

superior positions, for the reason that they require comprehensive faculty, a wide experience as well as special training. All these are the result of long and thorough work in subordinate places, and this is precisely the kind and degree of labor in a trade, business, or profession which women are not inclined to give, which at least they rarely do give. It is not sufficient to sit down with a comfortable belief in one's own capacity; we must be able to test it by comparing what we can do—what we are doing, with what has been done—what is being done by others in the same time. Are the results which we obtain the best that, under the circumstances, can be obtained? If they are not, then it is our business to endeavor to improve them. And do not let us make the mistake of attending to the unimportant matters first. There are young ladies who go wild on painting, and decalcomanie, and decorative art, whose hosiery would look better for neat and orderly mending. There are women who spend precious hours dressing a mantel-piece with a fringed cover, who would be saved from future loss and suffering by a knowledge of physiological laws, and observance of them in the family.

Mere babies, before they have learned to read and write, start "children's" papers, and foolish people encourage them. Why, one requires all knowledge and all wisdom to teach a child! Young girls as soon as they have got through with their first love affair (always an unhappy one), want to write an autobiography, quite sure that no one has ever experienced such suffering as theirs. The more ignorant the individuals, the more they want to teach the rest of the world what they appear to think it is waiting to learn from their lips.

The world is cursed to-day with ignorant work that stands in the way of better, and prevents it from receiving the encouragement it deserves. Much of this is due to our system of education, which turns out boys and girls afflicted with a smattering of almost everything, but knowing no one thing thoroughly, and nothing at all of what is to form their chief occupation and means of livelihood.

The way to dignify labor is not to shirk it, and try to get away from it, but to do it in the best manner, make its results more valuable, and develop workers whose character shall ennoble their work. Good work in any direction requires good thinking, and the very power to think out a subject presupposes cultivation of the higher faculties by a certain amount of reading and study of the work of others. If we could only have some of the beneficial effects of even a common-school education put into ordinary occupations—into cooking, sewing, and the like. But the only way this can be effected is by having young, strong, intelligent, well-educated women take hold of such work, and do it with all the enthusiasm that they put into Berlin wool, crochet, and painting on china. Life is so pleasant where its work is well and cheerfully done; where its obligations are fulfilled; where its burdens are divided, its joys shared, and no duty considered too onerous, or neglected because too trivial. It is all that is required to make earth a paradise.

Estrangement.

BY ROSE GERANIUM.

YES, darling, I could yield thee up,
Nor yet be broken-hearted,
Believing in the other land
Our souls should not be parted.
But oh! what balm can soothe the pain—
Which rends, yet will not sever?
To gaze into thy living eyes,
And feel thee lost forever!

Something about Gems.



THIRTY years ago, when recovering from a long illness, I remember opening my eyes one evening to see seated in her cosy arm-chair before the glowing fire, my dear old grandmother. Her busy fingers were weaving, row by row, a scarlet stocking, and as her needles flew back and forth in the bright light of the soft-coal fire, a blaze of what might have been starlight flashed and glanced from one of her withered old hands. "Why is it?" I thought, but too weak to make any effort to solve the mystery then, I shut my eyes and went to sleep.

But I did not forget it, and a few days after I asked my old black "Mammy" what made diamonds look so like a drop of light. "I don't know, honey; you had better ask Mars Charles. But 'pears to me I've heard somebody say as how diamonds was the tears God let fall when he found out how naughty our fust parents had been."

I did ask "Mars Charles," and his answer was certainly less poetical and not a whit more satisfactory to my childish mind than "Mammy's" had been, when he told me that diamonds were "composed of pure crystallized carbon, a material to be found in its uncrytallized state everywhere, in the bread we eat and the coal and wood we burn."

Since then, I have seen many pure and limpid stones and pondered much over the various gems and minerals which delight our eyes and open before us long vistas of dreamy fancies by their shimmer and glow.

The taste for gems I have found is not confined to us upon whom the ends of the earth have fallen. Penetrate as far as we can into the distant past, we still find evidence of an intense love for gems. Ancient Egypt offers us proof of this from her mummy-pits, and the buried cities of Pompeii and Herculaneum from their ashes and lava. In the songs and ballads of Hindoo mythology precious stones are often mentioned. Pliny tells us that the garments and utensils of the Indians were lavishly adorned with gems, though what stones

they were he does not say. The only one of whose identity we are certain is the sapphire, since its name is the same in almost all languages or with but slight alteration (Hebrew, *sapphir*, Chaldaic *sapirion*, Greek, *sapphros*, Latin, *sapphirus*, etc., and is described in Scripture as a blue stone, "like unto the vault of heaven."

Although we find that "every man and woman whose heart made them willing," brought offerings towards the building of the Tabernacle, yet only the rulers of the tribes brought the "onyx and stones to be set" for the breast-plate, to be worn by the high priest, a fact which makes us conclude that precious stones were not at that period in the possession of the majority of even the wealthy.

The first stone in the breast-plate, according to our version, was the Sardius (odem, in Hebrew), which may mean any red stone from a cornelian to a ruby. Hebrew legends state that the *blushing* ruby was a symbol of Reuben, who brought shame upon himself by his irreverent conduct toward his father. The finest rubies are brought from Burmah, where the mines, being a royal monopoly, are rigorously guarded, the most valuable stones being always retained for the royal treasury. The color of a ruby may vary from the most delicate rose-tint to the deepest carmine. The most valuable is that shade called "pigeon's blood," which is of a pure, deep, rich red, unalloyed by any admixture of other color.

There are some corundums which have a six-pointed star across the crystal, and when the gem is of fine color this adds greatly to its beauty, though really the effect of an imperfection in the stone.

Brahmin tradition tells us that the abode of the gods was lighted by enormous rubies and emeralds, and the King of Burmah still bears for one of his many titles that of Lord of the Rubies. There can be no doubt that this gem was well known to the ancient Greeks and Romans, for intaglios are still in existence engraved on this stone 500 B. C., which was the highest period of Greek art.

Pildah, translated topaz, derives its name from an island, Tepozion, supposed to be situated in the Red Sea. There are two varieties of the topaz, one gold-colored and the other a greenish-yellow called chrysoprase, from its blending of leek color and gold.

Bareketh, the third stone, literally translated, means flashing stone, though in our version it is given as carbuncle. Orientals assert that Noah's ark was lighted by a carbuncle, and some ancient writers say that these gems drop from the clouds amidst flashes of lightning.

Nophek, the fourth stone, signifies in Hebrew carbuncle (authorized version, emerald). There are various species of this gem, the most valuable of which are the Indian and Garamantine or Chalcidonian. One author says the Garamantine, from which term arises our modern name of garnet, inclines to blackness, but if held against the fire or sunlight it surpasses all other carbuncles in luster and glows like a burning coal.

The Sapphir, or sapphire, the fifth stone in the high-priest's breast-plate, is often men-

tioned in the Bible as a gem of surpassing beauty, and tradition asserts that the Ten Commandments were engraved on stones made of sapphire. This gem is found principally in Ceylon, and is of all tints and shades of blue, sometimes mixed with black, which gives it an inky appearance, and sometimes with red, which though not perceptible by daylight, yet gives it an amethystine appearance by lamplight.

The ancients applied this name indiscriminately to all blue stones, though they undoubtedly knew the Oriental sapphire. Pliny mentions a blue stone, spotted or veined with gold, which was, however, probably lapis-lazuli. Sapphires were said to prevent evil thoughts, and St. Jerome says the sapphire procures favor with princes, pacifies one's enemies, frees from enchantment, and obtains freedom from captivity.

The jaholem, or diamond, was formerly said to be found only in gold mines, but this has been disproved, for it is often found in localities yielding crystal, to which it bears a marked affinity. This gem surpasses all others in hardness and brilliancy, and is found in Hindostan, Brazil, Sumatra, Borneo, the Ural Mountains, and Australia. Many places which, according to Travernier, a French jeweler, who traveled in the East in 1650, produced diamonds in immense quantities, have of late years become so unproductive that the very names of the places are unknown to the present inhabitants of India.

The mines of Golconda, in Travernier's time, employed 60,000 persons, and the historian Ferichta records that Sultan Marmoud, who reigned from 1177 to 1296, left in his treasury more than four hundred pounds' weight of this valuable gem. The origin of the carat weight, it may be interesting to know, is derived from the Arabic word *kuara*, the name of the seeds of a pod-bearing plant growing on the gold coast of Africa, which are almost invariably of equal weight, and were used for weighing grains or the dust of gold. This weight was adopted in Hindostan, and has spread over the entire world.

Leshem, or ligure, is supposed to have been turquoise, which in ancient times was considered of great value, chiefly because of the superstitions which hung about it.

The Shebo, according to the authorized version, is agate, but the Rabbins translate it hyacinth. This stone is somewhat similar in color to an amethyst, the hyacinth being of a sky blue and the amethyst more approaching the tint of a dark violet.

The Achlamah amethyst, or as Rabbinical writers say, onyx, is classified according to color or to the place from whence they come. If classed according to color, they are of five varieties. The first is white, like the human nail, for which reason indeed it has received the Greek name of onyx, signifying *nail*. The second is white striped with red, the third is white striped with black, the fourth is entirely black, and the fifth and most valuable is black with white stripes.

Tharshish, or beryl, is also rendered by chrysolite. There are four varieties of this stone, the Arabian, German, Indian, and Ethio-

pian, and they differ in color, hardness, and beauty. The Ethiopian was of a soft-green, glistening like a golden star when reflecting the sunlight, and was not only most beautiful, but also most valuable.

The Shoham, which is onyx in our version, the Rabbins translate as emerald. This gem is found in many localities, and tradition states that Griffins build their nests amid the rugged mountains of Siberia to guard the treasures of emeralds which the gold mines of those regions contain.

Very fine emeralds are found near Santa Fé de Bogota in limestone rock containing ammonites and shells. The cause of the lovely green of this stone has been a much-debated question, but some now suppose that it is produced by an organic substance similar to chlorophyll, which constitutes the coloring matter in the leaves of plants, though it is possible that it may be derived from the decomposition of the animals whose remains are fossilized in the rock, forming the matrix of the gem.

Pliny tells us that on the tomb of Hermias, in the Island of Cypress, there was a sculptured lion with eyes of emerald, which shone so brightly that they frightened away the fishes, until the fishermen had them replaced by other stones, when the fish returned to their accustomed haunts.

Nero, we know, used to observe the gladiatorial combats through an eye-glass of emerald, and one of the chief ornaments in Charlemagne's crown was a lustrous emerald.

After the conquest of Peru, great numbers fell into the hands of the Spaniards. The priests of the goddess Esmerelda, who was supposed to reside in an emerald the size of an ostrich egg, had been in the habit of persuading the people that the goddess esteemed no gift so highly as one of her own daughters, and on holy days great numbers were brought as offerings by the worshipers, and in this way they had been accumulating for centuries, to the after enrichment of the Spaniards.

Jaspeh, or Jasper, was probably most known by the use to which it was put for cameos and monumental work. Onomakritos, who wrote 500 B.C., speaks of the "grass green jasper which rejoices the eye of man, and is looked on with pleasure by the immortals." Pliny describes ten kinds of jasper, and it is probable that the emerald pillars in the Temple of Hercules, at Tyre, and the emerald obelisk described by Herodotus were of green jasper. Many ancient cuttings are still extant, so wrought as to bring the various colors of the stone into contrast. There are two marvelous vases of this substance in the Vatican, one of red jasper with white stripes, and the other of black jasper with yellow stripes.

The blood-stone is a variety of jasper, and it is a legend that at the Crucifixion the blood which followed the spear-thrust fell upon a dark-green jasper lying at its base, from whence sprang the variety, and I remember seeing in some foreign church a bust of the *Ecce Homo*, where the red spots were most ingeniously and unpleasantly made to suggest drops of blood.

There are several other stones mentioned in

the Bible, besides those contained in the breast-plate. *Gabish*, occurring in Job, means hail-stone, and probably refers to rock crystal; the *Shamir*, spoken of in Ezekiel as "an adamant, harder than flint," undoubtedly means a diamond. The Rabbins state that the stones used in the erection of Solomon's Temple were hewn by means of the *Shamir*, as the law of Moses forbade the use of iron implements. Some commentators, however, have understood this to mean a miraculous worm, which being placed on the stone cleaved it into those parts which had been previously marked.

Although not bearing directly on our subject, it is curious and interesting to observe that, with the exception of three gems, those worn by the high priest were also to be found among the royal ornaments worn by the King of Tyre, whose covering was "the sardius, topaz, and diamond, the beryl, onyx, and the jasper, the sapphire, emerald, and the carbuncle."

Rock crystal is to be found in almost every part of the globe, and sometimes in crystals of immense size. One specimen in the *Jardin des Plantes*, Paris, measures three feet in diameter, and weighs eight hundred pounds. In India, the natives hollow it out into cups and vases of extreme thinness, and frequently cover them with elaborate ornamentation. In Japan, it is cut into large round balls, used for cooling the hands. The natives of India believe the crystal to be the mother of the diamond, and call that gem the ripe, and crystal the unripe diamond.

During the middle ages, cups and goblets made of it were highly esteemed, because it was thought to be incapable of holding poisons, betraying their presence by either breaking or becoming obscured. Nero possessed two magnificent cups of crystal, engraved with subjects from the *Iliad*. When his downfall occurred, he destroyed them, that no one else might drink from them.

In the *Musée de Cluny*, Paris, are two lions' heads cut from rock crystal, which were taken from a tomb of the third or fourth century, on the River Rhone, and also a chess-board and men cut from the same material, which were once the property of the French crown.

The Opal, of which there are many varieties, is one of the most exquisite of gems. The noble or precious opal, the "fire" or reddish opal, the common, the semi-opal, the opal-jasper, containing oxide of iron, and found in the neighborhood of the geysers of Iceland, and the wood opal, or opalized wood, of which huge masses are found in Hungary and Tasmania, whole trees being changed into that substance—are some of the varieties. The precious opal, when held between the eye and the light, is of a milky reddish hue, but seen by reflected light, it displays in flashes, flakes, or specks, all the tints of the finest gems.

This stone is very brittle, and much more brilliant on a warm day. The Mexican opal loses its beauty when exposed to water—a fact which Sir Walter Scott made use of in *Anne of Geierstein*, although there he ascribed it to supernatural agency. After the publication of that romance, the belief that opals were unlucky obtained such credence that they went

entirely out of fashion—a mark of bad taste, when we consider they are the only gems which cannot be imitated. The finest opal known is one in the museum at Vienna, obtained from Czernowitz, where mines have been worked since 1400. It is of great size and remarkable beauty.

That pearls have been considered one of the richest gifts of nature from remote ages, we may conclude by the frequent mention made of them by that wisest of Jewish kings, who “made silver and gold at Jerusalem as plentiful as stones, and cedar trees as the sycamore trees that are in the vale for abundance.”

Hindoo mythology ascribes the creation of pearls to the god Vishnu, and Pliny says they are formed of the drops of morning dew swallowed by the oyster. When Pompey conquered Mithridates, he found in the treasury a portrait of the king formed of pearls in mosaic, and several crowns of the same material.

Baroques, which are excrescences in the mother-of-pearl, are occasionally very large and display some extraordinary freaks of nature. Caire, a celebrated French jeweler, possessed one representing the Order of the Fleece, another representing a bearded dog, and still another representing a Chinese with crossed legs.

The principal pearl fisheries are on the west coast of Ceylon, the Persian Gulf, Aroo Islands, New Guinea, the Red Sea, and America. The fisheries in Panama and California were probably known to the ancient Mexicans, for we learn from old Spanish histories that the Aztec kings had immense numbers of fine pearls, and we also read that the palace of Montezuma was studded with pearls and emeralds.

Although such substances as lapis-lazuli, coral, and malachite do not properly belong to the family of gems, yet they have been so long used for personal adornment that they may almost claim a relationship. Lapis-lazuli is usually found in granite or calcareous limestone with iron pyrites disseminated through the mass, which, when polished, gives it the appearance of being spotted with gold. Pliny says, “In sapphiris aurum punctis collucet caeruleis; similis est celo sereno, propter aenea puncta stellis ornato;” which may be translated, “In the blue sapphire shine golden specks; it is like a serene sky adorned with stars, on account of its golden points.”

It is a favorite stone for the adornment of Spanish and Italian churches, the largest piece, it is said, in the world being in the church of the Gesù in Rome. It is in the form of a sphere, above the altar, beneath which reposes the remains of St. Ignatius, the founder of the order of Jesuits.

Amber is greatly used in Oriental countries for ornamentation, and is found in great abundance on the Prussian shores of the Baltic and also in Denmark, Sweden, Norway, etc. Various experiments have proved the fact of its vegetable origin, an idea surmised by Pliny. The trees which produced it have been named *pinites succinifer*, and Goepert says, that not less than 163 species of insects have been found, most of which are unknown to us except by what can be learned from their remains encased in amber.

The Greeks had a very pretty tradition con-

cerning the origin of amber, which was, that it arose from the tears of the sisters of Phaeton, who, lamenting his death, were turned into poplar trees and poured forth their perpetual tears into the River Eridanus, which were congealed into succinum or amber.

Malachite is a beautiful copper ore, the finest qualities coming from the mines of Prince Demidoff, in Siberia. There is a magnificent malachite vase in the Vatican, presented to Gregory XVI. by Emperor Nicholas, but it takes away from the admiration we first feel, when we learn that these splendid ornaments are really only veneered—the article being made of iron upon which the stone is laid.

Coral is too well known to require mention, except to simply recall the pretty Greek legend that the blood dropping from the head of Medusa, which Perseus had deposited on some branches near the sea-shore, becoming hard, was taken by the sea nymphs and planted in the sea.

The supernatural power ascribed to gems by the ancients is sometimes amusing to recall. Boetius says the ruby is a sovereign remedy against the plague and poisons, it drives away bad spirits and evil dreams. The jacinth will bring honor, riches, and wisdom to the wearer, the amethyst sharpens the wits, the emerald betrays a false witness by changing its color when in the company of such a one, the chrysolite cools boiling water, the diamond makes men courageous and magnanimous, and the sapphire sympathizes in color with the health of its owner.

The Jews had a belief that if, on the Day of Atonement, when the high-priest asked Jehovah to forgive the sins of the nation, the stones in the Urim and Thummin shone brightly, they were forgiven; if, on the contrary, the gems became black or cloudy, God had turned His face from the petitions of his people.

But the question “what makes the diamond like a drop of light?” still remains unanswered. Plato told us that the origin of precious stones was the vivifying power in the stars, which could convert the most vile and offensive matter into the most perfect objects, and the diamond he says is a kernel in the gold, being the purest part condensed into a transparent mass.

Theophrastus, the friend and disciple of Aristotle, says that water is the basis of all metals, earth of all stones, and that their various qualities, such as hardness and density, are produced by the mode of their coalescence and concretion; in some by the action of heat, in others by the action of cold; thus rock crystal was supposed to be a congelation like ice, and only to be found in the coldest regions.

We, who think ourselves so wise in these latter days, say they are made of such and such chemicals, in such and such proportions, but never yet has any one proposed a theory which could account for the formation of the diamond or discovered what lends its color or tinge to the gem.

Shall we not, therefore, stand in humility and reverence before Him who hath not only prepared the earth, that “out of it cometh bread,” but hath also made “the stones of it the place of sapphires, and in it the dust of gold.

Six Weeks After Marriage.

BY “HE.”

HE. Pass the sugar, love? If my coffee were but half as sweet as you are it would need no more.

SHE. Now, I don't think you or your coffee need another bit of anything sweet!

HE. Thank you, pet. See, here are the letters; will my Angel read them to me? so that if there is any good news it will be still better from your lips.

SHE. No indeed! We'll read them together, of course. I'll look over your shoulder.

HE. And your gentle breath will fan my cheek—so!

SHE. Ah! An invitation to Mrs. Grant's reception! Shall we go?

HE. Now, dearest, you know that it rests entirely with you. Whatever gives you pleasure makes me happy!

SHE. You precious old dear! Then we'll go—that is, if you are perfectly willing. Now don't say yes because I do, for wherever you are, there is my happiness. And what shall I wear? You always know about such things better than I.

HE. Now, my angel (ah, how fittingly were you named! Angelica!—Angel!) you are bewitching in the plainest dress, but any one would know that your name was Angelica, should you wear your satin and lace.

SHE. I knew that you would think just as I did, dearest—not about my being an angel, you know, but the dress. But I would wear it if I didn't like it, and it made me look like an Indian, if it pleased you.

HE. As though it would please me for you to look like an Indian! But you couldn't look anything but lovely if you tried. I ordered the carriage at ten. I thought we would go for a drive in the park, that is, if you would enjoy it.

SHE. Will, dearest, I really believe that you are all the time trying to think of something to make me happy.

HE. Ah, Angelica! Would I not do anything to give you one moment's happiness? Sometimes I think we are almost too happy for it to last.

SHE. Oh, don't say that, dear love. It will last; and we shall be even happier than this as the years flit by; for will not our love grow deeper and stronger, with the dawn of each new day? And now, dear, if we are going to ride, I must leave you—just for a little while.

HE. Oh! must you go? But don't be long.

SHE. As though I could! Bye-bye!

HE. There—she is gone. What if she were gone out of my life forever? Oh, maddening thought! I could not, would not, live without her. Star of my soul! Guiding me to all that is pure and good and true! my love! my life!

Six years after marriage.

HE. Pass the sugar, Ang.

SHE. I declare, William, you use sugar enough to sweeten even as acid a disposition as yours. Is that to-day's paper? What's the news?

HE. Oh! take the paper if you want it;