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THE DALLAS EXPRESS

has never hoisted the white feather, neither has it been disgraced by the yellow streak. It is not afflicted with the flannel mouth. It is a plain, every day, sensible, conservative newspaper, which trims no sail to catch the passing breeze; flies no doubtful flag: It professes a patriotism as broad as our country. Its love of even handed justice covers all the territory occupied by the human race. This is pretty high ground, but we live on it and are prospering. Boys of the press come up and stand with us. This ground is holy.

W. E. KING.

SATURDAY, APRIL 2, 1921.

A RELIGION FOR LIFE OR DEATH—WHICH?

It is not often that one hears two different interpretations of religion given during the same service, and seldom if ever, does he have occasion to compare the two in terms of their benefit to humanity. But a visitor to a local church on last Sunday was given such a privilege and his opinion favored by far, the argument for a religion which made this life more enjoyable and wholesome and in so making it, prepared one for after life.

We are of the opinion of this man. Too often we are preached a religion which functions only as ease for a "dying bed" and does nothing to make the work of life count in terms of wholesome service and joy in fair treatment of one's neighbors. Such a religion cannot have the desired attraction for one who prepares to live and not to die. Men can no longer be literally scared into Heaven by a Gospel which appeals to their fears rather than their reason.

Revivalists and some pastors among us whose motives are sincere and whose desire for service is real may well consider this, the opinion of many a loyal man who is more able to observe the effects of such preachments.

All normal men are desirous of living better lives. All well reared human beings believe in the Omnipotence of a Supreme Being. But no man feels that in order to further acquaint himself with such a Being he should be singled out of an audience, made to feel that the gates of Eternal Punishment are ready to swing ajar and admit him if he fails to embrace that particular opportunity, and urged, as an individual, a sinner, set apart and different from those around him, to flee the wrath to come before an unseen and terrible Avenger sweeps him to distruction in its terrible anger at his refural.

Present day life makes an appeal to the miraculous altogether unnecessary.

Men who believe in the Fatherhood of God, also believe in the Brotherhood of men.

Christianity in its last analysis is an observance of the Golden Rule as strict and as constant as is humanly possible. It shown itself in earthly living—fairness to those with whom life decrees that one must meet.

The life of human beings on earth is the only basis upon which the character of an after life can depend.

Then, why not urge men to embrace a religion by which they may live? Such an appeal will resove itself into an urge far more potent and likely to be embraced, than one founded upon the miraculous and appealing to men's fears.

Death will take care of itself if Life is well lived.

Love your neighbor.

Practice honesty.

INDEPENDENT SUPPORTERS AND THE PUBLIC.

One who would judge from the arguments, or lack of them, as presented to the Negro Voters of Dallas by the Colored Voters League heads, is brought to the conclusion that these worthy gentlemen have, either an ex-aggerated opinion of their persuasive powers, or an incomplimentary idea of the intelligence of the voters to whom they appeal.

Their arguments seem to indicate that consistency has little or no place in their scheme of things and that men's emotions are more powerful in swaying them than their brains.

Their latest literature as given to the public includes a copy of the recommendations adopted at the general mass meeting held March 1, together with a circular letter to each voter berating the Citizens' administration for raising the tax rate, phone rate, street car fares, etc., and ending with the following statement: "the men on this ticket **has committed themselves to the** recommendations here closed."

We, with many a voter are asking if such a statement is true? If it is, how do they attempt to explain the constantly recurring advertisements over the signature of the V. I. L., that at least one of the things (section 6 of the Platform) supposedly promised, **positively has not been promised and will not be.**

While we, and there are many others like us, have never felt that such a thing had been promised, recent events have made us even more skeptical of the veracity of **"somebody."** Instead of asking **"what has been promised"** we are now almost **ready to ask if "anything has been promised? Certainly if we** are to be guided by the official V. I. L., advertisement appearing on last Sunday and again on Tuesday, we find warrant enough for grave suspicion of the validity of many of their claims as we do of the reasonableness of their other arguments.

They argue at length about how badly the Negroes of Dallas have been treated under the Citizens' regime. One of their speakers has deplored the raising of the tax rate and called on "high heaven" to witness the fact that "my people, my people are left with nothing!"

Such stuff is not argument. It represents a waste of energy which might be more wisely expended.

Who did raise the tax rate? The people of course. The elections last April indicated their advocacy of that bond issue.

Have Negroes benefitted from it? Let us see: There is not a Negro teacher in Dallas regularly employed whose salary is less than $1,000 per year. The bond issue made this possible and there are about 100 Negro teachers.

A high school site has been purchased from this same bond issue at a cost of $29,000.

A school site in South Dallas has been purchased and a building erected upon it at a total cost for building and site of $15,000.

Plans have been drawn for the Negro High School, the cost of which is estimated at nearly $150,000.

When we total these items it is found that **$259,000 worth of permanent improvement has been and is being done on and for the Negro Public School system of the City of Dallas.**

Who is responsible for it? **The Citizens Association's administration at the request and with the consent of the Voters of Dallas.**

Any man or group of men who claim that $259,000, more than a quarter of a million dollars, is nothing, are either to be congratulated upon their collossal "nerve" or ignored because of their lack of common judgment.

The Express does not pretend to feel satisfied with conditions even as they now exist after such an appropriation, but it does contend that all square, fair-minded men will give credit even to "His Satanic Majesty" when credit is his due.

Let the supporters of the V. I. L., be equally as generous, if they are square, fair minded men.

If their choicest arguments are found to be worthless, (and they have already been found so) let them either find others or admit that they have no case.

Our public will not be fooled as easily as these gentlemen may suppose.

Facts are not so fancy as fiction, but they are a great deal more convincing.

It is our opinion that our friends would do well to fill at **least a few** of their supposed arguments with a semblance of truth.

The brainless ones among us still exist, but they are not to be found in "bunches" among our voters.

HIGHER STANDARDS FOR ATHLETICS.

The recommendation of the Inter-Collegiate Athletic Association denouncing betting among players and spectators at College games appeals to us as highly worth while.

Wholesome competition is not prompted by betting. It is an evil from which our schools might well be freed.

Athletics which are not clean are not wholesome.

The Association in seeking to remedy this evil has done well.

In fact, its whole program of improving athletics in Negro schools is worthy of emulation.

As the Association now stands, it is composed of representatives of our larger schools and colleges of the Southeast. It was organized in 1912 by representatives of Howard, Lincoln, Union, Shaw, Hampton and Atlanta.

Representatives are sent from each of several schools each year to a conference which aims to "promote the physical welfare of students in Colored institutions of higher grade to foster athletic games and contests in counnection with the same and to formulate rules governing all games played and meets held under its supervision."

There can be no doubt but that its continuance through nine years is proof that the schools affected by it have profited by its formation and operation.

In this connection the natural query rises as to whether or not the schools of Texas might not be benefitted by a similar association.

There are twelve schools of fair size in Texas.

They all foster athletics to a certain extent. Would it not encourage the development of this branch of their activities if such an association should be formed and a schedule of inter-collegiate games systematically planned and regulated? We believe that it would do much toward the improvement of athletics among our Texas schools.

The aid of the Texas Public Health Association as recently offered should be made use of in the observance of Negro Health Week. It is an agency for good among us. Its directing heads are specialists in promoting the knowledge of health preservation. We need more of that knowledge.

Many Southern States are making substantial appropriations for the improvement of Negro schools. They are learning that every one who enters the scheme of production must be efficient if the fullest success is desired. These appropriations represent nothing more nor less than increased common sense.

An Associated Negro Press dispatch states that President Harding "may mention lynching" in his message to Congress. It is our opinion that lynching could hardly be omitted from his message if it is to be at all full and dedicated to the most urgent American needs.

"They say" that Henry Lincoln Johnson is located in Washington and is a living example of one who "makes hay while the sun is shining." He is the alleged "means by which" for hopeful job hunters and they are proving "pretty fair pickens."

A man who sells himself is to be pitied; but one who would sell his people is to be shunned as a thing deadlier and more dangerous than a viper.

The new program as annuonced by the National Negro Business League is both practical and constructive. May it soon begin to function and live more nearly up to its possibilities for improving the business and commercial life of our people.

What some of our local politicians need is more brain and less "bluster."

Help make Health Week a Success. Do your share in teaching others how to live.

THE MIRROR OF PUBLIC OPINION

WHERE THE NEGRO HAS DONE BEST.

The Negro has his greatest opportunity and has thrived better and accomplished more in the Southern States than anywhere else in the world.

In Africa, his home, he remains to-day exactly the savage he was in the days of Solomon and Herodotos and Rameses, or for at least five thousand years. In the South, where he was brought—not by his own will nor by his own desire—into contact with a civilization that was sympathetic and which he could partly understand and partly assimilate, he has raised himself and been lifted to heights of culture, self-respect, and comfortable living that is still beyond the vision of any African tribe or individual of his race.

This, while long well known to thinking men of this section, is now being fully acknowledged by such prominent thinkers among the Negroes as Dr. R. R. Moton, Principal of Tuskegee Institute, Alabama. In a noteworthy address on March 15 to the students of the University of North Carolina, Dr. Moton made this remarkably frank and significant statement:

"The Negro race in the South has advanced further than any similar number of Negroes anywhere on the globe." Dr. Moton declared, "because it has had the privilege of coming into contact with the white people of the South.

"To the Southern white people we owe our language and our religion, all that we have learned and all that we have advanced in civilization."

This view of the present condition of the Negro in the South pretty well coincides with that held by the predecessor of Dr. Moton, Booker Washington, founder of the Institute and the great guide and benefactor of his people. It is entirely true and offers a most pregnant presentation of the whole Negro "case," upon which the subject may be discussed and studied with the highest possibilities of profit to the Negro and to his white neighbors.

The solution of the problem of this black race, Dr. Moton told the students of the University, is to be found in "greater industry, greater cooperation among the Negroes, and hard intelligent work." As to the most favorable section of the country for the Negro to live and develop in, Dr. Moton said:

"The rural sections of the South are the best places for Negroes to live. Negroes have shown that they can farm successfully. I hope more of them will do it in the near future."

This, also, is true. The Negro, at least in his present state of development, is best fitted for farm-work. He is making a success of it, both as laborer and as independent farmers. There is an unlimited field for him in the South and Southwest as small farmer, fruit-grower, trucker, and stock-raiser. Later, he will naturally enter more numerously the field of industry, and fields that demand even wider and more technical training. But the real beginning, the foundation of the Negro's ultimate success must be found, we believe, with Dr. Moton, on the farmlands of the South.

There is not the slightest doubt that the Negro, no matter what certain journals and politicians of other sections may say to the contrary, finds more sympathy and receives far more assistance when needed than he does in any other part of the Union. It is because we understand and like him better, and we believe, he understands and likes the Southern people better. At all events, it is in the South that his race has achieved its high-water mark of civilization, and it will be in the South that it will reach its very highest plane of culture and prosperity.

Those who would persuade the Negro that he will be able to set up a great civilized state in Africa are his worst enemies. To send the black people back to Africa, in the driblets that only would be possible, would be to immerse them again in the savagery of voodooism and fetishim. It would put them back in the slavery of Arab slave-drivers and of native chieftains, from which they were brought by English and New England and Southern slave-dealers, into another slavery, it is true, but one in which it has proved possible for the race to thrive and develop along lines that all civilized races have followed.—Columbia State.

NEEDED: A NATIONAL LAW AGAINST LYNCHING.

Now that we have saved the world for democracy, it would be appropriate to save the United States from the reproach of lynching, an evil which is often cited abroad as a standing denial of the sincerity of our professions in behalf of humanity and justice.

A distinguished Georgia clergyman, Bishop Chandler, recently published an article in which he argued that lynching, however reprehensible, was no worse, as a public evil than the "crime wave" of the great cities. Fast upon the heels of this publication comes an outbreak at Athens, Georgia, the seat of the Georgia state University, which demonstrates how much worse is public than private crime.

A mob took a Negro accused of shooting and killing a white woman,—a man it is fair to say who had a record as a petty criminal,—from what had been called a "mob-proof' jail', entry being forced with acetyline toches. Seven thousand people witnessed the burning of the accused man, who protested his innocence before the fire was lighted. After he had been roasted for ten minutes, the blaze was put out and the Negro was again asked to confess. He still protested his innocence, and kept up his protestations until they could no longer be heard.

Judge Andrew J. Cobb, one of the leading jurists of Georgia, in a public statement denouncing the lynching declares that the evidence against the Negro was purely circumstantial, and that he was "in all probability innocent." It is an encouraging fact that the Athens ministerial association has adopted resolutions denoucing the lynching. Governor Dorsey a fearless foe of lynch-law, has offered a reward for the apprehension of the leaders of the mob, the county commissioners have done the same, and Chancellor Barrow, of the University of Georgia has bitterly condemned the action of the mob in an address before the students of the State University.

The thing most to be deplored in this aincident, as in others like it is not so much the punishment inflicted upon the accused man, even if he were innocent, or the violation of law and justice, however serious, but the fact that seven thousand people in an American community could witness such a spectacle as the slow roasting alive a human being, no matter how degraded, not only without protest but with apparent enjoyment, women and children who walked or rode several miles to the scene of this human barbecue. The Georgia newspapers relate how the highways were crowded with the automobiles of people hastening to the festal event, and indicate that a pleasant time was had by all. The brutalizing effect of such a spectacle cannot be measured.

The only legislation likely to prove effective in discouraging lynching is that which will penalize officials and local governments for failing to give to every citizen accused of crime that trial by due process of law prescribed in the Fifth and Sixth amendments to the Constitution. Unless some steps are taken to enforce these amendments by appropriate legislation the crime of lynching will become much more general and widespread during the next few years. It is a form of barbarism which grows on what it feeds on; even on the accounts in the newspapers. It is not a sectional question nor a race question, although, because of certain difficult conditions peculiar to the South, it is more aggravating there than elsewhere. Because the reproach of lynching falls upon the nation, because the national Constitution undertakes to guarantee trial by justice to every citizen, the question is a national one.—National Republican.

"NIGGER."

(By Archdeacon Walker.)

There are no words more disgusting than the word "nigger" and its associates "darkey" and "coon;" and they are doubly disgusting when used by our own people. The use of the word "nigger" is not restricted to low and ignorant Colored folk; but many Colored ministers, teachers, business men and others who claim to have intelligence and self-respect continually use this term to referring to their own race. It is a most reprehensive epithet, and no one who really thinks anything of himself or of his people will allow it to pass his lips. The trouble with people who do use it and the word "darkey" is that they do not think they or their people are anything but "niggers" and "darkies." These words are words of contempt, contumely. They denote meanness, worthlessness, reprobation. They have reference to intellectual and moral depravity. They imply the relegation of our people to a plane below that occupied by those who are considered to be capable of progress, personal integrity and adequate religious discernment. It is disgusting to have these terns used by others; to have them used by ourselves is doubly reprehensible.

For two years I attended one of our leading Colored universities, and the word "nigger was commonly used by the students in referring to themselves. Colored preachers use it as a common term. It is heard in our public and high schools. It is haerd among Colored people generally. It is not only surprising, it is olso revolting to hear our own folk refer to themselves in terms of contempt and meanness.

We have all heard the aid adage "Give a dog a bad name and hang him." That means that by constantly calling a dog a bad name he will eventually grow to be what the bad name denotes. That is true. It is impossible to use a term of contempt in referring to ourselves, without being influenced by it. So that the constant use of the word "nigger" tends to make those who use it niggers in fact. Look around you. Notice those who habitually use this word, and those who do not.

I heard a Colored fellow call to two little Colored children about six or seven years of age: "Say, you! Where are you two niggers going?" The children answered. Now, the pity of it is, those two children had heard that word applied to themselves by their own people, as long as they could remember. They will grow up with it. Can you expect them to have any other notion of themselves than that they are just plain "niggers?" And then, when they become grown, they will look upon all their people as "niggers," "darkies," with the result that they will have firmly fixed in their minds their own and their people's meanness, contemptuousness, worthlessness. It is probably true that the root of the whole matter is a too prevalent belief among a certain type of our folk that they are really no good; that they are not to be trusted. They will not listen to their own trained and educated men and women. They have no confidence in themselves or in their race. The term "nigger" comes naturally to them when speaking of themselves and of Colored people generally. They believe themselves to be niggers, just plain niggers and darkies.

By all means shun the words "nigger," "darkey," and "coon." Shun them as you would the plague or the smallpox. They are demoralizing, dehumanizing. They are contemptuous and they breed self-contempt. They are debasing, and they insidously inject the poison of self-depreciation into the minds and hearts of those who use them.—Beaumont Monitor.

Dallas Express Corner

For Women

By Mrs. A. H. Dyson.

Women as Spenders.

The man of the house is looked upon as the wage earner and provider. Under the false economic system which prevails in our country, the men of our group receive less wages for similar service than the men of any other group, yet we must pay higher values for almost all of our necessities. This system compels our women to share in the wage earning in order that the family may have a passable support.

To the woman usually falls the task of spending the income. There are several cardinal objectives to be sought in the family life, viz.: provision for the necessities of life for the family, the purchase of a home, the education of the children and a competence for old age.

All of these vary in extent as the capacity for earning varies. The more a man earns, the more comfort he can give his family and still have something left for pleasure and old age. Among our men, the second period, home owning, is always delayed till the third period—education of the children encroaches upon it. Hence it behooves the young couple to get right down to business and get a home in the first years of married life.

There are many hindrances to wise spending of incomes. Many women live up to false standards. We are not wholly to blame for this, our daily contact with those we serve developes with in us a high taste. But we must be trained to know and feel that we cannot wisely indulge our high class tastes, if we have not the proper foundation upon which it may rest.

The installment plan so widely in voge now, has been both a blessing and acurse to women. Through it we have attempted and accomplished much which could have been accomplished no other way.

Yet its abuse is legion. We are often tempted to pay so much more for an article than we would pay for it if we paid in cash. Our women must consider wisely before adapting this system. I have often seen women use credit when they could have paid cash as easily. If otherpeople consider the interest worth while to them, is it not worth as much to us?

The day is fast passing when a student can pass through a reputable school on his own earnings. Parents must do more and more, and if we fail to lay aside for these times, a time of decline in health and vigor—our children will not get what we owe them, a good education.

We must learn to use the budget system and spend our incomes wisely and systematically. If we cannot handle a budget, we can all understand the Thirteenth commandment—"Thou shalt not spend more than thou earneth."

AUNT PAT'S FORUM.

Dear Aunt Pat:

My beau says that I am stingy with my kisses. Do you think a girl ought to kiss her beau?

Lura.

Dy dear Lura:

Yes, "Darling," I should say that kissing a boy friend is "wrong" and it is quite likely to "lead you into a habit." My advice has always been, and will continue to be, I think, that a girl should not let any boy kiss her unless she is engaged to him. If a girl starts in at fifteen or sixteen by letting any boy that she happens to be with "spoon" with her, all the boys in the neighborhood will know that she is "that kind of a girl," and somehow I don't believe that if I were a man I'd want to marry a girl that had allowed just any boy to kiss her. Keep your standards high, dear, for every time you lower them you make it easier to come down another notch.

COOKING RECIPES.

Spice Mountain Cake.

The yolks of five eggs, beaten.
Whites of two eggs beaten until very stiff.
1 cup of sugar.
1-2 cup butter.
1-2 cup sweet milk.
1 teaspoonful of ground cinnamon.
1 teaspoonful of ground nutmeg.
1 1-2 cups of flour.
2 teaspoonfuls of baking powder.

Sift the baking powder with the flour. Cream the suggar and butter together and stir in the yolks of the eggs. Add milk and flour adternately, then the spices and last stir in the beaten whites of the eggs. Bake in jelly tins.

Icing

Whites of three eggs beaten stiff. To three scant cupsof sugar add 3-4 cup of water and cook syrup until it threads when tested in cold water. Stir in the beaten egg whites gradually and flavor with vanilla. Spread on the cake when it is thick enough not to run.

Date Pudding.

1 cup of chopped dates.
1 cup of chopped nuts.
1 cup of ground bread crumbs.
1 cup of sweet milk.
1 egg.
2 tablespoonfuls flour.
2 tablespoonfuls baking powder.
A pinch of salt.

Mix and pour into a well buttered baking dish and bake for one-half hour. Serve with the following sauce:
1 cup of light brown sugar.
1-2 cup of butter.
1 egg.
3 tablespoonfuls of boiling water.
Cook in a double boiler until thick, stirring constantly.

Brown Betty.

2 cups of finely cut apples.
1 cup of rolled bread crumbs.
2 tablespoonfuls of butter.

Butter the bottom of a baking dish and put in a layer of apples dotted with butter and sprinkled with cinnamon, then a layer of bread crumbs and more butter and cinnamon. Bake in a closely covered baking dish for forty minutes and remove cover and brown. Serve hot with hard sauce.

Hard Sauce

Cream two tablespoonfuls of butter and one cup of powdered sugar and beat in thoroughly the juice of the lemon. Add a pinch of nutmeg. Set in a cool place until needed.

Meat Pot Pie.

Cut beef, chicken, or other meat into small pieces. Put in boiling water, cover and cook until tender, seasoning to taste. When the stew is done add drop dumplings and serve. A little chopped hard boiled egg or parsley lends variety to the pot pie.

Chicken Salad.

Boil one chicken until tender and allow it to cool in its own liquor. Skim off grease and remove bones, skin and gristle. Take equal quantities of chicken and diced celery and add one cupful of walnut meats. Pour over this a mayonnaise dressing.

To Improve Doughnuts.

Take doughnuts from the hot fat and hold for a few moments to drip; then plunge them swiftly into a pan of boiling water. This will remove the superfluous fat and the doughnuts will be more light and spongy. The water should be kept boiling constantly.—C. L. H., Ill.

For Settling Coffe.

Remove the innerlining from egg shells and put it away for settling coffee: it will keep indefinitely and will clear coffee as well as a whole egg.—L. A. C., Ind.

To Keep the Family Tools at Their Places.

Arrange nails or hooks on the wall to hold the various tools used about the house. With a piece of black crayon trace a rough outline abount each tool as it hangs in its place. Then you can see at a glance exactly where it belongs when you want to replace it. This picture arrangement appeals to the children of the family and helps them to put used tools away properly.

A. C. H., Pa.

Mow to Spoil Boiled Potatoes.

It is a little singular that many who are otherwise excellent cooks, are ignorant of the mode of serving up boiled.

Oil Umbrella Hinges.

Rub the hinges in a new umbrella with a tiny bit of vaseline. It will keep them from rusting, but will not spread and soil the cover as oil is apt to do.—C. H., Ill.

Cleaning Wall Paper.

Neat housekeepers are familar with the practice of cleaning wall paper by rubbing it with pieces of bread; but I have found that excellent results can be obtained by enclosing a quantity of wheat bran in a bag of thin open flannel, and rubbing the paper with this shaking it up occasionally to keep the surface fresh. If flannel cannot be readily had, strainer-cloth will answer. The bag may be attached to a pole and used on a high ceiling. Badly smoked paper may be greatly improved by this means.—Mrs. C. A. U., N. J.

Sprinkle Salt in the Oven.

If little salt is sprinkled in the bottom of the oven when pies and cakes are to be baked it will prevent burning.

—Cecile, Ill.

In Beating Eggs.

A teaspoonful of cold water added to the white of an egg will cause it to whip more quickly besides increasing the quantity. —C. L. H., Ill.

THE PRISCILLA ART CLUB.

The regular meeting of the P. A. C's was held with Mrs. A. H. Thomas on Cochran street. A large and enthusiastic membership responded. Final plans were made for the Benefit to be Given at Stone's Bakery for the Day Nursery. The Nursery will be opened at the Hall street Park. The ladies are anxious to have at lease half the budget raised by the time the home is completed and all indications point that way.

HEALTH DEPARTMENT.

By DR. R. H. TROTTER.

SCARLET FEVER.

Scarlet fever is a self-limiting, acute, contagious disease, characterized by vomiting, fever (more or less tropical), angina and in 12 to 24 hours by a diffuse punctiform scarlet eruption.

There have been many attempts to discover the nature of the organism which causes the disease but no one has been able to isolate any one germ nor can they go farther than saying that the disease is produced only by the communication of this germ from the sick to the well. The manner in which the germ enters is not yet certainly known. The germs in the air close to the patient probably enter the nose and mouth of the exposed individual, and thence spread through the system by way of the bronchi and lungs or are swallowed and enter through the stomach and intestines. However, close contact with the patient is undoubtedly the most frequent way in which the disease is acquired, but it also seems certain that it is more easily transmitted mediately than is for instance measels. The bed and body clothing are ready carriers of the germs, as are books, toys, letter, etc. The transmission by a third person is possible, but not common if any degree of caution is preserved.

Hygiene measures are first to be considered. The selection of the room that can be kept reasonably cool and the patient warm in other ways plenty of fresh air and as near the top of the house as possible. Sponging or light baths daily are necessary, but all ways with the proper precaution against draughts or chilling. The tonsils and throat in most cases need some attention and for this reason they should be inspected daily, antiseptic gargles or sprays should be frequently used. In as much as there is reason to believe that cases of scarlet fever with septic manifestations are capable of transmitting this disease to others, isolation isdesirable.

Continued on page 8.)