

## LITERARY NOTES.

After all that has been said on the subject of alcoholic liquors in relation to the human body it is not easy for any person to invent anything new or striking. This, however, is the ambitious task which Rev. George Larcher, Buffalo Plains, N. Y., sets for himself in "Handcuffs for Alcoholism," and which he has accomplished with very great success. Starting out with a discussion of the component elements of alcohol he considers in order the effect of alcohol upon the blood, upon the liver, upon nutrition, etc., etc. The work evinces a thorough familiarity with the latest conclusions of science which are set forth in such terms and illustrated by such incidents as render them perfectly intelligible to the most unskilled reader. Though the arguments advanced in support of some of the positions taken, e. g. the substantial identity of carbonic acid and fever poison, may not be considered absolutely convincing by all, the general teaching of the book is unquestionably in harmony with the most modern scientific facts. No one can carefully read "Hand Cuffs For Alcoholism" without feeling that alcoholic liquors are a dead enemy to the human body. The book is calculated to do much good, especially among Father Larcher's co-religionists. It is a defect of this work intended for general circulation that its author should have undertaken to land the Catholic church and clergy as he does in the introduction, where he claims that "her clergy are the most invincible moral phalanx on earth." Such statements, which have no vital connection with the subject in hand, will prejudice many readers from giving to the work that careful attention its merits demand. But notwithstanding this defect the book must be classed among the best popular works on the subject that have yet appeared.

No man living is better qualified to give to the world a biographical sketch of General Grant, the hero of the late American Civil War, than George W. Childs, of Philadelphia, who for more than twenty years lived on terms of the greatest intimacy with this peerless American citizen. A full drawn portrait from Childs' pen would be a literary treasure. But though failing to give any elaborate account of his friend, Mr. Childs has not been altogether remiss. Within the past few weeks he has sent out a modest little volume of 100 pages, containing a number of "recollections" of his regal friend. The story is told in a manner most interesting. The reader is fascinated from the beginning, and he will needs have pressing duties if having once begun to read he lays down the book before the tale is finished. Everybody ought to read these "recollections" which illustrate in many ways the statement found in the opening paragraph that "in his (Gen. Grant's) life three qualities were conspicuously revealed—justice, kindness and firmness."

## How to Treat A Sweetheart.

From an old New England scrap-book: When he comes to see you let me give you a few hints as to your treatment of him.

First of all, my dear, don't let him get an idea that your one object in life is to get all you can out of him.

Don't let him believe that you think so lightly of yourself that whenever he has an idle moment he can find you ready and willing to listen to him.

Don't let him think that you are going out driving with him alone, even if your mother should be lenient enough to permit this.

Don't let him think that you are going to the dance or the frolic with him; you are going with your brother, or else you are going to make up a party which will all go together.

Don't let him spend his money on you; when he goes away he may bring you a box of sweets, a book or some music; but don't make him feel that you expect anything but courteous attention.

Don't let him call you by your first name, at least not till you are engaged to him, and then only when you are by yourselves.

Don't let him put his arms around you and kiss you: when he put the pretty ring on your finger that meant that you were to be his wife soon, he gained a few rights, but not the one of indiscriminate caressing. When he placed it there he was right to put a kiss on your lips—it was the seal of your love; but if you give your kisses too freely they will prove of little value. A maiden fair is like a beautiful, rich, purple plum; it hangs high up on the tree and is looked at with envy. He who would get it must work for it, and all the trying should be on his side, so that when he gets it he appreciates it.



FIG. 45.—No. 4690.—MISSIE'S DRESS. PRICE, 25 CENTS.

Quantity of Material (21 inches wide) for 10 years, 8½ yards; 11 years, 10 yards; 12 years, 10½ yards; 13 years, 11½ yards; 14 years, 12 yards; 15 years, 12½ yards.

Quantity of Material (41 inches wide) for 10 years, 4½ yards; 11 years, 5 yards; 12 years, 5½ yards; 13 years, 5½ yards; 14 years, 6 yards; 15 years, 6½ yards.

If made of materials illustrated, 4½ yards of 42-inch material and ½ of a yard of 18-inch velvet will be required for the medium size.

The guimpe on this figure is taken from Pattern No. 4128. Price 20 cents, and is appropriate for all-over embroidery, tucked muslin, insertion, lace, etc., consisting of a yoke, frill around the neck, shirt-sleeves, and wristbands. The body portion is drawn up around the waist, holding it in position when the dress is put on over it. The dress represents Pattern 4690, price 25 cents, and may be used for light woolen fabrics, dainty cottons, or India silk, plain or figured. The full skirt is simply gathered and hemmed, the elbow sleeves hang in knife-pleats, the round "baby" waist is shirred in several rows at the top, and a sash of the goods from the side seams is tied in the back. Epaulets of velvet trim the shoulders, and a corselet belt of the same is held by a buckle in front.

## Precious Stones.

If in Hebrew literature the references to precious stones as such are frequent and enthusiastic, there is a curious paucity of allusion to them in their natural or merely polished state in Greek literature. And I think the reason is, that whereas the Hebrew might never grave the likeness of anything that is in the earth or in the water under the earth, and had to find his great delight in smoothness and lustre and color, the Greek regarded every material, wood or marble, onyx or amethyst, or ivory and gold, principally from the point of view of its adaptability to the art by which it was his delight to represent what he saw, what he imagined—above all, gods as men walking. Certain stones, it is true, had in themselves value and significance to the Greeks. Amethyst means simply "not drunken," and they wore amethysts, not as a blue ribbon or other temperance badge—far from it—but as a charm by virtue of which they hoped to imbibe freely and escape any evil consequences.

The agate, again, was regarded as a still more valuable talisman, a charm against the intoxication of love. The word *athatas* occurs in a poem on precious stones ascribed to Onomacritus.



FIG. 66.—No. 4717.—MISSIE'S DRESS. PRICE, 25 CENTS.

Quantity of Material (21 inches wide) for 10 years, 10 yards; 11 years, 10½ yards; 12 years, 10½ yards; 13 years, 11 yards; 14 years, 11½ yards; 15 years, 12 yards.

Quantity of Material (42 inches wide) for 10 years, 5 yards; 11 years, 5½ yards; 12 years, 5½ yards; 13 years, 5½ yards; 14 years, 5½ yards; 15 years, 6 yards.

If made of materials illustrated, 4½ yards of 42-inch goods, and 4 yards of 21-inch silk for sleeve and ruching on skirt, or 1½ pieces of ribbon velvet will be required for the medium size.

Such light-weight goods as cashmere, camel's-hair, etc., are as pretty for this frock as China silk, which always makes a charming best dress for evening or dancing-school wear. The round bodice is simply trimmed with silk scarfs, gathered at the shoulders and waist-line, and continuing down the back to form sash ends and loops, with velvet rosettes at the waist-line. The collar, cuffs, and bodice are still further trimmed with velvet ribbon. Full sleeves of velvet give a stylish finish, as does the pinked ruche of silk on the edge of the full skirt. Pattern No. 4717, price 25 cents.

Chalcedony and sardis are named after the two towns in Lydia and the Thracian Bosphorus. But it is when we come to cut and engraved stones that we touch upon the most intimate possessions and treasures, the faithful witnesses of the life of the ancient world—where there was no dream of sun pictures on scraps of paper, or mechanical means of multiplying paintings or drawings; where the graven seal was the most sacred sign of possession, the bond of faith, the token of recognition; where the Greek had the image of his gods, the friend wore the likeness of his friend, the lover that of his mistress carved on a gem; and where the fleeting word indeed was scratched on tablets of wax, but sacred names and signs, epigram and aphorisms, were cut on sardonx and offered in the temples of the gods, or on pillars of marble by the wayside for public instruction and edification. We touch upon the whole faith and solemnity and citizenship and romance of Greek and Roman national life, records which the lapse of thousands of years have left unchanged, and which may pass unchanged to generation after generation unborn. — *Blackwood's Magazine*.

## FEMININE FANCIES.

Broad trimming laces are again used to edge hat brims.

Some of the leading ladies' tailors are now braiding the sleeves of jackets to match the collars, with excellent effect.

Gowns of black canvas grenadine combined with dark plaid silks, are likely to be very popular the coming summer.

Jet is fully restored to its old-time favor, and is used on silks, grenadines and laces, and also on ladies' cloths, plain poplins, cashmeres, etc.

A charming novelty in the line of weaving woolen dress fabrics is produced by weaving white wool over colors, producing a pretty, misty, flakelike effect.

"Congo," a new shade likely to meet with considerable popularity, is a dull purple with a silvery sheen all over it. It is named in honor of Stanley, the African explorer.

Collarettes of mull, silk, muslin or crepe de Chine, in delicate tints, with straight or scalloped edges, can be bought by the yard, and are used for the neck and sleeves of simple home toilets.

Lace-like stripes are the feature in cotton and woolen thin dress goods, and are made very effective by running in narrow silk or velvet ribbons, and finishing with rosettes of the same.

A fluted brim is a novelty in straw bonnets. A black chip recently imported, of this description, was trimmed with narrow black ribbon velvet and cowslips, the ribbon pinned on with small gold pins.

Cheviots are inspecial demand for tailor-made gowns, and are severely simple in cut and style. Checks and plaids are largely adopted, the bodice cut crossover and lined with silk; the skirt only faced.

Muslin dresses are made with straight tucked skirts, full, crossed, V-shaped or "surplice" bodices, high, full, leg-of-mutton sleeves, and broad waist-band of silk on ribbon. They are inexpensive but very effective.

Gaiters matching the costume, or made of fine, black cloth, in most cases lined with satin, will be worn with walking shoes the coming summer, it is said. While answering the same purpose as boots, they are cooler and much more comfortable.

A new material likely to be popular for summer gowns is silk canvas, with crescents or disks of satin scattered upon its surface. It is thicker and more closely woven than grenadine and would be better described as silk cloth, as it has the sheen of silk with the weight and texture of cloth.

## Esquimaux Superstitions.

Esquimaux are believers in ghosts. They also believe in the transmigration of souls, that spirits return in animals, winds, rocks, ice and water, that they are evil, angry or good, as the elements may be favorable or unfavorable, and that they can be appeased by hoodoo rites, if the performer is sufficiently versed in occult sciences. Childless women, it is claimed, cannot return to the surface of the earth after death. To change the wind, for instance, they chant, drum and howl against it, build fires, shoot against it, and as a last resource fire the graves of the dead. Tribes put hoodlows on each other by ceremonial dances and howling. The hoodlow of total destruction upon neighbors is the building of a fire within sight of those coming under their displeasure. Tribal relations are severed by making a fire outside and burning all ornaments or disguises used in ceremonial dances, such as raven skins, eagle tails, deer horns and masks. Tribes that are hoodlowed answer by a return hoodlow, but with families and individuals it is different. Outlawed by their tribe or relations, they become discouraged, hopeless and gloomy, and literally "go off and die."

## To Fancy.

From what mystery of space  
Come you, miracle of grace  
Shy, elusive, like a star  
Shot across the night you are,  
Lighting up the realm of dream  
With a transitory gleam?

Phantom of the poet's brain,  
From what shadowy domain  
Come you secretly, unsought,  
Making music of his thought,  
Bringing him the gift of rhyme  
At an unexpected hour?

Is there any magic lure  
That will win you quick and sure?  
I have any faster strong  
That will hold you, soul of song?  
Tell me, Fancy, so that I  
May not let you slip me by!

FRANK DEMOSTER SHERMAN.