

This method is adopted in England in all buildings in which a case of contagious disease has developed, the work being done by public officers under the direction of a board of health. All articles of clothing that have been in contact with the patient are carried away, and, after being put through a special fumigation in a public place used for the purpose, are returned to the owner.

We respectfully commend the subject of fumigating school houses as a sanitary measure to the trustees of districts. It is a matter that could be attended to once a week—say on Saturdays, that being the vacation day of the week. We believe it would be attended with good results.

### SOCIAL AMENITY.

A PECULIAR custom has recently been introduced into social parties in this city, especially those that are somewhat crowded.

It has been inaugurated to enable the social hog to monopolize the floor.

When he gets through dancing one set he secures his position for the next by dropping his handkerchief on the spot he occupied until he retires with one partner to select another.

In this way the more modest and unselfish among the guests are compelled to ornament the side seats as perpetual wallflowers.

Occasionally the same tactics are adopted in order to secure the best places on the floor, even when it is not crowded.

The management of a party that does not protect its guests against such a boorish imposition is in a bad way.

This late phase of social life, illustrating the absence of one of its amenities, is quite suggestive. It impresses one with the truism that in all human affairs, from the greatest to the smallest, occasions giving the student an opportunity to study are ample. The observer has but to keep his eyes open to enable him, without difficulty, to distinguish the hogs from the lambs.

Now, gentlemen, drop your handkerchiefs.

### SELFISHNESS.

SELFISHNESS is an inherent quality of all human beings, amounting in its influence over them to an attribute. Every born creature is a self-consciousness, proclaims the fact of

self as relates to existence, and as relates to the development of all the attributes of the being.

It is not unreasonable—it is right—that every self should be selfish in that which relates to the development of itself. Self-interests should be carefully guarded, self-reliance cultivated, self-defense justified, self-confidence encouraged, self-examination commended, self-government demanded, and self-restraint over self-will that is persistent in wrong to another, until self is subdued to its own limits of self.

This principle in man is like the law by which all things are governed. It has its bounds. Within those bounds its exercise is legitimate and proper; outside of those bounds it is sin—a selfishness that would sacrifice the interests of others for self aggrandizement—that knows no self-denial, and will admit of no self-defense.

Man was not vainly created with unlawful propensities, inclinations and tendencies. Nothing was made in vain. Both physically and spiritually he was the image of his Maker. If by reason of temptation he is prone to use those propensities unlawfully, and exercise them beyond the limits prescribed for their action, the necessity of self-control is apparent, and law, not temptation, must be his rule of action.

Self-interests are legitimate, and should be carefully guarded. In doing this, man may and should be selfish. Every interest that belongs to the filling of the measure of his creation as designed by the Creator, should in all cases demand his unyielding determination to secure to himself all their advantages, both of rewards and of glory.

In this pursuit and earnest endeavor there is no sentiment of what is termed selfishness apparent to another. He is moving in his own legitimate sphere without affecting injuriously the interests of others. He gathers from the moral and sentimental world around him that which enriches his share without diminishing another's, and his life becomes an example for other lives, worthy of their imitation.

Independent in his individuality and organization, he is as independent in the exercise of all its powers; ever responsible for the source from whence they have been derived. He is only justified—can only meet this responsibility by keeping within the bounds prescribed by law for his action. All that the law has provided for his good and his blessing, of

truth and knowledge, of virtue and honor, of power and dominion, he should selfishly seek to acquire and determinedly maintain, as his inherent right, and as essential to the realization of his great immortal destiny.

God's words and works, we are informed, are for His own purpose and glory—"to bring to pass the immortality and eternal life of man." Herein is the great law of life. Works appropriated to the happiness and for the eternal life of others secure all there is of glory that can come to man. In the careful observance of this law happiness and heaven would exist everywhere; evil and all evil propensities would be banished. No sin nor death could enter there; all works would be works of love, and would be in harmony with the spirit of the Gospel which gives salvation unto man. Man's ambition for glory should never be allowed to die. He should be selfish enough to be zealous in bringing every propensity, every feeling, and every word and every work of his, and every member of his body into complete subjection to the conditions of law applicable to them. In so doing no one is entitled to be his master. It is a self work for his own self-glory. He must for self learn the law, and so apply it as to qualify himself for the task of bringing to pass the happiness and eternal life of others, as well as to secure his own purposes and glory, as did his Father before him.

Selfishness is a powerful element of man's nature. When restrained to its legitimate operations, it is the guardian angel of his interests; and, strengthened by ambition, gives energy and force to character. But selfishness must *stay at home*—must *abide with self*. There is no other place on earth where it is a virtue; no other field in which it can work to merit a virtuous reward. No thought, word or deed that goes out to or that is for another must be tainted with its presence or with its impress. It answers to the maxim of a wise philosopher that "truth told out of its proper relation becomes a lie," so selfishness, while it promotes life, and gives energy to self at home, is death if meted out to others.

Every thought that is of or for another should be one of fervent desire for his good, peace and happiness, without envy or distrust; every word one of merited praise that would fill the soul with ecstasy and delight, that would fall upon the ear