

The final process takes place in the cylinder room, where in slowly-revolving tumbling barrels the bulb undergoes a thorough scouring. When taken out of the cylinders, the dirty yellow color which the bulbs bore on leaving the mold has disappeared, and they are now smooth, white and finished. The neck being cut off the required length, the bulb is ready for market or for the various fittings which accompany it as adjuncts to the syringe or atomizer.

Perfume Extraction.

At Grasse, in the extraction of perfumes, the flowers are treated by two distinct processes. The first is maceration, as in the case of roses, orange flowers, etc. This consists of steeping the flowers in fat melted in the water bath, then separating mechanically the perfumed fat from the solid matter. In this process the fat acts as a solvent. The other process, known as *enfleurage*, employed for such flowers as jasmine and tuberose, consists in spreading the flowers on trays covered with fat. These are placed one on the other and in this way form enclosed spaces in which the flower diffuses its perfume. As the blooms wither they are replaced by fresh ones and the fat, which in this case acts as an absorbent, is finally charged very strongly with perfume. The reason of the two distinct processes is that flowers are divided into two categories as concerns perfume. The first, amongst which are the rose and the orange flower, contain completely formed perfume, or at least a notable reserve of it. These flowers, as a matter of fact, can be treated by three processes, distillation, maceration as above, or extraction with volatile solvents such as ether. These three processes give slightly varying results, but succeed because in all cases there is already formed perfume to extract. The second category of flowers which embraces the immense majority of them do not contain already formed perfume, or contain it only in an insignificant quantity. The flower manufactures it and emits it in a continued manner. Such flowers are treated by the second method described above, because by this process the flower is not killed at once, but gives off perfume constantly until it completely withers.

Passy, in the "Comptes-Rendus," now proposes a third process based upon the above reasons for the adoption of the second method. The problem is to preserve the life of the flower while at the same time the perfume is collected as it is given off. According to Passy it is possible to find a medium other than the air almost as inoffensive to the flower and helping at the same time the diffusion and collection of the perfume, and this is water. The flowers are completely steeped in it. As the water is charged with perfume it is replaced by fresh water and the life of the flower, moreover, can be prolonged by replacing pure water

with a saline solution of the same strength in salt as the aqueous liquors impregnating the tissues of the plant. The perfume can be easily extracted from the water with ether. Passy remarks that he has tried the process with success on a number of flowers whose perfume hitherto has not been extracted, notably the lily of the valley.—*Soap Maker and Perfumer.*

Liberality or Selfishness?

There are two methods of conducting business, one of which may be styled the liberal and the other the selfish method, though the latter is generally styled "conservatism"—for the sake of euphemy perhaps.

Both are really based on motives of self interest, for very few people adopt business as an amusement or for altruistic reasons; but the liberal policy frankly recognizes the fact that good feeling and sentiment are valuable elements worthy of investment, while the illiberal policy endeavors to get without giving—to reap without sowing. The first is the method of "the social animal," the second that of the oyster, the hermit crab, the parasite. The liberal man of business, frankly realizing the fact that nothing in this world is obtained without cost is willing to help in order that he may be helped. When inquiry is made of the illiberal man regarding the credit of a customer, he resents the inquiry and answers according to his honesty, either not at all or misleadingly; while the liberal man, realizing that reciprocity of information is valuable and that an evasive or misleading answer will eventually recoil upon himself, courteously and frankly responds to the inquiry. The illiberal man harries, mulcts, and suspects his salesmen; the liberal man treats them as factors in his success and worthy of confidence—if he finds one unworthy, that one he discharges. The illiberal man treats the salesman from other houses as intruders and bores to be refused with a snarl or dismissed with a sneer; the liberal man, realizing that his own reputation will be used as a gauge of treatment, insures a courteous reception for his traveling representatives by treating all visiting salesmen as gentlemen. He remembers that though the visiting salesman may consume valuable time, it is more than balanced by the time and trouble saved the buyer by salesmen as a class. The illiberal man looks upon advertising either as a useless expenditure or as a derogation from his own dignity; while the liberal man knows that advertising is the key to reputation and success. In short the illiberal man is narrow, self-centred, conceited, vain and unprogressive; while the liberal man is broad, generous, energetic and receptive of new ideas and new methods.

Liberality pays in business as in social life. A man living in the world must assimilate with his kind or he will be eliminated, exactly as foreign matters are

eliminated by the living organism. Beyond the matter of trade, which does depend in a larger measure than many persons are inclined to believe upon personal sentiment, there is the very important desideratum of information. No one can of himself know everything, and it is to those who are willing to impart that earliest and fullest information comes from others.

Briefly, it pays in business and in daily life to be a gentleman.—*Drugs, Oils and Paints.*

A Physician's Conception of Pharmacy.

The very fact that pharmacy exists is evidence of our inability to master everything pertaining to medicine and surgery within the limits of an ordinary lifetime. The progress of the sciences, for which the latter half of the nineteenth century will for ever be celebrated, may be referred with absolute certainty to the separation of the various sciences into specialties, and a division of labor in the study of these different branches. No medical man can be an expert surgeon, general physician, ophthalmologist, laryngologist, gynecologist, neurologist, or other "ologists," at one and the same time, let alone a pharmacist. In the early times of medical empiricism, however, when superstition rather than scientific truth was the foundation on which the treatment of disease rested, one individual was capable of assuming the duties of both apothecary and physician.

The gradual evolution of the healing science brought about the separation of the pharmacist from the physician and surgeon, and these latter into a number of specialties to which reference has already been made. It is a lamentable fact however, that there are some in the practise of medicine as well as in pharmacy who fail to recognize the limitations of their abilities. We have thus physicians who attempt to combine the practise of medicine and pharmacy, and it is notorious that to some pharmacists counter prescribing has a great fascination. In both instances the best interests of the sick are not served. When it is remembered that it is within but very few years that any restrictions were placed on the practise of these two callings in this country, the wonder is that the conditions are as good as is the case.

The modern education of the pharmacist fits him in chemistry, botany, pharmacy proper, materia medica, microscopy, etc., together with some knowledge of anatomy, physiology, pathology, and therapeutics. Such knowledge gives him a sense of the responsibility resting on his shoulders which, without the knowledge, it would be impossible for him to possess. Such knowledge makes his calling one that is more than a mere business, for strict business principles looking to the greatest financial gain are incompatible with the welfare of the sick and are