

HELPING YOU to KEEP POSTED

—Food Foibles

AFTER the dread of work, the commonest dread is the fear of eating things that will disagree with them, which so many people cherish, says Dr. James J. Walsh, the well-known psychologist in the American Magazine. "There are literally millions of people in this little world who are quite sure that they cannot take certain articles of food. When these articles of food are unusual, not very nutritious at best and rather complex in their composition, no one cares whether people fear them or not. Anyone that wants to may stop eating caviare, or lobster, or the complex cheeses, or elaborately prepared desserts. When the dread refers to some simple, ordinary article of diet, then it is quite another matter. There are a whole lot of people who are quite sure that milk disagrees with them. There are a whole lot more people who are quite sure that eggs make them 'bilious,' or something. Then there are those who are certain that oatmeal eaten in the summer time is heating, and that potatoes are indigestible, and that rice may be all right for Chinamen, but not for them, and that beans are productive of intestinal indigestion, and corn a source of digestive discomfort, except to hard outdoor workers, and so on through the list of our most wholesome food products. Most of these persuasions are entirely without any foundation in the physical order. They are merely mental convictions, founded sometimes on a tradition of some kind or other, picked up somewhere, often the possessor knows not where, or consequent upon some passing, quite irrelevant, disturbance of digestion, when one of the articles in question had been eaten not long before. Very often a careful analysis of the history shows that probably some ingredient of the food was not quite as fresh as it should be, and then some one of the simple articles of diet was picked upon as the cause of the resultant trouble. Often in young women an aversion to milk is founded on nothing more than having heard Mother or somebody say when they were young that milk did not agree with them.

—Oh, You Coal Bin!

HOW can we make the furnace heat the house on less coal, and hence, at less cost? asks George H. Cushing, who is the editor of "The Black Diamond,"—a coal paper printed in Chicago. How can we hobble along with a cheaper coal which we can get, in place of a more costly coal we can't get?

I have burned every size and most kinds of coal offered. Even so, I do not promise to tell you in detail how to manage your furnace. That would be as difficult as to tell you how to manage your wife. Still, I can give you a few commonsense pointers which no doubt will help.

The one big fact to remember is the vast difference between the factory and the house furnace. In any steam-making plant the coal must burn fast. In the house furnace the coal should always burn steadily and slowly. The factory furnace demands a coal which will yield its heat quickly. The house furnace demands a coal which delivers its heat slowly. That is why factories are coming to burn the finely divided particles of bituminous coal. That, also, is why house furnaces are built to burn anthracite in large pieces. The former coal delivers its heat quickly. The latter delivers its heat slowly.

A house furnace works best when a lot of coal is burning slowly in it.

Here is another big point: Moist or humid air heated to sixty-five degrees is as comfortable as dry air heated to seventy-five or seventy-eight. Instead, therefore, of burning enough coal to heat dry air to seventy-five, you get the same result by burning the coal more slowly, and humidifying the air. You can do this by putting a spray in the radiator of a steam- or vapor-heat plant, by putting pans of water on the backs of radiators of hot-water plants, or by having a pan of water in the drum of a hot-air plant. Always evaporate the water at the point where the

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heat enters the room; the moisture then circulates.

About the use of coal of different sizes and grades: I use the size of coal indicated by the draft. The draft in house chimneys differs. If I am fortunate enough to have a very strong draft, which is uncommon, I slow it down by using, say, a range size of



FROM the merry twinkle in his glasses and the benevolent expression of the mouth you at once conclude that this must be another of those gentle German chancellors. Count Von Hertling, ex-Premier of Bavaria, college professor, rigid Catholic, and owner of the Munich Staats-Zeitung, has been manniked up by the Kaiser. First non-Prussian to be Chancellor, six months ago he came out in his paper with an immediate-peace, no-indemnities programme; believes in tacking Alsace on to South Germany and Lorraine to Prussia. He wants peace. But he is absolutely opposed to Parliaments and believes in the Divine Right of Hohenzollerns. Otherwise he seems to be a harmless old man who wouldn't let a Boche kill a baby unless the baby cried too hard for its mother. There is a lot of compulsory education coming to college professors of the type of Von Hertling. For the present he polishes the Kaiser's boots and tries to keep Wilhelm in league with the Pope. One hope of his redemption is that he is more under the influence of common-sense commercialists like Herr Ballin than he is of war-wolves like Hindenburg.

anthracite, and fill the chinks between the pieces with either chestnut or pea coal. The latter I use only when the draft is quite strong. If the draft is fair only, I use range alone. If it is quite weak, I use egg coal alone.

To get the most out of the heat in coal, the house air should be changed once an hour. Arrangements for such a change should have been made when the house was built. But if that was overlooked when the house was built, you can get the change of air in several ways. My favorite plan is to have a child around the house. By constantly running in and out, it is a perfect air regulator.

—Adopting Arabs Now

THE advance of a British army from Egypt into Palestine may be termed a new crusade for the liberation of Jerusalem, says Howard C. Felton, in writing of the future of Palestine, in Munsey's Magazine. It appears that there is a definite agreement between the British Government and the leaders of Jewish thought as to the future of the ancient land of the Hebrews.

The project for a rehabilitated Palestine, as it is now taking form, does not contemplate a strictly Jewish state. Rather, it looks to the establishment of Palestine as a British dependency, in which the Arabs, the Jews, and the Christians will live together on equal terms, and in which the secular power will be kept supreme.

Not even the most enthusiastic of Zionists has in mind the establishment of a state in which the church would dominate. In matters of religion, modern Jews are among the most tolerant of peoples, and little fear is entertained that they would attempt to impose their faith upon their immediate neighbors.

Then, again, the Arabs, always more or less rebellious against Turkish rule, have now, in a great part of their territory, broken away from it entirely; and their future is certain to be profoundly affected by the solution of the Palestine problem. The Jews and the Arabs are the children of Abraham; they are kindred branches of the Semitic race. Their languages are as much alike as any two Romance languages. An autonomous government in Palestine, animated by Occidental ideals, and at the same time inspired by the Jewish capacity for understanding and dealing with the Arabs, might be the beginning of a modernized Arabic state which would make this fine old race an asset to the world.

Arabia's contributions to the world's culture, represented by the invention of the Arabic system of notation and numeration, the development of the alphabet, the development of the rudiments of astronomy, the positive genius of the race for mathematics, and its achievements in art and literature—these things mark the Arab as a superior type, although he has not had the privilege of giving his greatest service to the world.

In the belief not only of European leaders, but of Jews in many lands and of the ablest men among the Arabs, the time is at hand when all these conditions are to be changed. It is becoming more and more apparent that one of the things on which British statesmen will insist, when a peace comes to be drafted, will be British suzerainty over this new Jewish-Arabic area.

—Too Late, Benedict

NOW that the Pope has been courteously asked by the Italian Government to stop talking about peace when the enemy is on Italian soil, it is interesting to note what the Contemporary Review for October has to say about what is the matter with the Vatican. The writer wants to know why the Pope has tried so often and failed so well in all his attempts to get peace across to the warring nations. Have our war passions, says the writer, been so aroused that the sound of the guns is everywhere stifling the still small voice of Christian charity? Or has the moral influence of the Papacy fallen so low that in this supreme crisis we are unwilling to listen to a pressing appeal? And if—as we may assume—each or any of those reasons are