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The Hope Pioneer.

DRINK MILK SLOWLY

BEVERAGE MUST NOT BE GULPED IN QUANTITY.

Majority of People Misunderstand the Principles That Govern This Most Useful of All the Health-Giving Liquids.

The Dairy (London, Eng.) gives the following advice on drinking milk: There is a right way and a wrong way to drink milk, and the great majority of people drink it in the latter way. That is the real reason why milk disagrees with so many people; at least it is one of the chief reasons. Milk contains all the elements necessary for maintaining the physical health of those who know how to use it properly. Indeed (says a writer in Health), most people would be better off physically if milk and entire wheat bread formed their ordinary diet. Especially is this true of delicate persons whose powers of digestion have become enfeebled. Persons suffering from nervous prostration are not able to digest meat, and will find great benefit from a purely milk diet, but the milk must not be imbibed like draughts of water—it must be sipped slowly, a teaspoonful at a time. There is a scientific reason for drinking milk very slowly, and in very small quantities. It is this: Milk curdles as soon as it comes in contact with the juice of the stomach. If a long draught of milk is taken into the stomach, the result is a large curd through which the gastric juices cannot readily penetrate and act with solvent power.

A small sip of milk makes a tiny curd, so if a tumbler of milk is taken sip by sip, it will readily be seen that the result will be a number of little curds, each one of which can speedily be acted upon and digested by the gastric juices of the stomach.

Where special nourishment is desirable, as in the case of very weak persons, or convalescents from wasting diseases, beef and wheat peptones may be added, or some one of the infant foods which are known to be absolutely free from starch.

It is unwise to add starch foods like farina or arrowroot or cornstarch to the milk for weak people or invalids, under the impression that the foods are very delicate and easily digestible, for they are, on the contrary, very difficult of digestion. Milk alone is far better for persons who have weak digestive powers, but the one great need which must be impressed on everyone is the need of drinking slowly and in very small sips with intervals between the sips. In nine cases out of ten, milk taken in this manner will agree with people unless there is some fault in the milk.

Water may be taken in long draughts without danger, provided the system is not weak and overheated by running or other exercise, but milk should always be imbibed slowly.

Would Bequeath His Ears.
Harriet Martineau displayed originality in the provisions she made at one time for the disposal of her remains. James Payn relates that, having consulted Toynbee, the distinguished artist, with regard to her deafness, "she was so pleased with the interest he took in her case that she resolved to leave him, by testamentary bequest, her ears. She announced this intention in the presence of her medical man, Mr. Shepherd, who, to my infinite amazement, observed: "But my dear madam, you can't do that; it will make your other legacy worthless." The fact was, in the interests of science, Miss Martineau had already left her head to the Phrenological society. I asked the doctor how he came to know that. "Oh," he said, "she told me so herself; she has left \$50 in her codicil to me for cutting it off." The doctor, however, died before his patient, and the Phrenological society never received the legacy of her head.

The Critic's Duty.
It is sometimes the painful duty of a judge to order a man to be hanged by the neck till he be dead; it is sometimes the painful duty of a critic to tell an author that his English is faulty, his arguments fallacious, and his imagination a minus quantity. But it is never the duty of a judge to mingle with the dreadful utterance of doom sarcastic remarks about the prisoner's inferior social status; nor is it ever the duty of a critic to mention an author's connection with "gallipots," or to sneer at his poverty, or to insist on the fact that his work was originally printed in a journal purchasable for the sum of one half-penny.—Arthur Machen, in T. P.'s Weekly, London.

What He Remembered.
"An' ye fell from a window, Jerry? How far was it ye fell?"
"T'n stories."
"Well, well! That was a great fall. And what did you think of on your way down?"
"Begorry, I didn't think of nothin' until I passed th' fift' story. Thin I remembered I left me pipe on the window sill."

Quite Sure of One Thing.
"Henry," said the rich old uncle, "if you think I am likely to die suddenly some day when I least expect it, you may as well rid your mind of that idea. There is nothing whatever the matter with my heart."
"You'll never die of enlargement of it, anyway, uncle," cheerfully acquiesced the spendthrift nephew.

PLAYING CARDS IN HISTORY.

Origin May Almost Be Said to Be Lost in Antiquity, Although Something Is Known.

Playing cards probably date back to an early period in China. They are said to have been invented in the reign of Seunho, about 1120, although some authorities maintain that they were known even at an earlier date in Hindustan. Originally the Chinese playing cards contained only 30 in the pack.

The game of cards was known as early as the thirteenth century both in England and France as "Four Kings"—which, by the way, would be considered a fairly good poker hand in these days.

Some of the writers on antiquities contend that the game of cards was known among the ancient Egyptians, and that the merry old kings and queens played something like "Old Sledge" to while away the weary hours and make a dollar now and then.

It is recorded that in the year 1778 a French soldier was caught playing some sort of a game of solitaire with a deck of cards in a church. He was haled before the mayor of the town, and thus excused himself for his little lapse from the ritual:

"The ace reminds us that there is but one God; the deuce signifies the Father and Son; the tray, the Father, Son and Holy Ghost; the four represents the Four Evangelists; the five, the Five Wise Virgins; the six says that in six days the Lord made the heavens and the earth; the seven tells that on the seventh day the Lord rested from his work; the eight signifies that eight righteous persons were saved when the Lord drowned the earth; the nine, that nine lepers were cleansed by the Saviour; the ten means the Ten Commandments."

"When I see the queen," continued the prisoner, "it puts me in mind of the queen of Sheba; and the king is the king of heaven and earth."

"And what of the knave?" queried the mayor.

"Ah, the knave is the sergeant who brought me here," quoth the soldier.

"I don't know that he is the greatest knave," replied the mayor, "but surely he is the greatest fool."

Whereat the soldier returned to finish his game of solitaire.

It is true that the number of spots on a deck of cards is 364; it is true also that there are 52 cards in the deck—where they don't play with the joker—coinciding with the number of weeks in the year, and that there are other strange similarities between the deck and the calendar. But there is nothing in all the archives to show that these things are more than mere coincidences.

Japanese Substitute for Cow's Milk.
The Japanese have discovered a very cheap and good substitute for the milk cow in the form of a tiny bean. The juice extracted by a special process from the bean is said to be an excellent vegetable milk, the properties of which render it highly suitable for use in tropical countries.

The preparation is obtained from the Soja bean, a member of the leguminous family of plants, and a very popular article of food among the poorer classes of Chinese and Japanese. In making the vegetable milk the beans are first of all softened by soaking and are then pressed and boiled in water. The resultant liquid is exactly similar to cow's milk in appearance, but is entirely different in its composition. This Soja bean milk contains 92.5 per cent. water, 3.02 per cent. protein, 2.13 per cent. fat, 0.03 per cent. fiber, 1.88 per cent. non-nitrogenous substances and 0.41 per cent. ash. Some sugar and a little phosphate of potassium are added in order to prevent the elimination of the albumen, and then the mixture is boiled down till a substance like condensed milk is obtained. This "condensed vegetable milk" is of a yellowish color and has a very pleasant taste, hardly to be distinguished from that of real cow's milk.

The Gospel of Getting.
Get your desires and get them quick. Get money, which, as things are, is the root of all good. Get exclusive houses and gardens. Get motor cars. Get old oak, and brag about it. Get invitations. Get all you can of all that is good and correct—so you remember early—so you remember enough—the words which contain the pleading of all fathers and the passion of all experience. "Wisdom is the principal thing; therefore get wisdom, and with all thy getting get understanding."—John O' London, in London T. P.'s Weekly.

If She Had Not Married.
The lover of euphonious female names must look back with regret to the eighteenth century with its fragrant memories of Belinda, Arabella and Amabel. Yet in Spain euphony is still preserved. Could you have a more beautiful name than Juana Maria de los Delores de Leon? It is one of the ironies of history that the owner of these charming vocables was fated to be known in after life as Lady Smith, and to bestow that much less attractive and euphonious title upon a town in South Africa.

What He Meant.
"Your novels will not endure," said the critic.
"I know it," said the author.
"They are not literature," said the critic.
"Correct," said the author.
"Well, then, what do you mean by them?"
"Money," said the author. "Waiter, fetch me a porterhouse steak."

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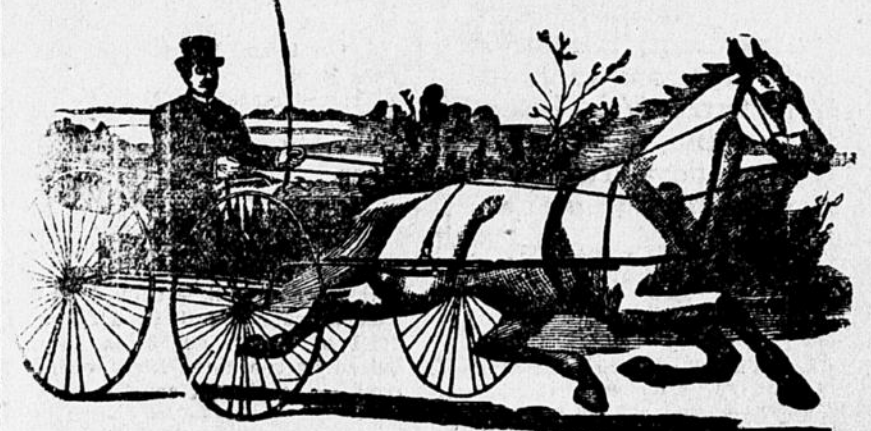
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