

proportion of water, and the same writer had a notion that a medicinal virtue resided in the milk of goats, especially when they had browsed on the mastich tree. He quotes the case of a certain Considia, the daughter of a man of consular rank, who was by the aid of her physician, Democritus, restored to comparative health, after a long disease which admitted of no stronger remedy, solely by means of this simple medicine. Perhaps we have here the explanation of the old legend which represents the ruler of the heathen gods receiving his first nourishment from the she-goat, Amalthea. The efficacy of asses' milk in particular kinds of sickness, as, for instance, in the earlier stages of consumption, is allowed by the faculty now as it was by physicians more than a thousand years ago. These men, indeed, appear to have considered that milk, either of this or that animal, was able to cure all the maladies to which flesh is heir. Dioscorides, the medical attendant, as we are told, of Antony and Cleopatra, held it of extreme service in the case of internal ulcers, gout, pulmonary complaints, the falling sickness or epilepsy, and as many other diverse disorders as modern empiricists are wont to assure us are infallibly healed by the sole and constant use of their pills and nostrums. So Abd al Rahman, a learned doctor of Sayut, in a medical work which he called the "Book of Mercy," and which is, in fact, a treatise on the properties of animals, boldly declared that the most important and only effectual aid in cases of childbirth is afforded by dog's milk mixed with equal parts of wine and honey, necessary, no doubt, to temper the acidity which distinguishes the milk of the carnivora from that of the herbivora, always more or less alkaline. The modern Arabs place much faith in their *laban*, a species of curd, usually concocted of goats milk, in use as a drink and for the superior purposes of cookery. This in all probability, was the food appearing in our version as "butter," which Jael offered to Sisera in a lordly dish. Of the camel's milk they make an intoxicating drink which, fermented and distilled, contains alcoholic properties like the Koumis, or milk-spirit, of the Tartars.

The Bedouin women, says Burckhardt, count it a disgrace to take money for milk. How far has civilisation set ourselves in advance of these simple barbarians! Milk, like bread, being one of the essential articles of human food, is, of course, with us largely adulterated. How early the admixture of water began, or of sugar, or flour, or starch, or gum arabic, or rice, or gelatine, or other numerous articles with which the mention of milk is in the public mind more or less associated, it is not easy to determine. Who first added salt to strengthen the milk's savour, or annotta to give it a creamy richness in hue? The devices which have made milk other than it ought to be are not wanting in number nor, indeed, in art. The system of milk sophistication, a process known to the trade by another and more simple term, as ingenious as numerous. He, for instance, who first combined with the principal ingredient of our children's food the brains of horses, was one whose generous efforts for the general good deserved some sort of recognition. His was a name which posterity ought not willingly to have let die. Such keenness of wit as this man possessed defies the galactometer—or other instruments of a like nature—which those who do not sell milk have invented to the confusion of some of their less astute fellow-citizens, proprietors of a milk-walk of their own. Nothing is now more easy to the milk merchant than to give artificially, by the infusion of horses' brains, that exact amount of density to his milk which an earlier addition of water has taken away from it. It is true that the presence of these and other abominations may be detected by chemistry, but who among us, except he be of a very scientific turn of mind, would care to see a chemical chest set up between the toast-rack and the teapot on his breakfast table?

Some century and a half ago there is an account in one of the journals of the milkmaids who served the Court dancing on May Day minuets and rigadoons for the Royal Family at St. James's House with great applause, and Steele, in one of his *Tatlers*, speaks of the honours done to him by "Margery, the milkmaid of our lane, dancing before my door with the plate of half her customers on her head." Milk vendors dance no more. Their cry is a melancholy cry. Their very walk has become lethargic, torpid as their sense of delight. If here and there such a thing as a brisk milkman exists, his alacrity is ever discounted by an internal sorrow. A "little grain of conscience" which is still left in him, as in the hero of Tennyson's "Vision of sin," has made him sourer even than his own milk.—*Globe*.

DOMESTIC ECONOMY.

The clever article in the last SPECTATOR on "Food as a brain power" comes *apropos* to this column, since a thorough knowledge of all the properties and physical effects of different foods is essentially necessary to the proper management of a home. Some people imagine that domestic economy means only the economising or saving of household stores, but the term has a much broader and more beautiful meaning. "Domestic" comes from *domus*, a home or family. "Economy" from *oikos* a house, and *nomos*, law or management. Domestic Economy therefore is the science which teaches the right management of the family home; and how much depends upon this right management. "From well-managed homes go forth happy, healthy, wise and good men and

women to fill every position in the world." Thus we find that the influence and power of women are enormous. They have more to do with the success or failure, happiness or misery of mankind than statesmen, philanthropists and clergymen. No need of women's rights or rules here. The woman who rules a happy home and brings up her boys to be a blessing to their land has all the power and influence she can wish to wield. It is thousands of years since the wise man discovered the value of a good household manager. He says "her children rise up and call her blessed; her husband praiseth her; she will do him good and not evil all the days of his life." True enough, Mr. Solomon, but we can't help wondering to which of your unlimited better-halves you refer, or how you managed to discover the good or bad qualities of each among so many. Ah, well, we have simplified matters now-a-days; few men indulge in more than one wife at a time, and when she dies they prove their great appreciation of her by marrying the "widdy's sister," as Biddy remarks. Some may say that this is not domestic economy, and yet economy in the number of one's wives must be domestic economy; and if people consider it irreverent to discuss Solomon and his many wives, let them ask Mr. Hammond to give us his opinion of the jolly old gentleman, who certainly preached better than he practised.

While making enquiries as to the progress of opinion regarding the teaching of cooking and domestic economy in schools, we were much pleased to find that Mrs. Scott, the talented Lady Principal of the Girls' High School, is giving her pupils the benefit of a theoretical course on this subject. Mrs. Scott is a charmingly cultivated woman whose views are broad and advanced on all the leading educational topics of the times; and the lecture which she is now giving to her pupils embrace many points which must prove very profitable to the young ladies in the present, and a knowledge of which must certainly add to the refinement and comfort of their homes in the future. Mrs. Scott would willingly add a course of practical cooking to the regular school classes but it would be impossible to do so without the aid of a government grant to cover the necessary expenses.

With regard to opening a training-school for servants we find that it could be done with but small expense and a fair prospect of success should a sufficient number of ladies give small subscriptions towards the starting of it, and also should they be able to induce Mrs. Brown to take the superintendence of it. Everyone acknowledges that this lady is thoroughly competent for the position. Her services could be secured more reasonably than those of an imported teacher and she would better understand how to manage the institution economically than would either an Englishwoman or an American. In connection with this school we could have demonstration classes for ladies, which would help to defray expenses. Mrs. Brown now has several of these ladies' classes at her own house, and on the whole we are moving in this matter and may hope soon to report greater progress.

Next week we shall give some tables of the relative values of different foods in nourishing the various functions of the body or brain. Perhaps "H. B. S." will kindly give us another paper on this subject.

Letters for this department should be brief, and written on one side of the paper only.

THINGS IN GENERAL.

"My wife's grand study," says a French writer, "is to know what I don't know, and to do what I can't do."

PARTY MOVEMENTS.—In the *Syracuse Herald* we find the following notes:—

Cortland.—There was a warm sugar festival at the Methodist church parlours last evening. The attendance was good, and all voted it a "sweet time."

Little York.—The young people held a "chimp-chemuck" party at the hotel last Friday evening, which was numerously attended and very enjoyable. A "chimp-chemuck" is where the ladies carry the eatables and the gentlemen furnish the music.

HEALTH HINTS.—Miss Corson, the culinary expert, says: "Both poultry and game are less nutritious than meat, but they are more digestible, and consequently are better food than meat for people of weak digestive organs and sedentary habits. They are both excellent for persons who think or write much."

THE death-rate in London, happily, is very rarely in excess of the birth-rate. During the first week in February, however, the number of births registered was 2,684, whilst the deaths were as high as 3,376, being at the rate of forty-eight per thousand. Cold and fog are the causes assigned for the increase.—*English paper*.

In a New England village a Baptist preacher was discoursing from the text, "In those days came John the Baptist preaching in the wilderness." Warming up, he said, "Oh! how I like to read these words in the blessed Bible. You don't read anywhere in it about John the Methodist, nor about John the Presbyterian, nor about John the Episcopalian, nor about John the Congregationalist. But it is John the Baptist! Oh! how I like to read that!"