

a dish of some kind of cereal, is a poor foundation for the beginning of the business of the day, whatever its character. Many children, naturally bright and active, are classed with the stupid, when they are only poorly nourished. The brain-worker, as well as the physical laborer, cannot possibly do justice to themselves, or to their tasks, without proper foods to begin the day on.

A little fruit or coarse, fibrous food, or a bit of whole wheat bread, is a better laxative than cathartic medicines, and will leave no bad after effect. All children crave sour foods in some form, but a pickle is not to be advised. Sour fruits are far more digestible and palatable, and at the same time harmless.

Woman's Inhumanity to Herself

When we think of the habits of many women in regard to their meals we should not be surprised to know that they are always worn out and feeling "draggy." Many a woman does not eat at all at noon unless some one drops in to eat with her. If she is alone, she will either not eat at all, or just take a cup of tea and a crust, or whatever comes handy. Too much can not be said in favor of regular meals, and the "meal" should be something substantial—not a sip and a bite as she passes by. Very few housewives are kind enough to themselves to feed their bodies properly at the breakfast table, and thus they take up the duties of the day with a practically empty stomach, and the noon luncheon is always a "pick-up;" when night comes, they are so worn that they do not eat enough, or eat too rapidly, or of unsuitable food. "nervous exhaustion" is much of the time only the result of a starved stomach. This is too often what "light housekeeping" amounts to

where the woman or girl lives alone. Starved stomachs are responsible for starved nerves, and there is no end to the trouble a set of starved nerves can bring about.

THE MODERN MISSIONARY

The philosophy of Kipling that "West is West and East is East and never the twain shall meet" was challenged in the news of yesterday. In St. Louis Archbishop Harty, speaking of his experience in the Philippines, said he felt "as if in a catechism class, so earnest and anxious were the natives to learn about Christianity." A. J. in Kansas City, addressing the student volunteer convention, Dr. Kato of Japan told of conditions in his country; how "the old faiths are losing their hold, but as yet nothing has taken their place." From Latin America came a similar message, voiced by Dr. Speer and Bishop Kinsolving, emphasizing the needs of more missionaries there.

As laymen we may not fully share the religious enthusiasm of him who wears the chasuble or of him who carries the cross into pagan lands; but the practical point of this striking array of testimony adduced, without design, by the day's news is the tremendous fact that the world, humanly speaking, is a very small place; that the problems of the brown man and the yellow man are about the same as those of the white man, and are solved, or may be solved, by the same agencies.

What, then, is our duty?

Our missionaries make answer. In the same way the enlightened stranger, like Dr. Kato of Japan, replies. They tell us that the fellow in Tokio or Manila or Rio Janeiro is much the same sort of chap as we here in St. Louis. He has the same desires, the same needs, the same measure of strength, the same weak-

ness, the same kind of fight to make. He knows the same joy at victory, the same remorse at defeat. In short, we are all members of God's great family, and if one branch of the house has discovered a better way of living it is incumbent upon it, for the honor of the name of manhood, to give the other members of the family the benefit of our knowledge.

The modern American missionary is not solely concerned with substituting one ritual for another. That change is necessary and justifiable because of the changes that accompany it—the cleaner, higher, more hopeful ways of living, thinking and being.

A religion must be judged by what it does for its followers in the very practical business of everyday life. In the acid test of comparison Christianity comes out with colors flying as high and bright as the stars. It is on that proposition, and that it is as practicable in the east as in the west, that the American missionary asks for our support.—St. Louis Republic.

THE ATTACK ON METCALFE

Springfield, Mass., Republican: The moment Richard L. Metcalfe, former associate editor of the Commoner, was made a member of the Panama canal commission he became a target of widespread attack. He had incurred all of the enmities long felt toward Mr. Bryan. To slam Metcalfe became rather fashionable in Philadelphia, New York and Boston. Now he was introducing the spoils system on the isthmus; now he was maliciously thwarting Col. Goethals in his great work. But Col. Goethals has lately written a letter that affords Mr. Metcalfe sweet vengeance. He testifies how friendly and helpful Mr. Metcalfe has been. But, most devilishly em-

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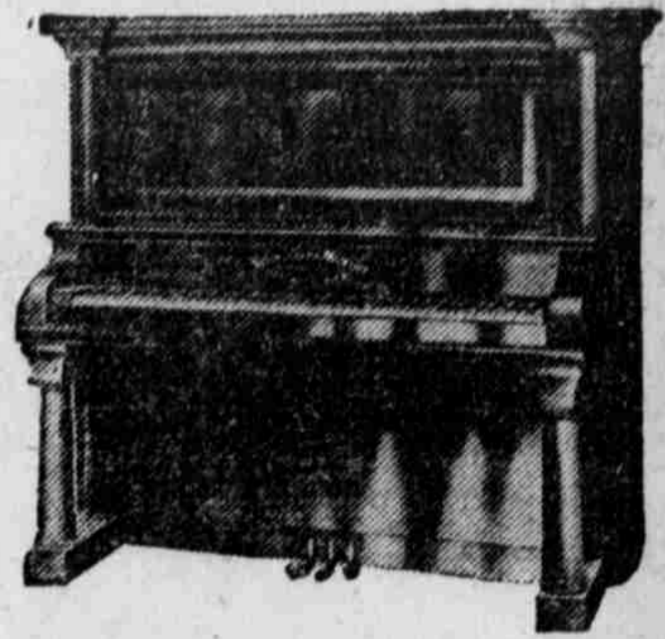
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barrassing is the revelation that to Mr. Metcalfe is due the exposure of the graft in the case of Mr. Burke, the buyer for the canal commissary department. It is too bad the knocking of Metcalfe should end in this way. The man is really a useful public official—which is quite intolerable. Cannot Col. Goethals be reprimanded for speaking well of him?

The mill consumption of cotton in the United States for 1913 was the largest in the history of the country. The value of cotton goods of domestic manufacture exported was greater than for any previous year.

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