

UNCHANGABLE CHINESE LAW.

Slayer of Father or Mother Must Suffer Death.

In China, when a parent has met with death at the hands of a son or daughter no circumstances of intention or age are permitted to interfere with the infliction of the penalty, which is that of the "lingch'i" followed by decapitation. Any mitigation of this cruel sentence would be considered by the Chinese as aiming a blow at the fundamental principle of filial duty, which is supposed to be the groundwork of their code. Time and again has the penalty of "lingch'i" been recorded against parricides or matricides even when they happened to be idiots or lunatics, and therefore, not accountable for their actions.

The corruption and venality of the great mass of officials in this empire has, says the North China Herald, become a by-word, and it is not strange, therefore, that justice can easily be evaded through bribery. Thus a wealthy man who has been guilty of killing a fellow-creature, whether by premeditation or accident, can escape all serious consequences and receive a sentence of three years' banishment to a spot 1000 miles distant, instead of the death penalty.

Or, on the other hand, when the relatives of the murdered men are powerful enough to make themselves heard by the officials and to demand the strict observance of the lex talionis, the rich criminal may purchase a substitute from among the beggar class, or perhaps an old and faithful servant of the family may be permitted to forfeit his life in his master's stead.

But never has it happened since China had a history that one who occasioned the death of his parent or parents has contrived to buy himself off and escape the "lingch'i," or ox-eared knife, and the executioner's heavy two-handed sword. So deeply has the doctrine of the ancient sages on the observance of filial piety become rooted in the hearts of the people of China that no magistrate would dare to exercise leniency by taking into consideration the circumstances that led to a case of parricide or matricide with the view of mitigating the doom fixed by law. Not only would the magistrate incur thereby the danger of violence from the mob, but he would subvert the obedience due from his own family.

A parricide not only brings certain death on himself, but disgrace on the district in which he resides. In the case where both parents are victims Chinese law ordains that a corner of the district city walls shall be pulled down as a lasting chronicle of the shame and disgrace of the district in having sheltered such a monster. The magistrate and local officials are cashiered and debarred forever from public employment as a punishment for not having taught more effectively the doctrine of filial piety, while the Governor of the province, with his colleagues, the treasurer and judge together with the taotai and prefect of the district, are all degraded several steps in rank.

In the case of the murder of both parents the murderer is not only sentenced to undergo "lingch'i" and decapitation, but his body is nailed on the top of the coffin of one of his victims. So far-reaching and immutable is this law that it is plainly laid down that even the infant in arms who accidentally causes the death of its mother must suffer the extreme penalty, provided the infant has grown its teeth. For instance, an infant borne in the arms of its nurse, and carrying in its tiny hand some sharp instrument, may let the same fall, and thereby accidentally cause the death of its mother, and if it should happen that the infant has one tooth in its head at the same time it will be doomed to the extreme penalty of "lingch'i" and decapitation, but if it has no teeth it will escape all consequences.

Such is the barbarous law of China. It is the only law that offers no loop-hole for the escape of the perpetrator, whether the death was premeditated or the result of accident. All other laws and penalties have been and can be evaded—for usual consideration.

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Crazy Woman's Vanity.

It is a curious fact that many insane women are possessed with an insatiable vanity for "make up."

Sometimes the only way to keep the peace with such patients is to allow them a certain freedom in the use of cosmetics, says a London paper.

A wave of unmanageableness often passes over the women's side of an asylum if the material of a new uniform dress deserves the title of dowdy.

Many insane women will tear a sombre brown gown to shreds. But if it is a pretty blue or a smart red, they preserve it carefully against spots and dust.

The effect that dress has on the insane is so well known that the lunacy commissioners make special comments in their official reports to the lord chancellor on the colors and material of the gowns supplied to women in the various asylums.

Very clever devices to obtain cosmetics

are resorted to by patients infected with the mania of vanity, who have been accustomed to artificial aids to beauty.

They soak paper roses in water and use the tinted result as a cheek reddener. Or they put the red covers of books borrowed from the asylum library in a basin of boiling water and bottle the carmine fluid for future use. Fresh flowers of reddish tinge are crushed and used on faded cheeks and wrinkled skins.

One former society beauty, now in an asylum, is perfectly tractable so long as she is allowed to wear a curly false fringe and to use a modified amount of rouge and powder. If these are taken away, she becomes suicidal and refuses to eat.

Another notable example is that of an old woman with gray hair who becomes homicidal when she is deprived of a beautiful golden wig suited to a girl of 17. The experiment was tried once, but so much violence resulted that the commissioners recommended that she should be allowed to retain her head-dress.

Before admission to the asylum she had poisoned three persons. But the wig and plenty of pink powder kept her peaceable and contented.

The friends of patients who find their happiness in personal decoration bring them small packets of cosmetics, or rather they smuggle them in, for such articles are contraband and against the rules. Though their minds are gone, the patients are clever enough to make little holes in their mattresses and to invent most cunning hiding places for their treasures.

In these cases where restriction of toilet appliances increases insane outbreaks, the attendants let these little beauty stores pass by unnoticed. So long as the make-up is not too evident the attendants do not interfere.

Strictly speaking, curl papers are not allowed in asylums. As a matter of fact, their use is overlooked. Curled fringes and wavy locks often make all the difference between peace and rebellion. The ingenuity displayed by feeble minds in turning every-day articles to facial use is often surprising.

Brickdust, scraped from the asylum walls, and powdered hearthstone have frequently figured on faces in lieu of rouge and powder. A spoonful of red currant jam provided a week's roses for pale cheeks. Indelible pencil, coal dust and blacklead make a dark stain for colorless eyelashes and outline deficient or white eyebrows.

A handful of flour from the kitchen is an excellent substitute for toilet powder, while gray or faded hair is sometimes tinted with a strong decoction of tea leaves. A tendency to tight lace to such tiny proportions as to interfere with sanity and bodily health is another foible of the woman unhinged mind. Abnormal waists are counteracted by lacing the corset with elastic.

An insane asylum would not seem to offer many temptations to its inmates to rival one another in dress and beauty. But generations of woman patients appear to make themselves happy by following a feminine instinct to be personally attractive.

When It Hurts to Cough

The cough that hurts, the cough that gets tight in the chest, is daily getting deeper and deeper into the bronchial tubes and is making directly for the lungs, to become pneumonia, inflammation of the lungs or consumption. Such coughs yield only to the wonderful efficiency of Dr. Chase's Syrup of Linseed and Turpentine which loosens the tightness and cures cough and cold together. 25 cents a bottle. Family size 60 cents, sold every where.

Help Your Pastor.

If you are a sincere Christian, you will wish to do all that you can do toward lightening the heavy loads which your pastor bears, and making his work a full success. And you can do something. No matter how humble or obscure your position is, it yet lies within your power to contribute at least a small measure of assistance.

You can give of your substance to support the pastor, and to aid in carrying on the enterprises of the church. It may be that you cannot give much. In that case much is not required of you. But it is possible that by a little self-denial you can give more than you have thought possible. The matter is one which you should take into serious and prayerful consideration, with the fixed purpose to discharge your duty as God gives you to see it. There is one thing that you simply cannot afford, and that is to be a pauper or a "dead-beet" in the church. According as God has prospered you, it should be your settled policy to show your gratitude by laying a due proportion of your substance on his altar.

2. You can be of great assistance by never absenting yourself from the Sunday service and the week night prayer meeting when it is at all possible for you to be present. If you have fallen into the careless habit of going to the house of God only on such occasions as are perfectly convenient, then you need to begin an instant reform. Suppose that everybody else should do the same thing, what would be the result? But no other person is more under obligation in this respect than you are. What we insist on is that you should remember that exhortation which bids believers not to forsake the assem-

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bling of themselves together, as the manner of some is, and that you should make it a matter, not of irregular impulse, but of fixed principle to heed this exhortation.

3. You can talk your pastor up in the community. Many members of the flock, without intending it, really help to talk him down. Perhaps you have thoughtlessly been guilty of this fault. We do not mean that you should go into the business of exaggerating his abilities as a preacher or his worth as a man. That would be very improper. But we do mean that you should regularly and systematically say all the good things about him that the truth will allow. If he has defects of character or method, there is no good reason why you should help to make them known. The public will find them out soon enough, without any help from you.

You can pray for your pastor. The weakest and poorest saint has access to the throne of grace, and may exert by his intercessions an influence for good that can scarcely be overestimated. If the man of God only knew that in his household work, and in his pulpit ministrations he were sustained by the supplications of his people, it would add a hundredfold to his courage. Have you been neglectful here? We fear that you have. When did you mention your pastor's name in your secret devotions? Your forgetfulness of him has doubtless robbed yourself of many and great personal blessings. Make the experiment. Turn over a new leaf. Do it at once; and see if God will not answer you by putting a fresh joy in your soul.

5. You can lead an upright and consistent life, avoiding everything that brings reproach upon the name of Christ or that retards the progress of the gospel. This is a matter of supreme importance. If your example is not what it ought to be, the fact puts an unspeakable burden upon your pastor's heart. On the other hand, if you are maintaining a Christian deportment, and walking as becomes a disciple of the crucified Lord, you are making his work that much lighter, and giving him an encouragement which is greater than you dream of. As a matter of course the highest of all motives for correct conduct is to glorify the Lord Jesus Christ; but this motive may include the lower one of which we are now speaking.—Nashville Christian Advocate.

"That's a terrible noise in the nursery. Molly," said the mistress. "What's the matter? Can't you keep the baby quiet?" "Shure, ma'am," replied Molly, "I can't keep him quiet unless I let him make a noise." "Mamma, are soldiers like little children?" "Why, dear?" "Because I see so many being taken out for a walk in the park by nurses."

Papa—Such a wedding as you want, my dear, will cost £200. "Then what is to be done, papa?" You will have to get married without my consent."

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