lar boy is sent among strangers to be polished and reset, and the impulsive, willing girl is bound down by the restrictions and limits that ignorant fashion prescribes.

A wise foresight would provide a useful vent for the boy's overflowing strength and activity, and an object worthy of the girl's time and thoughts.

Girls are clever, imitative, industrious, quick with their fingers, tasteful, and fond of the beautiful in art and nature. With them, power is wasted for want of a practical education. No greater piece of injustice can be done than to let an accountable being grow up incapable of self-help and self-government. The superficial knowledge acquired at a boarding-school, which has no aim but to kill time, is the groundwork of all future incapacity and folly. The golden hours are spent on a variety of uncongenial studies, where all should be devoted to the study of one rational pursuit, for which the student has talent and liking.

The necessity for concentrating all one's energies on a single pursuit, exists as strongly for girls as for boys. Marriage can no longer be regarded as the end of all efforts; and the once miserable position of old-maidhood is past forever. Now the dignity of honest labor is recognized. Women scorn to live on the bounty of brothers and uncles, and learn to use their abilities in their own behalf. The days of petting animals, indulging in small gossip, and sinking into snappish nobodies, are over, at least in the United States. There are honorable work and scope for all women who prefer a single life to a loveless marriage. Teaching, telegraphy, photography, stenography, and many other pursuits, are opening their treasures to the abilities of women. Patient industry and the proper choice of a pursuit, are the only requisites. Good management is the secret of success, and there is no failure where the knowledge is thorough and well applied. What we want is thoroughness, whether in the baking of a loaf, the cutting of a dress, or the study of an art. We have listened long enough to the sneer that men are thorough, and women superficial. Some progressive men in the West have declared that if a woman can do a piece of work as well as a man can, she is entitled to the same pay. So let women rejoice! Here is a great flood of sunshine and hope flowing in upon them. Only think of a woman with $2,500 a year, enough to support a little family! Such an income is worth years of study, and the thorough knowledge that wins it, is a crown in itself. So, girls, find out what you like, and make it your business to master one at least of the branches of learning. Men do it; why not women? Look about you, and see how a thorough knowledge of one thing pays, and be wise in your generation. Mr. A. is a first-class book-keeper, and supports a family thereby. Mr. B. is a machinist, and does likewise; but, if he were to combine book-keeping and making machines, and do both indifferently, he would not be so successful. Mr. C. is a musician, and has more pupils offered him than he can wait upon, just because he is a first-class musician, perfects his gift, and does not trifle with several. He is a success. Mr. D., with an equal talent for music, has also a taste for painting; instead of devoting himself to one gift, he fritters away his time at both, does neither well, and, with all his ability, never makes ends meet.

This general-utility business is the rock on which girls are wrecked, and those who desire to depend on themselves must avoid it and find their proper groove in the world's machinery.

**Women as Physicians.**—There is a great deal of controversy going on, from time to time, in regard to the advantage to be derived from women acting as physicians. There can be no real question as to the propriety of any man or woman doing that for which they possess a manifest vocation; but the difficulty is, that nine-tenths of the women who take up the profession of medicine—and we use the phrase "take up" advisedly—do it simply and solely because they consider it a more respectable and lucrative method of earning a living than sewing, and easier than learning engraving, drawing, or any species of handicraft.

Three-fourths of the young women who commence the study of medicine, do it without having received even an ordinary thorough English education. They want to do *something*; and parents or friends, ambitious for their advancement, or willing to give them what they call a chance, make efforts and sacrifices to pay their way through the doubtful years of preparatory life, quite incapable of judging of their progress, careless of the inaccuracy and want of thoroughness which they carry into their new calling, and only anxious, like the girls themselves, for returns in the shape of fame and income.

There is quite enough of charlatanism and quackery about the medical profession already, to make the addition of a large class of half-fledged practitioners to its corps a more than doubtful blessing; and we strongly advise young women to chop wood, plant potatoes, or pursue any other honest and healthy mode of obtaining a living, rather than add another to the number of pretenders who rush up to the temple, without knowing the first letter in the true alphabet of science.

It is not women-doctors, after all, that we want, but women who will so live and teach others to live, that we shall have no necessity for doctors. None know better than doctors themselves that drugs do not cure disease; none know better how destitute of all scientific accuracy their system of medicine is. The best doctors we have are those who are honest enough to teach their patients how to get along without them; and it is a curious fact that some of the most honest and thoroughly educated women who have graduated as physicians within the past fifteen years, have relinquished the profession, and in some instances a lucrative practice, because they found it a trade and not a science.

The "lucrative" part of it, however, is by no means certain. The successful women-doctors can be counted upon the fingers, and the incomes of these are either greatly exaggerated, or increased by special and fortuitous circumstances not generally known; but of the army of women who begin and break down, who fall back upon marriage or other resources, or die and make no sign, nothing is known.

It is, we believe, however, safe to assert that, so far, three dollars have been spent for one obtained in legitimate practice by lady physicians. We therefore advise young women to expend whatever means they have in securing a good, sound education, which they can put to use in some practical way, and not to study the trade of medicine unless their fitness for it presents itself as an unanswerable argument.

Wide Popularity.—Whenever we find a man who enjoys a wide popularity, we may be assured, however bad his reputation may be, that he has some good qualities in an eminent degree.

### SKIPPING-ROPE FOR A GIRL.

Take a rope about 80 inches long and fasten at eight inches from one end of it two red cords wound up in balls; let one of these lie on each side of the rope, and taking that on the left hand pass it across the rope, then place the right-hand cord over the left-hand cord, underneath the rope, and through the loop, and draw both cords tight. Repeat this the whole length of the rope, leaving eight inches uncovered at the other end. Make the handles by covering a tube of cardboard with wadding and red cashmere winding rows of twine lengthwise over it, and working over the middle with red wool. Slip these handles on to the ends of the rope, adding a woolen ball at each end.

Short Road to Misery.—Begin by fancying that no one cares for you, that you are not of use to anybody—a sort of nonentity in the household, where your place would not be missed, but easily supplied. Reflect on your want of beauty, and lead yourself to believe that no one can love a plain face, or think you agreeable because there are others more charming. Fancy that every one who looks upon you makes a mental comparison which militates against you in favor of some one else. Imagine that every word said in jest is only meant to cover a deeper and more painful meaning—that every article of wearing apparel you don, is criticised and ridiculed. Do all this, and your tendency to morbidity of feeling will so increase that in a very short time you will become one of the most miserable of human beings.

How to Wash Flannels.—Cold, soft water, well lathered with hard soap, and also rub soap on the flannels as they are being washed in the two first waters, but do not rub any soap on them in the third, which is also the last water; but have the water well lathered, the same as the two first; wring the flannels well, and then shake them from all four sides; then hang them out to dry in the sun; but if the weather is cloudy or stormy, dry them indoors. By adopting this mode of washing flannels, they will be soft, white, and retain their primeval shape. Colored woolen goods, such as dresses, etc., pick them to pieces, then wash them in the same way as white flannels are washed, but in one water only, that must be clean, and only one dress washed in the same water; then wring it out dry; take a clean and dry sheet, and spread out the dress in the sheet, then fold it all up, and let it remain two or three hours; by that time the dress will be dry enough to be ironed; it must be ironed on the wrong side; if washed and ironed in this way, the best cassimere will look as good as new.

A Golden Thought.—Nature will be reported. All things are engaged in writing their history. The planet, the pebble, goes attended by its shadow. The rolling rock leaves its scratches on the mountain, the river its channels in the soil, the animal its bones in the stratum, the fern and the leaf their modest epitaph in the coal. The falling drop makes its sculpture in the sand or stone; not a foot steps into the snow, or along the ground, but prints, in characters more or less lasting, a map of its march; every act of the man inscribes itself in the memories of his fellows, and in his own face. The air is full of sounds, the sky of tokens; the ground is all memoranda and signatures, and every object is covered over with hints, which speak to the intelligent.

### SALT.

If we look in the chemistry we shall find the term salt applied to a very large class of compounds—consisting of an acid united with an alkali, earth, or metallic oxide. They are arranged in groups according to their component parts. They are named neutral, acid, or alkaline according to the way in which they affect test paper.

It would seem that people resemble these classes of salts—some folks being acidulous, others inert, some caustic and bitter, and others shining and sterling.

Among the lists of salts are those denominated "incompatible salts"—those which cannot coexist in solution without decomposition. These salts may be compared to the unhappy people who are held in distasteful bonds of matrimony, which solution of life is destructive to happiness and individuality. In the classification of salts, the Greek prefixes indicate the number of equivalents of acid and base. Sometimes two or more salts combine, and are known as double and triple salts. One triple salt is named microcosmic because it was first found in one of man's secretions.

We are familiar with these salts with common as well as chemical names, as alum, soda, epsom, magnesia, etc., etc.

Amongst these various salts we

find the chloride of sodium, which exists in the greatest abundance in the earth, being an essential element for animal life. Its ordinary name is common salt—and by the definition of the dictionary, it is named a condiment for seasoning food—some writers calling it the condiment of all condiments.

There are some other dictionary definitions of salt, which we will here examine. The second definition is that of wit, humor, piquancy, pungency, etc., designated as Attic salt. Your writer has a keen sense of the value of this salt, and were the ability equal, would season this paper deftly and daintily to the taste of the reader.

A third meaning is "that which preserves from corruption," in a moral sense, as "ye are the salt of the earth." In our daily life we become so accustomed to figures of speech that have descended to us that we cease to recognize them as metaphorical. "They are the salt of the earth" is a phrase that conveys to our minds a vivid impression of the worth and goodness of the persons, surpassing that of a lengthened form of expression in force and vivacity. .

Fourthly, The vessel of gold, crystal or silver, that holds the common salt at the table is sometimes designated simply as a "salt"—then again as a "salt cellar." Why these small dishes are called cellars, we cannot tell you—and neither will the dictionary—*it* says a cellar is a room, underground, for storing provisions. Another meaning of salt, is taste, savor or seasoning, as qualities of human beings, used by Shakespeare, when he says, "the spice and *salt* that seasons a man," and "we have some *salt* in us, we are the sons of women." We may conclude he would have us understand that the "sons of women" derive their seasoning and vim from the mothers, rather than from the fathers of men. The term signifies bitterness and pungency, used by Shakespeare when he says, "the pride and *salt* scorn of his eyes," and by Mrs. Browning, who writes—

"A curse from the depth of womanhood
Is very salt, and bitter and good."

The word salt is applied to classes of men. An "old salt," brings to mind a man aged and bronzed, with many wanderings to and fro over the face of the deep.

Some of the newspapers are to be credited with this statement in regard to Lot's wife, that she was the first female "old salt" of whom we have any record. This incident of history has always been regarded from one point of view—that of the punishment to Mrs. Lot for looking back. It seems to me that as it was deemed necessary she should be punished that there was some mitigation of the penalty in her transformation to a "pillar of salt."

In this story of Lot's wife is the first mention of salt in the Scriptures. And afterwards when it is named in Holy Writ, it is significant of wisdom, grace, and duration.

Later in Scripture history is said, "No man having put his hand to the plough and 'looking back,' is fit for the kingdom of heaven." This text does not transform man into a pillar of salt, for "looking back."

The second time salt is named in the Bible is in connection with the Jewish sacrifices. "And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering; with all thine offerings shalt thou offer salt." This, according to the concordance, has reference to the Christ.

Salt is significant of duration in the charge to the priesthood in Numbers. "It is a covenant of salt forever, before the Lord, unto thee and thy seed with thee." In Matthew the expression "Ye are the salt of the earth," signifies grace, or gospel doctrine, And in Colossians, wisdom is indicated in these words, "Let your speech be always with grace seasoned with *salt*, that ye may know how ye ought to answer every man."

Among the Jews salt was employed among the early ceremonies over the new-born babe. In Ezekiel, Jerusalem is called upon to remember her pitiable state, because "in the day thou wast born, thou wast not salted at all."

And what an infinitude of suffering, and purification is indicated, "For every one shall be salted with fire."

According to the doctrine of correspondence, salt is employed in its generic sense, and signifies a medium—a material that unites dissimilar substances, as the soda that will make oil and water fraternize. In this sense we may name Love as a salt, uniting not only masculine and feminine elements, but also the unlike of each sex. And all the amenities and courtesies of life spring from this source, and contribute the salt of vivacity and pleasure.

Among the movements of the ladies of New York, we find their protest against the manner in which man had been accustomed to place salt upon his banquet-tables, and their success, chronicled in these words of Alice Cary:

"Let lightning, harnessed to the cable,
Trample old ocean into spray,
With news that women sit at table
Above the *salt* to-day!"

We have no record of the time when salt became the dividing line between honored and lowly guests; but the distinction is always referred to as a custom of much antiquity.

Salt has also been the pledge and symbol of hospitality in many lands, its origin dating back to primeval days of Arabia. When Alexis came to our country, he was received at Washington by Madame Catacazy at the door of her mansion. Presenting a plate, whereon was bread and salt, she said: "I offer you bread and salt." This was in obedience to an old custom in Russia, of Oriental origin, handed down from remotest antiquity. As salt is a synonym for hospitality, the spilling of salt between two persons is supposed to produce most direful results, only to be averted by flinging a few grains over the shoulder. Is it the left or the right?

Then there is a mysterious kind of salt—or magic salt it should be named. It is not known in what ocean it is solvent, nor in what wondrous mine it may be found, nor in what spring does it sparkle in the sunlight, nor what plains are crusted with it like snow, nor if it may be found in the ash of any earthly tree or shrub; but tender infancy and credulous adults have often been beguiled into fruitless efforts to drop a magic pinch of salt upon the tails of the dear little birds, to insure their capture, each disappointment being ascribed to the fact, that the salt was not fresh.—In what realm shall fresh salt be found? Possibly in that locality, which is the final destination of defeated politicians—Salt River.

From earliest times, in all climates, salt has been used to season food, not only by the civilized, but by the barbarian. Pliny the naturalist makes the assertion that "there is nothing in nature so necessary and useful as sun and salt;" and Pythagoras affirms, "that at no table can salt be dispensed with." It is the only mineral food of man—and forms an essential constituent of the blood, and, secreted therefrom, is found in the tears, bile, perspiration, etc., etc. The tears are perceptibly salt to the taste. It is impossible to tell how much happiness and delight we owe to this mineral. Nature in its beauty and sublimity of earth, sky, and water—appreciation of delicacy in Nature's or man's handicraft—the varied forms of flower and shrub and tree, wondrous visions of color, and sunshine and shade, are revealed to us by means of salt; for without its presence in the tears that bathe our eyes, where would be sight?

The gastric juice of the stomach contains free muriatic acid, which is derived from the salt taken with our food; while the blood and some of the secretions contain soda, derived also from the same source.

The preservative qualities of salt have been known for a long period. The salt makes a change in the texture of the food preserved by it, but the unwholesomeness of salted food is due rather to its hardness and indigestible qualities than to the salt it contains. Common salt produces thirst and heat in the body, while other saline preparations are cooling.

There have been, at various times, theorists who have denied the value of salt as an essential with food, but the practical application of these theories does not show their value.

Recently physicians have demonstrated that salt is a sure antidote to the contagion of small-pox.

An injection of a solution of salt into the veins of a patient in the stage of collapse in cholera, has been attended with a change that appears miraculous. The transition from a state in which there was no pulse, features shrunk, the skin blue and cold, to that of animation, and restored circulation, color and even flush to the cheek, would make any one believe in all that might be advanced of the vitalizing power of salt on the animal frame.

All warm-blooded animals, especially the mammals, have an instinctive appetite for salt. Wild animals resort to springs known as salt-licks. Owners of domestic animals find it necessary to mix salt with their fodder. Even bees will sip a solution with great avidity.

The spectrum analysis shows that sodium, the base of common salt, is present in everything; that there is not a speck of dust, or a mote in the sunlight, that does not

contain chloride of sodium. Two-thirds of the earth's surface is covered with salt water, and the fine spray, which is constantly carried into the air from various causes, contains minute particles of salt." So not only with our food do we take the zest of salt, but we season ourselves with every breath we draw.

In some countries salt is so scarce, it is used for money. A substitute for salt is found in powders prepared from vegetation containing small quantities of salt.

In a report made by Mungo Park, he states that salt is so scarce in the interior of Africa, that it is regarded as the greatest of luxuries. Little children suck a piece of rock-salt with the gusto that our children bestow upon a lump of sugar—and the expression, "He eats salt with his victuals," denotes a person of great wealth.

Soap is said to be an index of civilization. The query is pertinent in regard to the consumption of salt by different classes of men, whether or not the amounts consumed vary in marked degree.

Salt exists in inexhaustible quantities in the waters of the ocean—in nearly the proportion of 4 ounces to the gallon. The waters in the mid-ocean are more strongly charged with salt than those near the land, the caused effect of the fresh water flowing into the sea from the rivers.

To obtain the salt from the sea-water, the water is exposed in a series of shallow ponds called salt gardens or salterns. These are laid out in clay soil and protected from the action of the tides. The sea-water flows into the collecting pond; then it is conducted into the evaporating ponds, and finally into the crystallizing ponds. The salt collects upon the surface, and is gathered by rakes. The salt is made into heaps and covered with straw. In a few days the moisture of the atmosphere liquefies the chloride of magnesium which is present when the salt is drawn from the ponds. This then passes off, leaving the pure salt. Pure salt does not attract moisture, but a minute quantity of chloride of magnesium with salt, causes it to become wet in damp weather. The chloride of magnesium, however, imparts a pungency, that causes it to go farther than pure salt: so, in localities where salt is costly, it is preferred to the pure. The method of obtaining salt from sea-water differs in different localities. Sometimes the evaporation is partly accomplished in the ponds, and the process completed by boiling in vats. Sometimes the amount of salt in the water is increased, by making the sea-water pass through a filter of sand formed on the sea-shore. On the shores of the Mediterranean, a curious phenomenon occurs when the water has arrived at the point of a saturated solution. The surface of the water acquires a red tint, and exhales the odor of violets. Many small organic beings and a globular microscopic vegetable live in the salt water. When the time arrives that the density of the water is so great they can no longer live in it, they rise to the surface like a thin tissue spread over the liquid, and form a rosy and perfumed bed. Then the workmen say, "The basin will now yield its salt."

Methinks the perfumed death of these minute creatures is in accord with the passing away in tender harmonies of the swan. Behold *man*, the microcosm, holds within himself the elements to make death fragrant as the exhalation from these infusoria, and rhythmically beautiful as the exit of the graceful swan. Salt is found in immense masses, called rock-salt. It exists in the rocks of various formations but chiefly in the new red sandstone. A description of these mines will be given another time, as also the method of manufacturing salt from the brines-prings, with other methods and statistics, that would make this paper extend much beyond the space allowed.

It is said, "Salt is good." And there is the injunction, "Have salt in yourselves, and have peace one with another."

## STREET ATTIRE.

As this is the month when ladies begin to prepare their Spring costumes, we desire to utter a word of warning in regard to the colors worn or purchased for the street. Every season the advance notes are the same: some decided and high color is declared to have taken the place of the grave browns, and grays, and blacks of the previous season for street attire.

Now, this is all false in fact and pernicious in theory. The laws of good taste ordain grave colors for street attire, whatever may be the fashion for colors in the house; and the mistake that foreigners not unfrequently make in regard to the character of American ladies, is not due to their deportment half so much as to the striking character of their street costumes.

It is an unfortunate fact that certain "ladies" of the "half-world"—as some one translates *demi-monde*, and the words have a quaint expressiveness—are so very grand in their style and dignified in their walk that one is staggered (unless a long time a denizen of this city) into uncertainty as to where to place them. Does not this prove that a wide line of distinction in street attire should be made, and that it cannot be done too soon?

A very lovely young girl of this city—to relate what Josh Billings calls a little "nanny-goat"—one day appeared in a suit of scarlet cloth, trimmed with black, with a black hat and scarlet plume. Her style was brunette, and it must be confessed that in this very "gorgeous array" she looked like a beautiful picture. Before she left the house, some members of her family more sensible than herself, endeavored to induce her to change her dress. No! Beauty would not do it!

She sallied forth.

A few blocks from her house, a certain dashing young foreign officer met her. It did not for one moment enter his thought or imagination that any respectable girl could, would, or should enter the public thoroughfare in such attire, and, doffing his beaver, he accosted her.

The insulted beauty burst out crying; then, "like Niobe, all tears," she ran along the avenue, "home again! home again!" as fast as Atalanta of the winged feet.

Startled and amazed, and convinced that he had made one grand mistake, the young man retired in great confusion, and staid in his hotel the rest of the day, heartily ashamed of himself. He did not commit suicide, but it is said that he "thought of it."

Beauty has packed away the scarlet cloth and black velvet dress, and will never, never, never do so again! She says "it will do for a fancy dress, a 'Fille du Regiment,' or something of that sort," and admits that she was wrong not to have so decided before.

A quiet style for the street is the first law of good breeding and of true fashion. Let modes vary as they may, that principle is immutable as the law of the Medes and the Persians.

Let the black be rich, the brown be dusky almost in its depth, the purple a veiled haze, and the blue scarce perceptible; but no "warm" or "flashy" wine-colors; no *café-au-lait*, no light tea-color for the street. It is not a triumph when the boys turn and comment audibly. "My eye, Jim!" is not a compliment. Dinah and her friends may see it in that light, but the true lady never will.

## ON BEING EXACT.

Now let us, for a short time, be very serious, and preach a little sermon to ourselves about being exact in word and deed.

Perhaps you know how difficult good housekeepers and good cooks find it to get servants to be exact in preparing meat, sauces, and other eatables and drinkables. The receipt says, perhaps, a teaspoonful, or a dessertspoonful, or a small teacupful of this, that, or the other is to be put into a dish or a stewpan, in order to make or help to make a certain dish. But an inattentive or self-sufficient person does not care to mind orders *exactly*, and puts in "a little," "just a pinch," "a drop or two," or "a good lot," and the eatable or drinkable thing is half spoiled, or, at least, is not so good as it might be.

In general business the same kind of thing takes place. When a person who is to do something has been told what to do, he very frequently goes off and does "something of the kind," which might be all very well, but which is not *the* thing you want done. Now a busy man, whether he is a cook or a doctor, a merchant or what you please, cannot be always or often giving reasons for his commands or wishes. All he has time *and strength* to do (the young little know how weary, weary, weary with work their elders, who look so strong, often are) is to say, "Do such a thing," and then "Do such another thing;" and what he expects is that these things, when done, will dovetail or fit in with each other. He cannot stop to explain *how*—he has his head too full of business. Now when he has done his best and other people have done theirs, we know from experience that a certain number of things will have happened which will put out the work here and there. Things never go *quite* smoothly, but why should they be made worse by the neglect of those who are bound to mind what is said to them? If I say to