

marquisate and estates. The right-ful heir was an obscure personage who had been completely lost sight of, and search was made for him everywhere by the officials of the banner under which the marquis was enrolled. For a long time no trace could be found of the missing nobleman, but he was at length discovered standing with a barrow outside the Ch'i Hua gate, selling wo kua, a species of large pumpkin. He proved to be a man of most rustic appearance and utterly uneducated. Ignorant of his high birth he was gaining a precarious livelihood in the humble but honest pursuit of peddling. He was with difficulty made to realize the sudden freak by which fortune had raised him to be one of the greatest nobles of the land. Hurried off to the office of his banker he was washed, shaved and combed, and his rags exchanged for costly garments suited to his new station of life. For some days he was polished up generally and taught the etiquette and Manchu phrases necessary for his presentation to the emperor. His succession was allowed, and he went to his palace and took possession. Report speaks well of him as an honest and kind-hearted man who has done his best to educate himself and fulfil the duties of his high position. He is now about fifty-four years of age and still retains his rustic appearance. The birth of sons has secured the succession and his early experiences have doubtless taught him the value of the thrift, so that the family is in as strong a position as ever. It is his duty to offer sacrifices each autumn to the Ming tombs. His palace is near the Tung Hua gate of the imperial city. He is popularly known as the Wo Hua Hou, or the pumpkin marquis.—*New York Star*.

About Feathers.

During the warm weather many people discard the feather bed as something uncomfortably warm for use, placing it away with blankets and comforters until the advent of winter. Some people who are cramped for room put the feather bed under the mattress, which is a very poor plan and ought never to be done, as the feathers are sure to be matted together and will require a great deal of work to make them fit for use in the fall. When this way of disposing of a feather bed is used, the mattress should be taken off frequently, and the bed beneath be given a thorough shaking and airing.

Before putting away a feather bed it should be cleansed and aired well. When the ticking is soiled in spots and the rest of the bed clean remove the spots with ammonia, water and soap. Take a basin of warm water and into it put enough ammonia to make it quite soft, then with a soft cloth dipped in this and rubbed with good soap rub the spot briskly until the stain has disappeared. If the spot is very obstinate scrub with a small, stiff scrubbing brush, rinse well in clean water and wipe with a clean, dry cloth. Place the bed in the air un-

til perfectly dry, but never, on any account, put it where the sun will fall on it, as the sun draws out the oil from the feathers, and will in a short time destroy them.

Feathers are very much improved by washing. Have a number of bags, about the size of pillow cases, made of unbleached cotton, and in-to these place the feathers. Place on the stove some ammonia water in a wash boiler and cut up into it some good soap. Place the bags containing the feathers in the boiler and let boil about ten minutes, which is usually long enough, then take out and put in cold, clear water and rinse thoroughly. Place in a shady place to dry. The ticking should be washed and ready to receive the feathers when they are dry. When ticking becomes old it is much better to get a new ticking than to wash the old. After making a new bed always wax or soap the seams on the inside to prevent the feathers working through.

If there is an attic store-room it is an excellent place for putting away the feather bed for the summer. Have a clothes line across the room, and over this hang the bed. Open the windows frequently to air it. If it must be placed away in a closet or box, take it out a few times each month into a room, open the windows and let in the air.

In the country some housewives cleanse a feather bed by putting it out on the grass when expecting rain, and allowing it to get saturated; then, when the rain ceases, letting it remain, turning it and changing its position frequently until thoroughly dry.—*Boston Budget*.

Similar Customs.

There are two methods of studying ethnology—one by studying the growth of a single culture, the other by comparing isolated phenomena among a great number of tribes. While the former yields results of historical interest, the second is of prime importance to the student of psychology who investigates the laws of the growth of human thought. R. Andree, who has for a long time continued the latter course of studies, has collected a series of essays on "ethnological parallels," most of which have previously been published in various journals. One of the most important results of such comparisons is the conclusive evidence that many similar customs must have originated independently in regions far apart. Among many other phenomena the author traces the occurrence of masks among various peoples, and shows that they occur all over the world, in America as well as in Australia and all parts of the Old World. It seems that the games in which our children delight are well-nigh universal. The children of the ancient Egyptians played tag; they had balls and dolls. Bodies of dolls were made of wood, and might be mistaken for modern fabrics. Undoubtedly they were dressed by the Egyptian girls, as our girls nowadays enjoy dressing their dolls. There were even movable ones, the hands and feet of which could be moved by means of

strings. Others made of painted wood were very imperfect in form, and had strings of beads instead of hair.

In the museum of Leyden there is an ancient toy that looks as though it had been bought at a Christmas fair. There were figures of animals with movable mouths, and balls of leather. Among Greek and Roman antiquities, dolls made of wood or clay, and others of wax and ivory, are found. Dolls' houses with lead furniture, the saving-box with a slit on top, toy cows, horses and hogs were known to the children of ancient Rome as they are to our own. From this evidence it might be supposed that our dolls are "descendants" of the ancient dolls; but it must be remembered that there is hardly any people that does not have them. Their use is so general, and so natural to the child, that even the laws of Mohammedanism are disregarded by the childish desire. The Koran forbids representations of human beings, and still the Mohammedan child plays with its doll. The women of Bagdad believe that a doll may eventually come to life and harm their children, and therefore prevent their use. The girls, however, play with cushions and pieces of wood instead, which they nurse and dress. In Siberia and Arctic America ivory dolls clothed in furs, of beautiful workmanship, are found, and in Africa the girls play with wooden or clay figures. In this way Andree traces numerous ethnological phenomena in their distribution among various peoples, and shows that the human mind everywhere develops on the same lines, and that a migration of inventions must be supposed only in such cases where its existence can be proved by historical facts.—*Science*

THE WATER QUESTION.

At the adjourned meeting of those interested in the waters of Emigration Creek, held in the Tenth District schoolhouse July 12, a large number were present to advocate their rights. Upon the meeting being called to order, Wm. Fuller was made chairman, and George Buckle secretary.

Bishop Adam Speirs, chairman of a standing committee appointed some time back, to look after the interests of the primary owners of Emigration water, reported that he had, in connection with Messrs. Fuller and Barnes, the other members of the committee, visited the Mayor, and had drawn his attention to the fact that the three wards interested are suffering greatly for the want of water, and urged upon him claims to Emigration Creek as the source of supply—the canal having failed. The answer given by the mayor was to the effect that the city had purchased land contiguous to the canal, and in the artesian belt, and it was the intention to sink for flowing wells, and pump the water therefrom into the canal for the use of the citizens; in the meantime, the city watermaster had been instructed to turn the waters of Emi-