

W. C. T. U.

Resolutions Passed.

At the Annual Convention of the Provincial W. C. T. U.

At the convention of the Provincial W. C. T. U. in Hamilton last week, Mrs. McKee, chairman of the committee on resolutions, reported eighteen resolutions, all of which were adopted. The most interesting are the following:

"That we have read with sorrow the decision of Judge McDougall on the golf case, believing that the loophole the law allows is unworthy the notice of the learned counsel whose position should make him a preserver of the laws of God in preference to the laws of man."

In answer to an anxious inquiry, Mrs. McKee explained that golf was a game like shinty."

The resolution on Sabbath observance was as follows:

"Whereas, there is a growing tendency to disregard the sanctity of the Lord's Day, and to use it for the utterance of the passions, and to professing Christians, therefore, resolved, That we, W. C. T. U. workers, will endeavor, by example and precept, to preserve its sacredness in endeavoring to make it a day of rest from household cares as far as possible, and teach our children to observe it according to God's word; and that we unite with other societies in endeavoring to procure proper legislation regarding it."

The other resolutions were to the following effect, the wording of the resolutions being given as far as possible. The W. C. T. U. workers will support candidates, irrespective of party, who are in favor of prohibition, "God's issue in Canadian politics."

"That it deprecates and will oppose the granting of the vessel owners' petition to have the canal open on Sunday, on the grounds that it will infringe the rights of employees and interfere with Sabbath observance."

That it repudiates and disapproves the action of the Regina fair directors in keeping the fair open on the Sabbath day."

Realizing that a nation's children are its most valuable asset, the W. C. T. U. is in hearty sympathy with J. J. Kelso, superintendent of the Children's Protective Association, and his work."

The Ontario Government was thanked for the sincere thanks for the Factory Act."

The union hailed with joy the evident growth of a spirit of political independence in Canada and the shaking off of party influence."

The stand taken by the Order of Oddfellows in excluding liquor men from its ranks was acknowledged with gratitude."

It viewed with pleasure the expression given by the Patrons of Ontario, Quebec and Manitoba in favor of prohibition."

It was decided to preserve the documents of the union for future reference."

Indignation was expressed that the men whose business it is to represent the homes of the nation in Parliament should in the debate on the age of consent in the Seduction Act, treat the subject in so trifling a manner."

Confidence was expressed that in case the long-looked-for decision of the Privy Council is favorable, and the power to prohibit is vested in the Ontario Government, it will fulfill its promise made in February, 1904; and the temperance leaders were called upon to formulate aggressive demands based on the new power of legislation in any event; also that the officials who are appointed to control the traffic should be in sympathy with the Government enactments."

The provincial superintendent was instructed to send a circular to public school inspectors, asking that promotion papers in scientific temperance be set in all classes."

"Whereas, certain gamblers, who have been driven out of the States, have endeavored to establish themselves in Ontario, the Ontario Legislature be asked to take action to prevent the pernicious system of gambling, especially that carried on at Windsor."

The union viewed with alarm the damage to the children arising from the use of tobacco, and protested against smoking on the streets as offensive to the general public. Regret was expressed that the law against selling children cigarettes was not enforced."

A discussion took place on this resolution, and it was stated that the act should be amended so that the boy can be made to tell who sells him the cigarettes. This is to be achieved by fining him and depending on the father making the youngster tell rather than pay the fine."

The use of opium among women is another growing danger, and it was protested against."

Mrs. Clark, of Hamilton, took a special interest in this resolution on the use of narcotics, and said that within two years she had known four Hamilton ladies to die from excessive use of opium. "If a nervous young lady wants to play or sing in public," said Mrs. Clark, "she can get a nice little vial from any druggist containing a narcotic, which will quiet her nervous excitement and enable her to acquit herself successfully. Is the liquor traffic any worse than that?"

Mrs. Chamberlain, of Toronto, told of a servant girl she had who took opium pills and took a long time to break her of the habit. "When ladies are annoyed by their servants breaking dishes and exhibiting irritability, they should deal kindly with them, for the irritability may be traceable to the use of narcotics."

In London Township.

An Iderton correspondent writes: This is the first time that we have had the privilege and pleasure of addressing the press on behalf of the Iderton branch of the W. C. T. U., which was organized a little more than a year ago.

Mrs. Dunlop, county president, with a membership of 12, which has since increased to 21 active and 9 honorary members. Through the untiring energy of the president (Mrs. Atwood) and vice-president (Miss Charlton), a great interest in the cause of temperance has been awakened, causing so many of the young people of our church to bring into the work their youthful zeal and enthusiasm. Eight department have been taken up, viz., evangelistic, flower mission, literature, parlor work, fair work, narcotics, temperance work in Sabbath school and press work. Not the least among them is the "Flower Mission." Fifty-two bouquets with appropriate texts have been distributed from time to time. Many a sad and weary face grows bright at sight of these silent messengers; many a drooping and dependent heart is revived by the fragrance. Temperance literature, too, has been scattered, as it were, by the wayside, and in the most conspicuous haunts of our village, so that the out-

cast and weary and forlorn might have their chance of receiving God's blessing. In fact, each superintendent does with her might whatever her hand findeth to do. Meetings are held regularly, and some open ones, which are well attended, and a very interesting lecture was delivered by Rev. Mr. Hector. An appeal was received from an indigent minister's wife in Toronto. To this a sympathetic reply was sent, and \$20 worth of the lady's work was promptly disposed of. Ten dollars was donated to the rebuilding fund of a hall which was destroyed by fire, and the sum of \$38.65 raised during the year.

Sermons From the Backwoods

I am a child—Jeremiah, I. 6.

Brethren, there was a prophet who said it, and you could say it with profit, too. A humiliating confession it is, of course, but so true of some of you that when we see you we wonder that you have done with your pinafores. Some of you were put in long clothes and women, full grown, you are still fond of earth's trifling toys, and set your heart's interests on things that are little. Your aspirations are childish. You are trying to stuff your pockets as if you were not a participant. You are or are chased by imaginary shadows that will never catch you. You are as sensitive as children. In your youthful career you are known to have your playmate on small offense, declaring that henceforth you did not love him any more, and would take your switchback exercise in solitude upon your cellar portal, being an observer only, and not a participant. Are you not easily offended today? Did you not leave your church because your fellow church member offended you, and join another just out of miserable spite?

You are childish in your excuses for neglected duty. When an offended ancestor asked: "Why?" concerning sins of omission and commission, you gave the answer: "Because," and often got no further with your excuse. You still answer the rebuke of conscience and the minister with a Because and a hiatus. I am using the dictionary you gave me, brethren. You still try to hide yourself behind a gooseberry bush or some other petite species of vegetation when is heard the call, "Adam, where art thou?" as you have been at the apple orchard. When you were young you strutted around as though you were Pope of Rome, or at least, district corner. I see you come into church and sail to your pew, I say in my innocence, The Czar of Russia, surely, but behold it is only you. No children were ever more ill mannered than all some of you, and selfishness, like all over the garden plot of your hearts like "pursley." Your innocence is gone, but your weakness remains. You have yet to learn that stature does not make a man avoid reproach. You must be treated, I should order high chairs and tea trays, bibs and aprons for you, and even the equipment of an earlier dispensation than that. Alas, beloved, when will you be ready to graduate from the nursery? When will you cease to be children and quit you like men?

It's not because you are so mild. You ought to say, I am a child, Your ways, alas, do I detest. You're reaching manhood very late.

It is not age, it is not height. Confess on you that the blessed right, To say, I am a child no more, I am a man; my childhood's o'er.

—Peter Peculiar in New York Observer.

A Citizenship League.

The National Citizenship League has issued a call "To the People of God Everywhere," setting forth the method and purpose of that organization, and summoning the followers of Christ to unite against his enemies. It is signed by a long list of men and women thinkers and philanthropists, and appended are letters of indorsement from well known ministers and educators. The league is non-partisan and non-sectarian, its three-fold object being:

(1) To reveal Christ Jesus as the Saviour of the nation as well as of the individual.

(2) To make Christian principles operative in public affairs.

(3) To unite the followers of Christ in consistent, harmonious and aggressive action, not as Church members, but as Christian citizens for the following purposes:

(1) To prevent by personal effort the nomination and election of corrupt candidates and the enactment of corrupt laws in city, State and nation.

(2) To secure equity on the part of officers entrusted with the execution of the laws.

(3) To exterminate the saloon as the greatest enemy of Christ and humanity.

(4) To preserve the Sabbath.

(5) To purify and elevate the elective franchise.

(6) To promote the study of social wrongs and the application of effective remedies.

(7) In general to seek the reign of whatever things are true, honest, just, pure, lovely and of good report. The call further states "that this is not a mere call for civic reform—it is vastly more," and "we do not seek a union of church and state nor do we propose to identify Christian citizens with public affairs, and thus infuse into industries, policies and administrations the spirit of Jesus Christ."

The league is a spiritual and sacred work we summon all, of whatever creed, party, nationality or sex who acknowledge God as supreme over all, and desire to see his will done upon earth."

It behooves all Christian citizens to take steps to forward this movement for the betterment of humanity, and we suggest that they write to head quarters of the National Christian Citizenship League, 133 La Salle street, Chicago, for detailed information concerning its plans of work—Union Signal.

Matchmaking Mothers

Match-making mamma has been the subject for many a newspaper jokelet and much serious condemnation, by no means all of which is deserved. There is a kind of match-making which is not only commendable, but a positive duty on the part of the mother of girls.

Though, of course, it has its strict limits. American girls of 20 or thereabouts, are apt to feel that the earth is their oyster, and that they can get them, and to believe that they can guide themselves a great deal better than their mothers can guide them.

The match-making duty of a mother resolves itself into a simple matter of introducing to her daughter young men of good moral character and who are in a position to marry. No mother has the right to attempt the small, but serious, coercion or even persuasion, bringing about the most desirable marriage, but she seriously fails in duty if she does not use every means in her power to prevent her daughter from marrying a man who is not a New York Commercial Advertiser.

REST AT MISS WILLARD'S OLD HOME

It is to become a Haven for the Woman's Christian Temperance Union Workers.

The Women's Christian Temperance Union is soon to have a national home for its worn-out workers in the childhood home of Miss Frances E. Willard, the society's president. Friends of the union are now preparing a deed of transfer of Forest Home, where Miss Willard lived until she was 19 years old, situated on the banks of the Rock River, and adjoining Janesville, Wis., a town of about 15,000 inhabitants.

Miss Willard's childhood home, as it now exists, comprises 229 acres of land; the old home is in a somewhat reconstructed condition, and a large modern brick residence of twelve or fourteen rooms, commodious outbuildings, and a fine grove of trees, which is to be used as a park or assembly ground. The gift to the Woman's Christian Temperance Union will take in the buildings and 50 acres of ground. The deed is to be given to Miss Willard in trust for the union in a few weeks. The society has been planning the purchase of a Home for Rest for its workers for several years, but this gift from George and Mrs. Willard will bring about the realization of the scheme at once. No conditions accompany the gift, except that the property shall forever be kept sacred to the uses and forever remain under the strict management of the National Union of which Miss Willard is president.

The Woman's Christian Temperance Union will make this its national meeting place after it has been made ready to receive a number of people. More commodious buildings will be erected in time, but the Woman's Christian Temperance Union officers propose preserving the old buildings as a tribute to the memory of their founder.

Janesville is within a short walk of the Forest Home, and it is proposed to extend the electric railway to the Woman's Christian Temperance Union Home, and in the ideal blessing which the God of all grace has bestowed on every fragment of the divided Catholic Church.

"We acknowledge with gratitude to Almighty God the evidence of a real spiritual unity underlying our differences, and in the common service rendered to mankind, but also in the prayer and praise of a common Christian life, in the numerous signs of common Christian experience and in the eternal blessing which the God of all grace has bestowed on every fragment of the divided Catholic Church."

"We are persuaded that our Lord Jesus Christ himself is the only possible center of Christian unity, and that the indwelling spirit of the Father and of the Son in every Christian heart, and the common life in spirit and in truth, which man can neither create nor destroy, but which furnishes the conditions of that manifested unity for which our blessed Lord prayed."

"We better must be attained, not by the absorption of Christians in any one communion of the divided Catholic Church, but by such a union as will conserve all the elements of truth and practice which in the providence of God the various Christian communions have severely exhibited and defended."

"We are glad to see many join in your great for united and continuous prayer to the Trine God, that in his great power and mercy he will overcome all things to the end that the visible unity of his church may at length be fully manifested, according to his purpose."

"And lastly we implore the Father of the Mercies that he will in his infinite goodness increase in us all the spirit of brotherly love for our fellow Christians which breathes through the letter addressed by your Holiness to the English people."

The letter is signed by the following members of the conference: Anglican—F. W. Farrar, dean of Canterbury and chaplain to the Queen; W. H. P. Freeman, dean of Ripon; F. Pigou, dean of Bristol; James M. Wilson, archdeacon of Manchester. Presbyterian—J. M. Gibson, ex-moderator of the Presbyterian Church of England; Thomas M. Lindsay, professor of ecclesiastical history, Free Church of Scotland College, Glasgow. Congregationalist—Charles A. Berry, ex-president of the Free Church Congress; Alexander Mackenna, secretary of the Free Church Congress; William T. Stead, editor of the Review of Reviews; Uriah H. Thomas, chairman of the Congregational Union.

Baptist—J. Hunt Cook, editor of the Baptist Freeman; J. G. Greenough, president of the Baptist Union; Richard Glover, ex-president of the Baptist Union; Charles Williams, ex-president of the Baptist Union.

Methodist—Percy W. Bunting, editor of the Contemporary Review; H. Price Hughes, president of the Free Church Congress; H. F. Paine, ex-president of the Wesleyan Methodist Conference; Henry S. Lunn, president of the Grindewald Conference.

Notes and Incidents.

American temperance text books have been translated into the languages of six different foreign countries, and are now used in their schools.

There is still one existing want in hymnology, however, which one would suppose women writers would be able and ready to fill. There are extremely few good wedding hymns. In fact the Voice that Breathes over Eden seems to hold the field. This is not for want of effort after something else on the part of hymn writers, for when I made a similar observation in a widely-circulated paper a few years ago, prior to this purpose, I received me in great numbers, and amongst them one from Mrs. Alexander herself. Others came from as far as Australia and India, but none seemed likely to meet the want. If any of our readers write hymns, here is an opportunity.—Woman's Signal.

A deputation of ladies representing the British National Women's Temperance Association on Wednesday waited on Madame Antoinette Sterling in London, to present her, on behalf of the branches of the association, with a heart-shaped brooch composed of diamonds, to which was attached a bow of white ribbon, the official badge of the society. The gift, which was accompanied by a book containing a list of the branches contributing, was a small token of the love and esteem in which Madame Antoinette Sterling is held by British women, in whose interests she has so often given her valuable services. The presentation was made by Mrs. Pearsall Smith, honorary recording secretary of the B. W. T. A., accompanied by Mrs. Bailhache, Mrs. Peadar and Mrs. Hooper, who expressed the grateful thanks of the association to Madame Antoinette Sterling for her kindness on many occasions, when by her singing she has rendered inestimable service to the White Ribbon cause, and especially for her help at the great international meeting; last June, Madame Antoinette Sterling will come to America, and will doubtless receive a warm welcome from American White Ribboners.

CAUGHT, BUT—

"Oh, boy, I'll give you a dollar to catch my canary bird."

"He's just caught 'em am."

"Where's the precious one?"

"Black cat up the road's got 'im."

FIVE-YEAR OLD DRUNKARD.

Little Italian Child Dying With All the Symptoms of an Old Habitué—Given Whisky From Her Birth.

No drunkard who lay in the alcoholic wards had a worse case of cirrhosis of the liver than a 5-year-old Italian girl, who was exhibited on Tuesday by Dr. Northup at a clinic at Bellevue Hospital Medical College.

Her parents were habitual drinkers, and ever since she was able to walk her slender arms had carried pitchers of beer and whisky, in whose interest she had been reared. In the hospital she continually cried for beer and whisky. Her hands shook with the palsy of the inebriate and her features were bloated and expressionless.

The child might have been pretty and well formed before the disease made such inroads upon her. The liver is the "bottled" liver of the drunkard of 20 and 30 years' standing. The abdomen is enormously distended by the collection of serum in the body, and every few days an operation must be performed to release the dropsy. When the abdominal walls were touched they vibrated like a drum, so tense were the tissues on account of the pressure of the fluids.

The child is known to the physicians as "Lucy." Her parents seldom visit her. They freely admit that they have given whisky and beer to the girl almost from her birth, and that she seems to have a craving for

them. The girl will probably not live many months longer.

On account of the chalky white of the face, the students called the child the "white baby." This also distinguishes her from a child exhibited at the same time, whom they called the "blue baby."

This child was afflicted with a disease of the heart, which prevented the proper circulation of the blood, and caused the skin to have a bluish tinge, before birth one of the arteries had become stopped up. There was, in consequence, an opening between the right and left ventricles of the heart, through which the blood flowed.

Northrup said that this was only the second case of the kind he knew. He thinks that with great care the child may live two years longer.—New York Telegram.

Reunion of Christendom.

Grindewald Conference Letter in Reply to an Apostolic Letter of the Pope.

The cable brought news of the fact that the English members of the recent Church Reunion Conference at Grindewald addressed a letter to the Pope, in reply to his apostolic letter to the English people. Here is the full text of that reply:

"Sincere greeting and good-will in our common Lord."

"As a company of English Christians met together to further the sacred cause of the reunion of Christendom we desire to acknowledge the Christian courtesy and devout aspiration of your Holiness' letter."

"While we cannot forget the teaching of history, that existing divisions are the result of a misunderstanding of apostolic Christianity and Scriptural truth, we lament the present divided state of Christendom, and, with your Holiness, continually pray for the visible unity of the Catholic and Apostolic Church."

"We acknowledge with gratitude to Almighty God the evidence of a real spiritual unity underlying our differences, and in the common service rendered to mankind, but also in the prayer and praise of a common Christian life, in the numerous signs of common Christian experience and in the eternal blessing which the God of all grace has bestowed on every fragment of the divided Catholic Church."

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A Talk With Mrs. Rorer.

Chunks of Wisdom From This Experienced Dietist.

It is a liberal education to know Mrs. Sarah Tyson Rorer, of cooking school fame, as a woman, as well as to listen to her as a lecturer. She is a woman of ideas, and of practice, as well as of theories; indeed, her theories are all of them evolved from the sound principle of successful practice.

Although in private life she will not talk "shop" unless importuned, it is a temptation when in her company to seek the solution of some of the dietetic problems that perplex the house-mother—a temptation that Mrs. Rorer's prompt and comprehensive replies continually repulse.

Personally, the priestess of hygienic living is an admirable example of her doctrines and teachings. Of rounded figure, not over-plump, clear eyed, and with a complexion of a girl of 16 might envy, Mrs. Rorer does not look as if she could be the mother of two sons, one of whom has finished college, and the other is a Harvard sophomore. Her life is a busy and exacting one, yet her splendid health never fails. The most interesting part of it all is that she grew to early womanhood with a weak and ailing frame. Her elder son was for the first years of his life a sickly child, and it was not until she became convinced that the cause and remedy for her own and her son's condition were within her control that any betterment resulted.

To exercise, regularly and properly practice, and hygienic food she attributes all of the good that has come out of this war of ill-health. Her sons are both athletes, and have responded so perfectly to her system as to be her very best advertisement.

"I have made a great study of bringing up boys," she says. "I don't know that I should understand the care of girls. I never had a daughter, and I was the only girl in my own family."

"I have a great deal to say for myself as a mother, mentally and morally, as well as physically. It affords an outlet for the animal nature with which all men seem to be born. Boys must have something to do, and they are interested in athletics they will never be at a loss for a topic."

"I don't think very much of baseball or football," she went on. "I don't think they give the body any desirable exercise. But work in the gymnasium, and running, which exercises the lower part of the body, and pole vaulting, which develops the upper part, are excellent."

"My boy told me with delight the other day that the boys at college were interested in athletics were at the head of their classes while those belonging to the glee club and dramatic association were at the foot."

"You need not claim the credit of that for athletics," I answered; "those fellows run on white sugar." "That is better than their God," which is a remark often quoted in our family. It came from an incident in connection with a certain instructor who knew of her said instructor's knowledge of his institution, and a young girl studying under him, asking her rank, was told that she had just passed, with nothing to say but that she was a member of a musical organization that consumed a great deal of her time and energy. The professor knew it, and he replied: "I don't know what you are serving your king more faithfully than your God."

"My son at college has quite a record in athletics, and won a number of medals, but the other day he came to me and said that he had lost a race. 'Why? how did that happen?' I asked. 'Well,' he said, 'the whole wheat bread gave out, and how can you expect a fellow to run on white sugar?'"

Mrs. Rorer tells this as a little joke on the hygienic training she has given to her sons. She shows her interest in athletic excellence, in the brochure which she has just published, and in which she has placed her own cooking lectures, and which is a medal won by her son.

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"It is the advice of this very good and healthy that only two meals a day should be eaten. Luncheons were given up, notably by brain-workers, who can do much better work without it."

"My sons," says Mrs. Rorer, "follow my example in this, and we all thrive upon it."

"If you believe in only two meals," queried a listener, "then you also believe in heavy breakfast?"

"No," was the reply. "I should have my dinner the only hearty meal of the day."

For breakfast the year round I would recommend two soft-boiled eggs, French rolls and French coffee. You could not take boiled coffee; it would make you nervous."

"I would use half milk, a little cream, and no sugar."

"I do not object to eating in the middle of the evening, when the dinner is well out of the way. In the summer I frequently have frozen fruit during the evening, when my boys have their friends in."

"It is marvelous how much they can dispose of. They will be helped three or four times."

"In the winter we have things that are easily digested, cooked in the chafin dish. The boys enjoy that very much. Welsh rarebit is much more digestible than sweets, although many people look with horror upon it. My boys at