

HEALTH.

HEADACHE.

Head pain is common in all disordered conditions of the system. It may occur in the progress of almost all acute chronic diseases, at some time in their course, or it may precede them. The pain may be external or internal, and is due to a variety of influences that affect either the scalp or the contents of the cranium.

The determination of the particular tissues involved is extremely difficult; especially because the sufferer is unable to locate definitely the pain.

Headache is rarely regarded as a distinct disorder, but is considered rather as a symptom or accompaniment of some other disturbance in the system.

Variations in the circulation, with the resultant modifications of the blood-pressure, the presence in the blood of poisonous matters, irritations transmitted to the brain from more or less remote parts of the body, or abnormal or diseased conditions of the digestive organs—all these enter into the production of this most common form of distress.

These causes, acting singly or collectively, associated with an oversensitive condition of the nerves of the brain, and the membranes which envelop it, cause the pain.

By far the most common form of headache is that due to a disordered condition of the organs of digestion. Such headaches are the results of indigestion and constipation, as well as of over-indulgence in eating or drinking. A disordered stomach or a sluggish condition of the bowels, combined with overwork and too little exercise in the open air, are frequent causes of headache in persons who pursue sedentary and indoor occupations.

The remedy for this kind of headache is the exercise of regularity and moderation in eating; with an avoidance of food which is innutritious and difficult of digestion, and attention to the regularity of the bowels. The last point is of especial importance.

One variety of headache, the cause of which is sometimes overlooked, results from eye-strain. The provision of proper glasses, and treatment calculated to improve the tone of the muscles of the eyes, have been followed by prompt relief in numberless instances.

POVERTY AND ILL HEALTH.

Ill health and sickness are more common among the very poor than among the well-to-do. This is partly the effect of inheritance, and partly a result of the unsanitary surroundings in which the poor are compelled to exist.

It is an unpleasant fact to contemplate that some of the poor whom we call "lazy good-for-nothings" are really persons of weak vitality, with constitutions predisposed before their birth to feebleness and disease. Such persons are poorly fitted to compete in the "struggle for existence," whether for themselves or for their families.

Shiftlessness is often the result of a weak will, begotten of a weak bodily constitution. A young man, physically weak, walks many miles, perhaps in search of employment. A situation is obtained and arrangements are made for work to begin the following morning. On arriving home a degree of exhaustion supervenes, which leads the young man to believe that he is physically unable to undertake the work; and the following day he appears before the doctor, instead of before his employer.

Such a youth never keeps a position for more than a few consecutive weeks. Consistency of purpose never, by inheritance or acquisition, becomes a part of his character. Physical weakness thus has its share in begetting moral weakness.

That ill health is not an insuperable bar to success has been demonstrated by the lives of some of the greatest men. Dr. Oliver Wendell Holmes, as he himself testified, was never rugged; yet he rose to eminence, both in his science and in his art. One of the studies in which he attained distinguished success was that of temperate and regular care of himself.

Unhealthy surroundings, poor food, bad air, and lack of cleanliness harbor disease, and are themselves the cause of disease.

Infancy and childhood suffer most from such unsanitary conditions. According to the common saying poverty "breeds disease." That it always does so, or that it must do so, does not necessarily follow. Cleanliness, good air and wholesome food are possible, even amid poverty. As a matter of fact, however, they are rarely found there.

The important thing is to instruct the young in the importance of personal hygiene, and to enforce the laws relating to public health.

HOW TO DRINK MILK.

It is well known that milk curdles immediately on reaching the stomach. The most common reason why milk does not agree with people is that they swallow it too quickly. If a glass of it is drunk hastily, it forms one solid curdled mass very difficult of digestion. If the same quantity is slowly sipped, and well chewed, it will be so thoroughly divided, that, when it is coagulated, instead of being in one hard mass, upon the outside of which alone the digestive juices can act, it is more in the form of a sponge, and exposes a much larger surface to the action of the gastric juice. Milk may also be rendered more digestible, and to many persons more palatable, if it is first curdled by slowly adding a few drops of dilute hydrochloric acid to it, drop by drop, while stirring it well at the same time. Water should also be always sipped slowly and thoroughly "chewed up" before swallowing.

IRON AS A MEDICINE.

Iron is a food element absolutely essential to the proper constitution of the body. It is as rigidly demanded by the plant, as by the animal, and it is from plants that we should chiefly re-

ceive our iron supply. Spinach contains more iron than the yolk of eggs, and the yolks have more than beef. Then succeed apples, lentils, strawberries, white beans, peas, potatoes and wheat, these substances being given in the order in which they stand as regards the plentifulness of their iron constituents. Cow's milk is poor in iron, but the blood of the youthful quarduped contains much more iron than the adult. Thus, in a young rabbit or guinea pig one hour old, four times as much iron was found than occurs in these animals two and a half months old.

HAVE A CHANGE.

With the advent of warm weather many people feel that a "spring medicine" is an absolute necessity. As a rule, it is not always the medicine that the system requires but a change in the diet. The heavy, solid winter foods should be given up for something more easily digested, such as salads, eggs, fish (if it can be procured) and fresh vegetables in season. Any and all of these are fully as nourishing as meats, if they are properly cooked. The system is in need of minerals and acids in the spring, which fresh vegetables and fruits contain, and if used in abundance will no doubt prove as valuable and even more so than patent medicines.

WHITE WOMEN IN UGANDA.

Oct. 4 last was a great day at Mengo, the capital of Uganda, for on that day the first white women to enter the country set foot in the capital. They were two English missionaries, who had made the long journey from the Indian Ocean to the northern shore of Victoria Nyanza under the escort of Bishop Tucker of the Church Missionary Society. The natives had never seen a white woman before, and the coming of the ladies was heralded for days before they arrived within view of the crowds that greeted them at the capital.

King Mwanga was if anything more excited than any of his people. Five days before the Bishop and the ladies arrived at Mengo the King sent a messenger with a letter for Bishop Tucker, in which he said:

Many greetings to you. I rejoice very, very much to hear that you are coming and that you have now arrived in my country with ladies, because, even from my childhood, I have never seen European ladies. My greetings to the ladies and all the Europeans who are with you.

This letter was from the royal young person who, some years ago, murdered Bishop Hannington, and slaughtered hundreds of the native Christians at his capital. Times have changed in Uganda.

On the day the ladies entered the capital crowds covered every hill and lined the road along which the caravan entered the town. Bishop Tucker writes that he saw great crowds in Mengo on the day that Sir Gerald Portal entered the capital, but they were nothing to the enormous concourse of people that welcomed the first women missionaries in Uganda. The mass of people was so great that it was difficult to make a way along the road. Everybody was out to see the remarkable spectacle. It is presumed that the ladies had a royal welcome from the King when Bishop Tucker introduced them, but the report of that event has not yet come to hand.

A wonderful change has been wrought in Uganda within the past few years. Fifty thousand of the people can now read and write and the largest church in Mengo will hold more than 2,000 people. The teachers of the Christian faith never saw darker days than in Uganda a decade ago; but their progress work in the past few years is among the greatest triumphs of missionary enterprise.

THE MUSTACHE.

How It Became a Symbol of Liberty and Fraternity.

The mustache, that questionable adornment of man's upper lip, is trembling in the balance. The fashionable man of the hour who eschews this time-honored ornament will tell you that it is a crying and unnecessary evil, and is bound to go. And where can one find a better criterion of such momentous subjects than the fashionable man of the hour? In years to come the grandchildren of a beardless race may have to turn to their encyclopedias to find out what a mustache was. Anticipating this, a sort of advance sheet may be found in the following:

The home of the mustache is in Spain. After the Moors first invaded the country the Christian and Moslem population became so mixed that it was difficult to say which were Moors and which were Spaniards.

The Spanish then hit upon a means by which they could at once distinguish their brethren. They did not shave their lips any longer, and they allowed a tuft of hair to grow below the mouth, so that their beards formed the rude outline of a cross.

Thus the mustache became a symbol of liberty and fraternity.

NOVEL HEADACHE CURE.

London Physician Recommends Cutting the Hair as a Remedy.

The latest "cure" suggested for the relief of headache is a hair cut. A certain physician in London has met with great success lately in his treatment of persistent cases of "nervous" headaches, and he has finally disclosed the secret.

In each case, he says, after the patient had laid bare a long tale of woes of sleepless nights and miserable days—he prescribed, briefly, a simple hair cut. It is not necessary that the hair should be cropped off short, after the fashion of convicts.

The curative property of the treatment is based on the fact that the tube which is contained in each single hair is severed in the process, and the brain "bleeds," as the barbers say, thereby opening a safety valve for the congested cranium. A commentator in the London society press, in referring to this cure, says:

"Try the cure when next attacked by headache, and, if the result be not satisfactory, rest assured that it is not the fault of the prescription, but that the head is so wooden that it wouldn't act."

THE PASSION OF A SAVAGE.

THE HORRIBLE DEVILRY OF VICTORIOUS BARBARIANS.

Cecil Rhodes' Remark on Kaffir Warfare—Memorable Massacres in Wars of Revenge—Furies Unchained—How Savages Gratify Their Hatred of Civilization.

In the first campaign against the same tribe of Kaffir desperadoes who are besieging Buluwayo, Sir Cecil Rhodes, the President of the South African Company, appealed to the aid of the Transvaal Republic, some 200 miles from the seat of war.

"I am afraid they will disregard our request," said the commander of the Cape militia, because it is not any concern of their own.

"Yes, it is," replied the President. "It concerns all civilized mankind to prevent the triumph of savages, because one knows how they abuse their opportunities for revenge."

The history of international war has strikingly illustrated the significance of that remark. Bigotry deadens the feeling of pity, and it may be true that in momentary emotions.

Earth has no rage like love to hatred turned,

And hell no fury like a woman scorned, but the frenzy of jealousy and fanaticism is a mere trifle compared with the passion of a savage when the gorilla in his nature awakens to revenge himself upon his more civilized brethren in Darwin. "Why did you not use your influence to prevent those atrocities?" the Wetherland Commissioners asked Pulo Niang, the leader of the Malay rebels who had massacred

ALL THE WHITE COLONISTS

of a large district. "Oh, did you expect I would get myself killed to make things easy for you?" sneered the chieftain; "there is not a man in my tribe who has not a thousand times longed for a chance to get a whack at those fellows who ride in palanquins and grudge us the crumbs of their feast."

The hatred of superior culture is, indeed, a trait of nature that makes all savages kin. When Simon de Montfort enlisted volunteers for a crusade against the heretical Albigenses, his recruiting agents met with a success that astonished their own employer, and the investigation of the subsequent massacres proved that the perpetrators of some of the most atrocious were semi-savages from the French Pyrenees, Moorish refugees many of them, and who could have had no possible sympathy with the religious motives of the invaders, but welcomed the opportunity to demolish the fine dwellings of the accomplished and well-dressed gentlemen in the garden lands of Lan-guedoc.

But the brutal passions of savages become altogether devilish when their vindictiveness has been stimulated by the overbearing conduct of the superior race, as in the case of the supercilious Roman colonists of Western Asia. In the presence of the invincible legions, the resentment of the oppressed populace manifests itself only in sullen looks, but at the first fair chance of success the pent-up rage exploded with destructive fury, and the partisans of King Mithridates stood aghast at the violence of the storm they had evoked by their promise of assistance. Eighty-five thousand—according to other accounts more than 100,000—of the obnoxious foreigners were butchered in a single week; the flames of revolt spread like a prairie-fire, and barbarous aborigines rushed down from the highlands of Mount Taurus and from the wild interior of Cappadocia to enjoy a share of the fun.

Some of the anecdotes of that massacre pass all belief; but there seems no doubt that one of the lieutenants of Nenna Sahib rigged up a sort of

CIRCULAR SAW.

worked by horse-power, and made his men rip up the British prisoners head forward, or truncate them, to vary the sport, and it is equally certain that Chieftain Joubert, of the San Domingo insurgents, excoriated some of his captives; i. e., flayed them, or half-flayed them, alive, and then tied them to trees to die at their leisure.

When Percy Sandoval led a detachment of sixty troopers against the savage Arancanos of Southern Chili, he rode into an ambush, and after a desperate resistance the survivors of his command were captured by the savages. They were marched off towards the Sierra, and at the first halting place the young bravos of the victors amused themselves with shooting arrows at the hearts of their prisoners, and thus killed about a dozen, till a superior chieftain appeared on the scene and interfered with a vehemence of disapprobation that misled the Spaniards to flatter themselves with the hope that their lives would be spared. To their dismay, however, they soon realized the fact that the savage Cabo merely objected to the presumption of the sharpshooters who had acted without orders and allowed a number of the pale-faces to die so easily. Under his personal supervision the prisoners were seized one by one and divested of their calzones, or leather moccasins. An assistant then chopped their toes off, and thus mutilated, the unfortunates were forced to dance, while the barbarians capered around with shouts of exultation. Taking advantage of the general uproar, Sandoval and three of his companions managed to free their fettered hands and, suddenly leaping upon their horses, galloped away at breakneck speed, followed by a shower of arrows. Two of the fugitives reached the Spanish fort a few miles ahead of their pursuers and were safe for the time being, but had no doubt that their less fortunate comrades were killed by inches—perhaps with their own swords, as the chief of the Arancanos was probably unacquainted with the method of our North American redskins, who pro-

tect the heads and hearts of their captives and then use them for living targets from a distance sufficient to guarantee the protraction of the sport.

THE SAVAGE ROHILLAS

who captured one of Gen. Havelock's Adjutants with several followers were so pleased at the defiant conduct of an Irish trooper that they set him free; a non-commissioned officer also gained plaudits and was treated to a dram of their whey-bottles, but the reserved bearing of the Adjutant proved his ruin. They tied him down, spread-eagle shape and filled him full of foul fluids till he choked to death, and then sliced him up for a division of trophies.

But barbarians of that kind are not the exclusive product of the far East. After the battle of Kusterdorf the Cossacks caught the poet-warrior Kleist, and by a sort of instinct singled him out among a multitude of other prisoners. He had already been robbed of his coat, sword and purse, but his captors were not content with plunder. They took off his few remaining shreds of clothing, merely to destroy them, and then maltreated him in every conceivable way, kicked him about, struck him in the face, and left him for dead—as good as killed, in fact, for he died a few hours after his removal to a hospital. As a rule, the Moscovite boors are a rather kindhearted sort of half-barbarians, and in several wars with their Western neighbors refrained from the plunder of non-combatants, but in all the campaigns against the Great Frederick they behaved worse than Turks. Of the political quarrels of the two countries they understood next to nothing, but they had found out that the leader of their adversaries was a philosopher, skeptic, poet and could not resist the temptation to make him ascertain the occasional superiority of brute force to genius.

The reputation of intellectual superiority also proved the ruin of an old-time philosopher, the island King Polycrates. He was a "tyrant," in the ancient sense of absolutism, but also a protector of learning, and, like King Frederick, an habitual scoffer at the religious superstitions of his contemporaries. Many worse despots than he had been permitted to die of old age and enjoy the post-mortem honors of demigods; but the neighbors of the ruler of Samos combined again and again for his ruin, and one of them, the Governor of a Persian colony, at last accomplished his purpose by an act of the

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and abuse of confidence. He contrived to let one of his relatives fall into the hands of the island Prince, who had established a reputation for his clemency to prisoners of war, and then went into ecstasies at the success of his appeal for mercy. He sent a special envoy to Samos to thank his generous foe, and not only proposed a defensive and offensive treaty of alliance, but also invited the benefactor of his nephew to visit him at the capital of his province, and thus enable him to requite his kindness. Polycrates had learned by sad experience to be on his guard against treachery, but he went into that peculiar trap. On his arrival at the Government seat of his alleged new friend he was at once seized and crucified, though he offered a ransom of a ton of gold, and protested with rare eloquence—perhaps in the pathetic words of the Moorish Emir, whom Peter the Cruel had trapped in a similar manner, "O Pedro, Pedro, que hecha por un cabellero!"—"Oh, Peter, Peter, what a deed for a cavalier!" Polycrates was the wealthiest Prince of his age, but gold could not ransom a man who had been guilty of making his contemporaries realize their intellectual poverty.

Perhaps the savage prosecution of wizards may have been due to similar character traits lurking in disguise on the dark side of human nature. There was a time when all secular science, all true science, in fact, was stigmatized as black art, and kept under the ban of the millions who had surrendered their right of free inquiry. The dread of the unknown—"the invisible world of Satan"—may have had something to do with rousing the fury of the witch-hunters, but the jeering mobs that gathered about the flames of the stake often included hundreds whom the experience of many years must have taught to regard the victims as practically harmless persons, whose real offense, with or without the assistance of evil spirits, consisted in knowing a good deal more than their neighbors.

In that sense of the word a very civilized man is a wizard—literally a wizard or knower, who can not expect to be forgiven if he should fall into the hands of savages.

BYLES ON BILLS.

Among the humorous memories connected with English judges is one of Justice Byles and his horse. This eminent jurist was well known in his profession for his work on "Bills," and as this gave a fine opportunity for alliteration, his associates were accustomed to bestow the name on the horse, which was but a sorry steed.

"There goes Byles on Bills," they took pleasure in saying, and as the judge rode out every afternoon, they indulged daily in their little joke. But the truth was that the horse had another name known only to the master and his man; and when a too-curious client inquired as to the judge's whereabouts, he was told by the servant, with a clear conscience, that "master was out on Business."

SYMPATHY.

Mrs. Highup—Such shocking stories as the papers do tell. I read to-day of a mother around the corner who tried to kill her children because she could not get them anything to eat.

Mrs. Higherup—Cruel creature! Well, I don't know, though I really believe I would rather etherize poor little Fido than to see him hungry. Marie, go see if you can't coax Fido to eat a little more of that tenderloin."

A LITTLE TOO LATE.

Lawyer—"Noble woman! All the world will ring with your praises. Who is the man?"

"James Jameson, a poor carpenter. He lived—"

"Ah, yes, I remember him. He starved to death forty years ago

NEILLY'S GOLDEN BOWLER.

A Lone Rock of Twenty Thousand Tons Proves Rich in Gold and Copper.

Last Monday Martin Neilly was returning to Rossland, B. C., after an unsuccessful prospecting trip into the Salmon River district. He reached the Columbia River at a point about six miles north of Trail Landing, B. C., at noon on that day, and selecting a spot on the bank of the stream at the foot of Lookout Mountain he sat down to eat his dinner. As he did so he noticed a huge boulder half buried in the sand in a dry portion of the river not far from where he sat.

When he was through with his repast he shouldered his pick and sauntered over toward the huge boulder. He examined it at first in a casual way and then his experienced eye told him that it was promising looking quartz rock. He struck his pick into it several times and dislodged a piece of the decomposed rock. Great was his surprise when upon picking up the fragment he saw traces of gold and copper.

He walked around the boulder and knocked off piece after piece, and as he did so his excitement increased with each succeeding disclosure. In speaking of the circumstances he said:

"It was some time before I fully realized what a fortune I had discovered, but when it dawned upon me that at last I was a rich man I am afraid I made such demonstrations as would justify any one who might have seen me in believing that I had lost my senses. For several years I have been 'grubstaked' in prospecting these mountains without success, and many is the time I have gone hungry for the want of the price to get something to eat, and can you blame me for going nearly crazy, when I realized that I was no longer poor?"

When Neilly had demonstrated to his satisfaction that the huge mountain of rock before him was full of rich metal, he proceeded to locate his discovery by posting the usual notices taking in the ground upon which the boulder rested. He then selected a number of the specimens of rock that he had chipped off, and, putting them in his pocket, he started for Rossland, arriving there late in the afternoon.

He went to several assayers and left some of the rock to be assayed.

The next morning one assayer's report showed that the ore contained \$53 in gold to the ton, besides being rich in copper. The other two assays showed \$17 and \$58 in gold and also copper.

From the position of the boulder, lying as it does on the dry bed of the river all by itself and at the foot of Lookout Mountain, which rears its crest several thousand feet up in the air, it is evident that at some period this huge body of rock has become dislodged from the mountain and rolled down with fearful momentum to the point where it now rests.

The boulder, as near as can be estimated, contains in the neighborhood of 20,000 tons of rock. As yet Neilly is undecided what he will do with his boulder. He says he may conclude to have it mined and shipped to the Trail smelter for reduction, or he may decide to dispose of it to some syndicate or capitalist for a good round figure. He has set no price on it, and says he will not until he has had time to think the matter over.

SOME SHOE WISDOM.

A down-East shoe dealer has collected a lot of sayings concerning wearing shoes. They are soulful, if not true. The dealer quoted from his little notebook a few of these: "Worn on the heel, spends a good deal;" "Worn on the ball, spends it all;" "Worn on the vamp, lookout for a scamp;" "Worn on the toes, spends as he goes;" "Worn on the side, will be a rich man's bride;" all of which may be taken up for just what they are worth. When you buy a pair of new shoes, never put them on a shelf higher than your head, unless you want to bring bad luck; and if you blacken them before you have had both shoes on you may meet with an accident or even have a sudden death. This is an old Irish superstition. The Scottish girls believe that if they drop their shoes before they are worn trouble will ensue, while a French lady losing her heel is sure of some disappointment in love, and a German mother in the same predicament feels that she will soon lose one of her children. An old sign says that if a young man is careless of his shoe lacing he will neglect his wife; but, on the contrary, if he laces them tight he will be very stingy in his dealings with her. By the way, if a young man is going to see his sweetheart and stubs his right toe, he may know that he is going to be welcome, but if he stubs his left one he may as well turn around and go home, because she does not want to see him. Again, if his lacing keeps coming untied, his lady love is talking or thinking about him. The young man cannot kick at that.

THE MAGNET IN SURGERY.

While the X rays are undoubtedly able accurately to locate a foreign body, such as a needle, imbedded in the flesh of the hand, yet they are powerless to remove it, but electricity is equal to the occasion, and offers means in the electro-magnet of accomplishing this. A curious instance of the removal of a needle by a magnet is reported from Cherryfield, Me. A woman pierced her hand by a needle, the eye going in first and the point breaking off, leaving a piece about three-quarters of an inch long imbedded in the flesh near the thumb. A slight cut was made in the skin over the place where the fragment was located, and a powerful electro-magnet devised at the local electric light station applied. The attraction of the magnet for the steel needle drew it out at once, causing it to cut its way through the flesh, broken end first. The magnet used was temporarily devised for the emergency, and consisted of an inch piece of soft iron about 1 foot long wound with ordinary magnet wire and attached to a 110-volt circuit.