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ORIENTAL JEWELRY.

PERSONAL ORNAMENTS MIXED WITH ODD SUPERSTITIONS.

Necklaces That Avert the Evil Eye and Beads That Are Potent Charms For Felicity—Legend of the Kaaba Stone—The Sacred Signet Ring.

The oriental's love of luxury, splendor of attire and personal adornment acts as a strong incentive to the eastern jeweler in the production of those exquisitely carved and multicolored creations over which the modern world raves and marvels. Nor are such decorations mere ornaments without other use or meaning.

The oriental jeweler, seated upon the floor of his little shop, inhaling the fragrant odors of his pipe and coffee, conceives his design and jealously envelops it with mysticism, adding to it the quaint charm of symbol and superstition. The bracelet, the earrings, the necklace, the clasp, the buckle and the button grow step by step into a special ornament according to the rank, means, tastes and wants of the wearer, an evidence of class and dignity.

Bracelets are by orientals worn in pairs. Each hand is provided with one, as otherwise jealousy will spring up between the manual members and evil deeds will follow. Earrings are popular among both sexes in certain parts of the orient. The ears are pierced at birth. The perforations are made unnecessarily large so as not to permit a residue of gossip. Then ornaments are offered the ears as consolation. Necklaces are worn most conspicuously to avert the evil eye and to denote dignity and distinction. Festoon necklaces seem to have been in vogue from time immemorial, and not infrequently do they adorn the whole chest of the wearer. In India the men often borrow their wives' necklaces to decorate themselves with. Masculine vanity of certain sects of the Persians far exceeds that of women, and, aside from wearing earrings and necklaces, they almost monopolize the tiny seed pearls by stringing them in their beards, each hair being literally covered with a lustrous pearl.

Beads are among the earliest forms of ornaments and are considered potent charms for felicity, as these are often cut and sold by priests or sheiks, who maintain themselves solely by this means. The pear shaped drop so much in vogue in Europe and America is of decidedly oriental origin and has attached to it a quaint myth. The Kaaba stone in Mecca has this peculiar shape, and, according to the theory of the Mohammedans, this stone was the actual guardian angel who was sent to watch over Adam in Eden and was present at his fall. As a punishment for not having more vigilantly executed his trust the angel was changed into a stone and hurled from paradise. Most Mohammedans wear pearl shaped pendants made of wood or some precious stone as a reminder of Allah's wrath, and these are held among them in the same esteem as is the cross among the Christians.

Armlets are regarded as caste marks and are worn only by women. Anklets have a healing power and so are worn not as ornaments only. Little tinkling bells are often attached to these, which lend a pleasing sound to an approaching step and serve to denote the superiority and rank of the wearer and thus in passing render due homage. An Arabian poet describes these as "the awakeners of dormant senses."

Rings are worn in great profusion and are made of all sorts of metals. However, they invariably have exquisitely carved or openwork shanks. Even the stones have their symbols and are worn accordingly. In the orient no prejudice exists against opals.

Signet rings were of great importance among the earlier orientals, and even to the present day letters are rarely otherwise signed by those who send them. Thus the authenticity of all orders and communications, even merchants' bills, depends wholly upon an impression of a signet ring. The occupation of the seal cutter is regarded as one of great trust and danger. Such a person is obliged to keep a register of every ring seal he makes, and if one be lost or stolen from the party for whom it was cut his life would answer for making another just like it. The loss of a signet ring is regarded as a disastrous calamity, and the alarm which an oriental exhibits at the loss of the signet can only be understood by a reference to these circumstances, as the seal cutter is always obliged to alter the real date at which the seal was cut. The only resource of a person who has lost his seal is to have another made with new date and to write to his correspondents to inform them that all accounts, contracts and communications to which his former signet is affixed are null from the day on which it was lost.—Jewelers' Circular-Weekly.

Obviating the Rules.

Mrs. Flat—I always insist that my husband wear evening dress when he dines at home. Miss Sharp—Yes, he told me that was the reason he took almost all of his meals downtown.—Detroit Free Press.

Did His Best.

The Woman—George, this is the anniversary of the day on which I promised to be yours. Have you forgotten it? The Brute—No, my dear, I couldn't. But I've forgiven it.—Exchange.

Meet but Rarely Now.

Greene—By the way, aren't Charley Brown and May Gray keeping company? White—Oh, dear, no; they've been married for more'n a year.—Boston Transcript.

That life is long which answers life's great end.—Young.

SCIENCE OF LIVING.

An Ounce of Good Cheer Is Worth a Pound of Melancholy.

"It has been said that it is better to be born lucky than rich," said Dr. George F. Butler, "but it is in fact better to be born tough than either lucky or rich. After forty eat less and eliminate more. Drink more pure water and keep the peristaltic wave of prosperity constantly moving down the alimentary canal. Many people suffer from too much business and not enough health. When such is the case they had better cut out business and society for a time and come down to mush and milk and first principles. Don't be foolish. Eat less and play more. Indulge in less fret and fume and more fruit and fun. There are people too indolent to be healthy—literally too lazy to live. Work your brains and keep in touch with people. Do something for others and forget yourselves. There is nothing so inane and detrimental to mind and health as the conversation of people on their aches and pains and troubles. The froth of whipped eggs is a tonic compared to it. All our appetites are conditional. Enjoyment depends upon the scarcity. A worker in any field whose age is near either the shady or sunny side of fifty should consider himself in his prime, good for another half century of temperate, judicious work. Let grandma wear bright ribbons and gaudy gowns if the colors become her, and let grandpa be as dudish as he pleases, with flashy neckties and cheerful garb. Both will be younger for it, and, besides, it is in harmony with nature. Gray hair is honorable; that which is dyed is an abomination before the Lord. Cultivate thankfulness and cheerfulness. An ounce of good cheer is worth a pound of melancholy."—Medical News.

DON QUIXOTE.

The Philosophy of Sancho Panza and the Fame of Cervantes.

The enormous number of proverbial sayings in "Quixote" had much to do with the success of the book, especially in England and France, at a time when the apothegm and maxim were a favorite literary form, and, quite apart from the inexhaustible fund of humorous action contained in the work, Sancho's sententious dicta made the noval as a collection of proverbs alone worth preservation.

As in the case of so many of Shakespeare's apothegms, hundreds of Sancho Panza's saying have become so much a part of our common speech as to sound almost trite when we stumble across them on the printed page. "Diligence is the mother of success" seems obvious enough, but the man who first enshrined it in speech was a genius. "He whom God helps is better off than the man who gets up early" is a bit of worldly experience that comes home even now to many a doubter as to whether we "get our deserts," while Cromwell's "Trust God and keep your powder dry" was anticipated by Sancho's "Pray to God, but hammer away." Another shrewd piece of observation from the same source might save many a tradesman from loss to this day, "He who does not mean to pay does not haggle about price," and the homely scrap of philosophy in which Sancho warns the world against stretching out the leg farther than the sheet that covers it is as necessary and pertinent now as it ever was.—London Chronicle.

Mistaken Identity.

Senator Proctor of Vermont, accompanied by Mrs. Proctor and a party of some fourteen persons, was once making a tour of the west. A stop was made at Salt Lake City, and the party started out for a walk about the city. Senator Proctor and his wife headed the procession, and the ladies of the party brought up the rear, going in pairs. That very same day another party of easterners was making the rounds of Salt Lake City, and when they encountered the Proctor party in the main street they stood aside to let them pass. "Well, well!" exclaimed one of the second party. "There's a sight! Look at that old Mormon and his wives. Out for a constitutional, I suppose. I wonder," he added, "if he has any more."

Fellow Worms.

Before Longfellow bought the house in Cambridge so associated with his memory it was owned and occupied by old Mrs. Craigie. Mrs. Craigie was a woman of many eccentricities, Moncure D. Conway says in his book of "Reminiscences."

Some one once tried to persuade her to have her trees tarred to protect them from caterpillars, which also invaded her neighbors' trees. She refused to be so cruel to the caterpillars. "They are our fellow worms," she said.

Bachelor Logic.

"Old Mr. Batchelor thinks he has proved that there is no such thing as a good husband."

"How's that?"

"He says that if a man's got sense enough to be a good husband he has too much sense to get married."—Cleveland Leader.

Intellectual.

"Every household ought to have an encyclopedia," observed the professor. "I think so, too," responded Miss Flutterby brightly. "They are so handy to press crumpled ribbons and flowers and letters and things."—Louisville Courier-Journal.

Appreciated His Danger.

Canvasser—You know how uncertain life is. Business Man—That's so. I might kill a life insurance agent any time and be executed for it.—New York Press.

Make not thy friends too cheap to thee nor thyself to thy friends.—Fuller.



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