

THE GAUDY GIRLS OF BURMAH

Their Bright Costumes and Their Immense Ear Rings.

ALL OF THEM SMOKE CIGARS

The Burmese Women Have More Rights Than the Men and Do a Large Share of the Business.

Among the Belles of Burmah.

(Copyrighted by G. G. Gentry.) RANGOON, Burmah, March 3.—[Special Correspondence of THE BEE.]—The women of Burmah are the most advanced women of the east. The Japanese wife is addressed as a slave by her husband and she never appears to help him entertain his guests. The Korean madams has no right to go on the streets except after dark and the small footed Chinese girl is the slave of her mother-in-law. She has no rights that her husband is bound to respect and he can sell her when he is tired of her. The Siamese woman rights, but to support the family and she is, according to the law, the property of the king. The Malay woman is secluded in the harem of her husband and the millions of women in India, Egypt and Turkey, are never seen upon the streets. The Burmese girls are the brightest characters of the country and their gay, bright eyes and graceful figures fill every place with color and beauty. They mix with the men and they have equal rights in property and social standing with their husbands. During the first years of the marriage the man must live with and help support his mother-in-law and the wife means the master of the house. The woman holds the purse. She is the business man of the family and though at times, it is said, that wife beating takes place in Burmah, such instances are few and far between. I heard of one to-day in which a man enraged by a showish wife, attempted to strike her. A crowd gathered around and she taunted him, saying, "Beat me! beat me!" The man raised his stick and brought it down again and again within an inch of the woman's back, but did not dare to strike her.

The business of Burmah is managed by the women as much as is the business of France. The city of Rangoon has about 140,000 people, and it is the center of trade of lower Burmah. Much of the native business is done in immense bazaars, covering many acres. These bazaars are roofed with heavy wood or iron to keep out the sun, and some of them cover several blocks. Their interiors are divided up into streets, which cut one another at right angles. These streets are walled with cases of goods of all kinds, which rise from the back of a ledge five feet wide and as high as a chair seat. Upon these shelves are piled up articles with their goods piled around and behind them, and in these bazaars the Burmese women compete for the attention of the men over the east. They are sharp at a bargain and the Parsee merchants and the Mohammedans who have stalls adjacent to them, and the Burmese women, with their wares of all kinds are sold by them. Without education in arithmetic and without knowing how to read and write, they can count profit and loss like so many lightning calculators. I bought some silk of one of them to-day. The price first asked was three times what I finally gave, and the girl who sold me made, I don't know, 25 per cent profit. She was

as typical Burmese beauty, and she sat with her legs crossed flat on the straw mat with her back and shoulders on the floor all around her. She wore a Burmese clear at least a foot long and a full inch in thickness. She offered me a whiff when I looked at her goods, but upon my refusing she handed me a post card, a cigar and attended to business. Pulling down one piece of bright silk after another, she spread them out on the mat before me and chatted and laughed while she sold. Girls mature here at thirteen and fourteen, and this bazaar lady was perhaps thirteen years old. She was as plump as a partridge, and her rich Burmese dress was well fitted to show out her beauties. The Burmese women wear two garments. One of these is a jacket of silk or cotton which reaches to the hips, and the other is a long, flowing robe of bright silk about five feet square, which is wrapped around the waist and the limbs and fastened with a twist at the front. It has the effect of a long, flowing robe without the bustle, put on without undergarments. The opening of the skirt is at the front, but the Burmese women are so modest that they do not show the folds opening to an immodest degree. The Burmese girls wear these dresses so long that they trail upon the ground. The colors are those of the rainbow and the most delicate of yellows, of pinks and of blues are used. They wear a white shirt of bright green and gold, and her silk vest was a rich cream yellow. She had a wreath of rich, black, beaded hair upon her head, and this was fastened by a silver comb which rested on the scalp at the base of the pyramidical crown on the very top of her head, and this was fastened by a silver comb which rested on the scalp at the base of the pyramidical crown on the very top of her head, and this was fastened by a silver comb which rested on the scalp at the base of the pyramidical crown on the very top of her head.

FASHIONS DO NOT CHANGE in Burmah, and it ought not to take a Burmese lady long to make her toilet. This is a woman who wears all the fashions of Burmah. The village girls and the women of Mandalay do not use the silk vest, and they wear a white shirt of bright green and gold, and her silk vest was a rich cream yellow. She had a wreath of rich, black, beaded hair upon her head, and this was fastened by a silver comb which rested on the scalp at the base of the pyramidical crown on the very top of her head, and this was fastened by a silver comb which rested on the scalp at the base of the pyramidical crown on the very top of her head.

and I saw a woman's ear yesterday in which there were gold rings which would have made good sized diamonds. It seems incredible that the flesh can stretch as it does, but some of the poor women's ears are so enlarged with a simple plug of wood that a string of flesh which hangs down in the place of the lobe is almost as large as a hand and a high class lady has a hole in her ear about as big around as her index finger and the ear plugs, which are about half an inch long, are often slipped with clusters of diamonds. These ear-rings or plugs are the Burmese sign of womanhood. A maiden is not supposed to be a woman until her ears are bored, and the ceremony is quite as important to her as that of the first trail dress to the American girl. It takes place when she reaches the age of twelve or thirteen. The family consults a fortune teller for a good

day and hour, and a big feast is prepared. All the sisters, cousins and aunts are invited and these squat down on the floor about the room, while the girl, with her nearest relatives, also squat down on a mat at the back. A professional ear-borer does the business. He has needles of pure gold for the use of the rich and silver for the poor. The fortune teller keeps his eye on the sun and tells the party when the propitious moment has arrived. The hole is enlarged half to death. She screams, but her relatives hold her down while the ear-borer thrusts the gold needle through her ear, and catching it at the back twists it around so that it forms a gold ring and this he leaves in the ear. The other ear is likewise enlarged and the day-long band of music plays outside the house. It takes the ear some time to heal, and after the hole has stopped the hole begins. The needle is turned around and passed backward and forward during the healing and then a finely-rolled gold plate is pressed through the hole. The hole is enlarged from week to week until the hole has been stretched into the proper size. The poor women do not afford gold but they wear an elephant glass in their ears, inserting one stem after the other until they have a bunch as big around as your thumb in each ear. When the ears are well healed the ear-plugs or hollow pipes are inserted. The Burmese men also pierce their ears and wear earrings, but the ceremony with them is not important and their ear-rings are not of the gorgeous character of those of the women.

Speaking of cigars, I bought two to-day of a woman in the bazaar. They are each a foot long and one looks for all the world like a poorly-developed ear of corn with the husk on. They are very mild and have little tobacco in them, being made of other leaves in connection with the tobacco. All of the Burmese people smoke—men, women and children. I have not yet seen any babies leave the breast for a whiff of a cigarette, as the books on Burmah state they do, but I saw many three and four year old children smoking and the Burmese maiden learns to smoke as soon as she can walk. All of the Burmese are rolling cigarettes and the Burmese courting the girl gives her lover cheroots rolled with her own hands and the two take a double whiff about the hole in the smoking of them. It is common to pass the cigar from one friend to another and in a group of three girls, young people hanging about the bazaar under the shadow of the great golden pagoda, I saw that one cigar did for the trio. The Burmese do not smoke in the day time, but making goes on during the evening and the lover never calls until the old folks have gone to bed. He always brings a friend with him and the maiden dresses herself in her best and paints and powders for the occasion. Elopements are common and the

that they undertake them many times when there is no opposition on the part of the parents. After remaining away for several weeks they come back and ask the bride price together in the presence of friends and saying that the two propose to live together. The maiden's parents are sometimes made by the parents and sometimes by professional match makers. The most common method, however, is by the young people fixing the amount of the bride price themselves and carrying on their billing and cooing the same as we do at home. The bride price is usually a small amount, and the bride and groom are expected to pass several days in seclusion, though this is not common. The newly married pair live with the bride's parents for several years at least, and in case that one of these parents dies the other becomes an inmate of the family. The Burmese do not divorce, and for a young man to set up housekeeping immediately after marriage, and he is supposed to work for a certain time for his wife's parents. The Burmese do not divorce, and for a young man to set up housekeeping immediately after marriage, and he is supposed to work for a certain time for his wife's parents. The Burmese do not divorce, and for a young man to set up housekeeping immediately after marriage, and he is supposed to work for a certain time for his wife's parents.

THE EQUALS OF THE MEN in family affairs. They have their say in all that matters and their inferiority is noticeable in religion. The Burmese are Buddhists and a Buddhist priest is permitted to marry and to have a family. He is supposed to be a young man to set up housekeeping immediately after marriage, and he is supposed to work for a certain time for his wife's parents. The Burmese do not divorce, and for a young man to set up housekeeping immediately after marriage, and he is supposed to work for a certain time for his wife's parents.

AT THE CANNON'S MOUTH A Brilliant Military Wedding at Old Fort Snare, Minn.

The Church of the Centurion, which is located in a grove of live oaks inside the walls of the fortress, presented a beautiful appearance on Wednesday last, when it was crowded with the officers and ladies of the garrison in full dress to witness the marriage of Lieutenant Stephen M. Foote, Fourth United States artillery, and Miss Sara Brooke, only daughter of Major A. J. Brooke, post surgeon, says a dispatch from Fort Snare, Minn., to the New York World.

There were four groomsmen—Lieutenant W. R. Homer, Fifth artillery; Lieutenant J. H. Morrow, Fourth artillery; Lieutenant G. W. Stevens, Fifth artillery, and Dr. Benjamin Brooke, brother of the bride, who marched up the aisle, two abreast. The bridesmaids were Miss Bessie Brooke, of Philadelphia, the sister of the bride; Miss Alice Frank, daughter of the post commander; Miss Burt, daughter of Colonel Burt, Seventh infantry, and Miss Cozzens, of New York, who advanced to the aisle singly and about ten feet apart, followed by the bride leaning upon the arm of her father. She wore a handsome emerald gown of white faille Francais, trimmed with duchess lace, orange blossoms and a long veil of white tulle, and carried a bouquet of white violets. The groom, with his best man, Lieutenant John C. W. Brooke, Fourth artillery, met the bride at the altar rail, where they knelt for a short time until the soft notes of the organ died away. Rev. Osford E. Herrick, post chaplain, then stepped forward and performed the Episcopal service.

much of home life. The houses of the great majority are more like tents than anything else. They are made of plaited bamboo walls thatched with palm leaves, which are pinned to rafters of bamboo the size of fishing poles. The most of the houses are of one story, and this is built upon piles of the ground, so that you may walk under the floor without stooping. Under the house the live stock of the family is kept, and there is sometimes a work room inside the lower foundation. The house has no furniture in an American sense; the family sleep upon mats and they have beds made of reeds by rearing them above bamboo pillows. Still they are wonderfully civilized considering their surroundings. They are the kindest and most manly people I met since leaving Japan, and their women are bright, intelligent, and in the cases of the younger ones, beautiful. PALMER C. CARPENTER.

STORIES OF THE SEA.

Reminiscences of the Veteran Trans-Atlantic Traveler.

"That man has crossed the Atlantic ocean eighty-six times." It was Mr. Thomas Swobe who made the remark, yesterday, in a conversation having reference to Emil Haas, a guest at the Millard hotel. "And he travels without being compelled to buy his ticket through 'You know,'" continued Mr. Swobe, "that it is customary with the Cunard steamship company to award prizes in the shape of life passes on the fiftieth voyage made by any person. Mr. Haas earned his prize several years ago. He travels without being compelled to buy his ticket through 'You know,'" continued Mr. Swobe, "that it is customary with the Cunard steamship company to award prizes in the shape of life passes on the fiftieth voyage made by any person. Mr. Haas earned his prize several years ago. 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