



The Home Department

Conducted by
Helen Watts McKelvey

Be Not Wearied

If comes an hour—as comes to all—
When courage is abated,
And efforts made for others pall,
As unappreciated;

Then call to mind that in the vale
The violet uncloses
As freely as against the pale
The gorgeous queen of roses.

A song you sing, and none appears
To care you thus are throated?
A cactus waits a hundred years
And blooms perhaps unnoted!

But spread upon the drifting air
It wakes to life another—
Your song may reach you know not
where,
And quicken some far brother.
—Edwin L. Sabin.

Cap and Gown

Answering S. J.—At nearly all of the college functions, and especially during commencement festivities, the academic cap and gown are in constant evidence. Matriculation at the college entitles the student to wear a gown and "mortar-board" of black woolen material, usually serge. When he wins his bachelor's degree, he may attach a hood three feet long to his gown, made of the same woolen stuff, and lined with the colors of his Alma Mater (meaning a fostering mother; the college where one is educated.) When the bachelor attains the master's degree, or the doctorate, he is entitled to the silken gown and hood, the latter four feet long. The doctorate entitles him also to wear a panel, outlined with his college colors, beneath his hood, and to exchange the black tassel on his mortar board for one of gold. The sleeves change with the value of the degree. The open, pointed sleeve of the bachelor's gown is closed for the master, and the doctor wears a round one, trimmed with bars of velvet. The doctor's degree being the highest in the gift of a university, his attire is the most distinguished in appearance. He may, if he choose, adorn his gown with velvet facings, black or of the color that indicates the special faculty which recommended him for the degree. White stands for the school of arts and letters; blue, for philosophy; scarlet, for theology; purple for law; yellow, for science, and green, for medicine.

Understanding these distinctions, the visitor at a college function, watching the long procession of notables going to their places upon the platform, can recognize at a glance the degree attained by each, the faculty that recommended him for it, and the university that conferred it. Sometimes, however, a man officially connected with a college courteously displays its colors in his hood, instead of those of his own Alma Mater.

Social Chat

We read that the club women of Chicago have turned their attention toward the amelioration of the condition of the wife who labors fourteen hours a day, and some one suggests that, as the majority of the men work but eight hours a day, they "get off" in time to go home and help the guide wife get the supper and do the chores. Of course the suggestion is meant

AN OLD AND WELL TRIED REMEDY

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merely as a witticism, yet there is considerable food for thought in it. The fact that housework is so very scarce, and that the most perfected piece of household machinery will not "work" without the aid of head and hands, makes it impossible for the home-maker to do much, if anything, to shorten her working hours, and for her, the "same old grind" like the poet's brook, "goes on forever." There is a never-endingness about housework that is particularly discouraging, and, at the same time, extremely wearing on the nervous system of the woman; and, in addition to this, she is usually shut in with the work from morning until night, with little, if any, time for recreation, and with no companionship save such as her children may give to her. The children are like little leeches, forever crying "Give! Give!" and the continual demands upon her for oversight, thought, service and entertainment, draw heavily upon the vitality already severely overtaxed. At every clutch upon her garments by the little fingers, she feels that "virtue has gone out of her," and when the hour for the home-coming of her husband arrives, she is sorely in need of the strength and comfort his presence should bring to her.

If husbands would only realize this, and take upon themselves the little tasks that would so lighten the wife's load without fatiguing them, without (as too many of them do) grumbling that they "work hard enough to be allowed to rest when they get home, without being nagged at the minute they step inside the door," it would be a blessed thing. Why will not husbands see how much their kindly sympathy will do toward setting matters to rights in the home for the happiness of which they are just as responsible as is the wife and mother, whose loving services they accept as a mere matter of course, and as one of their inalienable rights, for which no thanks are due?

"Re-incarnation"

Answering J. L.—The Hindoo believes in re-incarnation or re-embodiment; he believes a certain amount of cosmic matter after having traversed all the lower kingdoms, mineral, vegetable and animal, at last arrives, through long experience, at a state of progression and development where it becomes a man; this man must stay on earth until it has outgrown the earth—meaning that man must acquire, here on this plane, all the experiences and developments of which his earthly nature is capable. Until these lessons are learned, until the soul has reached such purity and become so refined and spiritualized as not to retain the least affinity for earth and its belongings, it must return again and again to earth and go through the ordeal of reincarnation, or rebirth into human form. This rebirth takes place repeatedly, as every lesson must be thoroughly learned, until the soul's liberation or deliverance becomes an accomplished fact; for man's destiny, as the Hindoo philosopher believes, is to develop from the animal upward to God. This belief does not hold the transmigration of souls—from the animate to the inanimate, or from the human to the animal; it is always upward, progressive. The Hindoo teaches this lesson: "Under all circumstances keep an even mind; The laws of Karma must be satisfied; suffering is a purifying fire that leads up to the Father. Do not let suffering depress, or happiness elate; who would be master of others

must first be master of himself."

Many people, nowadays, believe, with the Hindoo, that this earth is a school, and each re-incarnation is but a class, higher or lower, as the individual pupil needs, and that we pass from one to another of these "class" lives until the lessons are all finished, when we graduate into a higher sphere so much nearer the end of the journey—the absorption of the Ego, or spiritual self into the Infinite being the ultimate aim. This is practically what theosophy teaches. Theosophy is not spiritualism.

Deafness

In answer to several readers, regarding the treatment for deafness, I submitted their query to a skillful physician, and this is in part his answer: In treating a case of deafness, the conditions leading up to the trouble must be taken into consideration, as the causes that produce or continue the trouble are numerous. There is but one or two known remedies that will relieve a thickening of the eardrums. Regarding the remedies mentioned by your correspondent, I have little faith in any beneficial action following their administration, and I never advise their use. * * * One remedy that can be relied on to assist in the restoration of the thickened eardrum, is an oil made from the blossoms of the common field mullein. Gather the blossoms when in full bloom, pack them as gathered into a wide-mouth bottle, or fruit jar; when full, seal, airtight and set the jar in the sun for a month, at the end of which time you will have about three ounces of a sun-distilled extract from the blossoms. Strain this out carefully through several thicknesses of muslin, and add to the oil one-fourth of its bulk of alcohol to prevent souring. This is to be put into the ears, a few drops two or three times a day. I have known this remedy to do wonders, especially in deafness of old age. The most useful medicine to use in connection with this mullein oil is Pulsatilla (made from the Turkish pasque flower; but it must be made from the green plant, and show a green tinge). Of this, put a teaspoonful into a four-ounce bottle and fill with water, taking a teaspoonful of the mixture five or six times a day. This will cause absorption of whatever thickening there may be, and will cure a large percentage of catarrhal deafness; which is, in the majority of cases, the cause of the thickening of the drums. It should be remembered that such a cure can not be compassed in a short time, but must be taken for months to insure results.

There is but one place known to me where this mullein oil, made as I have directed, can be had, although many dealers carry it in stock—of which no two samples are in any way alike, the most of it being sweet ordinary oil digested with the dry leaves of the plant, and entirely worthless for the purpose named. It is in no sense a patent medicine, and can be made by any one, and, if not in too great a hurry for it, wait until next fall, gather the blossoms and make a supply for yourself. This oil is also a fine remedy for children who wet the bed; put ten or fifteen drops into a half glass of water and give teaspoonful doses of the mixture several times a day.—E. R. W.

Now, friends, you who intend to make use of this remedy, cut this article out and paste it right where you can find it for use, next fall. It will

certainly not harm, if it does not help, and that is more than can be said of many of the recommended medicines now on the market. Remember that Naaman, in order to become clean of a dreadful disease, was simply told to bathe himself a certain number of times in a neighboring stream, and on doing so, he was healed. Don't be afraid of the simple remedies.

Pimples

There are pimples and pmples. Frequently, simple bathing in warm water, followed by a thorough rinsing in cold water, will have a good effect, and the eruption will soon disappear. Others are very difficult to cure. In some cases, one should be careful as to diet, avoiding stimulants of all kinds, as well as hot coffee, tea, chocolate and milk; ripe fruits, vegetables and cereals, with whole wheat bread forming the main diet. The face may be bathed daily with a lotion composed of two ounces of glycerine and one dram of salts of tartar. If this does not effect a cure, try lemon juice and glycerine for a wash, adding an ounce of pure glycerine to the juice of one fresh lemon, strained. Take regular daily exercise and baths of the whole body; a foot bath, with a tablespoonful of washing soda to a pail of water, as hot as it can be borne, will help. One-fourth to one-half teaspoonful of pure cream tartar is good for the blood and clears the complexion. Taken several times daily.

For the Toilet

An excellent hair tonic is made as follows: Bay rum, one pint; tincture cantharides, one dram; castor oil, one ounce; resorcin, one arachm. Mix this well, and every other night rub it well into the roots of the hair. This will cost about 60 cents.

Once a month is often enough, usually, to shampoo the hair for cleanliness. Use an egg beaten in a pint of water, using no soap, and rinsing well, drying with soft, old towels.

There is nothing so harmless, inexpensive and effective for darkening the hair as to steep one ounce of good black tea in a pint of boiling water, letting stand until cold; strain, and add (to keep it from souring) two and a half ounces of Jamaica rum. Apply daily to the roots of the hair. Or, steep a large tablespoonful of common garden sage in a teacupful of boiling water, until the water is very dark; let cool, strain and add an ounce of alcohol (to keep it sweet) and apply to the scalp daily.

For rough hands, put into a bottle any quantity of quince seed and pour in enough whisky to cover them; as it thickens with the mucilage of the seeds, pour in more whisky, until it is of the right consistency—thin enough to pour. After washing the hands, pour a little in the palms and rub the hands as in washing until dry. It is better than glycerine, drying readily and leaving a fine odor. The seeds can be had of the druggist.

For a tonic for the hair, use bay rum, one quart, scant half cupful of table salt, 20 grains of quinine and an ounce of tincture of cantharides. Rub this mixture well into the scalp three times a week.

For falling hair, three drams of aromatic vinegar, one ounce acetic acid, one ounce tincture of cantharides, two ounces of lavender, and six ounces of rose water. Shake well, and rub well into the roots of the hair three times a week, massaging the scalp every day.

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