

gestible. As for chewing his food for him—Aunt Sibyl, could you eat food chewed by some one else?

'Of course not; but that's different—a very different thing.'

'I fail to see any difference,' I remarked; 'and I think it is a most disgusting practice. Think of a mother with decaying teeth chewing food, and forcing her helpless offspring to swallow the vile stuff. The idea is simply horrible.'

'Oh, that is carrying daintiness too far, altogether. The baby doesn't know anything about it, and a child as old as that needs something solid,—something more nourishing than milk. Why, Miranda's children' (Miranda was her daughter) 'always came to the table, and when little Hester was five months old they used to give her cake, and potatoes, and baked beans, and a teaspoonful or so of almost everything that the rest of them ate. Children see others have things and of course they want them too.'

'How old are Miranda's children?' I asked—more to change the subject and stop the argument than from any real desire to know.

A shadow fell on the dear old lady's face as she answered soberly, 'Hester only lived to be three years old, and Harry never walked. They didn't seem to have any constitution—kind of pale, waxy-looking children. It was a great trial to us all to lose them, for we all love our children so dearly,' and a tear rolled down her cheek. 'The doctor said there couldn't be anything done for them. Harry had fits, and died in one, and Hester just pined away gradually. Couldn't keep anything on her stomach, and got weaker and weaker, and at last God took her,' and the usually placid face quivered with emotion.

My first impulse was to give voice to the emotions that rose within my heart at her recital, but I refrained, for at that moment the thought came to me, 'Ephraim is joined to his idols; let him alone.'

She could not see that those children were sent out of the world by an injudicious mother who undermined their health when they were infants in arms.

Baked beans for a five-months-old baby! As well give it slow poison. Why will not mothers learn that the juices secreted by the stomach of a nursing baby are utterly powerless to digest starchy foods, and that such foods only lie and decay, thus becoming sources of irritation and distress to the child?

How long must this slaughter of the innocents go on before mothers will try to learn at least the rudiments of nutrition?

No, God did not take those two little children; they were killed by ignorance, and others are following in their footsteps every day. Therefore I say to all mothers,—fit yourselves for motherhood by informing yourselves of the necessities of your children, and cease killing them with kindness (?).—'American Motherhood.'

Training Backward Children.

The development of the senses in the young is the basis of all their future mentality. There is nothing in the mind that

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was not first in the senses. Sight, hearing, touch, taste, and smell are roads that lead to intellect; and mental superiority consists at bottom in the possession of superior senses. Think of the wonderful development of touch, hearing, sight, muscular sense, manifested by baby Mozart, who used his little nose for a sixth finger, striking it violently against the keyboard when five little fingers were not sufficient to bring out the harmony he strove to express! Genius, during the developing period of childhood, can see, hear, touch, taste, smell; for superiority of mind always means superior senses. There is no exception to this rule.

Light, color, form, odors, flavors and sound call into activity sensory nerve-centres that result in consciousness. This process is exactly the same whether the consciousness is that of a man waking from slumber, or of a child awakening out of infancy. In the first instance, a sound, an odor, a touch, may insure complete consciousness. The awakening of mind is more complex. Unless all the sense organs are fed, the process is incomplete. Backward children are in their unnatural state of retarded development because they have feeble and inferior sense. And in sense-training, therefore, is found their chief means of education and uplifting. Ideas come first from the outside. Do not forget this, dear anxious mother. From contact with things is gathered the seed that, nourished in the region of sensation, will later blossom as thought.—'Harper's Bazar.'

Religious Notes.

The new school year opened at Marsavon, Turkey, with about 500 young men and young women in attendance—a larger number than ever before. Twenty-five young men now are obliged to sleep on the floor, and the dining-rooms have been enlarged to accommodate the boarders. Students have come this year not only from Asia Minor, but from Constantinople and Macedonia. The Marsavon school is one of the best under the American Board.

While Germany tries to exert great influence in trade and education upon the great empire of Persia, its missionary societies have taken comparatively little interest in its spiritual welfare. The German Oriental Mission supports two orphanages for Armenians at Urumia and Choi, while the Hermannsburg Missionary Society has labored in Persia at three stations since 1880. It employs only four native pastors, who received their training in Germany, and the three congregations number about 900 members. Stories of great sufferings are coming from these members, who went through a severe famine last year. The Mohammedans, by whom they are surrounded, have become like ravening wolves through the famine, and make frequent attempts at robbery. The Christians who resist them are tortured and slaughtered. These sufferings of the converts are directing the attention of German Christians to neglected Persia, and an attempt is being made to send a German missionary to the aid of the four native pastors. The Swedish Missionary Society, which has a small work in the same neighborhood of Persia, might cooperate with Hermannsburg in an attempted strengthening and extension of the work.

The following facts, stated by Dr. Joseph P. Cochran when he was in America for the last time, afford only one out of a great number of instances which made notable Dr. Cochran's whole course of 27 years' missionary service in Persia, and well illustrate the wide reach of his influence both as a man and a physician:

A Kurd, Timur-beg, went to Westminster Hospital, Urumia, very sick. He stayed with Dr. Cochran two months and underwent an operation by which pieces of ribs were removed. Timur was a chief and controlled various villages just over the Persian border. He came to the hospital on a litter, with a retinue, and it seemed as if he might die that night. Instead, he recovered, and rode home on horseback. He took a great interest in

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everything he saw at the hospital. He watched surgical operations and visited all the wards, even those for women.

Some time after Timur had returned home, the chiefs of his region in Albach-Gawar proposed an assassination of Armenians, in a conclave where Timur was present. He opposed the proposition on the ground of his experience in hospital, and said that if the other chiefs went on to carry out their plan, he should cast in his lot with the Christians and fight the Kurds. Thereupon, the plot evaporated.

Timur made these points:

1. Their ability to cure at the hospital.
2. The equal care given to the poor, the lowest and all sorts and conditions of men, as well as to chiefs like himself.

3. The hospital doctor and others there were gentlemen and ladies, and yet they did this lowliest service, as he had seen.

Timur is nephew of the man who headed massacres in Dr. Grant's time, 1844.

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"THE NORTHERN MESSENGER" is printed and published every week at the 'Witness' Building, at the corner of Craig and St. Peter streets, in the city of Montreal, by John Dougall, Dougall and Frederick Eugene Dougall, both of Montreal.

All business communications should be addressed 'John Dougall & Son,' and all letters to the editor should be addressed Editor of the 'Northern Messenger.'