THE HOME CIRCLE.

Farm House Chat.

[FOR THE PRESS-BY MARY MOUNTAIN.]

Having been so emphatic in praise of brown bread, graham, etc., I must now put in a good word for white bread, doughnuts and a few other favorite staples, or some gentle reader will declare me a rank hobbyist whose exhortations may be allowed to go in at one ear and out at the other.

Perhaps we have all known a few hobbyists with views too narrow to attract attention or be in anybody's way; but if persistently held up for public admiration, one could not help noticing how terribly scanty and insufficient they were.

I was quite young when first introduced to grahamite topics and disciples, yet old enough to notice that those who made the most fuss, swallowed the most bran, and allowed the least relish of salt, were invariably the scrawniest and most melan-

Chely of follow creatures.

One childless couple took the reform and had it very bad indeed. They were fond of visiting around, but 'twould never do to expose their stomachs to the savory temptations of a Yankee table "set out for

So they carried along with them a handful of cracked wheat, a graham loaf, or a cold slab of graham mush.

Can I ever forget how gaunt and se-verely solemn they looked as they sat aloof from the carnival of fat things that kept the family rosy and jolly through the cold snaps of a Vermont winter?

After dinner was cleared away and everything tidily placed, the ghostly wife up-rose and said she would like to prepare the food she had brought, as they ate but twice a day and the last meal was now

due.

The awful and somewhat pompous majesty of this apostle of reform as she proceeded to unwrap her meager bundles was too much for the boys, who, nearly bursting with fun, were obliged to rush out doors and keel over in the snow sev-

eral times to smother their wild delight.

The kind hostess offered cooked fruit
which was accepted, and tea, which was
reproachfully declined by the wife just in time to prevent the more carnal-minded husband from accepting a cup.

husband from accepting a cup.

They were pious people and asked God's blessing upon "the health giving food with which they were about to refresh their vile, perishing bodies," and sure enough I believed they would have perished from cold if they had not traveled in company with hot freestones, which were also used for heating their bed at

Doubtless they had some grains of sound doctrine in their belief and practice; but the hobby was not well calculated to outride the severities of a sharp climate; and the progress of reform in their disaster could hardly be seen with the direction could hardly be seen with the naked eye. It was pitiful indeed, that with all their rigid self-denial and crucifixion of the "appetites," the poor old souls were horribly dyspeptic, and so suf-

fered double martyrdom. You see they had not studied far enough understand all the conditions; and while punishing themselves so severely in the matter of diet, and hoping to work out their salvation on that line alone, they were utterly neglectful of the sunshine, pure air, cheerful exercise and other im portant items that help to make up that glorious crown of earthly blessings—

Even in these modern times we sometimes meet persons with but one hobby,

and what a poor affair life is for them!

A full, rich life has plenty of hobbies, keeps them well in hand and makes no great fuss about them except in case of some prime favorite that leads all the oth ers, and possibly dominates life itself.

The Hobby of Diet

Belongs to this class and can hardly have too much or too intelligent care and attention; but this must not be given with melancholy precision and foreboding.

Next in rank to the religious and spiritual aspirations of the soul, comes the generous, cheerful, unceasing care of body; and there is such close relationship between these two that no one can afford to cultivate the one and neglect the other.

The frequent assembling together and relating of personal experience has always been accounted a good thing for the spir itual health, and has ever been cherished

as an edifying christian exercise. Similar conference meetings in behalf of physical health might have been equally interesting and profitable, but for a long time it was rather the fashion to believe that sublime elevation of the soul was most easily obtained by degrading the body—not only by real punishment of neglect and contempt, but by the rather imaginary abuse of calling it all sorts of hard names and berating it soundly in prayer and praise and pious exhortation. But this fashion also passes away and more wholesome views are steadily gaining ground. Writers for the press, lecturers, teachers and even preachers are giving more and more attention to the subject of physical culture and kindred topics. And what do you think will be the outcome of

all thus? Gross Materialism?

Nay, the clear flame of religious faith should glow more brightly in the wellkept, vigorous body, "fit temple for the in-dwelling of an immortal spirit."

When women for themselves and fami-lies become as zealous in the building up and preservation of sound beautiful bodies as they now are in the fashioning of stylish garments, there will be certainly somewhat less of sham in the world and we may reasonably hope there will be a broader, richer, and more genuine human-

But how far is all this from white broad and doughnuts? Not so very far, and it requires no hurtful amount of hard think-

but plenty of it for every living soul upon the rich and fruitful earth. I would like to have a rousing religious "revival" upon this basis, as affording the best ground work for the spiritual growth that should follow. If we comfortable Christians were as much in earnest to feed and educate poor little children as we are to rival each other in building costly and elegant churches, what a different Christian world we should make of it!

White Bread.

Those who live far from neighbors must be self-reliant in the matter of yeast; and I find it a good plan to keep stock-yeast made in this way. Take a handful of hops, pour on them 3 pints of hot water and boil half an hour. Take 3 tablespoonsful of flour, 2 of brown sugar, 2 of salt, 1 of ginger and mix them all smoothly with a cup of warm water. Strain the hops and pour he hot liquid over the mixture, stirring briskly to prevent lumping.
Set it over the fire until it boils, stirring

it often enough to prevent scorching. When nearly cool, add a cupful of lively old yeast and set in a warm place. In a day or two it will have fermented and be ready to pour off in bottles; or a wide-mouthed,; glass fruit-can is better, and should not be quite filled, as there is pretty sure to be a second rising. If closely corked and put in a cool place it will keep sweet 3 or 4 months. But the bread is not made directly from this yeast, Take a pint or more of nicely mashed potato, add spoonful of brown sugar, a teaspoonful of salt and hot water enough to make a thin-nish batter. When nearly cool, add 4 or 5 spoonsful of the stock-yeast, and if kept warm it will soon be light and ready for use. After fermentation set it in a cool place and it will keep sweet several days, and may be renewed and increased by ad ding more of the warm potato batter. For the loaf take a quart of flour, a pint of the potato yeast and nearly a pint of warm water. Mix thoroughly, set in a warm place and it will rise in about 2 hours. Now stir in flour until it is quite stiff, but not too stiff. Transfer the dough to the wide flour pan or the moulding board, and for 10 or 15 minutes knead it with the hands and slash it briskly with a case knife. This slashing makes the loaf more tender and even-grained, also prevents those large air holes that are apt to insinuate them-selves in a hastily made loaf. At the last my loaf is not stiff enough to stand alone and I put it in a deep, round tin basin, keep it warm until it rises to the brim. spread over its surface a spoonful of melted lard or butter and with the oven "just right" the heat will penetrate the loaf evenly, there will be no thick, hard crust and in little less than an hour it will come out of the oven all of a pinkish tint and "every bit good enough to eat."

A wise Massachusetts lecturer declares that all bread should be kneaded vigorously from 1% to 2 hours. Some of us may have arms that could hold out for that length of time, if the "length of time" could be spared; but hours are too precious and there is really a "shorter cut" to

good results. Some years ago I was reading about Boston crackers and that they are made so crisp and tender by the tremendous cutting up they get from machines that have the dough in charge.

The moral I drew from this "slashing story" became of practical value in my bread making at once and ever since.

All our hygienic teachers say that yeast bread must have time to "aerate or ripen" before it is fit to eat, but they don't tell how many hours are needed for that sub-tle process. It certainly tastes good as soon as 'tis cool enough to cut nicely; and even the smell of delicious, freshly baked loaves is quite a treat for hungry nostrils.

Since writing the above a Vermont jour nal has come to hand, and in it I find that row, short, wrinkly, shiny and projecting. "Health and economy demand that the bread shall not be eaten till 24 hours afsess weakness and shallow understanding, ter baking.

Farmer Speedwell's Pudding.

Old John Speedwell was a well-to-do farmer, living in the western part of Ver-

His family consisted of his wife Phobe, two sons, Amos and Jim, and two daughters, Reliance and Prudence, (which names were very appropriate, as the elder daughter was a medel of reliance, and the other was prudence personified)

The elder daughter, Reliance, was engaged to be married to a neighboring farmer, a young man whose mother had just

In those days there was no butcher to bring fresh meat every day, as at the present time; but people had to rely on their own resources for dinner; and, on the morning which opens our story, old Far-mer Speedwell had proposed to have some hasty pudding and milk for dinner; and as his word was law, it was agreed upon.

After breakfast, Farmer Speedwell and his sons went to their having, Dame Speedwell to her work, and the girls busied themselves about their domestic du-

the proper time Dame Speedwell made the pudding, taking care to salt it made the pudding, taking care to salt it they add to the face! We cannot escape well, as she knew her husband liked a their gaze; we must needs watch them, good deal of salt, hung it over a slow fire, whether or no, for there is a fascination, and went up stairs to put the winter cloth-

ing in camphor.

It was only a few moments before Reli-ance came into the kitchen, when, seeing the pudding cooking, and knowing that her mother was apt to forget to salt it, she put in a handful of salt and stirred it well. o that her father would not have occasion

to find fault. Soon after, Prudence passed through the kitchen, and, reasoning the same as Reliance had, she also added a handful of

salt, and went about her work again. Before long, Amos entered to get a of molasses and water, and soon after Jim, each of whom put in a handful more of salt, as they had no more faith in their mother's remembering it than Reliance or Prudence had.

Just before dinner, Farmer Speedwell ing to perceive what close alliance there may be between genuine good food and the genuine humanities.

Not good food for the favored few alone, pence wife's forgot to salt it, as she al-

dence, she is so cautious she would not dare to salt it anyhow; so I guess I'll salt it myself," and suiting the action to the word, he put in a handful and a half of salt, stirring it well in.

The finest Eyes,

Twelve o'clock came, and they were all scated at the table, when Farmer Speed-well helped himself to a good share of the pudding, and took a mouthful; but no sooner had he tasted it than he leaped up, exclaiming: "Who salted this ere pud-din?" then recollecting that he had salted it himself, he left the room, saying: "I should think that thundering colt was trying to kick through the barn floor!'

The next who tried it was Amos, who leaped up, also, and left "to see what that

colt was doing!"
Then followed Reliance and Prudence and Jim, who, each and all, escaped on some pretence, leaving Dame Speedwell

in amazement, to realize the truth of the old adage: "The proof of the pudding is in the eating."—Ex.

Facial Features - What they Denote in Men and Women.

The upright forebead, with its various modifications of squareness and partial curving, generally denotes the sound and noble understanding, as opposed to the retreating form, which indicates the precise reverse, till, from the negro to the ape, and from the ape to the animal, it merges almost into a line with the nose. A merely high forehead does not, however, always imply a good forehead; for the form, proportion, sloping hight, or arching and position of the bone of the forehead are tests of the mental power and character. Even the color and smoothness of the skin, together with the lines of the wrinkles, must be taken into account, for they express the passion and state of the mind. A perfect forehead should be one-third of the whole face, or equal to the nose in hight, the covering skin clearer than the rest of the face, and smooth and free from wrinkles, yet have the power of wrinkling in deep thought, anger or pain. A forehead, to be perfect, should be, when seen in profile, neither too arched nor too square, neither too upright nor too retreating. The higher the forehead the more comprehension and less activity. The more compressed, firm and short (if not too short), the more concentrated and firm the character. The more curved the top, the more gentle and flexible the character, while the less curved-that is, the more square the top, the more determination, perseverance and sternness. If the forehead is perfectly upright from the eyebrows to the roots of the hair, there will be a deficient understanding, while a projecting forehead will denote imbecility, weakness or stupidity, accordingly.

As Modified by the Other Features.

On the other hand, the upright fore-head, which is gently arched to the top, denotes a calm, cold, deep thinker. The poetic imagination is denoted by a fore-head lofty, broad and arched at the top the forehead of Shakespeare. A slightly retreating forehead implies imagination, wit and acute understanding. Square foreheads, with large temples and firm eyebones, denote circumspectness and firm-ness, while the round forehead, prominent above, straight lined below and moderately upright, denotes great understanding, energy, sensibility, fire and cool judgment. A perfectly perpendicular fore-head, upon horizontal cycbrows, and much rounded on either side toward the temples, implies great solidity of understanding. One upright forehead we should guard against, and that is the one which is narsess weakness and shallow understanding, with little imagination and sensibility. and him she leads on to a higher and noances appear, they will denote persever-ance, combined with much vigorous, firm, harsh, oppressive, warm activity; short, regular, knotty foreheads, pressed in one side, and jagged foreheads with cross incapable of lasting friendship. Perpendicular wrinkles, if natural to the forehead, denote power and application; horizontal ones, on the other hand, and those broken in the middle or at the ends, generally imply the want of those qualities. Perpendicular, deep in-dentings in the bones of the forehead, between the eyebrows, denote sound understanding and a free and noble mind. We often mark veins on the forehead; these, too, have their significance, for a blue vein in the form of the letter Y, in an open, smooth, well arched forehead denotes extraordinary talents and warm generous character. It will thus be seen, regard to the forehead, bow small a deviation from certain forms goes to make or mar a certain quality. And now we reach the eyes, which have been poetically termed

"The Windows of the Soul." How much we hear of them! What fire, what love, what coldness. And if large, lustrous and beautiful, what a charm especially if they belong to the opposite sex, we cannot resist; a magnetic influence which draws us to follow their movements. And then comes night in company with sleep, the "brother of death;" the eyelids fall, and the windows of the soul eyelids fall, and the windows of the soul become closed! And when closed, what a change! What is it that is gone, or hidwhat is it that we miss? What but the wonderful expression of life they convey? The color of the eyes is often a great puzzle; in some it is impossible to determine a prevailing hue. Buffon says the colors apprevailing hue. Buffon says the colors work common to the eye are orange. Yellow the some bright-eyed boy say "Must I wash work common to the eye are orange. Yellow the some bright-eyed boy say "Must I wash work common to the eye are orange. Yellow the some bright-eyed boy say "Must I wash work common to the eye are orange. Yellow the some bright-eyed boy say "Must I wash work or with the some bright-eyed boy say "Must I wash work or with the some bright-eyed boy say "Must I wash work or with the work of the pump, while above all rings a merry whistle or song. Would you like to take a peep into the pleasant kitchen? There stands the knight of the dish pan, jacket off, sleeves rolled up dish-cloth or wiper in hand, working away with a right good will. Do I hear some bright-eyed boy say "Must I wash most common to the eye are orange, yel-low, tlue, green, gray, and gray mixed with white. Blue and orange are the most common, and are often in the some eye. Eyes which we call black are only brown, yellow or a deep orange; for seen a distance, or turned toward the light, they appear to be black, because the darker color so contrasts with the white of darker color so contrasts with the white of the eye that it appears black. Wherever blue is, however slight the tincture, it be

Black and blue; the black implying the greatest strength of expression, the most fire and vivacity; blue have more mild-ness, and perhaps more archness. We ofbrown. Wide, open eyes, with the white seen under the pupil, will be found in the timid and cold, as well as in the courageous and rash; but when fully compared, they will be easily distinguished by the fiery and determined being more firm and more strongly marked and having thicker and better eyelids, Very large, prominent eyes of a light blue or gray, often denote greediness. Very small, sharp eyes denote cunning—the eye of a serpent, for instance. If the eyelids form a straight line over the pupil, it indicates acuteness, ability and subtlety. When the under arch, formed by the upper eyelid, is per-fectly, circular, it always denotes goodness and tenderness, timidity, fear and weak-

Of The Eye-Bone

Those which are sharp and projecting indicate acute understanding and wisdom. Eye-bones with well-defined, plain, firm arches, denote nobility of mind. Such arched eyebones are generally found in the antique, ideal sculptures. Of the eye-brows, those which are dark denote firmness, the white, weakness; the nearer they are to the eyes, the more firm, deep and earnest the character; the further the eyes, the more changeable, flexible and lukewarm. Regular and well-arched eyebrows belong to women, and horizontal to men. The two somewhat combined -that is, slightly arched-signify the union of manly mind and energy with womanly gentleness. Meeting eyebrows, though formerly said to denote craftiness, are said by Lavater to be found in the most honest and open faces. Close, firm eye-brows, with the hairs growing straight, as if cut, are most certain signs of firm, man-ly, mature mind, profound wisdom, and accurate perception. Weak eyebrows are found to denote coldness and weakness, but for this weakness of the eyebrows, the fire and power would be still greater. Some lose their eyebrows through too much rubbing in washing the face, or by illness. Angular, strong, broken eye-brows always denote fire and energy. Ladies' Own Journal.

MATRIMONY IN AMERICA.—In ideal matrimony the husband and wife are not absorbed into each other by any means. They remain totally separate individuals, with their own aims, desires and loves, but blending as it were into one whenever union is necessary. The wife in this marriage is no slave or toy of her husband, but his equal, companion, friend and adviser, inspurer, stimulator and even agitator. Him she meets with open, frank eyes, not in the barbarous fashion of western Europe, abashed and submissive; bler life, not administering to his base material comforts and ease, but urging him ever onward and upward. The ideal husband, knowing her to be his equal in every respect, mental and moral, rally regards her with the deeper veneration that she is physically his inferior.

Young Forks' Column.

Letters to Boys .- No 3. Did you think I had forgotten the Cal-

ifornia boys? I wrote you a letter some time ago, but by some unaccountable means it has been lost. I believe I promised some time ago, to tell you of a little man only eleven years old. If you think you must wait until you are quite tall to be gentlemen, you are mistaken. I have seen little men not four feet high who had far better right to the title of gentlemen than many a six-footer. A very little man may be better than he that taketh a city, if he ruleth his own spirit. My pression they have! what tenderness! what little friend, of whom I promised to tell you, is the son of a farmer. We will call him Willie Spencer, so that he will not recognise his photograph, should he chance to see this letter. Though he has not as many playmates as some boys have, and perhaps not as good advantages, he is cheerful and contented. He is his Mother's helper. In the morning, if you were near enough, you might hear a great ratthing of plates and pans, and an occasional creak, creak, of the pump, while above all some bright-eyed boy say 'Must I wash my mother's dishes if I would be a gentleman?" Well, perhaps so, if your mother wishes you to, but she may have some but she may have some one else to do that work. Mrs. Spencer has no servant, and no little girl, only Alice, four years old; and when she is very busy, it is a great help to her to have such a good boy to do her dishes. Willie is very kind to his little sister.

and keeps her amused and happy, while his mother is at work. I think Mrs. Spen-

ways does; I used to depend on Reliance, till she got her head chock full of that young man o'hern, but I can't reckon on her thinkin' on't now; and, as to Prudence, she is so cautious she would not dare to salt it anyhow; so I guess I'll salt ed by the blue, the orange only being de dare to salt it anyhow; so I guess I'll salt ed by the blue, the orange only being de do the publication of the publication of

Boys, Read This.

A gentleman advertised for a boy to assist him in his office, and nearly fifty appli-cants presented themselves before him. ness, and perhaps more archness. We often see unmeaning eyes which appear fixed; this is caused by the black of the pupil being too strong for the surrounding colors, and thus we only see the pupil in the center of the eye. Both eyes are not always of the same color. We will not always of the same color. We will not note how certain qualities appertain to certain colored eyes. Quick, bright eyes that he was careful; gave up his seat to the same color. denote an active and acute mind. Clear blue eyes are never found in a person of melancholy temperament, and rarely in the choleric; the latter have eyes of every color; but more generally became and included when he came in, answered my questions to green. This tendency to green almost always denotes fire and courage. Black brown eyes denote more strength of intellect, thought and firmness than blue. Many men of great power have had blue eyes, but that color generally denotes more flexibility of character than black or brown. Wide, open eyes, with the whits showing that he was honest and orderly.
When I talked with him I noticed that
his clothes were carefully brushed, his
hair in nice order and his teeth as white as milk: and when he wrote his name, I noticed that his finger nails were clean, instead of being tipped with jet like that handsome little fellow in the blue jacket. Don't you call these things letters of recommendation? I do, and I would give more for what I can tell about a boy by using my eyes ten minutes than all the letters of recommendation that he can bring me."-Er.

> Who I LIKE—DECLAMATION FOR LITTLE BOYS.—I am a little boy, and don't know much, but I can tell P from Q, and I know who I like. I like my Uncle Jabez. because he always has peanuts in his pock-ets, and he gives me some. But my Uncle Jeremiah always looks cross out of his eyes, and says. "Out o' my way there, boys!" And I like like my grandma, be-her cheeks smell like pineapple, and she to see her. When I speak next time, I will tell you who I like best—it's my mother.—Er always gives me ginger snaps, when I go

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