvard college sought and obtained permission from the legislature to hold such an affair.

In 1806, when the finances of the college were in a decidedly critical state, the corporation, having represented the situation and duly petitioned, were accorded power by the general court to raise by means of a lottery the sum of \$30,000 for the erection of a new building in the college yard.

The entire cost of the building—worthily—was \$24,000, so that the balance which remained of the \$30,000 produced by the lottery was applied to refurnish the stock which the college had expended in erecting Stoughton hall and to other objects specified in the act granting the lottery.

This new building, which to-day is probably the one most sought after by undergraduates at the annual drawing of rooms, and in which it is not allowed that freshmen shall live, received its name in honor of Sir Matthew Holworthy, the greatest benefactor of the college in respect to the amount of his bounty during the seventeenth century.

He was a merchant of Hackney, in the county of Middlesex, and was knighted by Charles II. in 1665. At his death in 1678 a part of his will was found to read as follows: "I give and bequeath to the college or university in or of Cambridge, in New England, the sum of £1,000 (enormous at that time), to be paid over to the governors and directors thereof, to be disposed of by them as they shall judge best for promoting of learning and promulgation of the gospel in those parts; the same to be paid within two years after my demise."

The above case of a lottery, however, was not the first in the history of the college. As early as 1765 one had been authorized for the purpose of raising funds for the erection of a new building (now Harvard hall) to replace its predecessor, destroyed by fire. The fire which destroyed the former building was supposed to have originated under the hearth of the library, where a fire had been kept for the use of the general court, which was sitting there on account of the prevalence of smallpox in Boston.

Again the lottery was resorted to (1794) for the purpose of replenishing the treasury of the college. On this occasion the capital prize of \$10,000 was drawn by the college itself, the lucky number being 18,547.

With such precedent as this certainly it would not seem unnatural that judges, particularly if they had graduated from Harvard and had happened to have lived in Holworthy, should be inclined to deal gently with those accused of breaking the lottery laws.

In many of the feverish South American republics to-day the lottery is in full swing, the proceeds presumably being devoted to the support of hospitals and to various other charities under the supervision of the government. There the drawings are held in public, usually once a week, and are attended en masse by the leisurely class of philosophers, who usually constitute the majority of the citizens, and who look upon the whole thing as a form of recreation as good as the play.

WHAT THE KANAKAS DRINK.

The Native Beer of Hawaiian Islanders is an Extremely Dangerous Concoction.

Swipes, as it is commonly known, is the native beer. The beverage might be made almost of the ingredients found in any well-regulated and stocked kitchen. The principal articles used in the manufacture are sugar, corn, pineapple root and Chinese ginger, bran, Irish potatoes and sliced gingerale. It is fermented and strained after standing about four or five days, and is then ready for use, says the Honolulu Republican.

Made with the above ingredients it is said to be a good drink, and not any more intoxicating than ordinary beer. To give it a specially "kill devil" effect alcohol and tobacco and methylated spirits are often added. When it is dosed in this way it is extremely intoxicating, and gives the drinker a fighting jag, which improves with age.

OCEANS OF FIRE LONG AGO.

How Great Natural Convolutions Have Affected This Continent in Bygone Ages.

Who can imagine anything so terrible as a sea of flame stretching from the Hudson to the Mississippi and from the great lakes to the Ohio? A very ocean of fire, larger than France and Great Britain combined, melting mountains and rearing others two or three miles in height; licking up forest, lake and river, consuming the earth's crust itself to unknown depths. The withering breath from such a continental furnace would probably leave nothing alive between the Mexican gulf and the St. Lawrence. Well, we have had a succession of just such vast conflagrations, and to my mind nothing in all this land, of wonders is half so wonderful as the landmarks they have left, says the Review of Reviews.

The scene of this volcanic action, which is generally admitted by scientists to be the greatest example of its kind in the world, is, broadly speaking, between the Rocky mountains of Wyoming and Blue mountains on the west. The Kootenais and Selkirk bound it on the north and the Sierras of Nevada and California mark its general southern limits. Its course, while in detail very irregular, is that of a grand half circle, sweeping from Yellowstone park southwesterly, through western Wyoming and eastern Idaho, northern Nevada and California; then northerly through eastern Oregon and Washington and western Idaho into southern British Columbia.

While these great mountain ranges, with summits clothed with ice and snow, proved effectual barriers to the sweep of flame, their often charred and blackened slopes plainly tell the story of waves of fire which rolled literally mountains high. Following these shores of the once inferno, it is easy to see how the molten mass, while seeking a level, flowed in and out along the bays and promontories of the mountain slope, as a body of water would have done, in places where the rush of lava eddied or receded down the side canyons, as the water flows to-day, it is found clinging in large masses to the older formation of the canyon walls. With its greatest outcrop and finest phenomena found profusely scattered along the courses of Snake river for 1,000 miles, it is popularly known as the Snake river lava plain.

HOW THEY ORDER CLOTHS.

Novel Manner in Which Mexicans Send to Dealers for Their Garments.

"The retail merchants of this place have been gradually building up a very considerable trade with the City of Mexico," remarked a New Orleans business man, according to the New Orleans Times-Democrat. "I know it seems a far cry from here to the capital of the sister republic, but something or other trade has drifted in this direction without any special effort on the part of our local houses. The ready-made clothing people get the larger share of it and some of the orders they receive from individuals are very amusing."

"Some time ago a well-to-do native wrote for several suits and, to insure a good fit, sent this description: 'I am 42 years old, weigh 120 pounds, dark complexion, notary public.' By way of reply the order clerk told him that the specifications were very interesting and exhaustive, but as a matter of form the house would be glad to have him fill out the inclosed measurement blank."

"Another worthy subject of President Diaz sent an order for rather a curious outfit, which he said was intended for his brother. It consisted of a black suit, with one white shirt, black tie, collar, cuffs and a pair of patent leather shoes. The day following its receipt a telegram arrived saying: 'Do not send things; brother is getting better.' It turned out afterward that the brother had been severely ill and the garments were intended to array him for the tomb. This upset the theory of one of the clerks, who had suggested that maybe the brother was going to be hanged and had been unexpectedly reprieved. I am glad to say that the gentleman entirely recovered and celebrated his return to health by ordering a nobby pearl-gray business suit."

Just to Go Somewhere.

It would be interesting to know to what extent the summer resorts profit by a simple desire to get away from home, without regard to the destination. The following conversation, overheard in one of the inland lake towns of Wisconsin, certainly demonstrates that no place is a summer resort to the residents therein.

"This town has considerable of a reputation as a summer resort, hasn't it?" asked the stranger.

"Yes, indeed," answered the native. "We have rowing, fishing, sailing, bathing, camping, the very best of accommodations, and all the sports to be found anywhere, including golf and tennis."

"And yet I see many of your finest houses are shut up."

"Oh, yes. Most of the people who can afford it go away for the summer."—Chicago Post.

The Lazy Man.

If a lazy man is comfortable, he is happy.—Chicago Daily News.

A LITTLE NONSENSE.

"Here, waiter, you have charged for three soups instead of two." "Yes, sir; there is the one I spilled on madame's dress."—Journal Amusant.

"Well, there's one thing; you never hear of a man wishing he was a woman." She—"Of course not. It might be his fate to marry some horrid man."—Boston Transcript.

Alice—"She says she married him because he was different from the other men she knew." Maud—"He must have proposed to her."—Town Topics.

"Ray, teacher, here's a snake called the Annycondi, and it takes it a week to digest its food." "Yes, Willie, what of it?" "Well, would it be right to say it had a weak digestion?"—Cleveland Plain Dealer.

Detective Whelan—"If you would tell us who your pals in this job were it would go easier for you." Prisoner Casey (hotly)—"Do yez think for wan minute I'd ever give Dan Leary an' Mike Connor away?"—Indianapolis Sun.

"Hello, Jarper," exclaimed Sponders, stopping his rich uncle's valet, "how's uncle this morning?" "Well, sir, he says he thinks he needs a change of heir." "So he's sent you for the doctor, eh?" "No, his lawyer."—Philadelphia Press.

Brown—"Dumleigh must be getting along bravely with his French studies. He says that he has got so that he can think in French." Black—"Shouldn't wonder. You see, he wasn't handicapped like the rest of us, who have been in the habit of thinking in English."—Boston Transcript.

Queenly Kindness—"I think," said little Frances, who had been studying her history lesson, "that it would be very kind of Queen Victoria if she would die this year." "That is a singular remark," said Frances' mother. "What do you mean?" "It would be such an easy date for future history classes to remember."—Pittsburgh Chronicle-Telegraph.

SNAKE DANCE FOR PROFIT.

Moqui Indians Use the Annual Show as a Source of Livelihood—Commercial Feature Prominent.

The commercial spirit has taken possession of the Moqui Indians of Arizona, and they no longer allow white tourists to witness their annual snake dance without compensating them. It is only within a few years that whites have been allowed near the Indian settlements while the dance was in progress. Camera fiends came with the tourists, and after the Indians became convinced that their religious ceremonies were being turned into account by the onlookers they resolved to have a share of the unlooked-for prosperity. Besides, Arizona has been parched with drought to an unusual extent this summer, and the Indians needed the money, says the Chicago Tribune.

Nothing more revolting and horrible than this snake dance can well be imagined. It is hard on the snakes themselves, to say nothing of those who witness the strange ceremonies. Eight days before the one great day of the dance the snake priests scour the deserts for snakes. They captured for the last dance about 200, mostly rattlers from four to five feet long, and penned them in a chamber near the altars. On the day of the ceremony the antelope priests did much of the preliminary dancing, and the women sprinkled the sacred meal everywhere it was supposed to be essential. Meantime, the snakes were removed to a more convenient place near the dance ground. All seemed to be in readiness for the grand dance of the occasion, and the tourists secured commanding positions for their cameras. But there was a hitch in the programme, and the whites were informed that a purse of show would not be made up. The show was deemed worth the price, and the tourists passed the hat and secured the amount.

Much of the ceremony was tediously dull even for the Indians, but when the snake feature was introduced there was action enough for all. Fantastic were the clothes of the participants in the dance. They were new, and gotten up for the occasion. After the prayers and chants had been sung the snake priests in groups of three advanced to the pen of the snakes. One from each group seized a snake, grasping the body in his hands and putting the neck into his mouth, the head to the left. The other two members of the groups took parts in the ceremonies after the dance had been completed, and the snakes had been thrown upon the ground. After each priest had thrown his snake into the circle, and the remaining snakes in the pen had been released, on a signal every priest rushed for them, attempting to grasp as many as he could.

No attempt was made to avoid bites, and the angry and frightened reptiles coiled, hissed and struck at random until it seemed that every priest in the wild scramble must have been bitten time and again. Later they retired and dosed themselves with a powerful emetic, supposed to be an antidote for snake bites. Then they returned and took part in the weird dance, and the feast which followed it. The antelope priests also reappeared after the snake dance and resumed the ceremonies of their rank.

Lapropositional Suddenness. Miss Bunker—And was his proposal so very sudden, then?

Miss Brassey—Sudden! Why, he didn't tee up at all. Simply plumped down on his knees and said: "Let me oodlie for you through the Huxks of Hif!"—Puck.

PERSONAL AND IMPERSONAL.

A Jersey City justice was recently paid a marriage fee of ten cents. The retired list of the regular army includes 764 officers on half pay, averaging about \$3,000 each.

The descendants of the passengers of the Mayflower have so spread over the country that besides the parent society in Massachusetts there are societies in the District of Columbia and the following states: New York, Connecticut, Pennsylvania, New Jersey, Ohio and Illinois.

Gen. Chaffee is very studious and has always worked hard in order to train for the army, as he did not have the advantage of an education at West Point. He has taken a full course of law and military tactics in order to prepare himself for his duties.

A peach grower near Georgetown, Del., protected his trees from the depredations of fruit thieves this summer by conspicuously displaying this legend on signs nailed to the fence surrounding his orchard: "Caution! This Fence is Surmounted by a Live Electric Wire!" The wire could be seen on top of the fence, strung on glass insulators, and no one attempted to meddle with it.

King Humbert's private charity is described by Col. Domenico Carloti, his agent in dispensing it. Every month \$30,000 were put aside for secret gifts, generally to the families of persons who had suffered for the sake of Italy, and amounting sometimes to sums as large as \$10,000 at one time. No accounts of any kind were kept; the money was sent by the king's body servant, never through officials, and no receipts were taken from the colonel. On one pressing occasion it became necessary to employ the major domo of the royal household, when the colonel's receipt read: "I acknowledge the receipt of \$6,000 from Commander L— for purposes that I know about."

TERIBLE LYDDITE SHELLS.

Shocking Sight Witnessed by an American at Tientsin After the Fight.

Wherever a Lyddite shell bursts you may look for dead within a range of 20 yards, says Collier's Weekly. It killed the Chinese soldiers and rotted them over by concussion down the pits worn by the water of rainfalls to the street, where they lay in a pile even as the debris from a runaway on a mountain side. If the shell carried over the wall into the town—now we know why Admiral Seymour hesitated so long to throw shells in Tientsin, though we were suffering shell fire in the concession while the sherry was blandly conducting business in his yamen in the native city as usual—and burst in a mud house, he will see one member of the family piled on top of the other, slaughtered in a flash. Though the dead be Chinese, and there was a rifle and plenty of cartridges near at hand, the white man shudders at such a sight, especially if, as I found in one house, he sees one member of the family with his jaws and nose shot off, but still breathing in noisy bubbles from his gullet.

At two a. m. when our troops first entered the city—by our troops I mean troops of the allies, the Japanese—the city was as silent as a medieval town between the sentry calls, "All's well!" The soldiers had gone. Those of the population who had been warned, and had any place to go, and who were not paralyzed with fear, had gone. These were comparatively few. The rest bolted their doors against the powers of an army—even as the French peasants did in 1870-71—and waited for what the morrow would bring forth. The Chinese found in the street ran, if his legs were strong enough to carry him. Otherwise he fell down, his forehead in the dust, waiting his innocence of all crimes against foreign devils. With the breaking open of houses in the immediate vicinity of the wall, by the very proper order of the Japanese general, and the destruction of guns and ammunition in them, the inhabitants, finding we were so weak—for that is how they construe it—as not to kill them, went forth with "kotows" and offerings of cakes, melons or whatever they had. They swarmed on the old steps to the pagodas on the wall, which are as worn as those to the Parthenon, with food in one hand and the white flag in the other, and begged for passes from the soldiers. The soldiers ate the cakes, except the Americans and the British, who stuck hygienically to theirhardtack, and grasped the situation in a manner worthy of men who fight with humor in their hearts.

Secret Kept Six Centuries.

Chinese porcelain was common in Europe for 600 years before a German potter succeeded in finding out the process of making it. This Chinese pottery is scattered all over the world, and everywhere valued, but nowhere was the distribution more curious than in western Canada. Early in the century a Chinese junk was cast away on the Pacific coast of America just south of Vancouver island, and its cargo of willow pattern plates fell into the hands of the Hudson Bay company's officers. Still in the remotest trading posts of the fur traders a few specimens remain.—N. Y. Herald.

A Best Center.

"Wiggins, I called at your office while you were away and it was so quiet that I could hear a pin drop."

"Good; I'm glad to hear the men were so industrious and faithful during my absence." "Industrious? There wasn't a clerk on the place."—Indianapolis Journal.

SWIFT MODE OF RUNNING.

Ski-Running in Norway is a Much Faster Mode of Travel Than Indian Snowshoeing.

It is a very difficult task to explain to one who has never seen ski or ski running what it really means. Ski are really very simple instruments. They consist of two long narrow strips of wood, pointed and curved upward in front. In Norway the ski are generally about seven or eight feet in length and from three to four inches in breadth. At the center under the foot they will be about an inch thick or a little more, beveling off to about a quarter of an inch at either end. The under surface is flat, often with a groove along the middle, and is made as smooth as possible. They are fastened to the feet by a loop for the toe, fixed near the center of the ski, and a band, which passes from this round behind the heel of the shoe, and which can be tied very tight, writes Dr. Nansen, in Land and Water.

I remember an incident which happened to an acquaintance of mine in America many years ago. He was an engineer, and was surveying for a railway far west on the prairies. The winter had set in, and deep snow had covered the fields. Being a skillful skier, he made himself a pair of ski. The same day he had been out trying these for the first time, a group of Indians came upon a track consisting of two parallel grooves or furrows in the snow, and having never seen a similar track before, they followed it up to make out what kind of an animal it might originate from. They followed the track straight to the door of the Norwegian's cottage, where they saw two strips of wood leaning against the wall. They measured the track and they measured these wooden things, and found that they were of exactly the same breadth.

And now followed a very close investigation of these marvelous creatures, which were carefully measured on all sides. When the Norwegian, as by chance, came out of his cottage door, the natives started away from the ski and looked at something else, pretending not even to have noticed. The Norwegian showed them, however, the ski and how they were used. They wished now to try them, but using them as they were accustomed to do their snowshoes, they made slow progress, and found them poor and slippery. The Norwegian then put them on and proposed to race with the Indians, and they were quite willing. But the surprise of these swift Indians, on their light snowshoes, was great when they discovered that they were only able to keep pace with him for a few hundred yards and then rapidly dropped behind, even though they were racing over their well-known prairies. Afterward the Norwegian helped them to make ski, and some of the Indians learned to use them tolerably well, although men who are not trained to use ski from early boyhood very seldom become skillful ski runners.

The motion employed in skiing has no resemblance to that employed in skating. While they are moved the ski are always kept strictly parallel and as close together as possible, and should not be lifted from the ground—like Canadian snowshoes. On flat ground they should constantly be kept gliding over the surface of the snow, while being driven forward by alternate strokes from the hips and thighs, and the body is thrown forward in each stride. The length of the stride may be increased by propulsion of the staff which the ski runner carries in his hand. Uphill, if the gradient be steep, the ski runner will have to take from side to side, following a zig-zag course or go sideways, bringing the ski almost to a right angle with the slope. But down hill the ski runner often goes with a tremendous speed, and then it may well be possible that he could "outstrip the birds in flight." The ski now slide readily, and the steeper the slope the greater the speed, the one thing necessary being to maintain the balance and to steer clear of all difficulties, such as trees and precipices. The ski runner can go everywhere, over hill and valley, and nothing stops him so long as there is sufficient snow to move over.

A great art in ski running is the jumping upon ski. It is generally done down steep hillsides, which in the middle have some natural break in the ground, or where a bank of snow is built. Sliding with a great pace from the top of the hill onto this bank, the jumper, owing to the sudden break in the ground, is thrown far into the air, and after a longer or shorter journey through space, he alights on the slope below and continues his headlong course at an even greater speed than before. As a rule, he will even very much increase the length of his leap by taking a spring just as he leaves the projecting bank. The length of such jumps is very generally 70 or 80 feet, and in the latter years jumps exceeding 100 feet are recorded.

Natural Defense in South Africa.

The South African veldt is the most easily defended country in the world—"the best defensive country," is how a military man might put it. On every mile or two there is a natural fort—or half a dozen of them. These are the so-called kopjes, short, thick, volcanic-looking hills, often with a squared-off top or a craterlike bowl in the top, such as Majuba has. They are rocky hills, but not rocky as the reader is likely to understand the term, for these are nothing but rocks—hills made of rocks, so that the surface is a network of the outermost boulders. Between and around these lies the veldt. It always looks level. It is never so.—N. Y. Sun.

British Engine-Drivers.

The average distance traveled by British engine-drivers is from 20,000 to 30,000 miles every year. There are about 20,000 drivers in the United Kingdom.—N. Y. Sun.