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TO A DAUGHTER.

My daughter! Sitting calm and still,
Watching the evening shadows fall;
I felt the lonely silence thrill,
And thought I heard thee softly call:
 — Mother!
Ah, dearest child, you need not fear,
For if you call me I shall hear.

So sweet, so good, in those past years,
So glad to pay a daughter's debt;
This aching heart, these heavy tears
Teach me I never can forget
 — My Child,
Whatever pain or far apart
But binds thee closer to my heart

Now woman's lot is thine to bear:
Long, painful vigils oft to keep;
To hope with love, to watch with care,
To wait, and, often waiting, weep,
 — To sleep.
An idol and to find it clay;
To hope and see hope pass away.

☞ But do not fear; love always brings
Some sweet and compensating good:
Take in a thousand pleasant things
My mothers only understood.
 — They know
When children gather round their knee,
How rich and full a life may be.

So if thou smile, or if thou grieve;
If fortune or misfortune fall,
Give me this twilight hour of eve,
And let thy heart to my heart call:
 — "Mother!"
And I shall know it, do not fear—
Shall hear thee, and shall feel thee near.

For love has many a subtle sense,
And love has many a golden link,
That to itself is evidence;
Then, dearest daughter, if you think
 — And pray
Thou art too far, thou art too far away,
Thou wilt be near, though far away.
—Lillie E. Barr, in N. Y. Ledger.

A CHINESE WEDDING.

[Notes from a Recent Letter Written by a Naval Officer at Hong Kong to His Father.]

Of course you know that the social life of the Chinese is entirely different from ours. In no way is this difference more marked than in the manner of betrothal and in the rite of marriage. In some cases children are betrothed as soon as born; others at a more advanced age, say from eight to nine years; but I am told that this custom is on its last legs. So many unhappy marriages have arisen from this practice that parents are loath to engage their children before finding out some of the attributes of the proposed husband. When the contract is once made only leprosy or physical disability can annul it. When their children are ten or twelve years old the parents are taxed with the anxious task of finding them suitable partners for life. The betrothal is entirely in their hands. It is arranged through the medium of a class of persons who make it their business to find out everything concerning the families of marriageable parties, and the characters and dispositions of eligible young men and women. Their profession is considered highly honorable. Great confidence is reposed in their judgment and veracity. As their employment depends to a great extent upon their reputation, they have every inducement to act on the square.

Both men and women are employed to conduct these negotiations. The go-betweens are termed mei-jui. Six steps are taken before a regular marriage. The father and elder brother of the young man first send a mei-jui to the father and brother of the girl to ask her name, and to ascertain the moment of her birth, so that the horoscope of the two may be examined, to find out whether the proposed alliance will be a happy one. If so the second step is taken. The boy's friends send the go-between back and make an offer of marriage. If that be accepted the girl's friends are requested to put their assent in writing. Presents are then sent to the girl's parents. If the parties are wealthy they are valuable. The go-between next requests the parents of the girl to choose a lucky day for the wedding. The preliminaries are then concluded by the bridegroom either going or sending a party of his friends with music to bring his bride to her new home.

These wedding ceremonies cost a great deal of money. It would break a small merchant if he had to marry off more than two of his children in one year. The parents go into the thing in royal style; and if there is no money enough in the till to carry on the ceremony with proper eclat they will either mortgage their property or borrow money beyond their means. From the time of the engagement until the marriage the young lady is required to maintain the strictest seclusion. Whenever friends call on her parents she must retire at once to the inner apartment. She is allowed to visit only her relatives, and then when she goes out she must use a closed sedan chair. They have no dealings with the world. This must treat even their brothers and sisters with great reserve. The rich maiden, of course, brides servants to give her information concerning her intended, and the outside world generally. In rare instances the parties are allowed to see each other. The principal formalities of a marriage are the same all over China, but local customs are observed in some portions of the empire which would appear very singular at the capital. The marriage gifts are frequently very costly. This, however, depends upon the circumstances of the bridegroom. There are always presents of some kind.

On the wedding day the guests assemble in the bridegroom's house. Then a procession is formed, consisting of friends, bands of music and sedan chairs decorated in red and gold, with bearers in red coats, and dressed in a sort of livery, sometimes wearing red caps. The procession starts from the house with a courier at the head. He bears a large piece of pork on a tray, to keep off malicious demons who may be lurking on the street corners and in the alleys. The demons are supposed to tackle the pork, and while they are thus busied the procession passes on without being affected by their evil influence. All this time the bride is at her own dwelling, where she is being dressed and richest jewels. Her hair is bound up and arranged in due form and style by a skilled matron. After this her head-dress is donned. It usually consists of some rich material sprinkled with ornaments. A large mantle is then thrown over her. It completely covers her. Last of all an enormous hat, as large as an umbrella, is placed on her head. It comes down to her shoulders, completely hiding her face. Thus rigged, she takes her seat in the red gilt marriage chair called kwa kian. When concealed in this chair she is carried to her husband by four men. These marriage sedans are very expensive. It costs twenty Mexican dollars to hire one of the best for a procession. The commoner ones run as low as ten dollars. They have no windows, the only ventilation being through an opening at the top. The groom is so confined that a poor girl in marriage paraphernalia must be pretty well squeezed when she arrives at her future home. Chinese girls, however, get accustomed to squeezing from infancy.

When the bride is seated in the chair, her mother or some other relative locks the door and the key is given to the best man. I suppose he turns it over to the bridegroom on reaching his house. The procession returns with more care and more style. I saw one during a ramble in a Chinese town. As the bride was borne past us we gave her three cheers. I dare say that all her children will be either knock-kneed or bow-legged, because of the cheers of the barbarians. Good luck to the poor bottled up one. She had the best wishes of all our party, as we followed the procession for some square, to the great astonishment of all the Chinamen on the street. The column was headed by a number of the bride's family with tablets of rank. The tablets were carried by boys in red jackets and parti-colored hats. Other boys, dressed similarly, bore large lanterns of various colors. There were a number of wooden dragonheads in the procession. An old man, gorgeously dressed, carried an umbrella to hold over the bride when she alighted. Young lads followed playing on drums, fifes, flutes and gongs. Behind them were a score of tables carried by groups of men, and covered with the bride's trousseau. The tables were canopied and were trimmed in gilt and red. The first was covered with rolls of silk, satin and other gear for dresses. Next came a table laden with shoes, pink, blue, mauve, red, and all colors, very small and prettily arranged. Then came tables of jewelry and hair ornaments, and one covered with trinkets and useful articles, all made of ivory. Another table, was laden with fruit, cakes and preserves. Next came the cooking utensils, borne by the friends of the bride and groom, and last of all the sedan of the bride.

As the procession approached the bridegroom's door a band stationed there struck up a tune, and fire-crackers were let off by the box until the bride was carried within the gate. The go-between then got the keys from the bridegroom and opened the door of the sedan chair. As the bride alighted she was saluted by a small child of the sex of the old man. The groom was closeted within the house, and she went in to seek him. She still wore the enormous hat and mantle. When she found the groom he greeted her with great gravity. They both approached the ancestral table and bowed their heads three times. They next took seats at a small table bearing two goblets tied together with thread and containing wine. The go-betweens severed the thread, but the bride failed to quench her thirst, owing to the enormous hat and mantle.

The two were now man and wife. The husband took the hat and mantle from the bride, and for the first time in his life had a look at her. After he had looked at her for some minutes he called in his friends and guests. They scrutinized her and made no bones of expressing their opinions concerning her charms. The females gave their tongues full scope, and had no mercy upon the poor bride. She took it without making any disagreeable answer, for fear that the match would be considered an unlucky one. These cruel criticisms ended, she was introduced to her husband's parents, after which she saluted her own father and mother. The wedding feast was then served. The males were served by the bridegroom and his male relatives, and the females by the bride and her mother-in-law, assisted by servants. The two sexes rarely sit at table at the same table. Marriage is very common among the Chinese. You hardly ever come across a girl of sixteen or eighteen who is not tied down to some man.

Being Kind to a Stranger.

Among the passengers in a parlor car on the Lake Shore Road the other day was a handsome woman, whose husband shared the seat with her and who would have been picked out as a quiet, sedate, absent-minded man. The seat opposite was occupied by a flashily-dressed young man, with a lady-killing twist to his mustache, and he was considerably surprised when the husband handed him a daily paper, with the remark:

"Have a glance at the news; plenty of excitement around the country, I observe."

The young man was busy with the paper for half an hour, and then the husband offered him a popular magazine. This entertained him for an hour, and he had scarcely closed the book when the good man reached over with:

"Have a cigar. These are prime Havanas, and I know you will enjoy one."

The young man accepted with thanks, and naturally made his way to the smoking-car, where he put in nearly another hour, but without the other's company. When he returned he was greeted with:

"Perhaps you'd like to look at the latest novel? Very entertaining, I assure you."

He read until weary, and upon being offered another cigar replied that he was to leave the train at the next station, and added:

"I want to thank you again for your many courtesies."

"Oh, don't mention it."

"You never saw me before?"

"Never."

"Don't know my name?"

"No."

"Then tell me why you were so very courteous to an entire stranger?"

"Young man, I will explain. In times past when I was a loafer sat and stared at my wife as a steady job, I got up at the end of an hour and broke his neck. This made me much trouble and expense, and I changed my programme. I now carry books and cigars to bribe them. Had you been going a hundred miles further I should have offered you a new puzzle, two more dailies and another cigar, and my wife would have secured quite a rest."

"Sir! I—"

"Oh, it's all right—all right! It was cheaper than throwing you out of the window, and I hope you'll get up to the hotel safely. Good day, sir—good day—glad to have met you!"

And that young man with the lady-killing mustache and crockery-colored vest, had not hip parted on an even keel picked up his grip and walked out without being certain whether he had been mashed in a collision or pulverized under a land-slide.—Detroit Free Press.

—Rev. Mr. Davidson, an ex-missionary to Japan, in a recent address to the Sunday-school of the Centenary M. E. Church, Jersey City, said: "Translated literally, an invitation to take one of the pew chairs in Japan would read: 'Will you be pleased to hang up your loins on this box?' In welcoming a friend after a protracted absence, a man would say: 'It is a long time since your honorable person has been hung up on my heart.'"—N. Y. Herald.

—The late Bishop Peck, of Syracuse, had an income of $10,000 in his life, in favor of Syracuse University. The amount has been paid.—Syracuse (N. Y.) Journal.

The Summer Resort.

You are the landlord of the Big View Hotel?

I have that honor.

And is your hotel well situated?

Delightfully; its surroundings are unsurpassed. They comprise the rugged mountain, the smiling valley, and the cool, sequestered forest, the daisy-dimpled field, broad, grassy lake, gently flowing river and babbling brook.

And the view, broad?

Exquisite. From the broad veranda can be seen the giant hills of New Hampshire, the Catskills, the Appalachian range, the far-famed Rockies and the Mexican Cordilleras, while the horizon is marked with the outlines of the delighted beholder, the Hudson, the Mississippi and the Yang-tse-Kiang are the silver bands on the landscape, and the Falls of Niagara, with their ceaseless roar, can be easily described by the unaided vision.

And the facilities—

The facilities for boating, bathing, fishing and shooting are unsurpassed. Noble lakes surround the house on three sides, and the fourth is white with the creamy surf of the broad Atlantic, which dashes upon the hard, clean, sandy beach beneath your very feet. The lake and ocean has each its noble fleet of white-winged cruisers, not to speak of row-boats of every name and variety. The waters are swarming with the finny tribe, eager for the fisherman's hook, and trout, pickerel, salmon, hornpouts, bass, catfish, sharks, whales and minnows are the abundant reward for the angler's pleasant toil. Then the water is always just right for bathing, and its temperature warranted to suit all who cleave its life-giving waves. Upon every tree the sportsman sees birds of divers plumage awaiting the pop of his rifle. In short, it is the sportsman's paradise.

And the table?

The tables are furnished with all the delicacies that the market affords. Vegetables fresh from their cans and milk direct from the city are never lacking, and the steak is rendered tender and pliant to the third jaw of the denizen of the city by an athlete hired for this express purpose at enormous expense.

Is the house guarded against accidents in case of fire?

Admirably. Instead of having several staircases to confuse our guests, we have but one. Hence, should the destroying element seize upon the hotel, the guests would not find themselves in a labyrinth. There being but one staircase, they would all know at once by which way to escape, and there could therefore be no running at random hither and thither. Yes, our precautions are both simple and complete.

And the ventilation?

Perfect. In addition to windows, the carpenters have left generous interstices wherever practicable, and through the apertures in the roof sifts the sweet breath of Nature as it comes from afar wafted over the outbuildings surrounding the hotel.

And are there any other attractions?

There are thousands. The drives, the walks, the sails are inexhaustible, both in their diversity and their charming picturesqueness. Beauty is upon every side; nowhere has Nature been so lavish of her multiform charms.

Well, then, I think I won't go. I fear I should be getting too much for my money. If you know of a hotel where there is nothing particular to be seen, where there are no facilities for boating, bathing, fishing and hunting, where no attention is given to ventilation, where there are no precautions against fire, and where the fare consists entirely of corned pork, cabbage, cream-tartar biscuits and very weak tea, I should be happy to be informed of its whereabouts. I will go there at once, and stay all summer. I long for something to break the monotony of former years.—Boston Transcript.

The Value of Sticking.

The shortest term on record is that of Senator Sumner to Secretary Stanton when President Johnson was trying to oust the latter from his Cabinet. It was "Stick." That one word should have inspired a whole philosophy of life for those who are wise enough to read it aright.

"Stick and hang, young man," says Josh Billings in some of his aphorisms; "Don't forget that it is the last six inches that win the race." But that is what the young man almost always does forget. He wants to show well in the front when the race has only begun, and if he can not succeed in doing this he is likely to conclude that he is on the wrong track, and can run no better on another. He changes, still he is outstripped at the first, and again fails up. He keeps on changing all his life, and retires without honors. Others with less speed but more "bottom" keep right on in the race, and if they do not win they generally come in "a good second."

A great many young men are just launched out from the various colleges to make their first ventures in real life. They start with bright hopes and vast anticipations. Others have failed, to be sure, but failure is not possible to them. Well, let us hope so. But success or failure will depend, next to a heart right towards God and man, on this quality of sticking to whatever they undertake. On a general computation, there may be profoundthis year; if so, the world will hear from him in good time. But it will be safer for every graduate to assume that he is not this one, that he is in fact a rather ordinary fellow, that any success he wins must be got by the hardest and most persistent kind of work. It will be safe also for him to assume that he has no such heaven-born fitness for a particular calling that he can not possibly succeed until by frequent trials he has found the right one. Let him rather take it for granted that his talents are of the average kind, and with industry and pluck he can make his way to anything he puts his hand to. Then having settled these preliminaries, let him select the calling toward which inclination and Providence seem to direct him, and having once chosen it, turn to and do a man's work. He will be appreciated for just what he proves capable of doing, and if it should turn out that of his above the average man in natural ability and power of work, he will find the world quick to appreciate the fact and reward him accordingly. The world has not so many good workers that it can afford to neglect any one.

And then the young man must not forget for a moment that any success that is worth achieving is the fruit of time, as well as of hard work. Wealth, learning, influence with men, social position, all these take time, not to be acquired in a day, nor at hard work. "In welcoming a friend after a protracted absence," a "to wait." The young man is in danger, forget the latter part of Longfellow's exhortation, for there is deep wisdom in it. Does some other fellow who is not your superior in anything seem to be going ahead faster than you? You are naturally impatient at the fact, but never mind. Hold on. Stick. The result may come in less time, for nothing is more disastrous to a young man, as a rule, than a brilliant success at the outset of his career. There is nothing like a little hardship and short-commons to develop the grit and sinew that bring success in the end.

The men who are foremost in every calling among us to-day were no brighter than many of their fellows in boyhood, and in school they did not all stand at the head of their classes. But they had the ability to "stick and hang," and they have won the race. They remembered that last six inches, and were not discouraged because at first some more brilliant contemporary outran them. That's why they won.—N. Y. Examiner.

White Muslin Dresses.

For simple white dresses for morning wear in the summer plain French muslin-sook and Victoria lawn are used, with embroidery for trimming. The plainest styles are seen on many of these, with the apron over-skirt very deep, or else a front of ten box plaits that are easily laundried, and the embroidery has the effective polka dots and scallops that are found to wear well. A single wide breadth of the muslin forms the back drapery, and is edged all around with the embroidery. To drape this so that it can be undone when laundried, buttons and loops are used on each side, and once in the middle of the breadth. Two gathered dotted frills, or else only one with a plaited muslin frill, make a pretty footing. The basque may be round on the hips or with square plaited back and pointed front, with the scalloped frill outlining a vest, and forming a standing frill around the neck, shaped into a Byron collar. The ten box plaits down the front and side breadths hang loose from the foundation skirt, and are each two and a half inches wide, with the edging across them where they fall on the frills. Another design has two deep plaitings in front in fan shape, edged with open Hamburg work in block designs. These fans have nine plaits on each side, meeting in the middle; long narrow panels on the side trimmed all around with the embroidery lap forward on these fans; instead of looped back drapery this has the muslin in puffs falling on two embroidered flounces at the foot. For round basques a row of insertion is let in around the entire outline, and a scalloped ruffle is then added. The double ruffle or the plaid cuff of embroidery turned back is preferred for sleeves. For those who like puffs at the arm-hole they are now cut to stand very high, and the shirring is put below the puff instead of above it, and shapes it closely to the arm. For light mourning or for elderly ladies rows of the insertion that is known as revering are placed in the plaited flounces that are used for trimming, and also in the basque and above the hem of the apron over-skirt. The dressiest white muslins are those with the imported embroidered flounces, which are sometimes deep enough for one to suffice for the whole skirt, while others have two flounces, and still others have several narrow flounces. If the muslin is bought separate from the flounces, that with large embroidered sprigs is chosen, or with single detached flowers like daisies and roses. The Parisian white dresses are of the sheerest mull or nainsook, made up in most simple fashion, with the isolately trimmed with the imitation Valenciennes laces that are made in new designs that have feather edges and small sprays that do not cover the meshes. White cottony repped ribbons are made into large bows for the corsage, sleeves, sides of skirt, and the tournure of such dresses. The new red and blue shades are also used in satin and in velvet ribbons.—Harper's Bazar.

A Question of Names.

There is something in a name after all. More in it now than there was ten years ago. About that time a craze for abbreviations in names swept the country, and every quite popular among the young of both sexes. A reference to college catalogues and to professional announcements of that period will show instances without number. J. Peter Out for John Peter Out so now. The females show P. Ann Smith instead of Pauline Ann Smith, and so on through the list. The contagion reached up into official ranks, and many politicians were charmed with it, so that the folly of a number of men their elections at the polls. The name in full in one locality and abbreviated in another was a fatal mistake. Election boards could not presume that J. Ross Dobbins was identical with Jeremiah Ross Dobbins. Prior to these flexible appeals with names, the Christian name was frequently noted by the initials only. Some carried the style by inserting the first name in full, while others added only a part after the first letter, as in the case of Washington, who is said generally to have written "Go." Washington. These frequent changes and constructions are avoided by some, who allow their children to name themselves, using any convenient appellation for the child until he is old enough to make his own selection. This seems to be a right belonging to man, and if generally recognized many a poor boy would be saved from total wreck on account of his name. Can a boy be expected to live and prosper through a long life weighed down by such a load as Jeroboam Lazarus Jones? It would make him stoop-shouldered, and compel him to slink through the back alleys to avoid the jeers of the gamins upon the street.

But even such a name as this is bravely itself compared with the titles and appellations of royalty. Among the signatures upon the treaty of peace between America and Great Britain at the close of the Revolution, there is a single signature on the part of England that occupies fully two squares in print. They continue the bestowal of titles in the old world so long as a man lives, though it is should to surmount his heirship should she persist in killing herself by Jennie Milk. This is a republic, and the very idea calls for simplicity in all things, even in names.—Indianapolis Journal.