

BURNING OF THE DEAD IN JAPAN.

A Japan correspondent of the *Saturday Evening Post* furnishes the following facts concerning this custom:

The burning of the dead is largely practiced among the Japanese, and of the thirty-five different forms of worship practiced here, but two demand burial in preference to cremation. My acquaintance with their mode of burying the dead is limited to funerals, which usually came before my notice. On one occasion I was returning from a walk, and my path lay beside one of the little cemeteries near Kobi, in which a small party was gathered. It was the hour of sunset, a fitting time for an event of tender sorrow. The mourners were dressed entirely in white, which contrasted with the gaudy robes of a small party of priests. The corpse, in its enclosure lay upon a bier, and offerings of green rice and of flowers were made as though to the manes of the dead. Then came the beating of bells and the clanging of cymbals.

The receptacle which contained the corpse was fashioned like a half barrel, and in it the dead was placed in a sitting posture, and all vacant places were filled with combustibles. The friends now gathered around it and commenced a low, plaintive chant, so monotonous that it seemed merely the repetition of a name which I suppose to have been that of one of their deities. They then separated, and only a few remained to attend to the final service. The receptacle or coffin was placed over a stone trough and covered with a heap of fuel. All gathered in a close circle, and the nearest of kin (in this instance a wife), applied the torch, and as the flames ascended the monotonous chant, and the sound of cymbals were renewed in mournful concert.

Excessive grief was decently restrained, except in the case of a little boy of about ten years, who wept piteously, and was taken aside to be comforted. The group broke, and one after the other departed, leaving the wife above referred to alone, the image of sorrow and apparently unable to tear herself from the ashes of her husband.

MY FIRST BEES, AND HOW I GOT THEM.—I always liked bees, and always wanted to own some myself. I had the impression that people who had bees were money rich, and I thought that if I could get some I would soon be rich too. But how was I to get them? I could not get my father interested enough in them to buy me a swarm; he said that they would sting me, but I thought I would risk that, for I liked honey and bees. Bees I must have, and bees I got; and now I will tell you how I got them. To buy, I had to have money; but how was I to get the money? That was the first thing for me to get. I thought that I must make a start in some way—where there's a will there's a way. I asked a good old lady if she would lend me \$5 for a week; she said that she would. I took the money, and what do you think I did with it? "Bought a swarm of bees," you say. No, I bought steel traps with it; I laid it all out in traps. I then set them all for musk rats, in a creek close by, and at the end of the week I sold the fur for more than enough to pay my borrowed money, and the remainder I laid out in traps. I kept on buying traps until I had thirty. I then bought a small tent, and in the winter I made me a boat, and the next spring I camped out on the creek, and trapped fur-bearing animals. At the end of six weeks I sold my furs for \$70 cash. I heard of a man that had sold his farm, and wanted to sell his stock of bees, some 15 swarms in number. I went to see him; he asked me \$7 per swarm, and said I would take 10 swarms. He said that if I would pay him the money all down I could have them. I counted him out the money, and took my choice in the swarms. He had 14 new hives, for which he asked me \$1 per hive. I told him that I would give him my rifle for the hives, and he took it; it cost me \$7. I kept the bees until I got 50 swarms, and then sold them all at auction for from \$4 to \$7 per swarm. Other boys can do the same, and have, honey, bees, and money.

[E. W. B., in Country Gentleman.]

A HAPPY HOME.—In a happy home there will be no fault finding or overbearing spirit, there will be no peevishness or fretfulness, unkindness will not dwell in the heart or be found on the tongue. Oh, the tears, the sighs, the wasting of life and health and strength, and of all that is most to be desired in a happy home occasioned merely by unkind words? A celebrated writer remarks to this effect, namely, that fretting and scolding seem like tearing the flesh from the bones, and that we have no more right to be guilty of the sin, than we have to curse and swear and steal. In a perfectly happy home all selfishness will be removed. Even as "Christ pleased not himself" so the members of the happy home will not seek first to please themselves, but will seek to please others. Cheerfulness is another ingredient in a happy home. How much does a sweet smile, emanating from a heart fraught with love and kindness, contribute to render a home happy. At evening how soothing is that sweet cheerfulness that is borne on the countenance of a wife and mother! How do parent and child, the brother and sister, the mistress and servant dwell with delight upon those cheerful looks, those smiles that beam from the eye and burst from the inmost soul of those who are dear and near! How it hastens the return of the father, lightens the cares of the mother, renders it more easy for youth to resist temptation, and drawn by the chords of affection how it induces them with lowly hearts to return to the parental roof! Oh! that parents would lay this subject to heart, that by untiring efforts they should so far render home more happy that their children and domestics would not seek for happiness in forbidden paths.

A Presbyterian paper of Canada says that the people of Prince Edward's Island lately made presents to the minister, then charged their value against him, and robbed him of a part of his salary besides.

A negro in Paris plays Sivori's nightingale piece better than Sivori himself.

The English artist Catermole is just dead, at the age of 67.

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