First Lessons Taught on Ship Board-Sailors' Bill of Fare-Learning Good Manners-A Bully in Authority-An "Ordinary Seaman."

There were on board six "boys" besides myself, and all from the same village as our captain. That was the principal reason for shipping on his vessel. It was not a good thing to do, as we soon found out. To be known on board as a friend of chronic exile; if at times every one or protege of the captain is to draw at once a prejudice unfavorable to you from crew and officers. They think you are trying to creep in at the cabin windows. The motto on shipboard is that a true sailor must come in through the hawse holes. That may or may not hold true, according to the kind of boy or material that comes in either way. If a man has got the sailor in him it will come out

anywhere.

I was in the second mate's watch. He was a born brute. But he swore half of my sickness out of me, and the fresh air and enforced exercise of pounding the rust from the chain cable before it was stowed away did the rest.

Our experience was rough. But it was useful. We learned in a short time many things our parents had neglected to teach us, such as the art of mending and washing our own clothes. Up to that time I had no idea of the eternal necessity of repairs on clothing. My first efforts with the needle, one sunny morning as I sat on deck, called forth abusive expressions regarding my lack of skill from the third mate. He condescended to teach me. Our earlier efforts at washing called forth contemptuous expletives from the old sailors, who said that such badly washed clothes hung in the rigging were a disgrace to the ship. We resorted at times to a sea wash, which consists in tying a flannel shirt to a line, flinging it overbeard and letting it tow after the ship. Sometimes we hauled in our lines less the shirt from badly tied knots, and sometimes, when the ship was surging glong at the rate of ten knots an hour, we hauled in a shirt less a good deal of the warp, for a bit of cloth wen't last long when treated in this manner. SAILORS' BILL OF FARE.

Our sea fare was "lobscouse" and a fluid called coffee for breakfast; "salt horse" and hard tack for dinner on Monday, pork and beans on Tuesday, salt beef again on Wednesday, salt fish on Friday, and beef again on Saturdays and Sundays; a fluid called tea, sweetened in bulk with molasses for supper, and on "duif days" (Thursday and Sunday) a tomp of plain boiled flour, without plums or other fruit to give it the true inwardness of a pudding. This taught us how we had been humored and painpered at home. For the first time in our lives we really appreciated the value of our home breakfasts, with milk in our coffee, buckwheat cakes, and a score of other things, which we thought came as easily as dew from the clouds and must be everywhere. Some of us had belonged to the Dainty-and-difficult-to-suitcoffee for breakfast, turned up our noses: at this or that dish, and made "mother hustle to get us something fit to eat,

Three weeks at sea cured us of that, Even the smell of real coffee, as it was carried by the black steward from the galley to the cabin table, was a treat, and an occasional cold breakfast roll or a discarded bit of any cabin dish that found its way to us was a luxury not to be described in words. These were "benavlins." That is the sea phrase for the crums that fall to the boys from the captain's table. "Lobscouse" is made of fand bread, boiled a short time with shredded salt beef. It is a relishable dish anywhere. A midnight luxury for a sea lunch is a biscuit, an onion and a slice of row pork. It sounds rough to the landsman's ear, but I have seen sailors, after being a month ashore, longing eagerly fer this "combination."

LEARNING GOOD MANNERS. I am almost ashamed to say that it was necessary for us boys to go to sea in order to learn some necessary manners. For instance, when spoken to by an officer or ordered by him individually to do any duty it was required of us to say "Aye, aye, sir," in order to show that we had heard what he had said and not go off without saying a word, as we had often done in somewhat similar circumstances with our parents, leaving them in doubt whether we had heard them or not. Then we were required to show a certain deference, even to the older sailors, but we had not been in the habit of doing to many of the grown up men of our village. If a boy on shipboard was too fresh, as the modern saying goes. with the old salts of the forecastle and too much inclined to move his tongue glibly when in their company, either with them or his own mates, he was very quickly reminded that his chaff and verbal horse play must lie reserved for his own special company and for a time and place.

Our ship was furnished with a bully second mate. He was knocking some-body down much of the time. This was during the flush of the era of fast California clippers, high sailor's wages and fast passages to San Francisco. Men shipped, claiming to be able seamen, who had not mastered their trade. Because an able seaman's vocation is a trade as much as is that of a shoemaker. He should know all about knotting and splicing and be equal to any repairs or work required aloft. An "ordinary sea-man" is expected to "hand reef and steer," which, in substance, means he "should know the ropes," be able to make himself useful on a yard in reeling and not hang on a useless encumbrance as I did. He should know also how to steer a ship properly, which, in the case of a great square rigger, possibly having all studding sails set, is a very different and more difficult affair than the steering of a fore and aft vessel. A "boy," in maritime parlance, is not expected to know anything, and a greenhorn will be rated as a boy, though he is 20 years old.—Prentice Mulford in New York

A Wonderful Buddhist Temple.

A missionary who settled in the provwince of Sz-Chuan, central China, and wisited the great Buddhist peak Mount Omel, describes the temples as still show-ing many wonderful works of art, notwithstanding conflagrations, devastating wars and rebellions. Near the foot of the mountain is a pagoda of bronze, thirty feet high, in lifteen stories, cov-ered with an immense number of figures delicately cast. Of figures of Buddha there are no less than 4,700, some of which have been mutilated by collector which have been mutilated by collector of roles —Chicago Herald. of relics. - Chicago Herald.

At a French Social Gathering.

Take a large French family reunion. Few social pictures are prettier. There is very likely an entire absence of that hearty familiarity which characterizes our Thanksgiving or Christmas gatherings. The children do not romp, the grown people do not appear as if at last the moment had come when all outward restraint and formality could be thrown aside with a clear conscience. The visitors do not "make themselves perfectly at home," the hosts do not invite them to do so, or treat them as if such were the case. There is everywhere perfectly apparent the French veneer of artificial courtesy. Children are treated with politeness and not hugged; babies are banished-are generally, in fact, in a state is talking at once it is evidently because of the social desire to contribute to the conversation, rather than because of the unsocial disposition to neglect one's neighbor's appreciations—an abysmal difference in itself; there are no uncomfortable silences passed in simply "sitting round" and cudgeling one's brains as to what to do next; the great art and enjoyment of social life being conversation-exchange of ideas, or notions, original or trite, but always cast in more or less careful form-games are far seldomer than among us resorted to is a substitute, and being invariably for money probably owe their popularity to he ingrained French disposition toward ivarice; an avarice which always occus curious to us, but about which in its milder manifestations there is never any concentiment.

Games themselves are never conducted a silence. The releasn stillness that with us accompanies the rubber of whist, which is more and more tending to beome, even as played by the young and trivolous, a tremendously serious thing. and which indicates clearly that the astime, is unknown outside the clubs in rance. An occasional old gentleman who, when the stakes are high, insists on a subordination of talk and vigorously represses his partner's rendency to disersiveness, is voted a puisance.-W. C. Brownell in Scribner's Magazine.

Advantages of Imperfect Health.

Perfect health, while conducive to nental screnity and coundness, has not een shown to promote or produce desided activity of intellect. The absoutely healthy man is more likely to excl in the baseball field, more apt to dedop into a being whose extreme type of animal perfection is found in a Sulian, than to become a Humboldt or a lerschel. Perfect brawn has not been hown to lead to gifted brains. The man whose body is a perfect machine, answering to all demands upon it, conrring the keenest pleasures in life upon possessor, is the man to win fame in lds where mere brain work is not the sideratum. He will be foremost to nunch new enterprises and in operaions demanding rick, bedily exertional hysical strain. These he will do beause therein he finds a safety valve for its surplus vitality. He pould not enture the sedentary life which the close udent or the successful merchant finds schetch necessary for the conduct of professional or business duries.

But, on the other hand, the man whose rratic liver or complaining stomach reis him of the shortness and uncer minty of things mundane, will be the rudent, thoughtful, calculating and enerally successful business toans. ann whose imperfection of bodily health ives king no hope of enjoying life as he therwise would, will, according to the Ivine law of compensation, find, in the cruise of his mental faculties, what he senithy brethren find in pleasures of the If his tastes lie in the line of cency geiting, his admonishing liver or smach help to make him shrewd, close, steplating and prudent; make him look hend and prepare for reverses and the fortune that he cannot banish from mind as the almost inevitable end of battle of life. Obeying his inward nitors, he will assume no risks-crethe healthy man would court such the fullness of his self-confidenceand so the chronic victim of a disordered edy will achieve success in business. and, though at no time a brilliant man, will not end his days in poverty. So, too, will the intellectually active man, abandoning hope of perfect physical nealth, achieve fame and distinction in ields of thought. There is much to be aid in favor of the advantages of imperect health .- Pittsourg Eulletin.

A Fine Taste in Ten. Mr. Guy Maine, the Chinese legturer, related the following instance in regard to Chinese tea drinking the other evenng to a reporter. He said that when he was a boy about 11 years old he lived with his father, who was a little near of China. One day he was cleaning out is fother's tea kettle and could not get all the tea leaves out, so he put his hand in the kettle. About a half hour after-ward his fact called for his tea, which Guy took to him and returned to work. Shortly the old gentleman called nim again and asked him if he did not tell him never to put his hand in the ten

"Well," said Gny, "I did not know whether my father was peeking through he keyhole watching me or not. So I let three weeks pass when I knew my ather was out on business, and I again out my hand in the tea kettle. That evening I was called to answer the question which was asked me several weeks before. But you can rest assured from that time to this I have never put my

Mind and Body Suffer.

Probably there are no other people so peculiarly liable to dyspeptic troubles as Americans. They are notoriously erratic, not only in their habits of eating, but in other ways of living. They are always on the jump." Personal convenience and welfare are among the minor considerations; there is always some other o take precedence. To acquire wealth the one aim of many, but not all. Home have a neble purpose in life—to win in the art, the literary, the scientific, or the political world, places which can-not be easily filled when they are gone. Dut ambition is singularly the characterthat ambition is singularly the characteristic of ail. None seem satisfied with the present; all cherish fond hopes of the inture. Nor is this passion as a rule moderate in intensity, wisely regulated and limited to a healthy stimulus. Many feel its full tenacity and power, and all other promptings are held in check by it. Again, it is too often ill directed, and when it is, mind and body inevitably confer. In a word, Americans are a resiconfer. In a word, Americans are a restAH MOY'S STREET MARKET.

Queer Vegetables, with Odd Names, That Chinamen Delight In.

Lee Fong is the pioneer Chinese truck gardener and farmer in America. His brother, Lee Foo, is his partner, and together they cultivate a thriving little plantation of two acres in the far off and beautiful region of Astoria, L. L.

Three mornings every week Lee Fong or Lee Foo drives down to Chinatown from the Ninety-second street ferry, perched high on the seat of an old wagon whose ribs and spokes still bear lingering traces of former beauty, and pushing on reins connected with a bay horse that is not given to shying, curveting or carocoling to any great extent. They supply Chinese vegetables to the Chinese storekeepers in Mott, Pell and Bayard streets, and to Mr. Yuet Sing, who maintains the big grocery under the Joss house at No. 10 Chatham square. These Chinese vege-tables all come from seeds that Forg and Foo imported from China last winter when they made up their minds that farming was the proper thing for them to try. They are called "ong qua," "la qua" and "bak toi." The principal customer of the Lee Brothers' Agricultural company (limited), is a modest young gentleman named Ah Moy, who does business on the curbstone on Mott street, in the heart of the Chinese quarter. He is a coy youth and an honest. He is afraid to answer many questions about himself or his vegetables, but he deals honestly with his customers and gives them fair weight. No kind of food is sold among the Chinese by measure or by count. Everything is bought by weight,

An artist did come quiet marketing in order to establish confidential relations with the proprietor, whose chief charac teristic was a perpetual tendency to say 'sile' cent pound' to every question that was asked him. Every one of his vege tables, including a Lig invoice of sugar cano from Louisiana and some New York state apples, was hold at that figure. He weighed everything he sold on a quaint, old fashioned scale, whose rod was ma-hogany, very old and much polished by long friction. The chances are that with it Moy's ancestors weighed out food to Soo Chow citizens long before the United States were heard of. The weight is a dumsy hunk of rusty iron, and the divisions of weight are indicated along th red by hundreds of fine brass nails, which are driven so skillfully that the rod is not cracked anywhere. The vegetables re-by Ah Moy attract har ecrowds of Chia nen every morning a ser Lee Fong 1: briven sway. The present of all ther is ong qua, which is a squash with ed-convolutions and of weird, grayish greet coloring. There is a bloom on it like the bloom on a peach, and its rind is very tender. "Him good to cook," explained Ah Moy, "Cook, boil, belly nice to eat

un' good for pickle."

La qua and cha qua are distant rela lives of one qua. Cha qua is a cucumber covered with furry spines and about four imes as big as our ordinary gherkins. I is boiled and eaten like squash or pickled with spices. La qua is a small squash such used for the making of sweetmeats. it is candied and put away dry in boxes ike candied ginger. Bak tol is an odd ort of vegetable. To an American it is a combination of cabbage, celery and caulinower. Ah Moy says, "You qook him, fry a little or boil," which are probak toi. The heart of the vegetable is like the heart of the cauliflower. Its stalks are white and resemble celery stalks, and a the top they broaden out into a very fair imitation of a cabbage leaf,

There is another variety of tol known as gai toi. This is like the other, with the exception that its stalks are green. It is used for boiling, cabbage fashion, and is also put in soup like okra. The sugar cane, called gam chiah, i thing for a man to eat who want to ! we luck. Fan tan players are ver, for it. The cane may be enten raw, 1. i. is best pickled and fried in lard. All of the distinctly Chinese egetal! the peculiar taste that all Chin. show when brought into contact with the American palate. They are usually bought up and cooked before they have ince to decay.—New York World.

The Pretty Girls of Richmond.

People who have gone to the exposi-tion at Richmond speak of the many handsome women seen in the crowds here. This observation is no doubt well founded. Richmond is a very provincial city in many respects, but she is metropolitan if not cosmopolitan in the beauty of her women, if this meant that the beauty of her women is unsurpassed. There are no pre-eminent belies in Richmond now as there were in the days closely following the war, when Mattie Ould transfixed with both her wit and beauty everybody she met, but what has been lost in individual celebrities has been more than made up in a great multitude of wonderfully attractive women. Many of them are blondes. There is a larger proportion of blonds women in Richmond than in any other city in the country. This comes naturally and lawfully from their English ancestry. There is very little of the Spanish or French intermixture found in Virginia, and hence the creole type of beauty is rarely seen in the state. The world runs after blondes nowadays, especially after blonde or golden hair; and such hair as the Richmond women have! It is a special connection of the genial southern sun, and is as distinct in its beauty as the golden leaf tobacco for which Virginia is so celebrated. If a nan were starting out generally in search of a bride, if he were willing to allow himself to drift where the American woman reaches the pink and apex of physical perfection and attractiveness, he ought to drift towards Richmond .-Washington Post.

Why She Was a Heroine. We were running down from Charleston to Savannah, and the train was humming along at high speed, when the danger signal blew and the airbrakes were put on hard. As the train stopped all the passengers piled out to see what was the trouble, and we soon discovered that a culvert around the short curve had been washed out. A negro woman had flagged the train with a white apron. and of course we all looked upon her as

"When did you discover that the cul-vert had gone?" I asked. "Jist about half an hour ago." "And your first thought was to stop

Yes, sah." "Well, you are a brave woman. We owo our lives to you."

"Does ye? I nebber thought of that."
"But you stopped the train."
"Yes, sah, but I didn't want dat bullgine to git off de track an' go plowin' frew my cotton patch an' frowin' hot water all ober the place. Day's why I stopped de train, sah."—Detroit, Free SCRATCHED 28 YEARS!

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But the frestm of In cas sof surple Cuta gives but a factal idea of what it is remedy a do in the chronic forms, where the treath is obstrated by choaking, putrid muces a cumulations, this linaring affected, smell a laste gone throat alcerated and backleg congradually fastering itself upon the debiling system. Then it is that the marvels us unaffly power of SANFORD'S RADICAL CURY in milesty self in instantaneous and gracial relief Cure begins from the first application, it is pld radical, permanent, community of a SANFORD'S RADICAL CURE, consists of our bottle of the RADICAL CURE, one box CATARallal Solvene Be an Impro ed INFALER

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Now, kind reader, just stop and consider what the above skniffes so far as you are concerned. It assures you that if you keep on buying shoes bearing no manufacturers' name or fixed retail price stamped

is the demand for them."

Now, kind reader, just stop and consider what the above signifies so far as you are concerned. It assures you that if you keep on buying shoes bearing no manufacturers name or fixed retail price stamped on the soles, you cannot tell what you are getting and your retailer is probably making you pay double what your shoes have cost him. Now, can you afford to do this widle we are protecting you by stamping our farmer and the fixed retail price upon the soles of our shoes before they leave our factory so that you cannot be made to pay more for your shoes than they are worth? mot be made to pay more for your shoes than they are worth?

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