

RECIPES

LEECHES LOOSE

People in the Western addition, says the San Francisco Examiner, have slept soundly for years in ignorance of the fact that at any moment a plague worse than the locusts of Egypt might come crawling into open windows and under loose-hung doors—a plague of blood-hungry leeches.

There is an extensive leech farm at 1125 Bush street, where 10,000 of the repulsive monsters are confined, awaiting purchasers. The farm is one of two in the United States, the other being in New York, and there at times 50,000, leeches squirm ceaselessly about, over and through swamp muck constantly searching for some hapless animal that chance may have mired down to furnish a feast for the insatiate annelid.

The leeches at the San Francisco farm break away the other night and overpread the neighboring tenements in a very short time. Hundreds of them crawled up the walls and tried every window and crevice. But a minority found their way into the sleeping-rooms, not more than a thousand, but even that number of snaky greenish-black, creepy worms sufficed to terrify the occupants almost into fits when they felt the sager suction of leeches and awoke to find themselves festooned with the ugly products of the swamp ooze of Bordeaux.

The first to awaken was a young lady, and she was not long in announcing her distress and arousing her fellow-occupants of the house, only to find that each of them had for room-companions from a score to hundreds of the leeches.

Brooms were savagely plied in every corner and under every piece of furniture. Bed-clothing was shaken and closely examined. Leech bites were dressed with soothing applications, and after several hours of activity the household again settled down to rest.

Next morning an examination of the premises and those adjacent was made, and when the leech farm was discovered the secret was out, as well as the leeches. The worms are brought from France, where about Bordeaux there are wide areas of black, light ooze, in which leeches of the fiercest sort multiply unstintedly. The ooze fairly heaves with their writhings at the season of the year when they are most active, and then one of the cruellest sights possible may be seen.

Old horses, worn out in faithful service, are driven into the marshes and are soon covered with the hungry leeches, which fasten to lips, eyelids, nose, or any other tender part, and hang until glutted with the life blood of their victim, or until the wretched horse weakens under the drain and falls to succumb in the slime of the leech morass.

When leeches are desired to send to New York or San Francisco men are hired whose poverty compels them to accept any chance. The men walk bare-legged into the borders of the leech swamps and are immediately covered with the repulsive creatures, but before they can more than pierce the skin of the men with their sharp semi-linear teeth they are counted out into beds of wet moss and boxes of their native ooze, imbedded in which they are transported safely any distance.

The large leeches, such as those of Japan, which reach two feet in length, are not in common use, nor are certain poisonous sorts such as the small black leeches of Australia. The thick, fat, fierce worms of Hungary, Sicily, and France are preferred by practitioners who use leeches, and it is from those countries that the rest of the world is supplied. The San Francisco leech farm is formed by placing quantities of the ooze of the Bordeaux swamps, especially imported for the purpose, in large boxes with tight covers. The leeches bore about through the muck until wanted for sale, when they are counted out, washed, and disposed of, ready to bite any living thing and hang on until they are swollen to eight or ten times their ordinary size. Then they drop off and lie dormant until assimilated, when they are finished and hunger again arouses them.

Pea Meal for Butter.

Gov. Hoard says that pea meal is the best food for butter or milk, or to build up the muscles of the calves and pigs. It is estimated that one pound of pea meal is worth six pounds of bran as a butter ration. The Canada pea sown at the rate of three to four bushels of seed per acre should yield about 100 bushels of peas. In Canada many sow about equal parts of peas and oats, and thresh and grind them together, the oats serving the purpose of holding up the pea vines. Others use one bushel of peas, one of oats and three pecks of barley. It is better to put them in drills than to sow broadcast. After the peas are harvested the brood sows and stock hogs are turned into the field to pick up those which rattle out in the harvesting, and they thrive on it.

There is an assured profit in feeding skimmed milk or even whey from the dairy, if weaning pigs or shoats of about fifty pounds are taken, and even bran and corn meal are mixed with it, so that the pigs will grow and fatten rapidly, and they are turned out when they will weigh from 175 to 200 pounds, and a new stock put in. At that weight the pork will easily sell at a half cent per pound more than it will when heavier, and if it was known to be entirely milk and meal fattened, and kept under otherwise wholesome and cleanly conditions, there are many who would pay several cents a pound more for it.

There are those who claim that by experience they have learned that the best use for the skimmed milk is to feed it back to the cows again, using it while sweet, which is very easily done where the creameries are used, and mixing the grain in it. They claim that it keeps up a large flow of milk, and the milk is much richer. This saves the trouble of keeping so many hogs, by those who do not like them, and if the practice has the merits claimed by its advocates, it should be a profitable one. More careful tests are needed for this use for the skimmed milk.

If milkmen can get an extra price for milk put up in glass bottles, so they may bottle it, but it must be good milk, well cooled before the bottles are shut up, and well handled in every way. If there is not cream on the top or if there is dirt at the bottom, the bottle will reveal it more quickly than the tin can.—(The Dairy World.)

Revenge is Sweet.

"I got even with my sister Phoebe with a vengeance." "How?" "Why, the little husky cut me out with my fellow and married her. So, you get even, I made love to her husband's father who was a widower, and I landed him. Now you see, I'm my sister's mother-in-law, and see if I don't make it hot for her."

Prince Bismarck, the other day celebrated his seventy-seventh birthday. He is in the prime of life and spirits.

MISCELLANEOUS.

A warm heart requires a cool head.

A lady in white dress mounted on a white enameled saddle with a white baby carriage carrying a white dressed baby, was one of the attractions of the recent Copenhagen bicycle show.

De Clevés, the crack French amateur, in but nineteen years of age. He won his first race at the age of fifteen. In 1889 he made a twelve hours' record of 180 miles on a tricycle, and judged his strength so well that he covered a greater distance in the last four hours than in the first four.

Some English bicycle makers have conducted a series of experiments with aluminum for racing wheels. They find it better adapted for the construction of safeties than ordinary wheels, and hope to turn out a very light, strong machine before the end of the coming racing season.

London has 281 bicycle clubs; total membership, 5820. England, outside London, has 323 clubs, or 10,644 men; Wales, 25 clubs, 600 men; Ireland, 112 clubs, 2240 men. Total estimated number of club men in England and Wales, 113,800.

Thousands of men laid aside their ulsters last month without a thought of the Prince of Wales, who went riding in an Irish jaunting car one winter's day and bought or borrowed a peasant's greatcoat to keep him warm. That coat was an ulster, and the world of men has accepted the garment as the proper top dressing for cold weather.

The bicycle has been introduced into Central Africa. Two Englishmen arrived at Tabora a few weeks ago with two of the latest improved bicycles. They had traversed more than 300 miles on the machines, and they say they worked finely along the well-trodden native paths.

A bicyclist who is attempting a ride across the continent of America, has come to the conclusion that it is very hard work and does not pay. He made the distance between Los Angeles and Albuquerque, N. M., in 24 days, suffered a great deal from hunger, thirst, and exposure, and met with adventures that were not always desirable.

For instance, the Navajo Indians—exhibiting a rude and annoying curiosity concerning the reason for the existence of his machine and their ability to ride it themselves. Popping up out of sand hills, they chased him for miles, and if they overtook him insisted on having a mount, which, under the circumstances, it was hard to refuse. Several nights he was stranded in the desert, and he was obliged to sleep on the sands, where his teeth chattered with cold, till daylight. On one occasion he broke his canteen, and, racked with thirst, dared to stop an express train and ask for a drink. He reports that the engineer showed a good deal of indignation, but relieved his sufferings. When the bicyclist arrived at Albuquerque many of the spokes of his machine were broken and twisted, and he himself presented a sorry spectacle.

Since the most ancient days mankind has been accustomed to hail the appearance of spring with intense satisfaction and delight because of its being the natural commencement of the year. The ancient Romans on April 28 and five following days celebrated certain festivities called *ludi Florales*, or the games of Flora, the goddess of flowers and vegetation. Prayers were offered to this divinity asking her to smile upon the flowers, trees, grass and other products of the earth during the year. The Greeks also indulged in festive games accompanied with many ceremonies appropriate to the season. In later days the Germans commemorated the return of spring with great ceremony and display of an allegorical character, to which they gave the name of *Der Sommersgawinn*, or the acquisition of summer. At Eisenach, in Saxony, the inhabitants at one time celebrated it in the following manner: They divided themselves into two parties, one of which carried a straw figure, representing Winter, without the limits of the town, thus symbolically banishing the frosty old fellow from their district. The other party assembled on the outskirts of the village and at a given signal marched in, bearing aloft a figure of Spring, bedecked with cypress and hawthorn. Meeting the others they joined forces and formed a triumphal procession. The peasants paraded about the fields, singing and dancing and otherwise expressing their joy at the return of the spring. As time progressed the straw figures were discarded, and the two seasons were represented by appropriately dressed human beings. These individuals engaged in a mock combat, in which, as a matter of course, Spring came off the victor and was triumphantly led into the town, amid the rejoicings of the assembled crowds. Winter's representative, on the other hand, was unceremoniously stripped of his emblematic garb and ignominiously dismissed. The name given to this festival was the "Dead Sunday," in allusion to the resemblance which the still repose of winter allegorically bears to the sleep of death. Gradually the custom died away, and now no vestige remains of what was once a gala day among the fun-loving inhabitants of Eisenach.

RUSSIAN ARMY SECRETS.

Severe Penalties Pronounced for any Violations of Trust.

A despatch from St. Petersburg, says:—The measures adopted by the Council of the Empire to prevent the divulging of any facts in connection with Russian army affairs, provide that any civilian who betrays official secrets to a foreign power will be exiled to the most remote part of Siberia. In the case of officials betraying the trust reposed in them, they will first be condemned to seven years' imprisonment in the fortress of St. Peter and St. Paul, after which they will be exiled to Siberia for life. Officials whose negligence leads to the betrayal of secrets will be liable so seven years imprisonment.

A TERRIBLE AFFAIR.

Women and Children Killed in a Crush at a Railway Station.

A despatch from London, Eng., says:—A terrible catastrophe took place at Hampstead Heath this evening, by which two women and six children were killed and 13 other persons were seriously injured. Hampstead, which is a favorite holiday resort about four miles from London, was visited by thousands of excursionists to-day, and as the day closed there was a great rush of people to catch the trains to return home. In the crush somebody fell at the foot of a staircase of the railway station, and in a moment the hundreds of persons above were thrown into a struggling mass. The police at once closed the doors and set to work to extricate the dead and injured. Four of the dead have been identified as Emily Hamilton, aged 55; Annie Anglin, aged 40; John Connor, aged 9, and Thomas Longford aged 14. The other bodies are those of boys from 10 to 15 years. Many were injured.

Matter for Meditation.

"For I have kept the ways of the Lord and have not wickedly departed from His God." "I was upright before Him and kept myself from mine iniquity. Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in His eyesight. With the merciful Thou wilt show Thyself merciful; with an upright man Thou wilt show Thyself upright; with the pure Thou wilt show Thyself pure, and with the froward Thou wilt show Thyself froward."—Psalm xvii., 21-26.

It was the constant habit of the Hebrew poets to make their personal experiences serve as inspiration for their psalms of hope or their songs of gratitude. They would look back upon some terrible sorrow from which they had been delivered, and they would give glory to Him who heard the cry of His children in their distresses and drew them up out of a horrible pit and set their feet upon a rock and put glad songs into their mouths. And it is largely, perhaps, because these psalms and hymns grew out of such varied experiences, and were not born of dreams and fancies and passing emotions, that they have lived so long, and have taken so fast a hold upon the world's best thought. Nay, one may go even a little further than this. Men in olden times got a good deal of what we call their "theology" from their deepest personal experiences. As they reviewed the course of their lives and thought of all God's "dealings" with them, they were apt to form their conceptions of God from what God had been in their lives. Theology of this kind was exceedingly simple, and not very likely to be misleading. For example, a man looked back upon his life and said: "God has not dealt with me after my sins, nor rewarded me according to my iniquity." It required very little logic for him to conclude that "the Lord God is merciful and gracious." Years of safe guidance, were the best of all proofs that God was a safe, wise, faithful guide. The more carefully we study the Old Testament scriptures, especially those portions where palamists and saint and seer are dealing with the way in which God's hand has led them, the more we shall be impressed with the truth that God's "dealings" with men present faithful and suggestive pictures of God's character, and the more carefully we study them the better we shall understand Him. A very solemn question presents itself in the psalm from which we have quoted. The palamist says in effect that God deals with men in some measure as they deal with Him. The Lord recompensed me according to my righteousness. That was David's experience, and that which he goes on to suggest that this law of dealing is God's method. With the merciful He is merciful, with the upright, upright; with the pure, pure; with the froward, froward. Here then is a solemn question worth thinking about all the day long: "Will God deal with me as I deal with Him, and with my fellow?" This is a large and serious question, but a question fairly springing out of this psalm. The very same thing is hinted in the Lord's prayer, when we ask God to forgive our trespasses as we forgive others. If this be so, can we complain? If we forget will He forget us? If we are unfaithful will He be unfaithful to us? If we neglect His words will He hold back from us His priceless influences and blessings? This is a question of universal, of eternal importance, worth long, careful, prayerful study.

An Important Warning.

DEAR SIR,—The following paragraph, which recently appeared in the legal reports of the Toronto newspapers, is of vital importance to the people of Canada:

PULFORD V. HOWE.—Hoyle, Q. C., for the plaintiff, George Taylor Fulford, of the town of Brockville, Ontario, moved for an injunction restraining the defendant, S. J. Howe, and W. A. Howe, from selling pills in imitation of those sold by the plaintiff under the name of Dr. Williams' Pink Pills for Pale People, and thereby infringing the plaintiff's trade mark for such pills registered under the name of Dr. Williams' Pink Pills for Pale People. Judgment granted for a permanent injunction.

An old adage has it that "imitation is the sincerest flattery," but when imitation takes the form of palming off upon the public worthless, perhaps positively harmful drugs, in imitation of a popular remedy, it is quite time the public is aroused to a sense of the injustice done them. There is no other proprietary remedy in Canada to-day that approaches Dr. Williams' Pink Pills in the esteem and confidence with which it is regarded by the people. And justly so, as this remedy has to its credit cures in cases where even the most eminent men in the ranks of medical science had pronounced the patients incurable. These cases have been thoroughly investigated by such leading newspapers as the Toronto Globe, Hamilton Times, Spectator and Montreal Herald, Halifax Herald, Detroit News, Albany Journal, Le Monde, Montreal and others, and their accuracy vouched for. Thus Dr. Williams' Pink Pills have achieved a continental reputation, with the result that we find dealers here and there imposing upon the public by selling, in their stead, for the sake of extra profit, worthless imitations. These imitations are sometimes given names somewhat approximating the original, while in other cases the dealer, while not openly offering an imitation, imposes upon the customer by declaring that he can give him something "just as good." In still other cases Dr. Williams' Pink Pills are openly imitated in size, color and shape, and are sold in loose form by the dozen or hundred as the genuine. Pink Pills. Against all these imitations the public should be constantly on their guard. There is absolutely no other pill, or no other remedy, that can take the place of Dr. Williams' Pink Pills as a nerve tonic and blood builder. To purchase any imitation, any substitute, or any remedy said to be "just as good" is a worse than useless expenditure of money. The public can protect themselves against all imitations of this great remedy if they will remember that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred. They are always put up in neat round boxes about two and a half inches in length, the wrapper around which is printed in red ink, and bears the trade mark, "Dr. Williams' Pink Pills for Pale People." If offered to you in any other form depend upon it you are worthless imitations and should be rejected as such. If your dealer does not keep Dr. Williams' Pink Pills do not let him persuade you to take any substitute he may say is "just as good." Dr. Williams' Pink Pills may be had by mail, post paid, on receipt of price, 50 cents a box, or six boxes for \$2.50, by addressing The Dr. Williams' Medicine Co., Brockville, Ont. or Morristown, N. Y.

Sir William Bowman, Bart., M. D., is dead in London.

Confirmed.

The favorable impression produced on the first appearance of the agreeable liquid fruit remedy Syrup of Figs a few years ago has been more than confirmed by the pleasant experience of all who have used it, and the success of the proprietors and manufacturers of the California Fig Syrup Company.

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Those who school others oft should school themselves.—[Shakespeare.]

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