

The Household.

Abuse of Tea.

All drugs which in small doses slightly stimulate, or tranquilize, are harmful in large doses. Paregoric is a mild sedative, but the terrible condition of the confirmed opium-eater is well known. Chloral when introduced was gratefully welcomed by physician and patient, but the excessive use of it has changed it to a curse. Even cocaine, the youngest and seemingly the most innocent of all, has already its victims.

A law that holds good of all such drugs is the following, *viz.*: that the desired effect does not continue to be derived from the quantity which was at first used, but that the system, becoming partially habituated to its use, requires that the quantity be steadily increased, while the injurious results increase in the same ratio. Hence, all use tends to abuse.

The above is true of that beverage which "cheers but not inebriates." We should expect it to be true of tea from its nature, and facts prove it to be so. The abuse of tea in a multitude of cases, and the consequent injurious effects, are vastly beyond what are generally supposed.

When tea is analyzed, it is found to contain two powerful principles, or characteristic substances: tannic acid and theine. The former is the astringent familiarly known as tannin. It is this, obtained from bark, which hardens skin into leather. Theine is a violent poison. Probably both the tannic acid and the theine concur in producing the effect which comes from excessive tea-drinking.

This is twofold. It is partly on the digestive and partly on the nervous system—in the first case giving rise to atonic dyspepsia, and in the second to irritability, palpitation of the heart, wakefulness, and brain fatigue. Says the *British Medical Journal*, "The sufferers from excessive tea-drinking may be grouped into three classes:

"(1) The large class of pure brain-workers, who speedily discover that while alcohol is pernicious to them, tea affords the stimulus they desire. They indulge in it without fear of mischief, and often to an unlimited extent. After a time, the neurotic symptoms make their appearance, and, in many cases, do much to impair temper, and to limit the capacity for sustained usefulness.

"(2) The large class of women of the better classes who begin with afternoon tea often end by using their favorite stimulant in the intervals between all meals of the day. The result is that appetite is impaired, and the prostration due to insufficient nourishment is combated with more potations.

"(3) Factory operatives, especially women who, finding it difficult to provide a cheap and appetizing mid-day meal, fly to the tea-pot, and do a large amount of physical labor on this miserable dietary."

Household Hints.

To beat the white of eggs quickly add a pinch of salt.

A badger hair brush is the best for dusting fine bits of china.

Vinegar in the rinsing water for pink or green calicoes will brighten them; soda answers the same end for both purple and blue.

Old cotton-flannel is the best cloth for wiping gilt or bronze picture frames. A small quantity of salt of tartar dissolved in water is a good solution for cleaning frames.

One may utilize old matting which is no longer fresh enough to look well by putting it under carpets. It can be cleaned perfectly by washing it on both sides with hot salt and water; hang it on a line outdoors to dry.

Eye to Eye.

Are there two people in the whole world who see exactly eye to eye? Possibly, yes; probably, no. Between the zenith of approximate unity of vision and the nadir of utter divergence of vision the degrees are infinite. "Many men of many minds." "One man's meat is another man's poison," these and similar trite apothegms are familiar forms of expressing the general conviction that men everywhere differ from each other. They differ in tastes, in convictions, in ambitions, in capabilities, in width, in expansiveness, in every conceivable respect in which their bodies differ, for, "Soul is form and doth the body make." They differ in hereditary tendencies, and in the reactions from these circumstances, in early training, pre-natal and ante-natal, and in the frequent reaction from this, in the circumstances which have to a greater or less extent moulded them, and in which they are set.

Some must think for themselves. Some are glad to be led, and find prescribed forms in religious, civil and social life indispensable for their guidance. They must have a leader and a broad and well-travelled road to move on or they feel lost. Others take a straight cut "across lots" to the goal they desire to reach, and disdain paths and guides when they see their way clear to the point aimed for.

Society, recognizing these wide differences in people, has found it necessary to prescribe certain rules and regulations within which those who enter its pale must confine themselves. These rules, termed conventionalities, are to a degree arbitrary and often unreasonable, but he who would be admitted and retained within the charmed circle of polished society must submit to them without reserve or protest. People generally drift about seeking their affinities, and when these are found, attach themselves to their kind, and thus an infinite number and variety and innumerable grades of social circles are formed. Within these circles life is comparatively easy when each member does what is allowed and refrains from doing what is disallowed. The trouble comes in when a change of sentiment or conviction or volition takes place in any member of the circle, and following this change the conventionalities are infringed upon or unsatisfied, or when some new member is admitted to the circle who is found not to be in harmony with it. As these conditions are continually in a state of change, there is unrest and fermentation.

The thoughtful and conscientious person who endeavors to find out what is right and just and proper for him to do and to do it, is always finding himself at odds with some of his friends and neighbors. If he feels that it is wrong for him to take a walk on Sunday, to dance, to play cards, to frequent fashionable places of amusement, he is inclined to think it must be wrong for everybody else, and he may commit as much sin and more in judging others harshly as they

do in their indulgences, which to them may seem innocent. We are commanded to "judge not." How to order one's conduct so as to secure the approbation of one's own conscience, which is a man's first duty to himself, and grant the same privilege to one's associates so that there shall be no unfriendly feeling, is often a very difficult thing to do. But "charity covereth a multitude of sins." Only by the exercise of charity can the bigoted, the liberal, the conscientious, the broad-minded and the narrow-minded live together in harmony.

We find as wide diversities in members of the same family, as we do in members of the same social circle. In the latter there is some choice as to frequency and closeness of association. In the family there is much less choice. We must live day by day with those who see things from new points we cannot command, and who cannot command the new points from which we see, yet who may as earnestly desire to live a right life as we do. Unless each member of a family concedes to every other member individual rights and privileges and confines himself within his own legitimate jurisdiction, there can but be constant frictions and clash, ings and consequent unhappiness. The wide-minded man may look with pity on his narrow-minded consort or child, as the case may be, but he must respect the limitations of her mind, and leave her to answer for herself to God. She is incapable of comprehending the width of his view and the ease and unconcern with which he does a thousand things to her forbidden or impossible, must yet permit him to lead his own life unjudged by her, and to answer for himself to God.

Upon the dinner-table the house mother sets a variety of wholesome dishes, among which each one who sits at the table shall find what will meet his or her particular need. She does not require any one of the circle to eat what will be sure to disagree with him. She leaves a large discretionary power with all capable of choosing as to what and how much they shall eat. Just such a discretionary power should we each one concede to our fellows in daily life, giving them the same right to choose for themselves that we claim to choose for ourselves, and extending to them the same charity we wish them to extend to us.

Vienna Girls.

The system carried out in Vienna for educating girls is entirely worthy of note, says the *Buffalo Courier*. They are kept at their studies until they are at fifteen years of age. Then they go through a course of teaching in the pantry and the kitchen, under some member of the family, sometimes under trained cooks, for a year or two years. Thus they learn to do everything themselves, and to know the value of things long before they commence housekeeping on their own account; and though they may never be required to cook a dinner, they become independent of cooks and servants. The Austrian women are most affectionate wives and mothers. They are as accomplished as an English governess, are as witty in society as a Parisian, and are among the most beautiful women in Europe.

Old-fashioned button-moulds, with the dress material put on over them by hand, are being used. Black satin buttons are made in this way.