GIVING TO THE POOR.

Degrading Effects of Public Charity—London's Modes of Relief.

Those who are interested to examine the economic results of giving to the poor, in England, Scotland and Ireland, will find plenty of books on the subject. The "Encyclopedia Britannica" contains a good article under the heading "poor law." See also other encyclopedias.

The Scotch are proverbially thrifty and economical, and yet they have been degraded by the poor law of 1845. In some parts of Scotland there is ten times the poverty there is in Ireland! That law gives more relief than England's, and the money is regarded as a nice gift. Those who had savings in banks transferred them to others. Careful investigation, and even the labor test, did not quell the applications in any such manner as did the Irish workhouse. Matters came to such a pass that the fishermen of Wick could not get their nets mended, their former assistants saying that they could get a living easier from the parish.

In Ireland there is very little out door relief, the proportion of Scotland being almost reversed—five in door to one out door pauper. In spite of Ireland's unjust land system and high rents, the whole number of her paupers does not amount to one half those of London alone. The Irish will submit to every privation rather than let friends go to the work house, which is the legal mode of relief, and is not a charity.

In London many people get relief who could do without it, and consider it no disgrace. Industry, economy, temperance and self restraint would enable most of them to take care of themselves if they would. Hence the workhouse is a necessary restraint, being uncomfortable or even disgraceful. They therefore shun it. If they may eat without work in some other way, they will; if not, many of them will work. Why are these people in such condition? It is a duty we owe to society to ascertain what are their thoughts, what the motives that have led them to such lives. If the result is that the vices and injustices and prodigality of the rich have in part induced such results, let it be exposed boldly and fearlessly. If injustice in the wage system and in land tenure is the cause in part, let this also be proclaimed.—Charles W. Smiley in Popular Science Monthly.

A Once Powerful Indian Tribe.

The Rev. Israel McCoy, Baptist missionary, who followed the Miamis in all their wanderings from 1815 to 1850, who performed the first Protestant Christian marriage ceremony north of Terre Haute and founded a permanent mission in the Indian territory, saw the tribe shrink to a few hundreds. In 1872 the writer of this sketch, curious to see the old Indians whose childhood, like his own, was spent on the Wabash, hunted up the Miamas in the Indian territory and was told that they now numbered no more than fifty families; their tribal organization is merged and they are simply Cherokee citizens. Their names are on our bright streams and fertile plains—Shenandoe, Wea, Wabash, Deacon's creek (Pishcwah), Miami, Tippecanoe, etc.—but of all the ten thousand or more Indians who once ranged the state, not five hundred representatives remain. Victims of the white man's progress and their own lack of adaptation, they are gone and forever. The plow still turns up occasionally their stone hatchets and flint arrow heads; but even the site of Wea-ah-to-no is in dispute, and Tippecanoe is their only battle ground that retains even a trace of its original wildness.—Indiana Letter.

Best Sidewalk for Easy Walking.

It may be thought that the material of which a sidewalk is constructed is of no importance so long as a sidewalk is there. This is a great mistake. The influence that the surface of a sidewalk has upon the ease with which a pedestrian gets about can only be realized by close observation and experiment. With a number of sidewalks, all slightly undulating, and experiment. It will be found that a polished stone sidewalk requires fully one-half more exertion to traverse than an equal distance of granite pavement does. A brick walk gives much less fatigue, while the iron walk, cast with little projections, is, by far, the easiest of any to walk upon. My attention was called to this while making a series of walking races with a man who invariably passed me in going home. Do what I could, I could not keep pace with him on the smooth stone. One night, however, I chanced to take to the iron walk that was inside the stone, and to my surprise found that I excelled him in speed, with far less fatigue to my limbs than when being regularly distanced on the same footing.—Pedestrian in Globe-Democrat.

Pyrethrum or Buhach.

California pyrethrum, or buhach, still holds its own as a specific against the cabbage caterpillar. There is not a better remedy. Mr. E. E. Carman reports as the result of some years' experience that this same buhach is a specific against that serious pest of the orchardist, the rose chafer, Macrodactylus subspinosa. We had no opportunity to test the value of this insecticide upon this beetle, but did try it on the blister beetles with marked success. May it not be that Mr. Carman's success, and the want of success which others report, may be accounted for in the fact that Mr. Carman was more thorough and persistent in his work? It must be remembered that buhach is effective because of a volatile substance which is quick to escape, if the powder is left exposed. Hence, unlike the arsenites, it must be applied daily. An application today, while it will kill the insects at work, may not do so to-morrow. Thus frequent applications only can give success.—Professor Cook, Agriculture College, Michigan.

He Ran First.

The depositors in a private institution in a Kansas town were getting ready to make a run, as the banker was reported short, but before they could do so he left by way of the back door, and took all the cash in his carpet-bag. He reasoned that in his case it was better to run than be run on.—Detroit Free Press.

NEEDY HUMANITY.

DIFFERENCE IN THE METHODS OF THOSE WHO ARE HELPFUL.

Moral Courage of the True Physician—A Hero—Men Who Know Themselves—The Good Hearted Fellow Who "Will Give His Last Dollar."

A somewhat extended experience with men, and an occasional woman, convinces me that there is as great a difference in the methods of good men who desire to help their fellows as there is between them and bad men who strive constantly to hurt their brothers and sisters. Every man has his own way. It is folly for writers in the press, for ministers in the pulpit, for public teachers in any forum whatever, to insist upon it that their way is the only way. Effective work is done by upright engines, by horizontal engines, by oscillating engines. It is by the quality and quantity of effect produced, not the manner in which the work is done, men must be judged.

I look at doctors with wonder and awe. In my judgment a doctor needs, first of all, moral courage. It requires no very great degree of physical courage to stand before a man whose inflamed eye betokens the rage that roars within him, because, being a man, you naturally have no fear for another man physically. The issue of the fight must be one of two ways. You whip him or he whips you, and, of course, you are prepared to take the chance. But to go into a sick room, where, in the first place, your senses are offended, you see unpleasant pictures, you hear discordant sounds, above all you detect offensive odors, you are brought in contract with a condition of things abnormal, from which you naturally turn as from any other nuisance that required moral courage. That of itself would determine me. I could no more endure the close confinements of a sick chamber, with its necessary annoyance to every sense, and most especially to the sensitive nerves of the nasal organ, than I could draw a weight of 10,000 pounds along a dusty highway.

But that is not all. Be it smallpox, diphtheritic sore throat, yellow fever, any one of a score of contagious diseases, the doctor must be so dauntless in the altitudes of his moral courage that he not only feels no fear, but is absolutely regnant with joy at an opportunity to wrestle with a foeman worthy of his pills. A true physician is a veritable hero.

I have come to the conclusion that intelligent men do know themselves. What folly it is to imagine for a moment that a well balanced mind doesn't fully, accurately, absolutely estimate himself. Could you convince Bismarck, as he sits in the calm seclusion of his innermost study, smoking the fragrant pipe of happy reflection, that he has not been a successful diplomat?

You're a merchant. Continuity of endeavor has brought you, step by step, from the humility of an office sweeping $2 a week lad to the proud pre-eminence of a merchant prince, with an income, net, of $1,000,000 a year. Your credit stands regal in the marts of commerce, your name is a synonym for solidity throughout the world of trade and dicker. Could anybody convince you that you are a failure? Don't you know, as you look at your bald head and wrinkled face and shriveled neck in the too faithful mirror that, though you are decaying physically, you are a superb success along the line of mercantile endeavor and commercial enterprise?

Of course, you know yourself. And precisely as you, a success, know yourself to be a success, so you, a fizzle, know yourself to be a fizzle. Every man is a type. Why it is a fact that we are all, in certain lines, unique, peculiar, individual, it is equally a fact that we all represent great bodies of similarly organized, identically developed men or women, here, there and everywhere. Some people say, "Oh, he's a good hearted fellow, he will give his last dollar."

Well, yes, but is it a good heart that gives its last dollar, but would hesitate, even if he didn't refuse to give literal, personal, individual, hand to hand, heart to heart, body to body comforts? Recurring to the doctor thought a moment, I don't believe it would be a physical possibility for me, who have pretty good control of my physical organs at that, to make a practice of visiting hospitals, of coming into personal contact with disease, of upsetting my stomach by annoying my nose. It is one thing to draw a check and send it by mail or messenger; it is another thing to go about doing good, visiting the sick, helping the friendless, uplifting the bereaved, attending to the literal, physical necessities of poor, dirty devels in the very gutters of humanity.

Talk about giving money as an evidence of generosity. That's all nonsense. It all depends upon circumstances. What sort of generosity is it when you have $100 in your pocket and somebody comes along asking you for five or ten, that you give it, without regard to anything under heavens except the particular $100 you have in your pocket? That $100 may belong to some creditor. You may owe that money to some man to whom its payment would be a positive relief. You don't think of squities, you don't care the turn of your hand for your creditor; you let Browne walk all over creation rather than deprive yourself of a moment's comfort, peace, happiness, luxury; yet because you give five or ten dollars to some poor devil who happens to want it, you are credited the world around as being a generous hearted, free handed man, who would give his last dollar to help a creature in distress.

You buy a paper of a newsboy. You hand him a dime. Rather than be bothered to wait for the change, or to have his dirty little fists pawing over a handful of coin to find the change, you say, "Oh, keep it. Never mind that." Why do you say it? Are you touched with pity for the boy's necessities? Is it the logical sequence of any careful thought, estimate, judgment of the little chap? Do you even go so far as to think that it would please the boy? Not a bit of it. It is, nine times out of ten, an inchoate desire, an unthought of impulse to be rid of the annoyance of the boy and the unpleasantness of his dirt; yet some benevolent old lady, looking over her spectacles and her stomach, seeing you let the little boy go off with five or six cents more than belong to him, smiles all over with cherubic gleam, and tells her family, whom she joins in humble home that evening, about "the generous man who gave five cents to a little newsboy."—Joe Howard's Letter in Boston Globe.

BEFORE YOU CONSULT A PHYSICIAN

Consult common sense, and if you make an attempt to think once, the process will be less painful the next time you try. It will lead you to the irresistible conclusion that things and institutions and professions are not necessarily good because established in the remote past. They did not know everything in those days. They are monuments of ignorance with their faces turned to the past and their backs to the future. You cannot stay the hands of time. He who hesitates to advance with the world's progress in thought and action is hopelessly left behind. Doctors form no exception to the rule; the old schools of medicine belong to the dead, buried past; all hope is centered in the new Histogenetic System of Medicine.

SEATTLE, June 27, 1891.

My mother was taken with la grippe last spring in its most violent form, which rapidly developed into consumption. She had a most terrible cough, raised pus constantly, and we despaired of her recovery. We sent for my brother in California, as we did not know how long she might live. When we realized her condition we sent for Dr. Jordan, and at once began giving her his prescription. In two weeks she was out of bed, greatly to the surprise of every one who was acquainted with the case. In two months she is better than she has been in two years. This and other experiences with the Histogenetic Medicine convinces us that it is the only medicine to use. Any one wishing to know more of this case may inquire of MRS. L. TUCK, 713 Sutter Street.

NORTH BEND, Wash., June 12, 1891.

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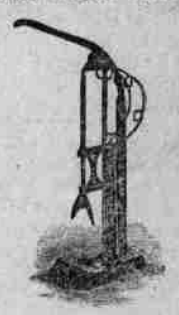

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