

THE HOUSEHOLD.

HEALTH AND ILL HEALTH OF WOMEN.

Under this title, Dr. Lucy M. Hall, associate Professor of Physiology at Vassar, is contributing a series of sensible articles to the Christian Union, which ought to set women to thinking that possibly help and health lie within themselves, not in specialists or tonics; and moreover, that their chronic disabilities are never to be overcome until the cause is removed. Dr. Hall does not hesitate to ascribe the immediate and proying cause of so much sickness and suffering among her own sex to their heavy and unsuitable clothing, and says: "It is no wonder that many a weary woman has been dragged by her clothes to a sick bed, to her grave, or worse still to remain a chronic invalid, always to be cared for at the hands of the family doctor or a specialist."

Is the game, so costly, worth the candle? Not one woman in fifty would honestly confess that it is, but the difficulty is to convince the ordinary, unthinking woman that health or ill health is even remotely affected by the clothes she chooses to or is compelled by fashion to wear. If she is sick she thinks it is the doctor's business to cure her. Heavy skirts? High heels? What have they to do with dyspepsia, weak eyes or a pain in the back of her head or any other pet ache? And the poor abused body, protesting by these very aches that it has never a fair chance, sooner or later yields in the struggle, unable to make the language of suffering and pain understood.

"Fortunately," as Dr. Hall remarks, "women are hard to kill, or the world would soon become depopulated for want of mothers."

Of the shoes with which the fashionable woman and her imitators deform their feet and their gait, Dr. Hall says:

"The shape of the shoe is a matter of importance in a double sense. That the high-heeled shoe throws a part of the body out of its normal axis and prevents the natural spring of the foot, and that narrow toes cause a multiplicity of local ills are grave objections; but nature is bountiful and will adjust herself in a measure to such interference. The backaches and headaches caused by the unnatural jar which comes to these parts from pegging about upon feet with the elasticity and spring all taken out of them can be borne. If the discomfort caused by corns, bunions or ingrowing toe nails makes you still more nervous, and possibly a little cross, your friends will probably bear with you, and an occasional trip on the stairs or a sprained ankle now and then will not hurt your sister though it may be a little hard upon you.

"The most serious objection is that women with such shoes and such feet will not, or rather cannot walk. They ride up and down in the street cars or other conveyances, instead of taking the vigorous tramp which would put new life into their lagging pulses, new strength into their muscles, new vigor into every movement."—E. F. E., in *Laws of Life*.

FAULTS OF THE MOUTH.

A horse-dealer looks carefully into the mouth of a horse before he buys him. So a wise teacher can tell a great deal about a boy or a girl by an inspection of the mouth.

There are the teeth, for example. Defective teeth may indicate an hereditary taint; usually they betray unsuitable food; too much sweet, too little of the stuff of which good teeth are made, a diet alluring to a dainty palate, but deficient in nutritive power. Good, plain, honest food, plainly cooked, usually gives good teeth. Look at the teeth of a Carolina negro of pure blood, who has lived all his days on hog and hominy, sweet potatoes and corn-bread. How white and perfect they are!

Our too dainty diet greatly increases our dependence on the tooth-brush. No doubt, if we all lived exactly as we ought to live, every part of the mouth would be self-cleansing. But no one does this. Hence the need of vigorous and judicious use of the tooth-brush, at least twice a day.

It is notorious that seven children out of every ten will neglect this duty unless they are sharply looked after by an uncompromising parent or teacher. But the neglectful seven should know that a stool of repentance awaits them, which is commonly called

a dentist's chair, and there is not an instrument in the dentist's awful and glittering array that does not hurt more than a tooth-brush

Chewing gum is an abominable mouth-sin. In the first place, it spoils the look of the handsomest boy and the prettiest girl, giving the countenance an unseemly twist and creating constant motion when nature craves repose. It vulgarizes the most refined face and weakens the strongest one. Moreover, it prepares the way for tobacco by over-developing the muscles of the jaws, and creating an artificial need of exercising them. Habit is king of boys and men. The habit of chewing remains despotic when the palate is no longer satisfied with the mild flavor of gum. Then, tobacco, taken in its most nauseous and filthy form!

A bad mouth-habit is moistening the lead pencil. A good pencil needs no moisture, and a bad pencil is not improved by it. Some young ladies, when they are painting, use their mouths for bringing the brush to a fine point. A New York artist was paralyzed a few years ago by this habit, and only recovered an imperfect use of his limbs after two years' confinement to his room.

When we add to these sins of the mouth those of an unruly member within it, we can see that one who would know something of a pupil cannot do better than imitate the horse-merchant, and consider attentively his mouth. Yes, we are revealed and betrayed by our mouths, even though we utter not a word.—*Youth's Companion*.

RELIGION IN THE HOME.

REV. ANDREW MURRAY.

Let yours be a confessed religion. It was in the presence of tens of thousands of the children of Israel, with the first symptoms of the falling away that came after his death already beginning to show themselves, that Joshua witnessed this good confession, "Choose ye this day whom ye will serve; as for me and my house, we will serve the Lord." His was not to be the religion of nation or the religion of neighbors; all might reject God, and he be left alone; still the Lord Jehovah would be his God. As with Abraham leaving his father's house, and Israel leaving Egypt, his, too, was to be a religion of decision and confession; a coming out and being separate—one of a peculiar people unto the Lord. This is the religion we want in our family life, where not the example or authority of pious people, not inclination or pleasure, but God's own holy and blessed will, revealed in the leading of the Holy Spirit, is sought after as the law of the house. Oh! how often one hears it said: It can be no harm to dance, or to play cards, there are so many religious people, there are such earnest ministers, in whose houses it is done. How often parents where early married life was marked by decision and earnestness, have afterwards become conscious of declension and coldness, because they gave in to the desire to gratify their children or their friends. Oh! let us believe that though at first sight it may appear hard to be peculiar, yet, if we trust God for His guidance, and yield ourselves to His friendship and love to walk with Him, the blessing of separation will be unspeakable to ourselves, and our children too.

If this page be read by a father or a mother, or by father and mother together, who are conscious that their own and their house's service of God has not been as marked and clear as God and they would have it, let me venture a word of advice. Speak with each other of it. Say it out what you have often felt, but each has kept to himself, that it is your united desire to live as entirely for God as grace can enable you to do. If your children are old enough, gather them too, and ask if they will not join in the holy covenant, "We will serve the Lord." Let that covenant from time to time be renewed in a distinct act of consecration, that the conviction may be confirmed: We do want to be a holy family, a house where God doth dwell and is well pleased. Ours must be a home wholly consecrated to God. And be not afraid that strength will not be given to keep the vow. It is not we who have to do the work, and then bring it to God. It is with the Father in heaven, calling and helping and tenderly working both to will and to do in us, that we have to work. We may count upon Him as the inspirer, to accept and confirm, and Himself carry out the purpose of our heart, "As for me and my house, we will serve the Lord!"

ABOUT DRESS.

Study your own style well, then buy what you need and of good quality. An all wool cashmere for winter and an all wool bunting for summer, made well and of a style likely to be unobtrusive when a year or two old, and with a black lace (plain net and of good quality, rather than an imitation Spanish lace of cotton) scarf, and eighty cents worth of white oriental lace for extra occasions, and one may look well for three seasons.

Linen collars and cuffs are economical and good enough for any occasion. Lace is for those that are better supplied with money. But three dollars for black lace is well spent, as one can wear it years in various ways. If too poor for good lace, wash your linen collars often, and from your window-sill take for hair and throat two geranium leaves and a heliotrope, verbena or geranium blossom, and none will miss your lace. With four small flower-pots one can have a variety of breast-knots.

Many a woman dresses better on a dollar a week than others on five times that; the former will buy a cream color bunting at 12½ cents a yard, or a gingham at nine, or a muslin at five, and next March she will make it up and line it with something on hand, trim it with lace that has served a half a dozen terms of service, and button it with handsome pearl buttons that she has had on some dress in use for the past seventeen years! Fact.

Such a woman will "have clothes" and surprise people that know her, and hear that she does not spend a dollar a year on millinery, yet has pretty bonnets, and even some "pretty things" laid away as unsuitable, or because she don't wish to wear the same thing always.

If not a born milliner, one can buy millinery with judgment, and pay a tasty friend seventy-five cents or a dollar to make them a bonnet, and will find that five dollars will then do more than fifteen at her usual milliners.

Woollen wrappers, calico house-dresses, aprons, petticoats and all underclothing buy ready-made; they are well-made, tasteful, and cheap. The cloth at retail would cost nearly as much as they can afford to sell it all made. But they buy by the million yards and cut the sizes by dozens at one sweep of their shears and sew them with machines run by steam or water.

Cloaks and shawls can be worn dozens of years, if purchased wisely, and are, except by the poorer classes and the ultra-fashionable.—*Cottage Hearth*.

TRUST YOUR DAUGHTERS.

Do mothers trust their children sufficiently? Perfect confidence between mother and daughter is a bond stronger than iron, and as lasting as the hills.

A lady, herself now a mother, told me that one of the bitterest memories of her childhood was of a day when her teacher accused her of a fault of which she was innocent, and sent to her mother a communication of her supposed guilt. The child asserted her innocence, but circumstances were against her and even her mother, to whom she had always spoken the truth, would not believe her. For hours the mistaken mother talked to the child, trying to make her confess—the poor little thing still asserting her innocence. The mother actually knelt and prayed that she might confess her sin. At last the sensitive little one's nerves were so overwrought, her whole being quivering with excitement and unjust treatment, she actually confessed herself guilty of a fault which she had never committed. But from that day to this, a reserve has existed between that mother and daughter which will never be broken down until in the light of eternity all these earthly stains and mistakes are washed away.

Such a case as this, it is to be hoped, is uncommon, but it is true. Oh, mothers, have faith in your children! It will be the greatest safeguard to them in this world of temptations to know in their hearts that "mother is trusting" them.

HOW TO KNOW GOOD MEAT.

Dr. Letheby lays down the following simple rules for the guidance of those in search of good meat:

1. It is neither of a pale pink, nor of a deep purple tint.
2. It has a marked appearance from the

ramification of little veins of fat among the muscles.

3. It should be firm and elastic to the touch. Bad meat is wet, sodden and flabby, with the fat looking like jelly or wet parchment.

4. It should have little or no odor, and the odor should not be disagreeable. Diseased meat has a sickly, cadaverous smell, and sometimes a smell of physic. This is discoverable if the meat is chopped and drenched with warm water.

5. It should not shrink or waste much in cooking.

RECIPES.

GRAHAM BREAD.—One quart of graham flour, three quarts of flour, one cup of sugar, one large spoonful of salt, one cup of yeast or one yeast cake. Mix soft with warm water using a spoon, raise over night, pour in the pans, deep pans are best, and bake slowly two hours. Do not sift the graham. You will find this very nice bread.

STEWED POTATOES.—*Ingredients*.—Potatoes, half a pint of cream, a piece of butter the size of an egg, white pepper to taste, one tablespoonful of flour. Pare and boil the potatoes, and set them away to cool; cut each potato, when cold, into six or eight pieces. Make the sauce of cream, butter, pepper and flour, let the potatoes cook in this for fifteen minutes.

FRIED SMELTS.—*Ingredients*.—Two dozen smelts, salt and pepper, a little flour, one pound of lard, parsley. Clean the smelts, cut off the gills, wash them well in cold water and dry them thoroughly. Put a little salt and pepper in the flour, into which roll the smelts. Put the lard in a frying pan, and when very hot put in your smelts and fry a light brown. Fry the parsley and place around the fish and serve.

DELICATE RAISIN CAKE.—Two cups sugar, one-half cup butter, three eggs, one cup milk, three cups flour, one teaspoon cream tartar mixed with the flour, one-half teaspoon soda dissolved in the milk. When the mixture is well beaten, add one cup seeded and chopped raisins, or one cup currants. The fruit should be floured carefully before adding it to the mixture. Bake in loaves.

APPLE AND TAPIOCA PUDDING.—*Ingredients*.—One tea-cupful of tapioca, six apples, one quart of water, one pint of milk, lemon peel, six eggs, loaf sugar. Cover the tapioca with three cupfuls of lukewarm water, and set in a tolerably warm place to soak for five or six hours, stirring now and then. Place the apples in a deep earthen dish, having first removed the cores, add a cupful of lukewarm water; cover closely, and steam in a moderate oven until they are soft, turning them occasionally that they may cook on all sides; then turn out the liquid in the dish, fill up the centre of each apple with loaf sugar. Stick a piece of lemon peel and a clove in each; pour over the tapioca, mixed with eggs and milk, and bake one hour. Eat warm or cold, with whatever sauce may be preferred.

PUZZLES.

RIDDLE.

My first is in Job, but not in Isaiah.
My second is in Samuel, and also in Jeremiah.
My third is in dog, but not in cat,
My fourth is in frog, but not in rat,
My fifth is in adder, but not in asp,
My sixth is in hornet, but not in wasp;
My whole is the name of an animal.

SQUARE WORD.

A refuge.
Short for evening.
Short familiar of a Christian name.

ENIGMA.

I am a word of eight letters.
My 2, 7, 4 is at the present time;
My 2, 3, 5 is to be drowsy;
My 7, 5, 5, is alone;
My 5, 6, 3, 3 is to let go;
My 5, 6, 3, 4, 2 is to submerge;
My 1, 7, 4 is to scatter;
My whole is the name of a flower.

GEOGRAPHICAL DOUBLE ACROSTIC.

The initials and finals, read downwards, form the names of one of the five continents and a country in it.

1. A state in Prussia.
2. A town in Northumberland.
3. A cape on the west coast of Turkey.
4. A river in England.
5. A port of France.
6. The capital of one of our colonies.
7. A French island in the Indian Ocean.
8. A mountain in the Himalayas.
9. A cape off Portugal.
10. A town in Bavaria.
11. The capital of one of the French colonies.
12. A mountain chain in South America.

ANSWERS TO PUZZLES IN LAST NUMBER.

Knights of Labor.
ADJECTIVE PUZZLE.—
1. Spy, Spire Spiced.
2. Fee, Fear, Feast.
3. Toe, Tore, Toast.
4. Ye, Year, Yeast.
5. Boo, Boor, Boost.

INITIAL CHANGES.—Fane, Cane, Dane, Jane, Mune, Lane, Pane, Sane, Vane, Wane, Bane, Kane.