BETTER THAN A STORY.

HISTORY OF BEARDS, WITH THE CUSTOMS OF MANY PEOPLES.

Long-bearded Witnesses in Turkish Courts—How Monarchs Set the Fashions in Hirsute Adornments.

The history of beards is as ancient as that of man itself, and since the earliest written history is found in the East, to that part of the world must we go for the first records on the subject of pogonology. Among the Orientals, whose customs and manners are less subject to change than those of Western nations, the beard has always been looked upon as imparting dignity to the countenance. To the general rule, however, the old Egyptains form an exception. According to Herodotus, they only allowed the hair of the head and the beard to grow during the period of mourning; at all other times being carefully shaved. It will be remembered that when Joseph was sent for by Pharaoh he was obliged to shave himself; but a curious custom of the Egyptians was that of sometimes wearing a false beard made of plaited hair and of a peculiar form, varying according to the rank of the wearer. Commoners were only allowed small beards, barely two inches long, while the beard of a king was of considerable length and square at the bottom. The beard of a god was distinguished by its being turned up at the end. By this means the figures of gods and kings in the sacred subjects of the temples are easily differentiated. The allegorical connection, also, between the Sphynx and the Monarch is plainly shown by the form of the beard. Yet, notwithstanding this custom, the Egyptians' abhorrence of the bearded Greeks and Asiatics was so great that no woman would on any account allow a bearded man to kiss her. Ladies are not quite so particular nowadays. Among the

ORIENTAL JEWS

And the Arabs, Turks and Mohammedan tribes of Central Asia and of Africa, the beard is still regarded as sacred. "By the beard of the Prophet" still remains the highest and solemnest oath among the faithful. Paugenstacher, in an old treatise on the subject, says that among the Turks a long beard was held in such respect that a man with such an appendage was deemed incapable of false swearing. Hence, when any one had a weak case in Court he looked out for long-bearded witnesses, who, however, most probably knew nothing whatever of the matter in dispute. And he usually won the day, unless his opponent, equally artful, confronted him with witnesses with superior hirsute adornments. There is a sweet simplicity about this superstition and its peculiarly Turkish application that is eminently edifying. The Mohammedan priests of the Indian Archipelago, in imitation of the Arabs, are fond of wearing a beard, but the utmost results of their painfully careful cultivation are a few straggling and incongruous-looking hairs, which, so far from gaining the desired effect, only makes them objects of galling ridicule. We may here note, in contradiction to this absurd habit, the custom pursued by most nations scantily furnished with hair on the face, of plucking out, at an early period in life, the hirsute excrescences which no amount of pains and trouble could ever render respectable. As with the

MOHAMMEDANS,

The beard was much esteemed by the ancient Greeks and Romans. We know how Homer speaks of the beards of Nestor and King Priam. It was, moreover, considered to be a symbol of wisdom; and Socrates was dubbed *Magister barbatus*—the bearded master. The Lacedæmonians, however, do not appear to have worn the beard in its integrity, for they shaved the upper lip. According to Athenæus (Lib. 13), the custom of shaving was introduced by Alexander the Great, who ordered the soldiers to clip their beards before the battle of Arbela, because a short beard would offer no advantage to the enemy when fighting at close quarters. At a later period the whole beard was shaven, and the portraits on Macedonian coins generally represent the kings without beards. Among the Romans the beard was originally worn long and cut or clipped during times of mourning. Pliny (Lib. vii. 59) says that one Lucius Mænas introduced tonsors into Italy from Sicily in the year 454, P. R. C., before which date the Romans did not cut the hair, and he further mentions that Scipio Africanus was the first to adopt the custom of shaving every day. From this time the wearing of beards was continued chiefly by philosophers, priests and soldiers, or in contrast to the previous habit, as a sign of mourning.

The office of tonsor appears to have been threefold—*tondendo, radendo, vellendo*—to cut, to shave, and to pluck out the hair. The cutting of the hair or beard was generally effected by the knife (*culter*), and also by the scissors (*forfex*); but shaving proper (*radere abradere*) was done by the razor (*novacula*), which the barber carried about with him in a proper case. The plucking out of the hair (*vellere*) was effected by pincers (*volsellæ*). Those who objected to submit themselves to the operation of the razor removed their beards by the application of caustic pastes. But even after

THE ROMANS

Adopted shaving they still preserved a religious respect for the beard; and, as in Greece, the *pima barba*, or first crop, was carefully collected in boxes of gold or silver and presented to one or other of the gods, though chiefly to Jupiter Capitolinus. This *barbam ponere* generally took place when the youth had reached his twenty-first year.

Fashions are often set by monarchs, and it is not surprising to find that, under the Emperors, the beard was allowed to grow once more, Hadrian and some of his successors having resumed the fashion. Hadrian, indeed, is said to have revived the custom simply because he wished to conceal some objectionable moles upon his chin. In Greece, also, the beard again predominated under Heraklius, and the Emperors Constantine II. and IV., both of the family of Heraklius, received the names of *pogonatos* because of their long beards. Among the writers on the dignity of the beard must be mentioned the

EMPEROR JULIAN,

Surnamed the Apostate. It seems that the inhabitants of Antioch, being accustomed to shave themselves, ridiculed the Emperor with refreshing freedom for that he allowed his beard to grow in the ancient fashion. Julian revenged himself in a satire which he entitled "The Antiochean, or the Enemy of the Beard," and in which he severely but good-humoredly castigated the licentious and effeminate manners of the Antiocheans. This little work, which was probably written about A. D. 356, is highly interesting. We have only space for a passage or two: "And first I will begin with my face. Formed by nature not over beautiful, graceful or becoming, my perversity and singularity have induced me to add to it a long beard, to punish it, as it were, for no reason but because nature has not made it handsome. * * * Among the inconveniences of my beard there is one—that it permits me from joining pure lips to smooth and much sweeter lips. Fortunately I care little for kissing or being kissed. As for you, such is the delicacy, or, perhaps, simplicity of your manners, that even when old you imitate your sons and daughters by studiously shaving your chins, thus displaying the man by the forehead only, and not, like me, by the cheeks and chin." What should we think nowadays if our Kings and Queens ventured thus to retort in friendly sarcasm upon the more or less complimentary and uncomplimentary remarks passed upon them by the many-headed multitude? At the beginning of

THE FIFTH CENTURY

The custom of wearing beards was again introduced by the Goths, and particularly by the Germanic branch of the Lombards, whose name, indeed—Longobardi—signified long-bearded. Of the Catti, one of the ancient German nations, Tacitus says they encouraged the growth of the beard and of the hair on the head, and would not shave either until they had slain an enemy, which custom is curiously enough not unlike that of our late enemy, Cetewayo, who would not permit his subjects to marry until they had "washed their spears." The ancient Britons, according to Cæsar, wore only their mustache. He speaks, however, of the Kentish Britons only. It is certain that the Anglo-Saxons, on their arrival in Britain, and for a considerable time afterwards, wore beards. The Normans not only shaved their own beards, but compelled the conquered to follow their example.

AS REGARDS ECCLESIASTICS,

The discipline touching the beards has been different at different periods. The Greek and Roman churches have long disputed about the beard. While the Romanists have at different times practiced shaving, the Greeks, on the contrary, have strenuously defended the cause of long beards. Leo III. (A. D. 795) was the first shaved Pope. Pope Gregory IV., after the lapse of only thirty years, fulminated a bull against bearded priests. In the twelfth century the proscription of the beards extended to the laity. Pope Honorious III., to disguise his disfigured lip, allowed his beard to grow. Henry I. of England was so much moved by a sermon directed against his beard that he resigned it to the barber. Frederick Barbarossa is said to have been equally tractable.

In the reign of Francis I. of France the right of the clergy to wear their beards was called in question, and in 1561 the tribunal decided the beard to be contrary to sacerdotal modesty.

Louis XIII. ascended the throne beardless, and his courtiers, except the Duke Tully, immediately reduced their beards to a small tuft of hair under the lower lip. Exceptionally

LONG BEARDS

Have always attracted a good deal of attention, and history records many instances of this kind. Rauber von Talberg, a German Knight and Councilor of Maximilian II. (d. 1575), rejoiced in a beard which reached to his feet, and from there again to his waist. John Mayo, a celebrated painter of the sixteenth century, who accompanied Charles V. in his campaign, had a beard that, although he was a tall man, would hang upon the ground when he stood upright; he wore it, therefore, fastened to his girdle.

George Killingworth, sent by Queen Mary as one of her agents in 1555 to Czar Joan, the Terrible, is said to have had a beard five feet two inches long. In the olden time, when every part of the body had its prize, the beard was valued at 20 shillings, a large sum for the time, while the loss of a leg was only estimated at 12 shillings.

We can easily imagine that at periods when the beard and whiskers were looked upon as ornamental, false beards were substituted for the genuine article. Pietro IV. of Aragonia (1351), found himself induced to prohibit his Catalonian subjects from wearing false beards. But the most singular substitute is the golden beard, which, Chrysostemus says, was worn by the Kings of Persia. Suetonius says the same of Caligula, the Roman Emperor. According to Andreas Favyn

THE KINGS OF FRANCE

Of the first dynasty wore beards entwined with gold thread. Duke Renatus, of Lorraine, was the last, and it is related that he wore at the funeral of Charles of Burgundy, who died at Nancy in 1477, a beard of gold thread hanging down to his girdle. As Jupiter was sometimes adorned with a golden beard, the phrase *auream barbam habere* was equivalent to saying *Deum esse*.

Beards were at various times taxed in England. Thus we read in "Notes and Queries" that the Sheriff at Canterbury paid 3s 4d for wearing a beard. In the first year of Elizabeth every beard above a fortnight's growth was taxed 3s 6d; but the law was too absurd to be enforced. The duty imposed upon beards by Peter the Great was a ruble—about 3s. This tax met with a fate similar to that of Elizabeth's, and was soon canceled.

The development of the beard, as well as the hairiness of the body, differ not merely in different races, but also, as we daily observe, in families of the same race. In Europe, and a portion of Asia, beards prevail until we go beyond India, when gradually beards disappear, as in the case with the Siamese, Chinese and Japanese. Negroes have scanty beards. The Papuans, who are nearly as black, and are allied in race to the negroes, have well-developed beards, and so have the inhabitants of the Fiji Islands. The American aborigines are nearly beardless, while, regarding the tribes of North American, Catlin states eighteen out of twenty are by nature beardless. The scantiness or

ABUNDANCE OF THE BEARD

Is not always in proportion to the general development of pilosity in a race. There are some races with an abundant crop of hair on the head, whose beards are scantily furnished. Such, for instance, are the Chinese and Japanese; others, again, have no mustaches, and yet a well-developed beard, such as the Australians. Nevertheless the Ainos, in whom of all human races the hair system is most developed, possess also exuberant beards. The least-bearded races are the Mongoloid and American races, who have generally smooth bodies and limbs. In the African negroes the beard grows in tufts, leaving bare spaces between these. Among many races whose beards are scanty prevails the custom of pulling out the hairs in the chin. The beard is also scanty in the hyberborean race, such as the Lapps, Samoides, Greenlanders, Esquimaux, etc. In India the beard is common enough among the Brahmins and the black population of the Himalaya.

The Malays are more bearded than the preceding races. The Papuans appear to have beards almost as abundant as the Europeans. The New Caledonians are also described to have good beards, though the mustache is said to be scantily developed among them. On the whole, it does not appear that the distribution of bearded and beardless races is intimately connected with climatic conditions. Generally speaking, the beard appears first on the upper lip, then on the cheeks, and last of all on the chin.

THE BARBER.

At the beginning of this century the barber with his razor was an indispensable person. Any one with a beard was regarded either as a Turk or a Jew. In a memoir of Lord Rokeby, published in 1798, we read that his beard forms one of the most conspicuous traits of his person, and that he is the only peer, and perhaps the only gentleman of Great Britain and Ireland so distinguished. But, independent of his beard, Lord Rokeby was a remarkable character. He was a sort of precursor of Sir Wilfred Lawson; as a long-bearded "teetotaler," very abstemious, and not only a great water-drinker himself, he encouraged water-drinking in others by bestowing half-crown pieces on any water-drinker he might happen to espy partaking on the road of his favorite beverage from the basins which he had erected. The present bearded era dates, properly speaking, from the Crimean war.

We do not intend to treat here of the beard from an æsthetic point of view. It is impossible to commend all beards; for some beards far from adding beauty to the face render it more uncomely—to use a mild term. For instance, such beards as that of Hudibras:

> The upper part whereof was gray,
> The nether orange mixed with goly.

We speak here simply from a hygienic standpoint, whether it be true as Byron has it:

> That ever since the fall, man for his sin
> Has had a beard entailed upon his chin?

or whether the beard and mustache, apart from their ornamental qualities have or have not a beneficial influence in the prevention of disease and the preservation of health. It is incontestable, says Pierius Valerianus, that

A LONG BEARD

Contributes greatly to health, because, whilst it draws off the superfluous humors which nourish this mark of manhood, it preserves the teeth a long time from rotting and strengthens the gums, an advantage which those who shave are deprived of, who almost all are tormented with pain in the teeth, and lose them every one before they are any way advanced in age. The beard in summer defends the face from the burning rays of the sun. In short, it preserves a man from a number of disorders, such as quinsey, etc.

M. Szokalski, a French surgeon, published some years since a statistical account bearing on this subject. He found that fifty-three of the workmen on the Lyons Railway, aged from 25 to 40, and of vigorous constitution, had shaved their beards and mustaches. Fourteen of these soon became accustomed to the change, but all the rest began to suffer more or less from facial neuralgia, nasal catarrh, throat and dental affections. The neuralgic affections, he adds, were especially rebellious, and became only amenable to treatment after the beard and mustache had attained a certain length. Most of his patients, who, on his advice, left off shaving, soon regained their usual health. Dr. Mercer Adam, in his

"PLEA FOR THE BEARD,"

Writes, "A few days ago I happened to be quartered at Aldershot Camp (as surgeon of the Dumfrieshire militia), and then had many opportunities of witnessing the regulation mustache in preserving the soldiers from catarrhal complaints. Beardless recruits were far more frequently brought to the hospital with bronchitis affections than *les vieux moustaches*, whose upper lips were plentifully covered with hair."

Seymour Clark, the Manager of the Great Northern Railway, informed Dr. Adam that only sixteen enginemen and firemen on his line shaved, while seventy-seven cultivated the mustache, and that the latter enjoyed better health than those who shave. The utility of the beard as a hygienic agent was also fully recognized by that eminent physician, the late Professor Alison, of Edinburgh.

A recent writer, "Theologos" (on Shaving, London, 1867), defends the beard on Scriptural and sanitary grounds. As regards the latter, he expresses himself in almost identical terms as Valerianus. That portion of the beard which is on the upper lip would probably prove as effectual a bar to the access of cold or fog as the eyelashes do the alighting of dust upon the eyes. Placed directly in front of and over the organs of respiration, it proves itself to be

NATURE'S PROTECTOR

For the most delicate and sensitive part of the whole body. * * * What can be more merciful than such a provision in the humid climate of Britain? How clearly is it the property of man, exposed in his outdoor toil in contradistinction to the woman, whose province it is to keep at home." In this way our author disposes of questions why so useful an appendage was denied to the more delicate sex.

After making every allowance for the manifest exaggerations of both beard-haters and beard-lovers, this much is certain, that all persons who are much in the open air or exposed to sudden changes of temperature should, by cultivating the mustache and beard, avail themselves of the natural respirator and comforter provided for them, on the sole condition of keeping them in good order. Many travelers besides Livingstone have declared that at night no wrap equals the beard as a comforter. In workshops, in our smoky cities, in our fogs, the mustache strains the air from dirt, soot and moisture. There was a time when beard, whiskers and mustache were

PROSCRIBED BY FASHIONABLE SOCIETY,

So that Sir Roger de Coverly rather timidly informed the *Spectator* that if the editor would, in one of the papers, recommend beards, he would himself venture to grow a pair of whiskers. There was certainly a fraternity who defied the fashionable antipathy for beards, but these were chiefly artists, journalists and musicians, who were mostly looked upon as Bohemians. All this is changed. Beards and mustaches of all colors and dimension are now freely admitted at Court and in society. Peers and commoners, Ministers of State and ministers of all creeds, judges and barristers, soldiers, sailors, farmers and peasants—each and all now cultivate such hirsute appendages as kind nature has thought proper to endow them with, and thus far "pogonotrophy" has proved victorious.

MOTHER IN THE KITCHEN.

My novel slid upon the floor,
My weary eyelids wavered, fell,
Forgot the woes of Isidore,
The triumphs of the young Lenore
In slumbers heavy, dreamless spell.

The lamp burned low within the room;
The firelight's flickering tongues of flame,
Pierced fitfully the sullen gloom
That lay within the hushed room;
Then vanished quickly as they came.

Oh, blissful hour of quiet ease
Whi h soothes the senses into rest;
To which the burdened spirit flees
As saint to shrine on bended knees,
Or children to the mother's breast.

"When twilight dews are falling fast
Upon the flowery lea," sweet sounds
My slumb'ring body stir; I grasp,
Through locked senses from the past,
Once more a cradle's happy bounds.

Above it bends a fair young face;
A low, sweet sound is heard so soon,
And swaying gently through the space
Where babydom has won its place,
The cradle answers to the tune.

"When twilight dews are falling fast,"
'Tis mother in the kitchen sings,
Forget the fragrant dewy past
In mother present, best and last,
Whose never failing courage rings

Out now in cheerful tones. All day
With busy hands, her willing feet
Have trod the household's devious way,
Her duties done, nor does she stay
At even with smile as happy, sweet.

The song still lingers on her lips,
As white arm bared, she deftly molds
And scatters from her finger tips
The snowy flour under strips
Of fragrant dough, with turn and fold.

Happy in working household cheer,
Nor weariness nor languor wrings
Her strength. Yet I lie here
With worn-out nerves, and forty things,
While mother in the kitchen sings.

Authors on both sides of the Atlantic have special reasons for being thankful that President Garfield is making rapid progress toward recovery. The overtures for the conclusion of an international copyright treaty between his country and ours, which were originated by his predecessor, have been continued by Secretary Blaine, at his personal instigation and with his warm sympathy for the object to be attained. He is one of the most cultivated Presidents who have sat in the seat of Washington. His collection of the works of Horace is said to be the most complete in his country, and his appreciation of the great Roman classic is genuine and thorough. Should he be spared to remove from the United States the stigma of alien authors being treated with as great disregard of natural rights as negroes once were, he will acquire a fresh title to the admiration and gratitude of prosperity.—[London Athenæum.

The *Nature* says: A letter from Mussuca, on the Lower Congo, states that a Jesuit missionary expedition has been set on foot to penetrate into the far interior. Pere Argourd has been sent from the French mission station at Landana to organize a party of about thirty to proceed to Stanley Pool. He tried to procure carriers at Boma Mussuca and Noki, but not succeeding there, he went some thirteen miles inland to King Kangan Pecca, with a view of securing his aid. This was readily obtained by a truly missionary present of two gallons of rum, and Pere Argourd returned with eight men and the promise that seventeen more should be sent shortly. The men, however, ran away the next day, and, yielding to circumstances, Pere Argourd has resolved to proceed to Stanley Pool by M. de Brazza's route up to the Ogowe, over which it is probable that he will have better success.

HOT WEATHER.

THE TERRIBLE HEAT IN THE CITY OF PARIS.

Short of Water—Some Warm Summers—The Question of Religion in the Schools.

PARIS, July 24, 1881.

"Water!" "Water!" has been the despairing cry of Parisians these last ten days. Surely nothing but a comet would be guilty of so turning Nature's head that she recklessly stirred up the sun's fires to almost burn us alive. In all our sufferings of this terrible heat we have been consoled with the reflection that we were not alone in our misery, for not only those of the Eastern States of America have received a little more than their usual share of ardent rays, but different European cities have swelled the chorus with their lamentations. In the midst of our sufferings we were informed that the water was becoming scarce, and that those ablutions by which we took in a little freshness through the pores would have to be limited; that the water wasted from the pumps so as to obtain a cool daught must be carefully preserved and drank howsoever warm, with the risk of having none at all to drink. This information was like the cry of fire aboard ship among a crew of seasick passengers. We almost forgot the

TORTURES OF THE HEAT

While reflecting on worse miseries which were likely to befall us. The first intimation of the scarcity of water came from the Government authorities ordering a more equal economy of the fluid else a necessity of putting us on rations. Then did maledictions fall on the head of the water company who had made a contract with the city to furnish it with water, and as they had the monopoly from the Government, that august body received some serious raps over the water company's shoulders. It really did seem preposterous that a large city like Paris should need water, and it appeared a most lamentable misfortune to be deprived of it at a time when its demand was so urgent. The streets were no longer sprinkled, and the French capital, which has heretofore always boasted of its clean and careful toilet, began to look like any other ordinary dame belonging to a less civilized country. Then there were the sewers, a constant reproach to our olfactories, which lacked water to hasten the current beyond the city, and in consequence threatened us with a siege of cholera, or some other as terrible misfortune. We really seemed doomed to all imaginable horrors, and we experienced a great desire, with the natural instinct of our ancestors, to hang the entire water company, whose only excuse was that they had counted on the rain to aid them in their provisions, just as do the gas companies count on the moon. Fortunately the savage intentions of the thirsty inhabitants were not put to execution, for the company have been found less guilty since we have learned that Lyons and other cities of France have fallen short of water, and even London, the capital of an island, is suffering from the same misfortune, and all impatience and animosity have been concentrated in the expression:

HANG THE COMET!

Nothing else can account for the great embarassment in which we have all been thrown over here, and it is easy to suppose that that luminous body is some terrible thief in disguise, who has come to empty our springs and river beds to furnish water to some thirsty planet, like any man who would go to the well with a bucket. The sufferings from the heat at Paris were intense, from which there semed to be no refuge, for the houses are not constructed to keep the heat out any more than the cold, and the people are not yet cured of their belief that they are the favorite children of nature, whom she is ever to shield from harm. As the atmosphere of the houses varied little from that out doors, to realize how warm it was one needed to descend to the cellar or visit the ground floors of the museums. I had occasion to go to the Musee du Louvre, where in the picture galleries I met scarcely other than Americans complaining that it was growing hotter all the time, but on descending to the sculpture department I found a very good-natured crowd and a larger one than I had ever before seen there. The very undress of the statues was refreshing to look at, and the cool air was as agreeable as a hot air bath on a cold day. Every one seemed loth to leave this delightful retreat and never before perhaps were the statues so caressingly admired, the Apollos and Mercuries so charitably compared, and so pitying and interesting glances bestowed on unrestored figures presented as discovered in the bowels of the earth, and of which there are so many at the Louvre that it seems inhabited by the ghosts of a hospital. All throughout the gallery artists were to be seen, principally young ladies who were preparing work after the antique, and they were to appearances coolly at their labors. Before the door of exit is the grating of a calorifere, and as I stepped out it seemed as though I was stepping into the very jaws of a furnace, so fearful seemed the hot air of the exterior. On Tuesday evening a few clouds gathered in the sky, which were watched with intense interest by every one, for we felt our salvation depended upon the charity of the heavens. It rained but little, sufficient barely to lay the dust, but the clouds do not abandon us and we feel that we are saved.

THIS SUMMER

Of the comet is likely to have its place in astronomical history. The warmest summers in the last centuries have been those of 1684, 1686, 1691, 1699, 1701, 1704, 1712, 1726, 1727 and 1781. In 1793 the summer was torrid, it did not commence until the 4th of July, but the 8th of July the thermometer marked (Celsius thermometer) 38 degrees in the shade, which was very near the degree of heat this year. In 1819 the summer, which was moderate in Europe, was murderous in Asia Minor; at Bagdad, in the freshest places in the houses, the thermometer reached 120 degrees Farenheit. The summer of 1822 was in Europe also very hot and very long. But the most terrible summer for France was that of 1832, when the heat aided the cholera to claim at Paris alone 20,000 victims. On the subject of heat and thermometers, it has been stated that no country makes use of its own thermometer, for in France the Celsius (Swedish) thermometer is employed, in England and America that of Fahrenheit (German), and in Sweden that of Leshe (English).

POLITICAL.

The vacation of the Chamber has not yet commenced, and the seances may continue until way into August, much to the chagrin undoubtedly of the majority of the members, who long for their native air, but particularly for a cool retreat and a rest from their labors. They could not disband until the budget had been voted by the Senate, and as it took some time for the Commission to report, both houses were left to occupy their time as best they might. The Chamber of Deputies has been already guilty of a great many ridiculous things which has not strengthened their popularity nor increased the number of admirers of the scrutin d'arondissement. In the Senate more serious work has been accomplished, as they have had to vote the different laws on education, and particularly that for the higher education of women. It was amusing to observe how the *reactionnaires* labored to keep the priest in the schools, and though he has been solemnly put out of the door by the will of the vast majority of the people, they have endeavored to send him back through the window, or even an aperture so small as a key-hole. They profess a conviction that the priest, being the direct agent of the Supreme Being, his absence from the school-room would be a cordial invitation to the devil to enter, who would of course immediately seize upon the infant souls. It was at last decided that on one day of the week the different ministers of the Gospel and the rabbi, as well as the priests, would be allowed to give religious instruction to such children as the parents should desire. The Minister of Public Instruction endeavored to have this instruction given outside of the school-building, but the Senate proved obstinate, and one may be prepared for just such scenes as occur in Switzerland, where the priest and Protestant minister occupy the same church and

QUARRELS AND FIGHTS

Continually take place. Imagine a priest, a Protestant and rabbi, all meeting on the door-steps, where they spend their time in theological discussions at the expense of their young flocks' souls, and it will be fortunate if they do not end in rapping each other over the head as in days gone by, for the glory of God. Since the catechism is henceforth to be excluded from the public schools, all good Catholics term them schools *sans Dieu*; whereas the Government considers that if a child is taught morality by the professor, his duty to his neighbor and love of country, God cannot be very badly served; but to appease those good Christians who cling with peculiar tenacity to form and the letter, Jules Simon (now called the apostate) proposed an amendment, stating that the professor should instruct the children in love of country and duty to God. But the question is what God and whose God, for each one has his own, without speaking of the Mohamedans and that of the Chinese, and it is easy to suppose that if one searched in the deepest recess of each Senator's conscience he would find a God differing in one or another particular, and the *reactionnaires* ask themselves what is going to become of Jules Simon's amendment in everyday practice, their anxiety going so far as to regret that the amendment has passed. The idea of giving

HIGHER EDUCATION TO WOMEN

Does cause some of the pious Senators to groan in a most pitiful manner. Mr. de Gavardie is without doubt the most ardent of the religious members, and were he to represent the republic as she invariably appears to his eyes and imagination, instead of the conventional drapery and Phrygian bonnet she would be robed in scales with great horns on her head and a long tail trailing after her, as appeared the veritable Satan to Luther in the good old days. When one of the speakers mentioned women professors Mr. de Gavardie called out, "I don't know the beast." "Perhaps," said the speaker, "you would recognize her better under the title of female professor." While they acknowledge that women must be taught to teach others, they think instruction in sciences by ordinary methods is not only superfluous but ungodly, and that a young woman can be properly prepared to impart knowledge to the young only when provided with a *brevet de capacite*, conferred by the bishop who judges of her religious capacity and leaves the acquisition of other knowledge to the working of miracles.

VAL.

SCIENTIFIC NEWS.

Dr. Oehlschlager, of Danzig, has found salicylate of sodium to be of great value in the treatment of nervous headache when given at the beginning of an attack. Drowsiness is produced, and after a few hours of sleep the patient wakes up refreshed and free from pain. When, however, the patient is anæmic, the drug frequently fails to produce a salutary result.

M. Bechamp has examined the microzymas of swamps, of different kinds of earth, and of street dust. He holds that the microzymas found in chalk, rock, soils and the like have no other origin than the microzymas which form an integral part of every living organism, the physiological function of which is the total destruction of the organism after death.

Large beds of carboniferous cast-iron, Dr. M. S. Meunier contends, are contained in the interior of the earth, and these deposits at high temperatures coming in contact with water yield hydrocarbons, which upon subsequent combustion set up exhalations of carbonic acid from the earth. This is his method of indicating the source of that acid in the atmosphere.

Recently M. Montigny has written again on the increase of the twinkling of stars when there is a display of the aurora borealis. The increased scintillation is seen all the more clearly on winter than on summer nights, and the phenomenon is most apparent when stars in the northern region are observed. The author thinks that the effect is not due to the direct influence of the electro-magnetic light of the aurora on the scintillation itself, but to disturbances (probably a cooling) which coincide in time with the appearance of the aurora in the upper regions of the air traversed by the star rays.

A lecture was lately delivered in Berlin by De Gerard Rohlfs on his last journey to Abyssinia. The inhabitants were very friendly and exceedingly hospitable. The Emperor Johannes not only received him very kindly, but did all in his power to facilitate his journey. At Gondar, the residence of the late King Theodore, he was enabled to inspect all the ancient historical buildings by means of a pass he obtained from the ecclesiastical chief of the city. He continued his journey to the north, and after crossing the Takkaze river, he reached the ancient former royal residence with its monuments dating from the time of Ptolemy. In April the traveler reached the boundary of Abyssinia, the Nassur Mountain chain, and from this he made his way to Cairo by water.

To detect nitro-benzol in oil of bitter almonds, Dr. Enrico Pegna recommends this process: The oil is mixed with a little alcohol, a solution of pure potash, and a few drops of ferric chloride. The mixture is allowed to stand for some hours, and then it is shaken and distilled, care being taken during the process of distillation that there is no direct action of the flame upon any part of the oil, and that there is no bumping or spirting. A portion of the distillate, dehydrated, is heated in a test tube with a few fragments of pure potash. If the oil was pure the mixture remains colorless. If nitro-benzol was present there is produced a dark coloration from the formation of azo-oxy-benzol, and, as a little aniline is also formed, a few drops of a solution of chloride of lime added to the cold mixture produce a violet coloration.

The London *Times* says that in order to render reliable as possible the registering of the number of letters sent by mail during any one year or any given period, H. Ferguson and H. R. Kempe, of the General Postoffice, London, have invented a mechanical and an electrical method. In the first case a small counter, similar to an engine counter, is placed in the head or handle of the hand-stamp, and each time the stamper presses it upon a letter it is registered upon the counter. At the close of the day the stamp is opened, the numbered of letters stamped read off and registered, and the counter set ready for next day's work. In the second case two methods have been devised for electrically effecting the object. In one the striking of the inking-pad causes electrical contact to be made, which transmits a current to a counter similar to that of a gas meter, and so registers every letter stamped. The other method is similar in principle, but a lever stamp is employed. This invention is ingenious, and has the merit of being both simple and effective, thus commending itself to notice as a means of correctly registering the number of letters passing through the post.

THE HOUSEHOLD.

DOMESTIC ECONOMY AND HOME DECORATION AND FURNISHING.

The Parlor, Kitchen, Store-room, Studio, Library, Nursery, Sewing-room, Garden and Poultry Yard.

SOME NEEDLEWORK.—Very beautiful and rich are tablecovers of plush with borders in applique of Persian embroidery. This embroidery comes down on thin linen, whence it is cut and transferred to the plush. Stitches of fine sewing silk hold it in place, while the edges are covered with silk cord or gold braid, fastened by cross-stitches in embroidery silks. The newest idea in table-covers is the long scarf cover, which is used for small tables, longer than they are wide. Of these only the ends are embroidered and fringed, like those of a scarf, whence the name. Less costly tablecovers are of crash or oatmeal cloth, embroidered in crewels, and such have the merit of being easily washed at any time. Very elaborate covers are made of the old-fashioned, stamped felt tablecover by embroidering the entire design thickly in colored silk. Mantel lambrequins have come to be an accepted part of handsome house-furnishing. Upholsterers make them to match the curtains and other draperies of the room, while more elaborate ones are richly embroidered or hand-painted, care being taken that the colors employed shall harmonize with the furniture of the apartment. Very elegant lambrequins are of plush, ornamented with Persian applique, as already described. Others are of satin, embroidered in floral designs, wild roses, apple blossoms, daisies and dandelions, etc., being much liked. Lambrequins of cloth, with appliques of cloth or velvet in fanciful arrangements, are easily made and are very effective. Cloth is one of the most satisfactory materials for applique work. It is easy to cut, and at the same time is very solid. It can be had in a great many different shades and colors, and has the advantage, in common with velvets, that it does not fray on the edges. The pieces should be cut out with a sharp pair of scissors and gummed or pasted on the stuff it is to ornament. When quite dry it must be secured with fine sewing-silk of the same color, and afterward worked over with purse or embroidery silk in button-hole stitch in another shade of color. If an edging of cord is used, the button-hole stitch is not required. The cord is sewn down with fine sewing-silk of the same color. When the design is complicated, or in many colors, or it is to be executed in more precious stuff, a tracing should be made on the material it is to be laid upon and the parts carefully numbered; they should fit together like a dissected map.

WOMEN WILL WELCOME IT.—On November 17th a new electro-motor, weighing only two and a half pounds, attached to a sewing machine, and a battery of six cells, was exhibited and explained before the Franklin Literary Institute, Philadelphia, by William Woodnut Griscom. The editor of the *Journal* of the Institute says that the machine did both light and heavy work, and the speed was under complete control. The sulpho-chromic battery, which contained one plate of zinc four inches long and two inches wide in each cell, was sensibly constant, and showed no signs of polarization. He estimates the force generated at 1,000 foot pounds. Without engravings, a long description would be necessary to give the general reader a good idea of what this compact electro motor consists. The principle embodied in it, however, is thus stated by Mr. Griscom himself: "If a bar of soft iron pivoted at one end so as to move in a horizontal plane, and a semi-circular magnet is placed concentrically with the circle which the bar can describe, it is found that a given force is exerted upon the bar at a much greater distance from the poles, when the latter is within the semi-circle than when it is without. I believe that no field magnet of this principle has ever before been made." The battery requires no attention until the reservoir is exhausted by actual work, and is ready for work at any moment.

Receipts.

TO CLEAN PIPES.—A piece of zinc placed on the live coals in a hot stove will effectually clean out a stovepipe, the vapors produced carrying off soot by chemical decomposition.

COLD TONGUE ON TOAST.—Take cold smoked tongue or ham, mince or grate fine, mix it with the beaten yolks of egg and cream or milk, with a dash of cayenne pepper; prepare thin, small, square pieces of buttered toast; place on a heated platter, putting a spoonful of the meat on each piece; cover with a dish cover, and send to table hot. For breakfast or lunch.

TO BOIL RICE.—Wash the rice thoroughly; put it in salted water sufficient to cover it twice, in a farina boiler; let boil twenty minutes, when drain off all the water that remains on it, return the rice to the kettle, allowing it to cool a half-hour longer, when it is ready to serve; during this last process it should be stirred occasionally with a fork; every grain should be full and soft, and each one retain its form perfectly.

FLOATING ISLAND.—One quart of milk; five eggs, whites and yolks beaten separately; four tablespoonfuls (heaping) white sugar; two teaspoonfuls extract bitter almond or vanilla; half-cup currant jelly; beat the yolks well, stir in the sugar, and add the hot boiling milk, a little at a time; boil until it begins to thicken; when cool, flavor and put into a glass dish, first stirring it up well; heap upon it a meringue of the whites, into which you have beaten half a cup of currant, cranberry, or other bright tart jelly; dot with bits of jelly cut into rings or stars or straight slips laid on in a pattern.—[Marion Harland.

STEWED CUCUMBERS.—We mostly eat our cucumbers just so natural, with a slice of onion and oil and vinegar, but we ain't got no idea what a really good vegetable it is cooked. It's just amazing the way them Russians cook 'em, and how many dishes they make out of them, for, bless me! if cucumbers and cabbage ain't almost the only vegetables them peoples have. Cut your cucumbers fully half an inch thick right through. They must not be too much run to seed for taste, though in Odessa I have eaten them stewed when they were yaller. Put them in a sauce-pan, just covering them with hot water, and let them boil slowly for a quarter of an hour, or until tender, but not so as to break them; then drain them; you want now a pint of good cream, and put your cream, with a teaspoonful of butter, in a sauce-pan, and when it is warm pop in the cucumbers; season with a little salt and white pepper, cook five minutes, shaking the sauce-pan all the time, and serve hot. It is just as delicate as asparagus, and, to my thinking, the best way of eating cucumbers.—[Bob, the Sea Cook.

CARAMEL CAKE.—For an easily-made and also tempting caramel cake, requiring no eggs for the filling, use this rule: Make the cake itself from any good layer cake recipe, several of which have been given in this column; for the filling use one cup of molasses, one cup and a half of brown sugar, one tablespoonful of flour, two of cold water. Boil for several minutes, for seven or eight, perhaps, then add half a cake of grated chocolate; boil until it is about like a thick custard; when you take it off the stove add a little soda; be sure to have it dissolved perfectly before putting in; flavor with vanilla. Do not put it between the layers of cake until it is cool. Small cakes baked in patty pans or gem tins are very nice if, after they are cold, you cut them in halves and put this filling between. Be sure to boil the chocolate and molasses until you know it will not run when cold. This you can determine by taking out a spoonful and cooling it. Whatever other cooks say, I maintain that a layer cake should be flavored as well as any other, only, of course, one may use less of the flavoring extracts.

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