

IN WOMAN'S SPHERE.

CONDUCTED FOR THE "NEWS" BY MRS. FRANCES M. RICHARDS.

The Food We Eat.

After the dish of mush for breakfast comes usually a hot roll, a slice of toast or a hot biscuit. Any scientist will tell you that hot bread in any form has no business to get into the stomach of any human being; but it does go, and if people will have some kind of warm bread, do so that they have that which is least harmful. A piece of half-brown or griddle bread, with a meager amount of butter, or, better still, a few spoonfuls of hot cream poured over it, is better than most of the hot bread dishes. If hot rolls must be had, set a sponge of half white flour and half Graham flour the night before, mould slightly the next morning, and with a little butter on the top and bottom of them, set to rise about ten minutes and then bake evenly and quickly. Let these stand a few minutes before they are set upon the table, and if they are not covered with butter in a melted state they will not be so indigestible as other hot rolls. Hot flour rolls or biscuits are really not fit for any one's stomach, and will ruin the digestion of an ostrich. If Graham is used, there is some chance for the mass being penetrated by the gastric juice, which cannot occur in white flour. Pancakes are often used, and if made of buckwheat are not hard to digest. But I enter my protest against the self-rising buckwheat sold in packages, for like all other breads raised with baking powder, they require a stronger digestion than human beings possess. If buckwheat is set in a sponge over night, just as you would set white flour sponge, and then baked in pancake the next morning, there will be small difficulty in eating or digesting them. One morning it is well to make hot bread biscuit of your sponge, and the next morning have either cream, toast, or buckwheat cakes, or what is better than either, some good old-fashioned Johnny-cake. This is made in the following way: Three-fourths of a quart of corn meal with one fourth quart of white flour. Sift into this an even teaspoonful of soda, measured after the soda has been mashed, and to this add a pint of buttermilk, not too sour. If the buttermilk is very sour, add a little more soda. Some people add a couple of eggs, and even a spoonful of molasses. If you cannot get sour milk or buttermilk, use cream or tarter or baking powder and sweet milk. The latter should be put into thin layers, as the cake wants to be thin when baked. The tin should be very well greased with butter. Graham gems used to be very popular, and if well made are good. You can use a sponge of the Graham set over night, or can make them according to the receipt given for Johnny cake. If your sour milk is very thick, it takes a little more to wet up the batter. If you use sweet milk, it does not take quite so much as it does of the sour. A little experience will easily show one just how to manage these things. Butter for these hot breads should be measured very sparingly, for melted butter is next to indigestible. Indeed, it merely passes through the stomach unaltered by the gastric juices. Honey is much better for us, and genuine maple syrup is better than either, if you can only get the genuine maple.

Long skirts on the streets are a thing of the past, and are only seen upon women who are wearing last season's clothes.

The Clothes We Wear.

Except for street wear, skirts and basques are not seen at all. Nearly all the house and party dresses are made upon a princess lining, and the outside is modified to suit the taste. If these linings are cut quite large enough, and are not too heavily boned, and are then worn without corsets, there is little danger of any compression or restriction. Even the much admired empire styles are all made up by eastern dressmakers upon a close princess fitted lining. Soft materials are a necessity in the making of these short waisted, full flowing, yet clinging skirts. A heavier stiff material would make such a dress very unattractive. The fashion plates have more and more of the fan-like effect at the bottom of the skirt, and some women will feel blue over the apparent prospects in spite of what any one can say. Well, if this American nation of women can go back to anything so unlovely and so easily so hooped after the requisite and unimpaired labors of those bright women, the "dress reformers," then my opinion of the American woman will fall considerably below zero. A ruffle at the bottom of the skirt is becoming almost a necessity for the street or calling costume. In this Territory, there are very few women who have more than three styles of dress, the new and best dress, which is a combination of the street and evening dress, the second best, which is the former best dress made and trimmed over, and one good serviceable house or work dress. I would caution all women against the untidy habit of taking an old fine dress to wear about the kitchen. Nothing looks more dreary or slovenly than a grimy and shabby fine dress. If you cannot make over your worn out fine dress for your little girl, and feel that you must use it up in the kitchen, then let me beg of you to rip every scrap of trimming off, sponge the skirt, and if necessary make up a plain basque out of the pieces left from the skirt trimming, or get a lot of new cloth for a blouse or basque and let your dress come into the kitchen with the plainest of appearance as befits its use and present position. There is another thing I want to say, and I am constrained to believe that it will apply more to the poor among us than the well-to-do, when you have a best dress, take it off the minute you enter your own door, unless indeed you have a grand visitor who must be thus honored. If you go to meeting in your best dress, no matter if the material of the dress be but cheap cashmere or home-made woolen, if it is your best dress when you come home from meeting, don't go to work to get dinner in it, thinking it too much trouble to change it for your old one. Take the time, change it, and with a generous apron go on and get your dinner. If it is Conference time and you want to go back to meeting, it is only a minute to change your dress, and the grease spot which might have lodged upon the front breadth of your new dress is not there, because of your five minutes' trouble. I have seen poor women wear their very best dress at the wash tub and then go to meeting in a wrapper, because the best dress was spotted up and the cheap wrapper happened to be new. This is one of the things that helps to keep people always poor.

Our Children.

My dear mother of a large family, do you ever go to the Primary association? No! I thought you would say so. Do you ever go, my sister, without children? No, you do not. What does that say? Only the officers of that particular association. Now this is not as it should be. We, you and I, for I am as faulty in this respect as any one could be, ought to go to the Primary association once in a while if only to encourage the children and their faithful teachers. I have been to these associations—indeed I was once an officer myself, and while I labored in that capacity I learned a great many things. I learned one thing, that with the very best intentions in the world, the most of the officers in the society had not the least idea how to amuse or entertain children. That is, the sons with whom I came in contact. Suppose you, my dear sister, are an officer in that association. I know what your heart would cry out: Oh, let me be filled with wisdom to discharge my duties right! That is the one blessed, heartiest cry throughout Zion; oh, let me, as a mother, as wife, as officer of this or that association, have grace and wisdom given that I may discharge my duties right! What a beautiful vision to ascend into the ears of the Lord of Sabaoth! It does ascend, and it reaches and touches His mighty hand, and you and I will find that our paths will grow smoother and our hearts lighter as these new days come to us. But there are some things to be learned. And let me want to call all of my sisters who are also my dear friends laboring in the Primary association to come and chat with me for a few minutes. To you who have learned all the lessons of school and college I am not now appealing; it is to the good sister who has been called to her position from the kitchen and the house duties. There is one word which if I could I would say to you in big enough tones to remain forever upon your heart; I would ask the printer to put these words in the largest type he has, only that would not help you perhaps to remember it. But this one injunction is the one around which all others cling: *You must interest the children.* There is no way so certain, so sure of success, in this as in telling stories. Make up your mind that whatever principle you want to put before your little ones you will tell it in some kind of a story. If you cannot think of one which has really happened, make up one. What! tell the children a story which is not true? Remember the essence of truth is in the principle underlying the story, not in the incidents or mere details of the story. Do you think the stories of the Savior were all true? To be sure they might well have been, but I am strongly of the opinion that He arranged His incidents to suit His own mind, and to illustrate the moral which was to be taught. Here is your example. You can do no better than to follow this illustrious example. Songs tell stories, and so, if we only understood them, does every star and flower every created form of life has its own beautiful and deeply interesting story. Let children find out the morals themselves, don't be too anxious to point them out; if the moral exists, it will teach its own lesson. Then ask questions; all the time, every few moments, ask questions in the midst of your story stop and ask questions. These two rules must form your whole lesson. Tell a story and ask plenty of questions. God bless you then and go ahead.

Our Allments.

Of all the ills that flesh is heir to, the most common and the least understood is a cold. If you must get a person on the street at this time of year, and neither he nor any of his family is afflicted with a cold, you may set it down that he is either too sensible or too poor to stop up the stomach with bad and indigestible food. I am quite aware that most people imagine a cold is caused by a draught or by wet feet. It results from the story told by Pres. Jos. F. Smith. He met an old lady who was huddling along the street, and asked after her health. She replied that she was very "bad with the rheumatics." "Ah, yes," said the gentleman sympathizingly, "the rheumatism is very bad." "Oh, it is, as it is," said the old lady, shaking her head. "But rheumatism is worse." Thus with so many people, if they have a cold, or are afflicted with any ailment, or at home with a dozen or a thousand bad breaths contaminating the shut-in air, and then if some breath of pure air strikes them on the chest, they are quite ready to exclaim: "The foul air is bad but the pure draught is worse." I wonder when our people will accept the teachings of such men as Dr. Seymour B. Young, Dr. Heber Jones Richards, Dr. Dalnager, Dr. Taylor, Dr. H. B. Pratt and others, and will learn to breathe pure air and give their stomachs as much chance as needed to digest the unwholesome food forced into them by so silly mortals. Well, but suppose you have the cold. Then, I can say nothing better than I said some weeks ago—just for one day, take two or three injections of warm water, drink nothing but pure water, whether cold or warm, and rest. Your cold, or your children's, will soon disappear. If the children need physic, give them a little senna or a home-made pill; if you must give medicine, there is nothing better than hot lemon water either for a cold or a cough. Try it. Drink two or three lessons through the day, in a glass of hot water. A dessert spoonful of charcoal and a thorough injection of warm water several hours later is good. I heard Pres. Geo. D. Cannon say that he was subject to periodical headaches, and that, you know, is of much the same nature as these so-called colds. He said he always kept a lot of dried worm-wood in his pocket, and whenever he felt the least symptom of headache he took a glass of cold water—mint, cold water—sprinkled a little of the dried herb on it, enough to cover the top of the glass, covered it and after it had stood some hours he drank the tea thus formed. This was all he usually needed in the way of medicine. There is one young and highly vigorous man of my acquaintance who does daily the work of three men and whose beautiful complexion is a marvel of white and pink purity. I once asked him how he kept so well. He never took away from his office for sickness, not even when the grip was around. Oh, he said, he tried to keep the Word of Wisdom. This consisted in eating, even in the winter season, very little meat, little or no pastry, and from a seven o'clock breakfast to a seven o'clock dinner he ate nothing but an apple or an orange. If he wanted to fast, he took twenty-four or forty-eight hours for it. He took daily baths in cold water, and regular exercise in the open air. No wonder he is handsome physically and vigorous mentally.

Physical Culture.

Among the nations which have made the study of Physics Culture of first importance, the Germans may be said to rank first. The common school is called the gymnasium, and no student is taken without accompanying exercises of some sort. They have apparatus, indeed, most of our vaulting and leaping exercises come from this nation. Light weights are used, and wands for special work. A great portion of their work consists, that is the class work, in dancing stunts. These with wand and light dumb bells, form the class work. All of these exercises are done in rhythmic music, and nothing could be prettier than a large class performing these graceful and intricate movements. These and house form music of their heavy and special work. Here men spring, jump, climb, swing and perform with all the strength and grace possible. Here is where much of our transient performances originate, although the Japanese have this art carried to perfection. The German asserts that strength is not the principal aim of Physical Culture, but grace an ability. He discards the precise and clockwork movements of the Swedish, and is happy in the results he generally attains. Expression, except the general expression of graceful movements, is unknown to him. And unknown to him also is the lighter and more ethereal grace of his neighbor, the Frenchman. The French, so long the exponents of emotion by expression, have at last reduced their arbitrary teachings to an exact science. This has been done through the studies and inspiration of one man, whose name was Delsarte. He asserted that men and women had been corrupted from the highest and purest forms of expression, and he spent his whole life in studying the principles of the lost science. It is not the uncultivated and untutored savage who can express the high and holy emotions of pure passion and pure devotion, but the savages can best express the emotions which betray his own untrained nature. To the haunts of poverty and vice, to the saloons of the cultured and elegant, went this man in his attempt to find what had been so long lost. The emotions of love, of fear, of hatred, of anger, and of despair, were studied through their least expressions, and the secrets of the repressed nature were gradually unfolded to this student. Like Froebel in another line of study, his work was marvellous in its result. A system of expression was formulated and elucidated, and modes of expression feeling were at last ready to be studied as a science. No thought of the effect upon the physical structure was at first given to this system of expression; but very recent years have convinced the highest authorities that the study of the emotions and their proper expressing, cannot be left out of a complete system of Physical Culture. So that Delsarte, as this science and art combined has been named, has become a part of the curriculum of the highest eastern gymnasia.

A heated knife will cut hot bread as smoothly as cold.

Rough cattle's hair finished goods are much better liked than many of the smooth fabrics. They are more stylish and usually more becoming.

Interests Outside the Home.

THE Y. A. B. & A.
The general board of the Y. L. M. L. A. have decided to put into the Brigham Young Academy at Provo a full course in the study and use of the Young Ladies Guide. This course runs parallel with the course given the young men in the study of the Manual, and will prove of infinite value to the various Associations throughout Zion. This has been done, partly through the solicitations of many young women who are very anxious to take this course, and partly through the progressive determination of the principal of the Academy to have every possible means added to the Academy to insure success to the various organizations among this people. The course is free to any young woman in Zion, and consists in a five weeks' term, which has been so arranged that the course in the Sunday School work can be taken at the same time. The first term began this Monday, the 16th of Jan. 1899. Here is a grand chance for the daughters of Zion to prepare themselves for the higher usefulness in their own spheres. Sister Taylor and her efficient aids are to be warmly congratulated upon the success attending their efforts for higher development.
THE Y. M. L. A.
The work in the three principal Academies in the use of the Manual is being presented with vigor, and the results are being widely felt for good throughout all the Young Men's Associations. Surely the progress of this people has been made at a very rapid rate during the last few years.
THE SUNDAY SCHOOL.
Since the organization of classes in the Sunday School work at the Brigham Young Academy at Provo, increased interest in this branch of spiritual work has been felt. The labors of Elder Geo. Reynolds in this cause are felt and appreciated. The course just closed in the academy was not so full as it will be when this matter is more widely understood. But the new course just entered upon during the last week commenced on Jan. 16th promises grand results. What ought to hinder men and women all over Zion from attending these winter courses in the Sunday School work, that they may prepare themselves for the arduous duties attending labor in the Sabbath school? Nothing, surely. The course is free, and five weeks will enlarge the mental vision and the ability of any superintendent or teacher, that the nominal price of heart and holding ought not to be counted for a moment. Great Cannon went down to use of these normal Sunday school classes in that Academy and his encouraging words for this new venture has stimulated much interest in all the adjoining stakes of Zion.
A dinner for the guests of one of the hotels of Ottawa was recently cooked by electricity.
Sallie McAllister, a colored woman of Springfield, Ky., is believed to be the largest woman now living. She measures thirty-six and one-fourth inches (over three feet) around the arm, and weighs 632 pounds.

Riselections.

WINTER BEDDING.
Of all the things which bother a conscientious housekeeper, the problem of having healthful and suitable bedclothes to keep her dear ones warm and comfortable is one of the hardest and most difficult to decide. Years ago all our quilts and stuffed with wool or cotton, the careful housewife handing the junction of the flannel that the new fabric must not be put alongside with the old, else the old would be worn out condition. If quilts are made, I would advise the user of new quilts to choose wool for her filling if at all possible, for it will wear a lifetime, and will clean at any time. Cotton will not do this. But oh dear, how I pity those unfortunates who have to ease themselves in six or eight quilts and comforters, fingers out of the bed. There is one thing I would raise up my voice to plead in favor of, and that is an ample width and length for every quilt and comforter. I don't know what mistakes, notions of economy accuses a woman when she thinks she can only make her quilts as wide as her long slender blanket. Oh dear, oh dear, who that has slept under a two yard quilt, or even two and a quarter wide comforter has not spent a good portion of the night in endeavoring to warm first one side and then the other. Of course, if people always sleep alone, such quilts will suffice, but to put two people under a mass of bedding or any covering at all that is less than two yards and a half wide, and three yards long is an outrage and a disgrace. And yet, little children by the tens are put, three in a bed, with all their bedding shipped off constantly from them in their frantic efforts to keep themselves half covered. Now, if you are a woman in well-to-do circumstances, I want to offer you one word of advice, every girl in your house with one "down quilt." They can be purchased all the way from eight to twenty dollars, and if you ever try one you will be quite prepared to give all the rest of your bed clothes away to the Relief Society. You will need nothing, even in the very coldest season, and that too, with your chamber window wide open, but one good down quilt and a pair of blankets or sheets, according to your temperature. Some people who are very warm, blanket cannot stand a down quilt, even with sheets, but to most of mortals it is a boon indeed. Now, here is what you must do with your quilt when it first meets your nose. Of course you know two things; it will be very expensive to send your quilt to the cleaners every little while, and the colors of most of the outside of these quilts are very delicate. They are also very narrow. Now, make a callow covering, a half yard wider each side, and half a yard longer at the foot to tuck in and keep the quilt from slipping or letting in the air. Then your quilt is warm, always clean, and no danger of flying down.
Vests are much less worn than formerly, and, it is said, will go out of use almost altogether, which will be a benefit to the eyes of womankind.

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