

THE ONLY CHINESE EMPRESS.

At the age of fourteen the strong-willed Princess Woo became one of the wives of the great Emperor Tai. And she proved so gracious and acceptable a stepmother to young Prince Kaou, that, as the records tell us, he grew very fond of the girl queen and, within a year from the death of his great father, when he himself had succeeded to the Yellow Throne, as Emperor Supreme, he recalled the Queen Woo from her retirement in the Nestorian mission-house at Fung Chow and made her one of his royal wives. And when in the year 683, Kaou-tsung died, she boldly assumed the direction of the government, and, ascending the throne, declared herself Woo How Tsh-tien-woo, the Empress Supreme and Sovereign Divine!

History records that this Zenobia of China proved equal to the great task. She "governed the empire with discretion," extended the borders and was acknowledged as Empress from the shores of the Pacific to the borders of Persia, of India, and of the Caspian Sea.

Her reign was one of the longest and most successful in that period known in history as the Golden Age of China. Because of the native prejudice against woman, Chinese historians have endeavored to blacken her character and undervalue her services. But later scholars now see that she was a powerful and successful queen, who did great good to her native land and strove to maintain its power and glory.

She never forgot her good friends and protectors the Nestorian priests. During her long reign of almost fifty years, Christianity strengthened in the kingdom and obtained a footing that only the great Mahometan conquests of five centuries later entirely destroyed; and the Empress Woo, so the chronicles declare herself "offered sacrifices to the great God of all." When hundreds of years later, the Jesuit missionaries penetrated into this most exclusive of all the nations of the earth, they found near the palace at Chang-an the ruins of the Nestorian mission church with the cross still standing and, preserved through all the changes of dynasties, an abstract in Syriac characters of the Christian law, and with it the names of seventy two attendant priests, who had served the church establishment by O lo-pen.

ENJOY AS YOU GO.

Some people mean to have a good time when their hard work is done—say at fifty. Others plan to enjoy themselves when their children are grown up. Others mean to take their pleasure when they get to be rich or when their business is built upon a sure foundation, or when the farm is paid for, or the grind of some particular sorrow is overpast.

These individuals might as well give up ever having a good time. The season of delight which so long waited and hoped for, too rarely comes—Disease, poverty, death claim each its victims. The lives of those whom we love, or our own, go out, and what is left?

Then take your pleasure to-day while it is yet time. Things may not be in the best shape for that visit you have been so long planning to your only sister. It might be better if you could wait till you had a more stylish suit of cloths, or till the boy was at home from college to look after the place; but she is ready now. You are both growing old—you had better go.

John drives around with the horse. "Jump in mother" he says, "it's a lovely day. You need the fresh air." Don't say I can't go—I was intending to make doughnuts, or "my crimping pins are not out," or "My dress isn't changed." Put on your warm cloak, tie a veil around your hat, take a ride. If you don't take such things when you can get them, you are apt to be shy when you want them again.

Don't say "I shall be glad when that child is grown up! What quantities of trouble he makes!" No, enjoy his cunning ways—revel in his affectionate hugs and kisses—they will not be so plenty by and by. Enjoy his childhood. It will look sweet to you when it is gone forever.

Enjoy the littles of every day. The great favors of fortune come but to few, and those who have them tell us

that the quiet homely joys, which are within the reach of us all, are infinitely the best. Then let us not cast them away, but treasure every sunbeam, and get all the light and warmth from it that the blessing holds.

MARRIAGE AMONG THE QUAKERS.

Divorces are actually unknown among the Quakers, and this absence is accounted for by the extraordinary precaution employed when two young persons desire to be united in marriage. The parties place their proposal of marriage in a written form, which is referred to the society of which they are members, and is acted upon at a "Preparation Meeting" thereof. If all the attendant circumstances are in every respect in accordance with the views of those present, the proposal is approved, and then introduced at the monthly meeting, where it is again passed upon and a committee of investigation into the characters, habits and circumstances of the engaged twain is appointed. Those committees always consist of two members of each sex. The committee, after a most thorough examination and investigation, makes its report, generally at the succeeding "monthly meeting."

This ends the preliminary arrangement, and the twain are at liberty to proceed in the accomplishment of their marriage, a committee of two of each sex being appointed by the meeting to see that it is orderly conducted, and the marriage certificate delivered to the recorder. As a rule, the impressive ceremonies are generally conducted at the home of the bride, and occasionally in the meeting-house. At the nuptial ceremonies the certificate is given to the couple, which after receiving their own signatures, is in turn signed by every person present, and frequently contains a hundred names. Engagement or wedding rings are rarely given.

A HORSE IN HIS ROOM.

EXETER, N. H., June 17.—Some time during last night when Professor Tufts, of Philip's Academy was absent, 50 students took his horse out of the stable into the academy, out in the dormitory and up two flights of stairs into the Professor's sleeping room, where he found it this morning. How they managed to get the animal there is not known. It took three laborers over half an hour to get the animal down, while all the youths in the village stood around and cheered themselves hoarse. Prof. Tufts met the students in the recitation room afterward and spoke to them as follows:

"Gentlemen, I am pained to say that some persons who consider themselves gentlemen have been guilty of a contemptible action. I do not make any specific charge against any particular young gentleman, but I have every reason to believe that within twenty-four hours I shall be in possession of facts that will lead to the detection of the person or persons who locked that horse up in my room."

The students listened with bated breath, and when the Professor had concluded every face was the personification of childlike innocence. Each man personally condoled with the Professor and said the affair was dastardly.

WHY HE WEPT.

Among the crowd present at the panoramic battle of Gettysburg the other evening was a boy about 15 years of age. He had been gazing around him for fifteen minutes when he began to weep. The fact was noticed, and directly a gentleman said:

"Ah, poor lad! This painting revives some episode of grief in his life. My boy, why do you weep?"

"Ca—ca—cause, sir" was the broken reply, as the tears fell faster.

"Does the sight of this battle move you?"

"Y—yes."

"Did your father lay down his life on this field?"

"No."

"But you lost a relation of some sort?"

"Not—not that I know of."

"Then it must be these bloody scenes which overcome you poor child."

"N—no, sir. I come in here on the money which dad gave me to buy molasses with, and it has just struck me

that the whole Union army can't stop him from givin' me a bim-awful whaling when I git home. I reckon that feller over there on a stretcher is me—after dad gits through bringin' up his reserves!"

BORROWED HUMOR.

"Misfortune never comes singly," remarked Jones, when a young man sat down to play his own accompaniment to a song.

"What's the difference between an angry lover and a jilted maid?" "Give it up, old man." "Why one is a cross-beau and the other a cut-laws."

"I see the scoundrel in your face," exclaimed the judge to the prisoner. "I reckon jedge," was the response, "that that 'ere's personal reflection ain't it?"

Smith—"That dog of yours keeps me awake nights, howling." Jones—"Why I have no dog. It must be my daughter singing." Smith—"Is that so? Excuse me. I am sorry. I don't suppose she can be shot, eh?"

"I don't want any castor oil," said a sick little Boston boy, petulantly. "Why Horace," exclaimed his mother, "don't you know that castor oil is made from beans?" And the little boy, whose faith in his mother is perfect, took the dose, and feebly asked for more.

A member in a silver speech, slapped at the national banks, and in a loud voice exclaimed: "What is the difference between my note and a national bank note?" "You can buy something with the bank note," chipped in an opponent before the Texan could answer his own question.

"Yes," said Mrs. Upperton, "the pastor is a very eloquent preacher, no doubt, but he sometimes irritates me by dwelling with such stress upon the fact that in the other world we shall wear white robes. While never did become me, even when I was a girl. My husband says I look regal in garnet silk. If I thought I would wear a robe of garnet silk, the inducement to lead a religious life would be a great deal stronger than it is at present."

"Let me tell you a little story about a young man down our way," said a gentleman the other day. "The hero of the story is a well known citizen of Tecumseh. He was married not long ago and started on a Southern wedding trip. When the train stopped at Topeka for dinner a waiter rushed out and began pounding a gong. The young man from Tecumseh, thinking it was intended for a charivari, rushed up to him and exclaimed, 'Hold on there! How did you fellows down here get on this racket? Stop here! I'll set 'em up for the boys.'"

A young photographer was in love with a G street girl, and Saturday night put the matter to a test: "Dear Fannie," he said, after beating around the bush for an hour or more. "I love you warmly, devotedly, earnestly and tenderly. I have loved you from the first time I met you, and now I have the great question to ask. Will you dearest Fannie, be my wife?" "No, Sir," she responded emphatically. "Ah," he replied, his artistic sense overcoming his emotional nature, "what a negative that was—clear cut, distinct in every outline, with never a blur or a shadow! I shall preserve it. Good-bye."

SHOT HIS WIFE AND MOTHER-IN-LAW.

ANN ARBOR, Mich., June 17.—John Burnett, farmer, 68 years of age living at York, went to the house of his mother-in-law, Mrs. Jackson, where he shot and mortally wounded his wife, and also shot and seriously wounded Mrs. Jackson. He was arrested. His wife was 35 and had left him. He was jealous of her.

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