

ROSEBURG REVIEW  
FRIDAY, AUGUST 12, 1887.

A MEXICAN DINNER.

Questionable Delicacies Served at a Recent Banquet at Philadelphia.

At each guest's plate a menu card was placed. The cards were beautifully decorated by the Mexican artists. Some of the cards were decorated with miniature birds made of gay feathers. Other cards were artistically gotten up with straw work woven about the corners, and below on all the cards was printed in Spanish the following:

A good many of the guests thought "Caldo Mexicano" meant cold Mexican and they were wondering how he would be served, when little tea-cups filled with greasy soup were brought on. Mexican soup is more like the drippings from roast beef than anything else. The proper way to get rid of the soup is to drink it. The Mexicans did. The American guests did not. They smelled it and smiled.

Plates containing boiled rice mixed with boiled carrots and hard-boiled eggs chopped fine, the kind of mixture was called "Arroz seco." The rice was very red, having been stained in the boiling by the carrots. Some liked it. "Tortillas" followed—a flat corn cake that looked like pale blanchard-house buckwheat cakes, the kind bakers in arrears usually get. The tortillas were made of crushed corn, which was ground into meal upstairs. The process is to lay the corn on a stone and roll it with a stone bar until it becomes meal. The tortillas are baked on little sheets of the ore charcoal fires. The Mexicans rolled the cakes up into rolls, first spreading salt on them. Then they ate them much the same as an American would nibble at a lady-finger.

"Puchero," which came next, was made of fried cabbage, goat meat, fried carrots and fried bananas, and is known as a "Mexican-Irish stew."

"Ensalada" was composed of lettuce spread thickly with sweet oil. Mixed in the lettuce were onion, chopped fine and a good deal of garlic. Accompanying the salad on the same dish was stewed veal stuffed with almonds. There was a dish served which was not on the menu card. It was called "Chili con carne." It is Mexicans what a soft-shell crab is to an American. Green peppers were hollowed out and the shell was filled with chopped chicken with a few raisins mixed in it. The pepper was then dipped into batter and fried in a pan of hot lard. This dish was very much in favor. Every body nearly took to the "frijoles," chocolate colored beans. They were very tender and were dressed with a sauce that was very palatable. The "frijole" has quite as great a reputation in Mexico as the baked bean has in Boston. The most unique dish served was the "tamales," a croquette made of corn meal, raisins, nuts and fruits. It is boiled in a corn husk and looks a good deal like a boiled pig's foot at a distance when removed from the corn husk.

"Mole de Guajolote." The mystery of turkey was a fricassee of that bird with a vegetable gravy. The gravy was principally hot fat and red pepper, and every body who ate the gravy asked for ice to soothe their burning tongues. The Mexicans smiled and ate the gravy with a relish, dipping their bread in it. The Mexican wine "pulque" was served to the guests in small wine glasses. It looks like milk and tastes like bakers' yeast. It is to the Mexican what beer is to the German. It is the juice of the maguey plant, a species of century plant. The maguey plant takes seven years to mature. At maturity it is about seven feet high. Then the central stalk is cut off at the base and the juice of the plant is sucked through a gourd and carried off by two natives in skins. The plant yields about two gallons every day for two or three months after the stalk is cut off and then dies. The juice is put into jars in dark cellars and allowed to ferment for forty-eight hours. Then the pulque is ready to drink. A Mexican can drink four quarts of it without becoming intoxicated.

Very good chocolate in tiny cups followed, with real Spanish cigarettes. The Mexicans puffed the smoke through their noses and their ears and out of their eyes and smoked half a dozen cigarettes in as many minutes, and soon the table was covered with a great cloud of smoke and the dinner was over, the Mexicans rising from their chairs and bowing to the guests, and the "vices" mechanically imitating the Mexicans.—Philadelphia Times.

Cure for a Bad Habit.

To prevent cows from jumping, says Mr. J. M. Stanbrough, cut the lower eye-lashes off close and turn your cow loose, and see if she will attempt to jump. I have had some little experience; it seems that long hair immediately above and below the eye regulates the sight, hence with the lower lashes cut close, a low fence looks high, and vice versa with the upper ones cut close, a high fence looks low. There is an old adage that good fences make good stock, and good stock make good neighbors, and the reverse, bad fences make bad stock, and bad stock bad neighbors.—Farm, Field and Stockman.

A new extract of coal-pyrophorus exists in certain Russian bituminous coal to the extent of eighteen per cent. It is a powerful antiseptic, and is claimed to be a cheap and remarkably effective tanning agent.—Springfield (O.) Times.

Very often a hero is simply the man who does what you are afraid to do yourself.

First saleslady—Mario! Second saleslady—I am here. "Are you busy?" "Yes." "Where is the other saleslady?" "She has not come in yet. What do you want?" "I want some one to go and ask the lady cashier if she can change a \$100-bill for a woman!"—Omaha World.

Prof. Tyndall calls Gladstone "a desperate gamster, miscalled a politician." Wasn't it Tyndall who announced that heat is only a mode of motion? In his case it seems to be a mode of emotion.—Lowell Courier.

WOMEN IN RUSSIA.

A Picture of Russian Home Life in the Time of Ivan the Terrible.

In Mr. Nathan Haskell Dole's recent lecture on the "Rise of Russian Literature," he spoke of the "Domostroi, or Book of Domestic Management," written by the Pope Sylvester for the edification of his only son, Anpim and his daughter-in-law Pelagia.

It was composed early in the sixteenth century, during the reign of Ivan the Terrible, and throws a curious light on Russian society at that time.

For many years it was the universal code of household duties. It may interest some of the women of Philadelphia who did not hear Mr. Dole's lecture to see what the old priest laid down as law for the treatment and behavior of their sisters three centuries and a half ago. Mr. Dole's translation was as follows:

She must go to church as often as possible and consult with her husband. Husbands must teach their wives with love and reasonable punishment. If the wife live not according to her husband's teaching then the husband must punish her alone by themselves, and after he has punished her he must forgive her and give further advice; but they must not be angry with one another.

Servants and children must be punished according to their guilt, and wounds must be inflicted, but after the punishment forgive the sin. But the mistress of the house must look after the servants as to what is fitting for the same. But when it is necessary to reprehend your wife, your son or your daughter, or to punish them by laying on the whip, punish them not before people, but alone. Strike them not on the ear or in the face or on the head with the fist, nor kick them or strike them with the staff, either of iron or of wood. But if the sin be great, then, stripping off the garment, apply a little whip discreetly, holding the hands. Wives must ask their husbands about all holy teaching, and be subject to them in all things.

Every day the husband and wife should question each other and take counsel about the management of the house. She must have counsel only with the husband and her husband's commands. She may converse with guests about her handiwork and about household management, and listen when she sees that it is good. What she does not know she may ask modestly. Whatever any one commands she must "beat the fetters" lightly, and when she goes forth from the house she must tell all things to her husband.

She may meet socially with good women for good conversation and knowledge; she must take care of her appearance and not indulge in laughter and not gossip; if any one asks her about any thing she must reply: "I know not; I have heard nothing about it, and as for me, I ask not about unnecessary things, and I do not talk about trifles, and bays and my neighbors." In no wise indulge in drunkenness; a woman may drink beer, Kvas, both at home and abroad, but she must not eat and drink secretly away from her husband; the wise woman does not entertain the stranger without her husband's presence. In regard to all things consult with the husband and not with the slave and not with the serf.—Philadelphia Call.

SUBMISSION OF WIVES.

A Social and Domestic Question of Considerable Interest and Importance.

How far this submitting unto one's own husband should be carried, is a question for consideration. True it is that wifely submission is not in much danger of being carried to excess in this age of woman's rights, and yet one sometimes sees an exception in the person of a meek woman, who, partly through fear, and partly through a mistaken notion of duty, merges her sentiments, her ideas, her very self in her husband. She loses her own identity, and becomes simply his echo.

This would be less deplorable than it is if the husband who thus absorbs her were always a superior character (for such women are always weak and would not amount to much in themselves). But as it is, these echo-like women, such tender supporters are not always the strong supports they should be.

When a man is selfish, tyrannical and dishonest, so much so that he even finds himself almost without friends, must his gentle wife, who is capable of winning friends by her own lovely character, renounce every hope of happiness, of friendship, of the pleasure of society, by frowning upon all who disagree with him, forsaking all who disapprove his meanness, and making strangers feel that she is as bad as himself? Can it be that it is too much for her soul to require of woman to match in the wrong direction. It is beautiful to see a wife love and seek to save her husband, all the more as he becomes a "sinking ship"; but if she can not save him, if he will deliberately sink, she is not, I believe, required to sink with him to the extent of wrecking her own life. Woman has individuality of her own, a character of her own to maintain just as much as man. It is as valuable to her as her husband's is to him, and she is fully as strong to maintain it. The best of men admit that only in a physical sense is she "the weaker sex"; but a mournful exception is the woman who adds the folly of allowing herself to become the echo of a hollow, brazen vessel, to the mistake of having become his wife.—Christian at Work.

Dr. Carlos Finlay, of Havana, concludes that the disease is transmitted by inoculation, which is largely performed by mosquitoes.—Golden Era.

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Twenty-five years ago I suffered from a torpid liver, which was restored to healthy action by taking Ayer's Pills. Since that time I have never been without them. They regulate the bowels, assist digestion, and increase the appetite, more surely than any other medicine.—Paul Churchill, Haverhill, Mass.

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