OPINIONS ON MARRIAGE.

St. Paul—Daniel Webster—Wedlock Among the Ancients—Historical Notes.

"Marriage is honorable in all," says St. Paul; and the same opinion has been expressed in much the same words by innumerable authors from Seneca downward. It is curious, however, to note how writers have differed in the testimony they have borne to this, the most sacred of human relationships. "A man finds himself seven years older the day after his marriage," says Bacon; and, according to a lady writer, marriage is "the metempsychosis of woman—it turns them into different creatures from what they were before." The reading that comes between the lines here is capable of more than one interpretation, and it must be left to the initiated to take the view which most answers to their own circumstances. There are no two meanings, however, in the Johnsonian declaration that "marriage is the best state for man in general, and every man is a worse man in proportion as he is unfit for the married state." Nor, although he looks at the matter in two aspects, is there any ambiguity in Daniel Webster's opinion that in marriage there is no purgatory—"it locally contains heaven or hell; there is no third place in it." Nevertheless, the relationship is good for the chief upholders of the doctrine of a third state, for we have a distinguished wearer of the ring of the Fisherman (Pius II.) preaching that "marriage is better for the clergy than a single life." And even Voltaire, with all his doubts and speculations, has this to say with regard to the sacred tie: "The more married men you have the fewer crimes there will be," inasmuch as "marriage renders a man more virtuous and more wise." Colton put in that "marriage is a feast where the grace is sometimes better than the dinner." Melancthon agrees with Voltaire on this question, his opinion being "few unmarried people are affected as they ought to be toward the public good and perceive what are really the most important objects in life." Montaigne is inclined to be ironical on the subject, saying that "the land of marriage has this peculiarity, that strangers are desirous of inhabiting it, while its natural inhabitants would willingly be banished from thence." If there is irony also in Sidney Smith's observation on the subject, it is softened with a delightful touch of humor. We have the genial divine comparing married couples to a pair of shears, "so joined that they cannot be seperated, often moving in opposite directions, yet always punishing anyone who comes between them." We have one noted author intimating that even at the worst there is a certain measure of benefit in marriage. "We are not very much to blame for our bad marriages," says Emerson; "we live amid hallucinations and this especial trap is laid to trip up our feet with, and all are tripped up first or last, but the mighty mother who had been so sly with us, as if she felt she owed us some indemnity, insinuates into the Pandora box of marriage some deep and serious benefits and some great joys." There is the same differences in the verdict on the married state in the poetic as in the prose references to it. The testimony on both aspects of marriage is a fact voluminous, and it could not well be otherwise, seeing that it deals with what bears chiefly on human joy or sorrow. But there is no question as to which way the balance turns.

To begin with, however, it is impossible, of course, to say whether a marriage will realize all the happiness the two persons chiefly concerned may naturally be supposed to anticipate from it. And it is not surprising that, as it is a choice "for better or worse," even matter-of-fact people are disposed on such occasions to pay some little attention to usages and omens appertaining to a choice. The bride is sure to rejoice if the sun shines on her, and is as likely to be depressed should the marriage take place in a thunder-storm. She does not trouble herself for the moment that the light or shade she has most reason to look for or dread depends entirely on the way in which she and her husband are determined to bear and forbear with each other.

Here there is no mention of Sunday—a favorite marrying day in the humbler walks of life in some parts of England and Ireland. In Scotland Sunday is not known as a marriage day, nor is Monday in any great favor, owing probably to an old law, passed early in the eighteenth century, directing that for the better observance of the Sabbath no wedding should take place on Monday. Tuesday and Friday, however, are considered good marrying days north of the border. In Wales the preference seems to be for Saturday. In Roman Catholic countries important ventures are seldom began on Friday, and it is rather curious, therefore, to find that in France the last Friday in the month is regarded as a fortunate day for weddings, excepting, of course, all the Fridays and all the other days in Lent, during which period marriages are forbidden. Generally May is looked upon as a month to be avoided for marriage purposes. It is not very clear why the merry month should be in ill repute in this connection. Probably it is a superstitious notion that has come down to us from Roman times, but, on the other hand, the Romans objected to February for marrying as well as May, while February with us is as much in favor for weddings as almost any other month except June. The Jews used to set apart certain days for betrothal and marriage, and appointed the fourth day for spinsters and the fifth for widows. This custom prevails among modern Jews, but with a modification as to the days, Wednesday and Friday being appointed for spinsters, and Thursday for widows. Here, however, the arrangement is one of convenience and not of superstition; but it is altogether superstition which prevents marriages in Scandinavia on Thursday, that being the day of Thor, and, therefore, to the Norse mind a Pagan day, on which no Christian ceremony should take place. Green she is expected to avoid, as she would a plague, and she must not take a parting look at a mirror before starting out for the church, unless she has one glove off, or otherwise shows that her toilet is not complete. She must also start out right foot first, and after the ceremony at the altar she must take care, if she would be "happy ever after," to let no one speak to her husband until she has first called him by name. Should the wedding ring break in married life, it is an omen of approaching widowhood; but the ring may wear itself to a thread and the omen be one only of continued comfort and happiness. The wedding lore of our country abounds in absurdities of this sort. Most of it is laughed at in these days of enlightenment, or, if attention is paid to it at all, it is rather out of reverence to old custom than from any conviction that the observance or non-observance of this or that precaution will add to the measure either of the joy or sorrow of the newly married.

Marriage was not always the voluntary proceeding we now find it. It was compulsory among the Greeks. The Spartans could not tolerate celibacy, and by the laws of Lycurgus criminal proceeding could be taken against those who married too late or unsuitably, as well as against those who did not marry at all. It went hard with the latter. Should any man remain single beyond a certain age he was publicly scorned, and was made to do penance by walking naked in the winter through the market-place, singing a satirical song on himself. In the French settlement of Canada women were sent over after the men, and the single men, that they might be forced to marry, were subjected to heavy taxation and to restrictions on their trade and their movements generally. Those who married were dealt with, on the other hand, in a generous spirit. Not only were they provided with a good wife and comfortable home, but they were rewarded according to the number of their offspring. The father of ten children was pensioned for life at the rate of 300 livres a year. If he had twelve children the allowance was increased to 400 livres, and it went up 1,200 livres when fifteen children blessed the union. The conditions were reversed in the English colonies, for there the settlers eagerly welcomed the other sex, and did not hesitate to pay traders heavily in tobacco weight for every marriageable woman they brought over. As far back, however, as 1695 the local authorities of Eastham, in Massachusetts, voted that every unmarried man in the township should kill six blackbirds or three crows yearly while he remained single, producing the scalps in proof, and as a penalty for not obeying the order he was forbidden to marry until he had made up all arrears. The requirement in this case was almost nominal; but it was not so in Maryland, where, half a century later, the colonial assembly imposed a tax of 5 shillings yearly upon all bachelors above 35 years of age (and on widowers without children) who were possessed of £300. There was a similar graduated tax on bachelors in England in the reign of William III. Any commoner who was a bachelor at 25 had to pay a shilling fine yearly, and the amount was increased in accordance with rank or title, any ducal offender being taxed to the extent of £12 10 shillings yearly. The taxes grew heavier before they were removed, and the time came when bachelors were called upon to pay an extra tax on their servants. Thus we see the old states as well as young ones have found out that their prosperity depends upon its married citizens. The best subjects, as Lord Bacon points out, are those in this relationship, the reason he gives for this conclusion, being that single are "light to run away," while "he that hath a wife and children hath given hostages to fortune." It is true that my Lord Verulam declares at the same time that the unmarried men show most enterprise either in a good or bad direction; but we have an offset to this in John Taylor's moralizing on the subject—namely, that "a married man falling into misfortune is more apt to retrieve his situation in the world than a single one."—*Leeds Mercury.*

Selling a Devil.

In looking through *The Royal Magazine* for 1768, page 152, I came across the following remarkable trial, which may interest your readers: "At a court held at Hatfield, in the county of York, on Wednesday next after the feast of Pentecost, in the eleventh year of the reign of Edward III., after the conquest, etc., Robert of Rotham plaintiff, impleads John of Eltham, for not performing the covenant made between them, and, therefore, complians that it was agreed between the aforesaid Robert and John upon a certain day and year, at Thorn, that the aforesaid John should sell to the aforesaid Robert *diabolum ligatum in quadam ligamine pro tribus denariis et uno obelo* [and that is, I take it, in English, "A devil properly secured for threepence halfpenny"], and thereupon the aforesaid Robert gave the aforesaid John a halfpenny for earnest, whereby the property of the aforesaid devil vested in the person of the said Robert to have the delivery of the said devil within four days next following. At which day the same Robert comes to the aforesaid John and requests the delivery of the said devil, according to the agreement between them made, but the same John refused to deliver him the aforesaid devil, and still refuses, etc., to the great damage of Robert of 60 shillings, and hereby he brings suit, etc. And the aforesaid John, etc., does not gainsay the agreement, etc. And because the court is of the opinion that this plea cannot be maintained among Christians, therefore the parties aforesaid are adjourned *usque infernum* (to hell) to hear their judgement, and each party is in mercy, etc. Examined, and it agrees with the roll in the court of the manor of Hartfield, the 28 day of April, 1702, by Thomas Condy, deputy steward there."

The original record, which is in Latin, is now in the crown office. It seems most extraordinary that any man in those days should have publicly made known his attempt to secure the aid of an evil spirit.—*Cor. London Globe.*

GERMAN BEER IN FRANCE.

Parisians Excited Over Its Alleged Adulteration.

The Paris correspondent of *The London Daily News* writes: The question of the drugged Bavarian beer is not yet settled, but the probability is that it will be held that consigning it to a Paris publican or publicans is an act of sale which brings it, even while it is in bond at the Paris custom-house, within the power of the police to seize and destroy it. The procurator of the republic gave an opinion that it should be offered for sale at a public house or a grocer's shop, but many lights of the French bar think differently. All kinds of drink are now so drugged and doctored that it is hardly safe for those who do not press their own grapes and brew their own malt to drink anything but infusions or plain water, owing to the new alcohols containing 3½ per cent more fusil oil than the brandies of former times and artificial wines. Intoxication is seriously on the increase. M. Chautemps, the municipal councillor, who is at once a distinguished scientist and member of the hygenic committee of the municipality and president of the committee of control of the municipal laboratory, has taken very strong action on the subject of the German beers, and is well supported by his colleagues, and will, if necessary, be supported in the chamber by M. Clemenceau. M. Girard, who directs the municipal laboratory, and applies himself patiently and perseveringly to the task of showing up commercial frauds, is attacked, as perhaps nobody ever was before, by the publicans and shopkeepers generally who deal in victuals and drink. The former class, who have now upward of thirty thousand establishments in Paris, have sent a deputy to represent them in the chamber, and are powerfully organized, to influence the municipal elections, chiefly with the design of crushing M. Girard. Speaking of the Bavarian beer, M. Chautemps says salicylate of soda and salicylic acid are strongly active medicament's, which were introduced under the auspices of Dr. Germain See, into the pharmacopœia. They powerfully affect the nervous system and the heart, and if used with great caution may be of service for rheumatismal affections; but any one troubled with renal weakness should dread them. Elderly persons drinking beer containing these drugs are rendered more than liable to nephritic inflammation, and the young and strong are subjected to Bright's disease. The quantity used to keep beer that is poor in hops from spoiling is thirty centigrams of salicylate of soda per liter. There is not a doctor in the world who would prescribe half as much to be taken every day for an indefinite period. The strongest man in existence would not be able to bear such a treatment. The increase of nephritic diseases in the large French towns has been alarming since the phylloxera opened a great market to the German brewers.

A Prairie Dog Village.

Before leaving the valley of the Yellowstone we passed through a village which for the number of inhabitants might compare favorably with many a pretentious city in the east. The structures, however, were neither lofty nor magnificent, yet no doubt exactly suited to the convenience of the inhabitants and built after the latest and most approved style of prairie dog architecture. For a mile in length and on either side, as far as we could see and doubtless much farther, the town extended. The citizens appeared to be quite wrapped up in their own affairs, and did not allow our visit to disturb them much. Yet we were the objects of some curiosity and some distrust as well, for these little fellows evidently did not think it prudent to remain lounging around on their porches after we had approached within thirty feet or so, but each one retired gracefully into his own domicile to reappear, however, the next instant in order that he might lose none of the sights. It would seem, however, that these busy little bodies, in spite of a little shyness at first, are really very hospitable fellows and not at all aristocratic in their social intercourse, for they admit to their houses upon terms of perfect freedom and equality owls and rattlesnakes. Here and there, perched upon the little mounds, we saw these sacred birds of Minerva blinking their eyes with an air of self-complacency as if they were in reality lords of the manor and were in no wise to be regarded as intruders or dependants upon others' hospitality.—*Cor. Cleveland Herald.*

Butter Adulteration in India.

The Calcutta correspondent of *The London Times* telegraphs: The bill dealing with the adulteration of ghee or clarified butter, which was so hurriedly introduced ten days ago in response to the urgent cry of the native community, was passed on Friday by the Bengal council. The scope of the measure was considerably enlarged by the select committee, and it will apply not to Calcutta only but to all municipalities in the province. It is to be hoped that the panic which has prevailed during the last few weeks will now subside. The reason for that panic is apparent. Ghee enters into the composition of every kind of cooked food used by all classes of the natives; so that its adulteration with beef or fat meant lost of caste to Hindoos and defilement of Mohammedans. So great has the panic been that it is said that the wealthier natives have been importing ghee from Persia; while those unable to command that luxury have been abstaining altogether from cooked food. At the meeting of the council a European member complained that the opportunity had not been taken to extend the provisions of the bill so as to cover articles of food used by Europeans. But the lieutenant governor pointed out that this would have entailed delays, and stated that the government, which was consulting the local administration regarding the advisibility of passing a general act to prevant the adulteration of food.

Hints for the Complexion.

A clear skin is to be desired above all else in the matter of facial beauty—even more than regular features. A person may have regular features, but if the skin has a sallow or pimply look the beauty is gone, but if one has good features and a clear, healthy looking skin, then the face is indeed beautiful. The beauty of expression is not wholly within the power of the individual, but it is what the mind will make it. But the beauty of complexion is within the reach of nearly every one, and the means by which it may be obtained are very simple, being the most natural.

Most ladies have a wrong idea of taking care of the complexion. After washing the face, instead of rubbing it hard with the towel until it is perfectly dry and smooth, they simply pat it with the towel. Now this patting of the face dry is one of the surest ways of spoiling a good complexion, for this reason. The skin is a very active agent (when in health) in throwing off a great amount of the waste matter of the body, and is also constantly exuding an oily fluid which dries on the surface, and unless we use good soap with plenty of hard rubbing, it is not very easily removed, and consequently the face and hands being exposed, are liable to chap, and pimples, and what are commonly called black heads, come from the same cause. Black heads are generally supposed by many to be a kind of skin worm, but this is a false idea. It is simply this—the skin being rather inactive, the waste matter is not thrown from the oil glands, and the black head is caused from dirt adhering to the oily substance of the gland. I was recently explaining to a friend what black heads were (he having some on his face), and he immediately exclaimed, "My face is not dirty." "No," I said, "of course not, but do you use soap when you wash your face?" No, he did not. "And do you rub your face hard and dry after washing?" No, he did not; he thought it would make it red, and it was red enough now. No, that is why his face is red and sore with pimples, because it has not been rubbed, which process stimulates the circulation of the blood in those parts, which causes a healthy action of the skin and throws off the refuse matter, and then good soap is to be used to dissolve the oily substance. Most of us know how difficult it is to clean the hands without the use of soap, and especially if they are a little greasy it is almost impossible to clean them without the aid of soap. The same is true of the skin of the face and other parts. Some ladies argue that soap leaves the face shiny; to be sure it will if it is not rubbed off, but never if the face is rubbed dry.

What I have been trying to say in all this is that just so sure as you use plenty of good soap and water, and then rub your face as hard as possible until it is perfectly dry and smooth once a day, (but the oftener the better), just so sure you will make great improvement in complexion.

Rub a little carefully until you have toughened the skin, and you will soon be surprised to see the amount of rubbing it will bear. Hard rubbing will make the skin as fine as silk, and to the touch it will feel like satin. The skin in this condition is a thousand times more beautiful than when powdered.—*Prof. Dowd, in Facial Development.*

Educated Feet.

Salute partners!
Swing corners!
Balance all!

These sounds, issuing from an academy of instruction, were accompanied by the "scrape perlitely" of a tuneful fiddle that was doing its best to set everybody to dancing and "afeelin' like King David when he cut de pigeon-wing." It was the children's afternoon, and they covered the floor of the large hall; "forward four," "right and left," "hands around," the little masters and misses circled, dressed in their pretty fancy costumes, like so many fairy revelers.

"Yes, our school is larger than ever, and we are teaching three generations of the same family. Is dancing more in favor? It has always been in favor in Detroit. Ours is a dancing community. But you see steps change. This year the languid style is not so acceptable. It is lighter, quicker. Heel and toe, and away we go. Here, little Miss——, this is the way you do the 'Pur tan' " and the young maitre de danser whirled away with a pink fairy of 6. When he came back he asked:

"What do you say of the 'Puritan?'"

"That waltz you have just performed? Isn't it like any other?"

"It is slower and more elegant, just the sweep of a curve, round and round. Then we have the 'York,' you must see that, and the 'Triangle,' which is very popular in the east."

"It should belong to Detroit by right."

"Oh, we have a new round dance, 'The Detroit.' It will be a star dance this season. Oh, by the way, military dances are in great favor this year, such as the National guard quadrilles, the military schottische, and others."

"What about the time?"

"Well it will be in tempo moderato. There will be less of the hop, skip and jump style, but for those who are light-heeled there are the polkas—they go with a rush—good for the circulation. We aim at ease and elegance in our pupils. The ballet style is another thing."

"Do you teach stage dancing?"

"Yes, but that is a special department. Watch this dance."

It was a pretty girl learning "le minuet." She swayed to the music like a lily on its stem, all unconscious of the grace and beauty of the movement. Hers were indeed educated feet. They twinkled like twin stars, in time and in tune, love. No wonder those old cavaliers of the age of Louis Quatorze spent their days dancing that graceful measure if they had fair partners like this little maid.

When she stood up for dancing her steps were so complete.
The music nearly killed itself to listen to her feet.

"Come again and see us hop."—*Detroit Free Press.*

How Lightning is Kindled.

The observations of meteorolgists show that the vapor which ascends in an invisible state from the ground carries with it, in calm and fine weather, into the higher regions of the air a very considerable supply of positive electricity. Each minute vapor-particle that goes up bears its own portion of the load. When, however, the invisible vapor has thus mounted into very high regions of the air, it loses its invisibility, and is condensed into visible mist, as has already been explained in detail. Numerous particles of the aqueous substance are drawn close together, and grouped into the form of little vesicles or globules. Each one of these is then a reservoir or receptacle of electric force, and as more and more watery vesicles are condensed more and more electricity is collected in the gathering mist; but each of the water globules is still enveloped by a space of clear air. In a drifting cloud the mist-specks can be discerned floating along with transparent intervals between. The clear air which lies around the globules of vapor then acts as an insulating investment; it imprisons its own part of the acquired electrical force in each separate globule. The cloud is thus not charged as a whole, like a continuous mass of metal, with its electricity spread upon its outer surface. It is interpenetrated everywhere with the force. It is composed of a myriad of electrified specks, each having its own peculiar share of the electric force, and each acting as a center of electrical energy on its own account. The electricity which at any one instant resides in the outer surface of a cloud is, therefore, but a comparatively small portion of that which is present in the entire vaporous mass. That such is the way in which electricity is stored in the clouds has been proved by direct observation. When a gold-leaf electrometer is placed in the midst of a cloud driven along by the wind, it is seen that the strips of gold-leaf continually diverge and collapse as the mass of the cloud passes along. There is an electrical charge acting in all parts, but the charge varies in intensity from place to place according as there is a greater or less condensation of the particles of vapor in each particular spot. But the influence externally exerted by the cloud is nevertheless capable of being raised to a very intense degree, because it is, so to speak, the sum total or outcome of the force contained in the innumerable internal centers of energy.

It is no uncommon thing for the electrical force emanating from a cloud to make itself felt in attractions and repulsions many miles away. Clouds resting upon the remote horizon thus frequently produce perceptible effects at a distance from which the clouds themselves cannot be seen. An electrical cloud hanging a mile above the ground acts inductively upon that ground with considerable power. When in summer time the temperature of the earth's surface is very high, the ground moist, the air calm, and the sky clear, very copious supplies of vapor are steamed up from the ground under the hot sunshine. Clouds, however, begin at length to gather in the elevated regions of the air out of the abundance of the supply. The free electrecity which has been carried up with the vapor is at first evenly spread through the clouds; but after a time, as the electrical charge becomes more and more intense, a powerful repulsive force is in the end established between the spherules of the mist, and a very high degree of tension is at last produced at the outer surface of the cloud, where it is enveloped in insulating air, until in the end the expansive energy there becomes strong enough to occasion an outburst from the cloud. The escape of the redundant charge then appears to the observer's eye as a flash of lightning issuing from the cloud. Such, in its simplest form, is the way in which lightning is kindled in the storm cloud. —*Science for All.*

A Few Things to be Observed in Playing a Game of Whist.

I. Always look solemn.

II. Allow no conversation within five hundred feet of the game.

III. If playing at a club, hotel or any public place, show clearly by your manner that you expect the other occupants of the room to withdraw.

IV. Judge others by their knowledge of the game, as no other pastime requires so much memory, such close attention to established rules, so little originality and absolute silence as whist.

V. Never forgive a partner's error.

VI. Do not allow the fact that the solemnity of your appearance is out of all proportion to any amount of intelligence that can possibly be brought upon the game to deter you from playing in the presence of others.

VII. Never forget that many of the greatest men in history were good enough in their own way, but knew nothing of whist, otherwise you may fail to realize the importance of your own accomplishments.

VIII. If, during the game, a child should drop anything, or raise its voice, it is best to shoot before the offense can be repeated.

IX. Should any ignorant person fail to realize the almost abnormal combination of talents required to play even an ordinary game of whist, teach him the game at once.

X. Always bear in mind that it is a "scientific" game, and far ahead of both chess and poker, which are merely games of chance. This may be hard work but it will be a good mental exercise.—*Life.*

A Lucid Explanation.

There were five people in a New York bob-tail car, and six nickels in the fare box. The driver counted the passengers, and counted the nickels several times.

"Have any of you passengers put two nickels into the box?" he asked.

The passengers denied having done anything of the kind.

"Well, thin," said the driver scratching his head, "wan of you jintlemen must have got off the car before you intered it.—*Texas Siftings.*

HOUSEHOLD HINTS.

Cream tartar will cleanse white kid gloves by rubbing it upon them.

When sponge cake becomes dry it is nice to cut in thin slices and toast.

Glaze the bottom crust of fruit pies with white of an egg and they will not get soggy.

Hellebore sprinkled on the floor at night destroys cockroaches. They eat it and are poisoned.

Clean straw matting with a cloth and salt water. Wipe dry. This keeps it from turning yellow.

Cover plants with a newspaper before sweeping. Also put a little ammonia upon them once a week.

Delicious Molasses Cakes—One cup molasses, 1 egg, 2 cups flour, ½ cup cream or sour milk, ½ cup lard, lemon peel grated.

Boxes for holding slippers or odds and ends may be ornamented with thin cheese cloth, covered with woolen lace the shade of the boudoir curtains.

To keep insects out of bird-cages tie up a little sulphur in a bag and suspend it in the cage. Red ants will never be found in a closet or drawer, if a small bag of sulphur be kept in those places.

A carelessly kept coffee-pot will impart a rank flavor to the strongest infusion of the best Java. Wash the coffee-pot thoroughly every day, and twice a week boil borax and water in it for fifteen minutes.

Daisy tidies of rick-rack, with strips of ribbon painted with daisies and wheat are very pretty. The ends of the ribbon and the web of daisies are pointed and finished with tassels, balls, or brass ornaments.

Instead of drinking so much green and black tea, that tends to make women wakeful, nervous and irritable, try beef tea. Take lean meat, cut it up small and boil several hours; skim off the grease and serve hot and well seasoned in cups.

Delicate Cake—Two cups of sugar, 1 cup of butter, 2½ cups of flour, 1 cup of milk, the whites of 5 eggs and a little almond flavoring, a pinch of salt and 2 teaspoonfuls of good baking powder. The same receipt, substituting the yolks for the whites of the eggs and adding a cup of currants, makes an excellent plain fruit cake.

To Cook Rice Nicely—One teacupful of rice and one quart of milk, place in a steamer and steam from two to three hours, when nearly done I stir in a piece of butter nearly as large as the yolk of an egg and a pinch of salt. You can use sugar if you like. The difference in the time of cooking depends on your rice, the older the rice the longer time it takes to cook.—*Good Cheer.*

Orange Wafers—Beat the yolk of four eggs very light; stir into them one-half pound of white sugar, one-quarter pound of flour, the juice of one lemon, the grated rind of a half one, and the white of the eggs, beaten to a stiff froth. Drop this batter from a teaspoon upon buttered paper, and bake in a quick oven. Spread orange marmalade on the under side, and place two together.

Pickled Peaches—After the peaches are peeled, allow one-half pound of sugar to each pound of fruit. With as little water as possible make a syrup of the sugar; when the syrup is quite clear, just scald the peaches in it, and then place them carefully into medium-sized jars; sprinkle plenty of stick cinnamon and a few cloves between the fruit. Let the syrup boil for five minutes longer, then add pure vinegar, sufficient to give a pleasant sub-acid taste; let it boil up again, and at once pour over the peaches. When cold, tie up well, and store in a dark, cold place. —*American Agriculturist.*

John Bull and the Pig.

England's Indian empire is in danger of being uprooted by a pig.

Our dispatches, the other day, stated that an outbreak had occured at Delhi, and serious trouble is feared. The cause of the row is the adulteration of butter with pig's fat.

The English seem to be like the Bourbons. They forget nothing and learn nothing. They have not forgotten their old time fights with their Indian subjects over this very question, but they have learned nothing from their bitter experience.

A revolution over a grease spot seems to be a ridiculous thing, but with millions of the people of India grease is a serious matter. To touch it is degrading. To eat it is to be forever defiled, and death itself is preferable to such infamy. Knowing the religious sentiment of India, the English are doing a very foolish thing when they tamper with pig's fat.

Only thirty years ago all India was drenched in blood on account of this same question. At that time many of the natives were utilized as soldiers in the British army. Enfield rifles with greased cartridges were placed in the hands of the native soldiers. In biting off the end of a cartridge a soldier of course had to touch the accursed grease with his lips. This caused a general rumpus. The officers endeavored to compromise by allowing the soldiers to break off the ends of their cartridges with their fingers, but the Indians refused even to handle the unclean things. Some of the mutineers were then put in irons. The people of Meerut, a city near Delhi, rose and liberated the prisoners and butchered the officers. The rebellion spread like wild-fire. The rebels captured Delhi. For two years a bloody war was waged. British valor finally triumphed, but not until the enemy had slaughtered thousands of men, women and children.

So much for the pig as a disturber of the peace. If John Bull proposes to hold his Indian subjects he must let them have their own way about pig's fat. They are just as ready to fight for their religious customs and prejudices now as they were thirty years ago.

The fact that the recent riot was between Hindoos and Mohammedans does not change the situation. To preserve order the English will be compelled to side with the pig or against him. Altogether it is a terrible tangle, and this generation will not see it straightened out.—*Atlanta Constitution.*