KNITTING AND CROCHET.

LADY'S JERSEY IN TWO COLORS.

From The Weekly Tribune.

This jersey is knitted in dark green and gold, and is a variety upon the plain ones and looks extremely well. The sleeves and body are knitted in fine wool green and gold. The cuffs are in the same fine wool, but plain color, with fine gold silk knitted with it, and a crochet edge of the same. A very easy way of knitting this jersey is to knit four plain pieces of fine ribbed knitting, each 119 stitches, knitting on No. 16 needles. Knit the first stitches of two of the pieces plain. These two pieces will form the backs, and the buttons and button-holes be placed on the plain stitches. The other two pieces sew very carefully, or knit together for the fronts, then shape out to the figure.

The collar and border round the bottom are worked on after the following directions. The sleeve must be knitted entirely. You require 4 ounces green and gold fine wool, two skeins of black single zephyr, and two skeins fine knitting silk to match the fine wool. Five No. 16 needles. On two needles cast on 238 stitches with black wool for the front of the jersey, and knit 14 rows of 1 plain, 1 purl stitch alternately, 4 rows of gold silk, 28 rows of black, 4 rows of gold, 14 rows of black. Commence with the fine wool, knit 26 rows in ribs, then knit 144 rows, knitting 2 together at the beginning of each row; 20 rows plain, that is, no decreasings; then 120 rows, increase 1 stitch at the beginning of each row; then 160 rows. Divide the stitches into three parts, 64 on the first needle, 64 on the last, the remainder on the middle. On each of the 64 stitches knit 6 rows, knit a row on the first shoulder. On another needle cast on 110 stitches, knit the next shoulder, knit 160 rows of ribbing, then 120, decreasing a stitch at the beginning of each row; 20 rows with no decreasings, 144 rows increasing a stitch at the beginning of each row; 36 rows, no increasing, leave the fine wool.

With black wool, knit 14 rows, 4 rows of gold, 28 of black, 4 rows of gold, 14 rows of black. With a fine crochet hook, a steel one, No. 12, work a row of double crochet, take off each stitch one by one. —2d row: Crochet, work round the 2 pieces (first join the sides), 1 DC. on the first stitch, * miss 2, 5 treble in the 3d, miss 2, 1 DC. in the 3d repeat from *.

3d row: On the first 3 treble, work 3 single, 2 ch, * the wool round the needle, take up the 4th treble, draw the wool loosely through the loop, the wool on the needle, take up the 5th treble, draw to the same height as the last, this must be carefully done in each stitch, the wool on the needle, take up the DC., then the 1st and 2d treble stitches of the next 5, the wool on the needle, draw through all the loops on the needle at once, finish as a DC., then 1 single in the 5th treble again, repeat from * between every set of treble stitches.—3d row of crochet. 1 DC. on the 1st DC. in the small loop at the top of the thick stitch of last row, * work 5 treble, 1 DC. on the next single crochet at the top of the 5th treble in the last round, repeat from *. Repeat these 2 rows once with black, and then once more with the gold silk.

The Collar.—Take up the stitches cast on, the 4 on each shoulder, and those stitches left in the neck, repeat the border, work 7 rows of black, 2 of gold, 14 of black, 2 of gold, 7 of black, 1 of gold, then 2 rows of black crochet and 2 of gold.

The Sleeve.—Join the sides so that the armholes are left 7½ in. long. Commence at the top, and take up 20 stitches on each side, turn, knit these 40 and 6 more, turn, knit 46, and take up 6 more, and so on until you have raised 238 stitches, knit 2 rounds; after this decrease the stitch at the beginning and end of the round, before and after the 3 first stitches, every alternate round for 10 rounds; you then knit 64 rounds with no decreasings, after these 116 rounds, decreasing, as before, every alternate round. You now work 3 rounds, then take the black wool, work 14 rounds black, 4 gold, 28 black, 4 gold, 7 rounds black, 2 of black crochet, then 2 of gold, and the sleeve is finished.

INFANT'S SACQUE IN STAR STITCH.

Make a chain of 50 or 60 stitches.

1st row: Take up 4 stitches (as in Afghan or tricotee), making 5 stitches on the needle, draw the wool through them all, then through the one stitch on the needle. *Make a tricotee stitch in the single stitch just made, one in the loop at the side of the preceding star, and one in each of the next two chain stitches, making 5 on the needle, draw the wool through 5, then through 1. Repeat from * to the end. Break the thread at the end of every row.

2d row: Make 14 stars, widen in the 17th for shoulder, 9 stars, widen in 10th for back, 9 stars, widen in 10th, 14 stars and break the wool.

Widen every second row on the shoulders, every third in the back. Work 9 rows in this manner, then 2 rows without widening. Then work on the front (to within 1 stitch of the widen) 9 rows plain star, 9 rows on the back, widening every third row. Join under the arms and work 10 rows, widening as usual in the back.

BORDER.—Beginning at neck, work down the side, around the bottom and up the other side, one triple crochet in each star. Work 4 rows of stars across the bottom, then 2 rows on sides and bottom. Next a shell of 5 in every other star. Last row, chain 3, make 2 single crochet on the second chain and join to each stitch of the shell. Work a row of holes around the neck, 2 rows of stars, and finish with border. Work this on the wrong side so it may turn over for a collar.

SLEEVE.—Start with 36 stars. Work 4 rows, 5th row narrow at each end. Work 3 rows narrowing in the 4th. Work 4 rows narrowing every other row. Work 4 rows narrowing every row. Work 2 rows. Work a row of holes, one row of stars and the border. Sew the sleeve up before making the border. Sew the sleeves into the sacque. Run narrow gros grain ribbon the same color as the sacque through the holes, finishing with a bow in the back, on the sleeves, and fasten with a bow at the neck. Three ounces of split zephyr will make one sacque.

This is kindly sent by Mrs. D. M. R.

BABY'S VEST IN SHETLAND WOOL.

Needles No. 14 (ivory), 2 ounces of wool. Cast on 103.

1st row: Knit 2, * knit 2 together, 3 plain, wool forward, knit 1, wool forward, knit 3, knit 2 together, * repeat from * to the end of the line (except knit 2 at end.) There are 11 stitches in each pattern.

2d row: Purl the whole.

3d row: As 1st.

4th row: As 2d, and so on until you can count 12 holes. Set the rib, knit 2, purl 2 to the end; and knit as many rows as are considered long enough for the vest—80 is a suitable number. This is half the vest.

Sleeve.—Set on 77, 14 for gusset (91 in all) to be knitted plain on both sides. Knit 14, wool forward, knit 3, knit 2 together, knit 2 together, knit 3, wool forward, knit 1, wool forward, knit 3, knit 2 together, and so on until you count 7 holes. Purl each alternate line, not the gusset. At the top of vest and sleeve make holes as follows: knit 1, wool forward, 2 together, wool forward, 2 together to the end of the line; 3 plain rows; cast off. Simple crochet edging round the top: 4 chain, miss 2 stitches, 1 double crochet, and so on.

SCRAP-BAG.

HALF-SQUARE FOR THE NECK.—Mrs. M. A. A. will find directions for such a garment in TRIBUNE EXTRA No. 59, which will be sent from this office upon receipt of 10 cents.

COTTON FOR TIDIES.—H. D. N., Westminster, Vt., says that "the knitting patterns are lovely," and adds that C. E. King & Co., 31 Temple-place, Boston, Mass., keep a superior kind of cotton for knitted or crocheted tidies. It is imported from Germany, comes in skeins, and is sold by single skeins, or in half-pound packages, and in all sizes.

EXPLANATIONS.—Mrs. A. L. R., Mount Vernon, N. Y., asks various questions which require more space for answering than we are able to give in the columns of this paper. She will, however, find all the information she seeks in TRIBUNE EXTRA No. 59, which will be sent to her from this office for 10 cents.

A PATIENT INVALID.—M. S. B., a Massachusetts correspondent, kindly sends a pattern for an infant's sacque, and with it a touching little note in pencil. She is not able to sit up, as she has spinal disease, and having, as she says, "received so much pleasure and profit" from this department, she wishes to send it some patterns. All that she sends we shall be glad to publish. This department receives numberless letters from invalids who are tied to their couches by one disease or another, and who find relief from pain and weariness in working out its patterns. Nothing gives the conductor of the department a livelier feeling of pleasure than the assurance that it has been of comfort to those who have a peculiar need for it. M. S. B.'s patterns will soon be printed.

ANOTHER EXTRA.—Mrs. W. J. O. will please accept the thanks of this department for her knitting pattern. The "Oak-Leaf" pattern she wants will appear in a knitting extra which will be brought out early in the winter. Mrs. O. pleasantly says: "I have become very much interested in your department, and by means of the exceedingly plain directions given, have quite extended my heretofore very limited knowledge of knitting."

MITTEN PATTERN.—J. C. B., Chrisman, Ill., sends a piece of an old mitten knitted in a pretty fancy pattern, and would like to know how it is worked. The pattern consists of seven stitches, and is knitted three times on the back of the mitten with a purled stitch between each as well as before and after the patterns, or twenty-five stitches in all. With four needles knitting round and round, J. C. B. should proceed as follows:

1st round: "Purl 1, knit 1, over and knit 1 6 times, repeat from * twice; purl the last stitch. (The "over," of course, to be repeated as well as the knit 1 which follows it.)

2d round: "Purl 1, knit 13, repeat from * twice; purl last stitch.

3d round: "Purl 1, narrow (by knitting two together), knit 9, narrow, repeat from * twice; purl the last stitch.

4th round: "Purl 1, knit 11, repeat from * twice; purl last stitch.

5th round: "Purl 1, narrow, knit 7, narrow, repeat from * twice; purl last stitch.

6th round: "Purl 1, knit 9, repeat from * twice; purl last stitch.

7th round: "Purl 1, narrow, knit 5, narrow, repeat from * twice; purl last stitch.

8th round: "Purl 1, knit 7, repeat from * twice; purl last stitch.

Repeat from 1st round.

If J. C. B. wants to work the pattern on two needles, then, in the 2d, 4th, 6th and 8th rounds, she will have to purl where it says knit, and knit where the directions say purl. Thus:

2d row: "Knit 1, purl 13, repeat from * twice; knit the last stitch.

In knitting on two needles just to see the pattern, it would be well to work half a dozen stitches on each edge. These should be knitted on the odd rows (1st, 3d, etc.) and purled on the even ones (2d, 4th etc.)

GENTLEMEN'S SILK MITTENS.—Mrs. M., Ellington, N. Y., wishes the department to remind correspondents that no one has yet answered her query for instructions for knitting gentlemen's silk mittens. She says: "If your fair contributors knew how badly I need the required directions before Christmas they would try and oblige not only myself but perhaps many others."

THREAD FOR KNITTING.—A Paris, Idaho, correspondent writes that she enjoys this department and wants to know where she can get linen thread for lace. By sending 3 cents to Bently Bros. No. 806 Broadway, New-York, she will get a catalogue and price-list; and her goods will be sent to her by mail on receipt of price.

QUEER IDEAS ABOUT SHOES.

From The Queen.

In Norfolk, whenever servants are going after new situations, a shoe is thrown after them, with the wish that they may succeed in what they are going about. Some years ago, when vessels engaged in the Greenland whale-fishery left Whitby, in Yorkshire, the wives and friends of the sailors threw old shoes at the ships as they passed the pierhead. This practice is frequently observed in towns on the sea coast, and a correspondent of *Notes and Queries* informs us that on one occasion when at Swansea he received a shoe on his shoulder, which was intended for a young sailor leaving his home to embark upon a trading voyage.

As an emblem of good luck and prosperity, an old shoe is in most places thrown with much enthusiasm at a bridal couple. Various explanations, however, have been assigned for this popular custom. Some think it was originally intended as a sign assumed on the bridegroom for carrying off the bride, and hence is a survival of the old ceremony of opposition to the capture of a bride. Others, again, consider that the shoe was, in former times, a symbol of renunciation of dominion and authority over her by her father or guardian; and the resting of the shoe by the bridegroom, even if accidental, was an omen that the authority was transferred to him. Thus, in the Bible, the receiving of a shoe was an evidence and symbol of asserting or accepting dominion or ownership; the giving back the shoe the symbol of rejecting or resigning it. In Deuteronomy, for example, the ceremony of a widow rejecting her husband's brother in marriage is by loosing his shoe from off his foot; and in Ruth we find that "it was the custom in Israel concerning changing that a man pulled off his shoe and delivered it to his neighbor."

In some parts of Kent the manner of shoe-throwing is somewhat curious. It appears that after the departure of the bride and bridegroom the single ladies are drawn up in one row, and the bachelors in another. When thus arranged, an old shoe is thrown as far as possible, which the ladies run for, the winner being supposed to have the first chance of marriage. She then throws the shoe at the gentlemen, when the first who gets it is believed to have the same chance of matrimony. Wain, in his History of the Isle of Man, alluding to this custom, tells us that "on the bridegroom leaving his house it was customary to throw an old shoe after him, and in like manner an old shoe after the bride on leaving her home to proceed to church, to insure good luck to each respectively. If, too, by stratagem, either of the bride's shoes could be taken off by any spectator on her way from church, it had to be ransomed by the bridegroom." In Yorkshire the ceremony of shoe-throwing was known as "thrashing," and the older the shoe the greater the luck. Referring to the Continent, the Germans have a custom of throwing the bride's shoe among the guests at the wedding. The person who succeeds in getting it is considered to have every prospect of a speedy marriage.

The bride and bridegroom also strew dill and salt in their shoes as a protection against witchcraft. Among the Peruvians it was formerly customary, when a man wished to marry, to go to the lady's house, when, with her father's consent, he put her foot a particular kind of shoe, in which he led her to his home. If she had never been married before, the shoe was of wool; if a widow, it was of rush.

Many auguries are still gathered from shoes. Thus, in Dorsetshire and other parts, girls use their shoes as a means of divining who their future husbands are to be. At night on going to bed, a girl places her shoes at right angles to one another in the form of a T, repeating the following rhyme:

Hoping this night my true love to see,
I place my shoes in the form of a T.

Among the various charms in which the shoe has been found highly efficacious, may be mentioned one practised in the north of England, where the peasantry, to cure cramp, are in the habit of laying their shoes across to avert it. Mrs. Latham in her "West Sussex Superstitions," published in the "Folk Lore Record" (v. 39), tells us of an old woman who was at a complete loss to understand why her rheumatism "was so uncommon bad, for she had put her shoes in the form of a cross every night by the side of her bed, ever since she felt the first twinge." A cure for ague, in the same county, consists in wearing a leaf of tansy in the shoe.

Scott, too, in his Discovery of Witchcraft, tells us how "he that receiveth a mischance will consider whether he put not on his shirt the wrong side outward, or his left shoe on his right foot." An old writer, speaking of the customs of Jews, says: "Some of them observe, in dressing themselves in the morning, to put on the right stocking and right shoe first, without tying it; then afterwards to put on the left, and so return to the right; that so they may begin and end with the right side, which they account to be the most fortunate." In Sussex, to put on the left shoe before the right is considered an infallible sign of evil to come, and a Suffolk doggerel respecting the "wear of shoes" teaches us the following:

Trip at the toe: live to see woe;
Wear at the side: live to be a bride;
Wear at the ball: live to spend all;
Wear at the heel: live to save a deal.

Curious to say, the shoe has even entered into the superstitions associated with death. According to an Aryan tradition, the greater part of the way from the land of the living to that of death lay through morasses and vast moors overgrown with furze and thorns. That the dead might not pass over them barefoot, a pair of shoes was laid with them in the grave.

SCIENCE FOR THE PEOPLE.

PERIL OF ELECTRIC LAMPS.

Not long ago a person was instantaneously killed in Manchester by inadvertently touching the exposed connections of an electric lighting apparatus, and the other day a stoker was killed in the same way on the new yacht of the Czar of Russia. There can therefore be no doubt that the electric current feeding an ordinarily powerful electric lamp is quite capable of causing death to any person who is unfortunate enough to come into contact with it so as to "shunt" the current through any of his vital organs. In passing from one hand to another the current is forced to traverse the breast and lungs, not to speak of the heart and spinal cord. For this reason it is absolutely necessary that great care should be exercised in handling electric lamps as they are at present constructed. There is no danger at all short of actual touching with two distinct parts of the body in such a manner as to discharge the current between them; but a person ignorant of the action of the lamp may commit this blunder at any moment, for electricity is invisible, and there is no sign to be seen of the deadly and subtle power which may be lurking in the metal work. Something more than care on the part of those using the electric light would seem, however, to be necessary. There is room for reform in the construction of electric lamps. Hitherto the attention of inventors has been chiefly directed to the proper working of their devices and the insurance of a brilliant light; but henceforth some regard will probably be paid to the safety of their apparatus. Bare wires and terminals ought to be abolished, or at any rate guarded from accidental touch, and electric lanterns made as harmless as ordinary oil and gas lamps.

THE GLACIER OF ZARAFSHAN.

Professor Mushketoff, the Russian geologist, and M. Ivanoff visited the glacier of Zarafshan, one of the greatest in Central Asia, last summer, and were quite successful in their explorations. The lower extremity of the glacier, says Professor Mushketoff, is at the height of 9,000 feet. The Galtcha people, who inhabit the upper valley of the Zarafshan, have never ascended the glacier. They say that on the summit of it there are two great pillars of stone, between which the traveller must go, and that the pillars would certainly crush together if any one ventured into the icy solitude. A tunnel, no less than 3,500 feet long, runs under the glacier, being the bed of the Macha River. The temperature during the day was as high as 72°, and during the night as low as 24°. On the fourth day the explorers reached the first watershed, or rather the first freshed. The whole length of the glacier to this point was sixteen miles, the width being one mile. Six other glaciers, each of which is greater than the greatest Alpine glaciers, fed the principal one. At the head of it there is a wide *cirque* opening to the east, and several peaks around it reach 20,000 feet. The descent on the other slope of the mountain ridge was far more steep and difficult than the ascent. The crevasses are numerous and the glacier has several great "ice-falls," the inclination of which is no less than 50 degrees. The explorers were compelled to make use of small anchors and to cut steps in the ice.

A NEW BALANCE FOR TESTING WEIGHTS.

Herr von Krasper recently exhibited before the Buda-Pesth Academy a new balance designed for use by Hungarian officials in the inspection of weights. The prism-shaped steel bed, on which the middle knife-edge rests, is easily drawn out with the finger from the swallow-tail-shaped rollers between which it is passed in the body of the balance. The beam can thus be easily removed and replaced. Each weighing scale hangs on a conical point, and the stopping and raising arrangement is contained in a horizontal frame. Great accuracy in the readings is obtained by substituting for the pointer an optical arrangement on the beam, consisting of two achromatic glass prisms, which render parallel the rays from opposite directions and send them to a telescope placed before the balance. At the two sides of the balance two scales are set (but on the walls of the room); the images of these scales move in the field of the telescope beside each other in opposite directions, and so the corresponding divisions can be read off. These readings are independent of vibrations of the telescope, and are much more exact than those with telescope and cross threads, not to speak of the common pointer. The arrangement also permits of the centre of gravity of the balance being placed lower, the stability increased, etc. The weight of the balance is about forty-four pounds, though both scales can carry forty-four pounds weight.

LIGHT ON VEGETATION.

The influence of light on germination is a subject that has been a good deal controverted; some (Decandolle, De Candolle, etc.), considering light unfavorable, while others (De Saussure, Meyer) hold that it has no appreciable effect on the course of the germinative process. New experiments in this connection have been lately made by M. Pauchon. He tried first the direct method adopted by all previous experimenters, but finding the results unsatisfactory, he had recourse to another, in which he measured volumetrically, with special apparatus, the quantities of oxygen absorbed during germination by identical lots of seeds, in different light and in darkness. The results were (stortly) these: 1. Light accelerates in a constant manner the absorption of oxygen by germinating seeds. (The advantage in favor of light was a quarter to a third the oxygen absorbed in darkness.) 2. There is a relation between the degree of illumination and the quantity of oxygen absorbed; with a clear sky the absorption is great, in fog or mist it is small. 3. The respiratory acceleration of seeds, illuminated during the day, persists in the darkness several hours. 4. The accelerative action of light is greater at low temperatures (as in winter).

PROTECTING HARBORS FROM WAVES.

"Pouring oil on troubled waters," is an old phrase, and there are many authentic instances of the value of oil in preventing the waves breaking over a vessel at sea. Some experiments with oil on waves were made at Peterhead last week, and were so successful that the proposal to lay oil on to the mouths of harbors by means of pipes, was discussed as a not very remote project. According to *The Dundee Advertiser*, bottles filled with oil were sunk to the bottom of the harbor in which the sea was breaking heavily. The oil was then released, and rising to the surface it exercised an immediate and magical effect in smoothing the troubled waters. Instead of the waves breaking, the sea became quite smooth and glassy-looking, and there was a visible softening down of the waves, which, in place of being sharp-crested, were turned into long undulating seas.

DETECTING WATER IN MILK.

A German chemist furnishes a simple procedure for testing the amount of water in milk, which can be applied by anyone. All that is required is a small quantity of plaster of Paris, say one ounce. This is mixed with the milk to a stiff paste, and then allowed to stand. With milk of 1.030 specific gravity, and a temperature of 60° Fahr., it will harden in ten hours; if 25 per cent of water is present, in two hours; if 50 per cent, in one and a half hours; and with 75 per cent, in thirty minutes. Skimmed milk which has been standing for twenty-four hours and is of 1.033 specific gravity, sets in four hours; with 50 per cent of water in one hour; and with 75 per cent in thirty minutes. Heat should not be applied, for then the use of the thermometer would be required. This test is certainly simple and not costly.

GLYCERINE BAROMETERS.

Four Jordan glycerine barometers are now in use in or near London, viz., one at Kew, one in the Museum of Practical Geology, one at South Kensington, and one in *The Times* office. The enormous scale of the barometer enables changes scarcely visible in the mercurial instrument to be detected with ease. The correction for temperatures is made by the following formula:

$$H = h - [.000303 + (t - 32 \text{ deg.})\, h].$$

in which h=observed height of column in inches; t=temperature in degrees Fahr., H=corrected height at 32 deg. Fahr.; and .000303=expansion of glycerine for one degree Fahr. It is added that the specific gravity of glycerine is 1.2608 at 60 deg. Fahr.

KILLING WASPS.

M. Marcel writes, in the *Journal d'Agriculture Pratique* that sulphide of carbon is a sure and easy means of getting rid of wasps. One has merely to pour rapidly twenty cubic centimetres (at most) of the liquid, into the hole of exit, if vertical, or to inject with a small glass syringe, if the hole be oblique, then stop the hole. In a few seconds all the wasps will have perished. He says that forty nests were thus destroyed by his father and himself in one commune last summer, and not a single sting was received. Of course, those who use the liquid should be aware of the dangers connected with it.

NOVEL HEAT INDICATOR.

Taking a hint from the photophone, M. Germain has described to the French Academy a photo-electric regulator of heat for the burning in of stained glass; the principle being, that when a part of the muffle-furnace attains a cherry-red heat, this reduces the electric resistance of a ball of selenium at the focus of a parabolic reflector, and the selenium being in a thermo-electric circuit, gives free passage to the current, which rings a bell, or works an arrangement by which the fuel is turned aside.

LEVASSOR OF THE PALAIS ROYAL.

From The Theatre.

Levassor was the life and soul of the *foyer*, and as universal a favorite off the stage as he was on; he was fond of practical jokes, and so marvellous an adept in disguising his face and voice as absolutely to defy recognition. I remember a case in point. One of his lady comrades had issued invitations for a *soiree*, and in order to avoid unnecessary expense had made an express condition that each of the guests should be attired in the simple costume of Pierrot or Pierrette. When the fun was at its highest a knock was heard at the door of the dancing-room, followed by the entrance of a chimney-sweep in the orthodox dress of his profession, brush in hand, and evidently prepared for business, who in the purest Auvergnat inquired, pointing to the fireplace, "Si c'était chaud?" Naturally, a general stampede ensued; the ladies screamed and herded together in the furthest corner of the apartment; while the male visitors, equally unwilling to sully their flowing garments of spotless white, gave as wide a berth as possible to the intruder, who at length, apparently convinced of his mistake, favored the company with a parting flourish of his brush by way of adieu, and stumbled unceremoniously out of the room. Half an hour later arrived Levassor, the most irreproachably elegant Pierrot of all present, and apologized for his tardy appearance by saying that he had been engaged in studying a new part.

"At this hour?" exclaimed his hostess. "Why, it is nearly 2 o'clock. It must be something very good to be worth coming over after midnight."

"As to that, madame," replied the actor, "you are better able to judge than I am, for you have seen me play it." And extracting a card from a pocket of his dress, he handed it to her with a low bow, and in another moment was making up for lost time by waltzing with the prettiest girl in the room, before madame had sufficiently recovered from her surprise to peruse the following explanatory manuscript announcement:

PIERRE LEVASSOR,
BANQUIER.
Fait tout ce qui concerne son état. Prix modérés.
S'adresser également aux dames.

RICASOLI AND HIS CASTLE.

From The Philadelphia Telegraph.

He was buried in the *cappella gentilizia* or baronial chapel of his castle. It was built in 1200 by some of his far-off ancestors. Ricasoli had it repaired in the style of the Quattro Cento; it has one altar and two superb mosaic pictures made by Salviati at the Murano factory. Under the pavement of this chapel is a room which contains the bodies of the two beings Ricasoli loved better than life, his wife and their daughter; he had arranged his own resting-place between these two beloved women. There in that chapel, above those dear tombs Ricasoli daily heard mass. It was reported some years ago that he had gone over to Protestantism, but it was not so; he remained true to the faith of his ancestors.

A person who went to Brolio to attend the funeral of this great but eccentric old man, has given me a description of the castle. The building is of different epochs—the twelfth, fourteenth, and fifteenth centuries; an old tower dates back to Charlemagne. Many years ago Ricasoli had the castle put in perfect order, and repaired after its various epochs. The architect had mock cannon put on the ramparts. These cannon Ricasoli removed, and put in their places deposits for wine; there his heirs will find stowed away bottles of exquisite Chianti, specimens of his best vintages. Ricasoli used to say: "Times are changed. The arms of Castellani now must give way to the products of the land, and mine are of the vine."

The rooms and halls of the castle of Brolio are superbly mounted after the style of the epoch to which they belong. In the grand salon are two important and large pictures. They were painted in commemoration of a visit King Victor Emanuel paid to Ricasoli at Brolio; one represents his Majesty's arrival, the other his departure. They contain five portraits that are now historical—the King, the Prince of Carignano, Ricasoli, Chevalier Nigra, Peruzzi, etc. In this salon is a handsome portrait of Ricasoli's wife, a large family historical picture. The salon is superbly furnished and decorated with rare and valuable objects of art. Near it is the royal bedroom, which Victor Emanuel occupied, and as the King left it. The bed-canopy and room-hangings are costly blue and white satin; the furniture of rich old Quattro Cento carved wood. On the walls are great mirrors and a fine mosaic picture of the Madonna.

There are handsome suites of rooms in the castle, some very rich, and some very comfortable; and yet Ricasoli, who died worth 7,000,000 francs, has occupied for many years the own worst in the whole building, a study and bedroom that are small, bare, and uncomfortable, low ceilings, and not only without elegances, but even necessary appointments. In the study are two writing-tables, a chair and a stove. In the bedroom an iron camp-bed, a chair, a box, and a prayer-table with a crucifix over it. No carpet on either room, and no curtains. His brothers and friends often remonstrated with him and entreated him to live more comfortably. At last he silenced them by saying: "In what regards my own person I am the best judge. I thank you for your interest in me, but I shall not move from these rooms. Here I shall continue to sleep, here I wish to die." And there he died. His doctor told him the bedroom was too small for his health. Once during an attack the physician insisted on his sleeping in a large room. He yielded, but the housekeeper reported to the doctor that her master went to his little bedroom about midnight, and returned to the large room at 4 o'clock in the morning. He thought no one observed his movements.

BASE BALL AND STATESMEN.

From The Buffalo Express.

I notice an item in *The Express*, in which General Garfield is described as taking a great interest in the game of base-ball. I should think it not unlikely that he would take a lively interest in such a game. I know him to be an inveterate croquet-player. In his dooryard at Hiram a prominent feature was the croquet wickets, balls and mallets. There he lived next door to President Hinsdale, with an open gate connecting, not separating their premises, and there they played croquet for hours at a time, almost if not quite daily, keeping up a steady conversation on literary and other subjects that might be expected to interest such men, enlivening it with stories or illustrations. At Mentor I found an arrangement for croquet, but the General was almost too busy this season to devote much time to it. I don't think he would take so readily to base-ball, practically, because it would interrupt conversation. As a looker-on he could talk and discuss the game, as he doubtless would do with zest, and I dare say he would be interested in seeing an occasional game; but I don't look for base-ball as a standard amusement at the White House the next four years.

But whatever interest General Garfield may take in this game, he will never enter into it as his predecessor, Mr. Giddings, did. With him it was the game par excellence, and nothing but physical inability deterred him from an active part in it. The summer adjournments of Congress was always the signal at Jefferson for the opening of the base-ball season, and the ground was generally ready by the time Mr. Giddings got home; and the first fine afternoon assure to open the season. The game was then played with a soft ball, which was thrown at the player while on the run. Mr. Giddings, being left-handed, usually took the boys at a disadvantage, as they could not calculate upon his motions, and the ball often came where it was not looked for. Mr. Giddings used to play with perfect abandon, and at the game it was hard to tell which was the most boyish—he or those he played with, who generally ranged from fifteen to twenty-five, "without distinction as to color or previous condition of servitude." The game over, he was the Representative of the XX th District till the next afternoon, when the Congressman again gave way to one of the nine. The habits of Mr. Giddings were almost Arcadian in this relation. He was also a great shot, and when there was game in the country he was no ordinary hunter. I do not know that he was addicted to fishing; but there was no place to fish at Jefferson, and it was rather a out sport for him.

Without a similar purpose, it might be remarked that General Garfield is also left-handed; but it is past the time to get up a delegation of left-handed citizens to wait on him.

Some friends of mine have been staying at Versailles for a few weeks, and while they were there were in the habit of walking about in the park and gardens. It was their great pleasure to watch the peacocks strutting proudly about their inclosure. Speaking one day to the keeper, they found that the peacocks were invariably called by the men employed about them *les Leons*, after M. Gambetta, whose Christian name is Leon. The official who told this to my friends watched the peacock's superb and inflated pomposity, as if making a comparison, and said with a jerk of his head: "Oui, c'est bien lui!"—Paris Letter to Liverpool Courier.

RELIGIOUS INTELLIGENCE.

MR. MOODY'S WORK.—Mr. Moody's revival meetings in San Francisco are managed with unwonted precision and earnestness. Mr. Sankey is there to conduct the music, and nearly all the Protestant clergy are doing something to help the evangelists. Mr. Moody's first address was delivered in the First Congregational Church. "We have met," said he, "to pray, and consequently I shall not make a long address this evening; but I want to say that if all the Christian people who are here to-night will just, at the commencement of these meetings, adopt one rule and carry it out all through these services, you will not be disappointed, I think, at the end. Let that rule be this: That you keep your heart open to receive all the good things that God wants to give you, and that you won't lock up the door of your heart and bolt it with prejudice, unbelief, or scepticism. You will be blessed if you observe that rule. Two years ago I went to Baltimore, and there was a lady and gentleman there; they were man and wife, and they had passed through a good deal of trouble and sorrow, having lost all of their children. The lady said: 'I shall attend every one of those meetings, for I am going to get all the good that I can out of them,' while the husband said he did not think there was much in the meetings. The first day they attended she sat in the front seat, while he occupied a seat in the back part of the gallery. In the course of a week or so he got down on the floor, and before a month was through he got up alongside of his wife. I don't know of any who were more blessed than they were; but if you want a blessing you must allow prejudice and unbelief to lay aside. If all our expectation is from God, He will not disappoint us; but if your expectation is from men you will surely be disappointed. God never deceives nor disappoints. I firmly believe if we ask for bread He is not going to give us a stone. If we ask for fish, He won't give us a serpent nor a scorpion. He will give us what we ask, if we call in faith. . . . I recollect when I was in Scotland hearing an old preacher say, 'that the Church and the Lord always used the vessel that is the nearest at hand.' Perhaps God will use you. What we want is to draw near to God, that he may use us. So let's ask the Lord to search us, and if there be any evil way in us, something that is keeping back the blessing from our own soul, let's ask God to show us, that we may put it away. If the professed Christians on this coast were all right, the whole Pacific Coast would feel the influence of this meeting within thirty days. There is power enough here to influence the whole nation. Let's ask God to put aside iniquity and everything that is wrong. I want Mr. Sankey to sing that very hymn, 'A vessel meet for the Master.'"

BIBLICAL CRITICISM.—The Rev. A. W. Patton read a paper on "The Present Attitude of Biblical Criticism," at a recent meeting of the Methodist preachers of Chicago. In order to illustrate the stages through which Biblical criticism had passed, the essayist began with the period when the Scriptures were believed implicitly, even in their figurative sense—when the slightest figure was supposed to be emblematical, or was made to typify some act or attribute of Christ. Analysis of Scripture was little known, and this sort of interpretation passed into the middle ages when the the Bible text was supposed to have seven different senses. Gradually, through the need of having some particular sense, the idea of doctrine arose; the Council of Trent decided very naturally that the Church should have the authority of interpretation. Then the dogmatic era began, and the theories of the schoolmen were made to stand even at the severest torture of the text. It was against this supremacy of metaphysics that the Reformation raised its voice, and the gospel of dogma passed into the gospel of faith. It was no wonder that the dogmatic system had made sceptics of men, leading them to throw away all doctrines, and hold the Bible to be but "literature with a moral element." The essayist spoke of the danger which modern evangelists incurred in using their own interpretations to prove any position they might assume, drawing all texts into their drag-net, tie referred to the modern method of historic research and evidential proof of the Gospel as the last and best achievement in Bible interpretation, before which numberless forms or systems of unbelief had faded away. Never had Bible study had such advantages as it possessed now—masses of evidence in literature and archæology, all opened up by the attacks of criticism. The Bible was to-day considered a progressive revelation of a people and of morals. There was unity but not uniformity in the Bible. Minor discrepancies disappeared in the colossal and final fact of Christ's personality. The result of the revolt against dogmatical interpretation had been a reaction toward rationalism, but there had been, as a result of all this, in Germany, the home of rationalism, a later turning of the tide, and to-day the tendency is toward an evangelical Christianity. The historical method the speaker considered the best, for it, both acknowledged spiritual insight and claimed the benefit of all facilities for research.

A CREED FOR CONGREGATIONALISTS.—The action of the recent Congregational Council at St. Louis in appointing a committee of twenty-five to formulate a creed is exciting considerable discussion. The religious press is by no means united in its views of the necessity of religious creeds. The action of the Convention was determined largely by the elaborate paper read by Professor Mead, of Oberlin College, early in the session. In concluding that paper the Professor remarked: "The call for a new symbol—if there be any legitimate call for it—is in the interest of truth. If the truth, as God gives us to see it and state it in the declaration of our common faith, justifies a more comprehensive union of believers, we will rejoice in it. It it divides and excludes them, much as we may regret it, we cannot help it. When we have found out what is the best statement of those biblical doctrines which constitute the essence of the Gospel of Christ, we can do no otherwise than to stand by them, even to the absolute withdrawal, if need be, from any who pervert or preach another gospel. That we need a confession stated in the phraseology of our own day, and that shall state more accurately than does the Savoy confession the views now held, ought to be as evident as that we need a new revision of the Scriptures. A new symbol is needed in the interests of the laity. That it would give a profound impulse to the study of biblical theology is one of the very weightiest considerations in its favor. The reasons seem to be strong and convincing enough, but it is said it cannot be done. A hearty and united attempt will either confirm or refute that objection. Failure to institute some measures looking towards the result in question will seem to show either that we are not willing to confide in the wisdom of those who may be asked to prepare the declaration, or that we cannot, like our Puritan fathers, confide in the Congregational common sense of our churches to make the right use of it when it is formed. How this may best be done it is not the province of this paper to suggest, any further than that it should be done, with due allowance of time, deliberately, carefully, and prayerfully."

Bishop Elder is making changes in the music sung in the Roman Catholic churches in Cincinnati. He aims to introduce as far as possible in the various churches of the diocese solemn and soul inspiring church music. It will be known as the Cecilian music. The Cecilian Society was founded in 1868, and has made rapid strides both in Germany and the United States in its efforts to reform church music, and revive a taste for plain chant. On the first Sunday in Advent, Vanbree's first mass for male voices will be sung at the cathedral. On the second Sunday in Advent the beginning will be made with the Cecilian music, and a mass exclusively of that order will be sung. On Christmas day Herman Auer's mass in C will be given. In this mass there is a difficult fugue in the Gloria and one in the Credo. Bishop Elder has continued his instructions so far to the ordinary Sundays of the year, and has permitted the singing of the usual music heretofore used at the cathedral on the solemn festivals of the Church.

The Rev. J. A. Dobson, of Muncie, Ind., has made a change of base from the Universalist to the Congregational Church. He resigned his pastorate as soon as he found his position in the first church no longer tenable, and last Sunday night he gave his reasons for the change of belief. He said that he did not believe in Modern Universalism, which was nothing more than a pretext to Atheism; that there was no Christianity in the Universalist Church, and having been frozen out he had gone over into orthodoxy to receive some warmth and fire; that there are over sixty organizations of that denomination in Indiana, and none of them have regular services; over ninety in Ohio, and only ten have services every Sunday; that the Church was going down because of its unbelief; that he had lost nine years of earnest labor in the Universalist fields, and he wished to atone for it by doing some good work in an orthodox Church, where it would be effective.

The Tablet's Rome correspondence describes the public baptism of a negro which took place in Frascati in the Villa Rufinella of the Propaganda recently. The ceremony was conducted in the presence of a large congregation, some of whom assembled through curiosity, others to satisfy their devotion and witness the services in a spirit of Catholic piety. The students of the Propaganda, with Cardinal Simeoni and his staff of domestic prelates, are spending their autumn retreat at Frascati, where the young negro was baptized. The lad was only sixteen years of age. The sacrament was administered by Mgr. Massagei, an African missionary. The boy had been sent to Rome by Prince Borghese. The sponsors of the negro were Don Mark Antonio Borghese and Camillo Borghese, and Cardinals Simeoni and Scarnitti, with a number of Church dignit