

LADIES' DEPARTMENT.

Ladies Hiding Sideways.

The introduction of this style of riding on horseback is attributed to Anna of Bohemia, consort of Richard II. She it was, according to Stowe, that originally showed the women of England how gracefully and conveniently they might ride on horseback sideways. Another historian, enumerating the new fashions of Richard II's reign, observes: "Likewise noble ladies then used high heads, and corsets, and robes with long trains, and seats on side-saddles on their horses, by the example of the respectable Queen Anna, daughter of the king of Bohemia, who first introduced the custom into the kingdom; for before women of every class rode as men." Stothard in his beautiful illustrative picture of Chaucer's "Canterbury Pilgrims," appears, according to the above-quoted authorities, to have committed an anachronism in placing the most conspicuous female character of his fine composition sideways on her steed. That the lady ought to have been depicted riding the male fashion might have been inferred, without any historical research on the subject from the poet's describing her as having on her feet "a pair of spurs sharp."—*Young Ladies' Journal.*

How the Abyssinians Woo.

In Abyssinia the young people begin to think of marriage at a very early age. When a lad wishes to marry, he only inquires for a girl who possesses or can muster twice his own number of oxen, or their value. His proposals are made to the girl's father, and unless there is some strong motive for rejecting him, he is accepted, and everything arranged without consulting the lady's taste or asking her consent. They are usually betrothed three or four months before marriage, during which time the bridegroom frequently visits his father-in-law elect, and occasionally propitiates him with gifts of honey, butter, a sheep or goat; but he is never allowed to see his intended wife even for a moment, unless by urgent entreaty, or a handsome bribe, he induces some female friend of her to arrange the matter by procuring him a glance at his cruel fair one.

For this purpose he conceals himself behind a door or other convenient hiding-place, while the lady, on some pretext or other, is led past it. Should she, however, suspect a trick and discover him, she would make a great uproar, cover her face, and screaming, run away and hide herself, as though her sense of propriety were greatly offended by the intrusion; although previously to his making the offer, she would have thought it no harm to romp with him or any other male acquaintance in the most free and easy manner. For after she has been betrothed, she is at home to every one except to him who most sighs for the light of her countenance. In Tigre, especially in Ghirle, a superstitious belief is entertained that if a girl leaves her father's house during the interval between her betrothal and marriage, she will be bitten by a snake.

Fashion Notes.

Silver is the fashionable metal at present.

All the fashionable jerseys are now braided.

The "Langtry" is the name of the newest shoe.

A new handle for a parasol shows a dude's head.

Pocket handkerchiefs are things of art nowadays.

Turtle-dove color is one of the new shades of gray.

The newest lace-pin represents a bull-dog with eyes of diamonds.

Bison hair cloth is the fabric destined to supersede camel's-hair.

Plaited camel's hair bonnets will be worn with cloth and cheviot costumes.

Large balls and spots are the newest designs for Oriental and Spanish laces.

Felt corduroy bonnets are a pretty novelty for morning and for travelling wear.

Velvet spots are introduced into Spanish laces intended for dresses and bonnets.

White silk gauze with large velvet figures is the newest fabric for brides' dresses.

Round hats of felt have large, high square crowns and stiff brims faced with velvet.

Long redingotes and cloaks of Muscovite velvet are trimmed with dark gray and black furs.

Plain plaited and gathered skirts will be more worn by fashionable women than any other.

Dark blue wool dresses will be elaborately trimmed with red braid, or combined with red wool.

The new felt hats for fall wear are

to be worn over the forehead, and have rolled brims on either side.

The Marie-Louise blue will be one of the fashionable colors this fall. It is a trifle darker than sapphire blue.

Brides' dresses are trimmed with silver cords, silver galloon, and an embroidery of silver threads and beads.

Gray cloth bonnets, trimmed with silver braid, gray velvet, and gray sea swallows accompany dressy suits of gray cloth.

Narrow ribbons are tied around the throat. Yellow should be the color, and on each end—and there should be many—must hang six tiny silver bells.

American Indians as Cannibals.

Mr. Charles Thwing, in the American Magazine of History, calls attention to the fact often alluded to by Parkman, Shea and Bancroft, as well by Charlevoix and the older chroniclers, that the American Indians were frequently guilty of cannibalism. He says:

Little attention has been given, either by scientists or historians, to the evidence for the existence of cannibalism among the native tribes of North America. Yet the fact, not only of its existence, but of its recent existence, rests upon abundant historic and archeological proof. The Jesuit fathers who explored Canada, the early voyagers in the West Indies, the first visitors of the Pacific coast, as well as the conquerors of Mexico, all unite in giving the most explicit testimony to the existence of aboriginal man-eating tribes. Brebeuf, who came from France as a missionary to this country in the early part of the seventeenth century, gives in his report for 1636 an account of the fate of certain prisoners taken by the Hurons. After describing the torture he goes on to say that "if the victim had shown courage the heart was first roasted, cut into small pieces, and given to the young men and boys to increase their courage. The body was then divided, thrown into kettles and eaten by the assembly—the head being the portion of the chief. Many of the Hurons joined in the feast with reluctance and horror while others took pleasure in it." Father Hennepin, writing forty years later, also speaks of the Hurons as practicing cannibalism.

The most powerful and cruel of the northern tribes was the Iroquois; and all testimony seems to prove that it was most addicted to the habit of eating human flesh. The Jesuit missionaries were in many cases eye-witnesses of the orgies of this people. One of their feasts, celebrating a victory over the Algonquins, is thus described by Vimont: "Some bring wood, others go in search of water, and one puts the great kettles on the fire. The butchery is near. They dismember those they are going to kill, tearing them in pieces, throwing feet and legs, arms and hands in the same pot, which they boil with as much joy as the poor captives have heart-ache in seeing their companions served as a meal to these wolves. In a word, they eat the men with as great an appetite and more joy than hunters eat a bear or a deer." From the evidence we possess, it appears that no tribe delighted more in human flesh as a staple article of food than the Caribs, inhabitants of one of the West Indian islands. Peter Martyr, who visited the new world a few years after its discovery by Columbus, gives a full account of their practice.

Farms of Southern California.

The orange groves, orchards and vineyards of southern California are only made to yield bountifully by irrigation. Although living streams are few, the whole country seems to be well supplied with reservoirs of water a few feet below the surface of the ground. The farms are to be found on the lowlands, embracing from two to ten acres each. Wells are dug, windmills erected, and reservoirs for retaining water are built on the elevated lands adjoining. Iron pipes are laid from the reservoirs through the orchards or gardens. The wind furnishes the motive power, and each day some portion of the farm is flooded with water. If a tree, an embankment six or eight inches is thrown up around it twenty feet in diameter, and in this inclosure the water is turned. Trees do not need, as a rule, but two applications of water during the year. Potatoes and garden vegetables are watered by trenches or with the hose. Thus every farmer is his own thunder shower. The fruit is rich and juicy, the grapes the finest in the world, while the vegetables are as tender and crisp as those grown in the best gardens in the eastern states.

The treatment of leprosy is becoming a hard problem in India. In the Bombay Presidency 9,483 cases are under treatment.

THE FAMILY DOCTOR.

Hot Milk as a Stimulant.

Of hot milk as a stimulant the *Medical Record* says: "Milk heated too much above 100 degrees Fahrenheit loses for a time a degree of its sweetness and density. No one who, fatigued by over-exertion of body and mind, has ever experienced the revivifying influence of a tumbler of this beverage, heated as hot as it can be sipped, will willingly forego a resort to it because of its being rendered somewhat less acceptable to the palate. The promptness with which its cordial influence is felt is indeed surprising, some portion of it seems to be digested and appropriated almost immediately, and many who now fancy that they need alcoholic stimulants when exhausted by fatigue, will find in this ample draught an equivalent that will be abundantly satisfying and far more enduring in its effects."

Cold Feet.

What a common complaint this is says the *Family Physician*, and yet no one seems to know anything about it. You suffer from it for years, and you don't go to a doctor, or if you do, you derive very little benefit from his advice. Some people suffer from it at night only, while others are troubled with it in the daytime as well. It occurs most frequently in women, but still you often hear men complain of it. We believe that the best remedy is hypophosphate of lime in one or two grain doses twice a day. This is soluble in water, and should be taken in the form of a mixture, nothing else being put with it, with the exception, if you like, of a tea-spoonful of syrup, to make it more palatable, although it is by no means disagreeable by itself. Another good remedy is nuxvomica—five drops of the tincture in a little water three or four times a day. It is highly recommended, and you may hope for great things from it. Then your general health. It is probable that you are below par somehow or other, although we must admit that it does not follow of necessity. If you feel generally out of sorts, and your appetite is poor, quinine will do you good. If you are pale and anemic, you must put your faith in iron. Cod-liver oil is an excellent remedy for improving the general nutrition; many people feel quite in a glow after each dose.

PEARLS OF THOUGHT.

The right of commanding is the fruit of labors, the price of courage.

Man cannot dream himself into a noble character; he must achieve it by diligent effort.

If we find no fault ourselves, we should not take pleasure in observing those of others.

Those who have no patience of their own forget what demand they make on that of others.

There is no evil we cannot either face or fly from, but the consciousness of duty disregarded.

More helpful than all wisdom is one draught of simple human pity that will not forsake us.

Let friendship creep gently to a light; if it rush to it, it may soon run itself out of breath.

A firm faith is the best divinity; a good life the best philosophy; a clear conscience the best law; honesty the best policy, and temperance the best physic.

The law of the harvest is to reap more than you sow. Sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny.

The Grave of Mary Washington.

A Fredericksburg, Va., letter to the Richmond Dispatch says: Just above the plain in the suburbs of Fredericksburg, is the grave of Mary Washington, marked now by an unfinished marble monument. It is strange that the tomb of the mother of the Father of His Country should be allowed to stand a monument to the lack of patriotism of his countrymen. Worse still, it has been shamefully defaced by the hands of the vandal. Its sides have been marred by bullets, and the pretty smooth face of the monument peppered by the shot of thoughtless sportsmen. No railing or enclosure of any sort protects the last resting place of this great and good woman, and yesterday the unthinking excursionist hid himself under the shadow of the monument, ate his snack and desecrated the sacred place by leaving the rinds of watermelons and the refuse of the rest lying loosely around the tomb. The monument was undertaken in 1830 by a patriotic gentleman of Fredericksburg, who had completed it with the exception of the large pyramidal shaft, which to-day lies half imbedded in the ground a few yards from the grave.

NOT A PLEASANT PICTURE.

How the Inhabitants of Arkansas Woods Live.

It is the natives themselves that more especially attract the stranger's attention. There's the head of the family, prodigiously tall and ungainly—quite interesting objects they are, too, with their thousand-and-one mental and physical peculiarities. The children also, always a dozen or fifteen of them, ragged, sorrowful-looking urchins, of all sizes and shapes. And the dogs—bless me, I came near forgetting to mention the dogs—great they are in numbers, and so thin and bony that it is little wonder the greater portion of their existence is spent in lying before the old fireplace, never changing their position save when compelled to do so. A striking sense of willingness seems to overshadow the whole group, as they squat about the dingy room in all imaginable attitudes, each wrapped up in the narrow confines of his own little self and the quid of dog-leaf tobacco. Tobacco is their only solace—a home-made article it is, too, meaneest and vilest to be found anywhere in the land. Men chew it, the women chew it, the children chew it, and even the dogs chew it. Its chew, chew, spit, spit, spit, spit, squirt, squirt, from morning till night and from night till morning, and if you are not cautious enough to get off at a safe distance you will be compelled to dodge innumerable missiles of amber colored juice that are shot about in every conceivable direction irrespective of persons or things. Sometimes their jaws become weary after a long term of service in the art of mastication; chewing requires too much exercise for their indolent natures to withstand. Something must be done to relieve these overworked members of the human organism, and the characteristic pipe is at once brought forth from its hiding place in the chimney. And such pipes—great, black, filthy things, strong enough to wreck the constitution of a Fifth Ward politician. A man who can stand before one of these pipes when it is in full blast can stand anything. He would need no life insurance.

The diet of these people is a remarkable thing in its way, not only in quality, but also in quantity. Corn bread and bacon constitute the bill of fare, and in the meagre compass of its life sustaining qualities it combines all—and the only—delicacies of the season, never out of season. It's corn bread and bacon for breakfast, corn bread and bacon for dinner, corn bread and bacon for supper; that is all the year round. To moralize upon the ingredients of that corn bread would be as hazardous as to attempt to solve the mysteries that cluster around that world-famous dish, boarding-house hash. I know it is a horrible mixture of corn meal and water, but I am utterly innocent of anything else it may contain—utterly devoid of salt, saleratus or soda. This is poured into a small, rusty, iron pot, half buried in the ashes, where it bakes and dries until it becomes hard enough to knock a hole through a brick wall, provided the aforesaid wall isn't more than ten feet thick. When the baking process is going on the family squat about the fireplace in languid listlessness and fire random shots of tobacco juice at the fire.

The bacon, too, is an article worthy of comment, inasmuch as it imparts a sort of flavor to the corn bread, and thereby renders it the more palatable. You first discover it in huge slabs of fat, with little or no lean in its composition, almost encrusted in the accumulated filth of weeks and months. One glance at it would make a health officer sick; but to eat it! oh, horrors! The corn bread, being baked to the proper extent, is placed on a stump outside the door to cool, while the dogs form a circle about it, lick their chops in silent hunger, and bestow wistful glances upon the, to them, delicious morsel. Slices of bacon are then placed in the great iron pot, where they sizzle and sputter until finally resolved into a number of little dried-up chips floating about upon a miniature sea of slimy grease. This horrible mass—grease and all—in conjunction with the corn bread, is eagerly devoured by these rapacious natives, and on this meagre diet, strange to say, but nevertheless true, they manage somehow to keep the sands of life in motion. Truly, one half the world knows not how the other half lives.

A Non-Conductor.

The craze on electrical study is beginning to bear fruit: "Are you the conductor?" asked a lad on an excursion train. "I am," replied the courteous official, "and my name is Wood." "Oh, that can't be," said the boy, "for wood is a non-conductor."

Customs Concerning Bells.

The ceremony of baptizing and christening bells was a natural result of attributing to them consciousness like that of a living being. Among the first instances of this ceremony occurred in 968, when Pope John XIII. christened a new bell in the Lateran by the name of John. Other bells were named Tom, and Harry, and St. Michael, St. John, or the like. At the hallowing of a bell persons stood as sponsors, just as at the christening of a child, and they were expected to bear all the expense of the service. The custom of blessing bells, somewhat changed from the ancient ceremony and without the ancient meaning attached to it in the minds of the people, is still retained.

Instruments having some of the characteristics of small bells were used in the services of other religions besides Christianity. The Jewish high priest wore them on the bottom of his robe. The Sistrum of Isis was rattled and rang like a bell. The Indian Brahmins use bells, and a tinkling instrument was in use with the priests of Proserpina at Athens.

If any one thinks that door-bells, at least, are a modern invention, he is mistaken. The contrivance which the street gamin makes use of to call whole families needlessly to the front door may be new. It is noisy enough to speak in its own defense, but the idea of having an attachment to the door, which rang when any person entered, was common with the Romans, who had what they called a "little ting-a-ling" (tintinnabulum). They attached it to doors in the fashion used now by small store-keepers, so that when the door opened the instrument was sure to be rung. The same kind of an instrument was used to indicate the hours for business and for the bath. But instead of always saying "ring the bell," they often used a phrase which might be freely translated into "jingle the brass."

The common slang of late to describe a person that surpasses others, is to say that "he takes the cake," or "gets away with the bakery." But the phrase used to be "he bears away the bell," alluding either to the fact that there is usually a bell-wether in a flock of sheep; or to the other fact that little bells of precious metal were used as prizes at horse races. The custom of putting up bells in this way led a satirist to remark that it did not matter who carried off the bells, the women would always carry the clapper.

Dew of Hermon.

Palestine is a land of mountains. Eminently conspicuous among these rise the three peaks of Hermon on the north-east border, their snowy crowns glittering in the sun, being visible from almost any point in the promised land, the trusted land-mark of travellers in all the region between the Jordan and the sea. These are the Hermons (not "Hermionites,") of which David, in the sweet forty-second Psalm, sings: "O my God, my soul is cast down within me! Therefore will I remember thee from the land of Jordan and of the Hermons."

Palestine is also a land of dews. It is very dependent on them. Destitute of rains for many months at a time, it relies for securing crops on the heavy fall of dew which is nightly secured by its multitude of mountains. Hermon is no more conspicuous in the sight than in the peculiar abundance of its dews. They become rain for the thirsty land. "The dew on this mountain is proverbially excellent and abundant." "More copious dews," says Tristram, "we never experienced than on Hermon. Everything was drenched with it, and the tents were small protection. The under sides of our mackintosh sheets were drenched in water our guns were rusted, dew-drops were hanging everywhere." Mr. Porter states: "One of its hills is appropriately called 'Father of the Dew,' for the clouds seem to cling with peculiar fondness round its wooded top."

Clothing Made of Glass.

At Gaudenfel, Germany, the artist and glass-spinner, A. Prengel, of Vienna, has established his glass business, offering carpets, cuffs, collars, veils, etc., made of glass. He not only spins but also weaves glass before the eyes of the people. The otherwise brittle glass he changes into pliable threads, and uses them for making good, warm clothing, by introducing certain ingredients, which are his secrets, and thereby changing the entire nature of the glass. He makes white, curly, glass muffs; also, ladies' hats of glass, with glass feathers, which are lighter than real feathers. Wool made of glass, it is said, cannot be distinguished from the genuine article. Glass is a non-conductor, and the time may not be distant when it will cause a revolution in dress materials.

SCIENTIFIC SCRAPS.

Mosquitoes are accused by Professor A. F. A. King of originating and disseminating malarial disease.

By a comparison of analyses of soils from different vineyards, the last report of the Scottish Horticultural association shows that the soils on which the grape-crops fail are deficient in lime and potash.

Professor Delgado of Lisbon has come to the conclusion that the ancestors of the modern Portuguese were cannibals. He has found the remains of 140 persons whose bones were blackened by fire split lengthwise to secure the marrow and bearing other indubitable marks of having served as food for man.

The deepest sounding ever made was in the Pacific ocean in 1874, near the entrance to Behring's sea. The depth was 4655 fathoms, and the cast was made from the United States ship *Tuscarora*. The shallowest water in the middle of the Atlantic, 731 fathoms, showed the existence of submarine mountains 10,556 feet high.

Herr Wieler, experimenting at Tubingen, has discovered that the growth of plants is more rapid under diminished atmospheric pressure—all other external conditions being the same—than at normal pressure. On the other hand, increasing the pressure lessens the rate of growth, the minimum being reached at two or two and one-half atmospheres.

Deaf-mutes have been taught to speak and to understand speech by noticing the movements of the lips. It is stated that M. Wankerke has produced photographs showing the form assumed by the lips for each sound, and that these pictures have enabled inexperienced persons to recognize the different articulations. Such photographs ought to be of great value in giving instruction to deaf-mutes.

Dr. Bremer in a German journal advocates exercise in the high, fine air of the mountains as the best protection against the diseases contracted in city life. The characteristics of the mountain climate are the low temperature and air pressure, the low relative humidity, the high per cent. of ozone, the strong light and isolation, the freedom from dust and bacteria. All these act well on the bodily health. The lungs work with greater strength, the heart beats faster, the blood circulates more quickly, appetite is increased, perspiration becomes freer, the muscles become more energetic, and the whole body gains in strength and endurance.

A Fruitless Search.

One day there visited Buddha a woman who had lost her only child. Wild with grief she begged the prophet to give back the little one to life. He looked at her tenderly for a long while, and then said, "Go, my daughter, bring me a mustard seed from a house in which death had never entered, and I will grant thy wish." The woman at once began her search. She went from house to house, saying, "Grant me, kind people, a mustard seed for the prophet to bring back my child to me." And when they had granted her request she asked, "Are you all here around the hearth—father, mother, children—none missing?" But the people shook their heads with sighs and looks of sadness; and far and wide as she wandered there always was a vacant chair by the hearth. Then gradually, as she passed on, the waves of her grief subsided before the sight of sorrow everywhere; and her heart, ceasing to be occupied with its own selfish grief, flowed out in strong yearnings of sympathy with the worldwide suffering. Tears of anguish were changed to tears of pity, passion melted into compassion; she forgot her own sorrow in looking upon that of others, and in losing herself for others' good she really found herself.

The Influence of Forests.

The influence of forests upon climate and fertility is as yet but poorly understood by even the more professional class of farmers. It is a problem that can be solved only by observations extending over considerable periods of time. But the influence is plainly observable and its explanation simple. Strip the hills of their protecting forests, and the thin covering of sod which overlays their rocky slopes will soon be washed down into the valleys and into the beds of streams and rivers. Periodical freshets will result which will eventually carry away the best soil from even the valleys. One authority declares that if the destruction of the hill forests be continued in Ohio, half the area of that state will be sterile in less than fifty years.

Connecticut devotes 90,000 acres to the cultivation of the oyster.