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“REJOICE in the Lord alway; and again I say, Rejoice.” Phil. 4:4.

THE most sacred duty of one who pretends to inform men is to speak the truth.

CARRY the radiance of your soul in your face; let the world have the benefit of it.

TAKE care as to your associates. Not only will you be known by the company you keep, but you will soon become like it.

THERE are many troubles which you cannot cure by the Bible and the hymn-book, but which you can cure by a good perspiration and a breath of fresh air.

KNOWLEDGE, economy, and labor are the shining virtues of civilized man. They form the most enduring basis of society, and the surest source of national and individual welfare.

CELSUS, in the first century, wrote with a considerable degree of accuracy, on the diseases of the eyelids, the description of which is not wholly unlike that of the present day.—*Prof. John F. Beaumont, M. D.*

HORACE GREELEY never said a more truthful thing than when he declared that “the darkest hour in the history of any young man is when he sits down to study how to get money without honestly earning it.”

THE FOOD QUESTION.

FOR various reasons the question of proper food is receiving much attention in different parts of the world. England, with its many poor to feed, having had a series of bad harvests, and great depression in the sale of its home manufactures, is led to look at the food problem from an economical standpoint, “How can the masses be fed without greatly diminishing the wealth of the kingdom?”

The National Bread Reform League, with its headquarters in London, has done much through its literature and its popular lectures in various parts of the kingdom, to teach people that they can better, and more cheaply, feed themselves with fruits, grains, and vegetables than with flesh meats.

The Vegetarian Society, with its headquarters at Manchester, has done a vast amount in stirring the public mind, and stimulating the educated classes to an investigation of the food question. In order that their faith and works might go together, or, in other words, that their theory might have a practical demonstration before the people, they have established vegetarian restaurants in various parts of the kingdom. I notice in the *Vegetarian Messenger* that London alone has some twenty-five of these restaurants. Manchester has eight, and there are others scattered through various parts of the kingdom. In some of these many thousands are fed daily. The growing demand *for*, and the patronage *of*, these restaurants is of itself a sign of how the interest is increasing.

In the agitation of this question there has been much study on the part of scientific and medical men; and the publication from time to time of the results of their researches has already led to quite a perceptible diminution, in the United Kingdom, of the use of flesh meats and a proportionate increase in the use of fruits, grains and vegetables as food.

In the *Dietetic Reformer* for 1886 we read: "An American statistician pointed out twelve or fourteen years ago that the world's crop of cereals was, in 1870, nearly nineteen bushels per head, whilst in England, one of the best-fed populations in the world, he says the entire consumption of grain for all purposes—food, starch, beverages, fodder, etc.—would not amount to sixteen bushels per head of the population. We are to-day, however, on the average, annually importing double the quantity of cereals that we did in 1870."

Before me is a table, prepared from the *returns of imports to the United Kingdom of foreign green fruits and vegetables*. These figures are given in decades, from 1865 to 1884, and show a great increase in the use of vegetable products.

1865.

Oranges, lemons, and other fruits, bushels,
..... 2,455,000; value, \$5,540,000
Vegetables and nuts.....value, \$3,780,000
Value of fruits and nuts per head of population.....\$.24

1875.

Oranges, lemons and other fruits, bushels
..... 4,489,000; value, \$11,645,000
Vegetables and nuts.....value, \$11,455,000
Value of fruits and nuts per head of population.....\$.46

1884.

Oranges, lemons, and other fruits, bushels
..... 10,105,000; value, \$19,550,000
Vegetables and nuts.....value, \$13,055,000
Value of fruits and nuts per head of population.....\$.64

During the same time the increase of orchards in Great Britain was 2,200 acres.

The Chancellor of the Exchequer, in his speech in 1884, showed that in ten years there had been a reduction in the use of liquor to the amount of \$1.04 per head of the population, and that during the same time there had been an increase in the consumption of foreign fruits to the amount of 18 cents per head. This comparison suggests the aphorism, "He who consumes much fruit has no occasion for much drink, and he who is not troubled with thirst is less liable to indulgence in strong drink."

We give a few quotations from some of the leading journals of England, which may serve as samples of the growing interest in the food question on that side of the waters. Speaking of the vegetarian dining-rooms, the *Liverpool Journal of Commerce* says:—

"It is not our office to deliver a lecture in favor of vegetarianism. The reader may judge for himself on that matter, but so popular have these dining-rooms become that at certain hours of the

day they are crowded by visitors as well as exhibitors. It speaks well for Liverpool and the Vegetarian Society that on Whit-Monday especially, and during Whit-week, many thousands partook of the provisions which are supposed to be free from fish, flesh, or fowl."

The *Liverpool Porcupine* says:—

"A man's riches are measured by his wants, and a study of vegetarian diet shows an easy way of effecting a considerable saving in the domestic expenses of all classes, and especially among the working and small-salaried classes. Much has yet to be learned regarding the nourishing properties and the most practical uses of many of our commonest articles of diet; and no housewife, be she rich or poor, can fail to derive a great many valuable hints from the literature published by the Vegetarian Society. Without committing ourselves to the belief that vegetarianism is a panacea for all human ills, we are fully prepared to admit that there is a great deal of common sense and utility in the contentions of vegetarians."

The *Cheshire County News and Stockport Chronicle* says:—

"WHAT SHALL WE EAT?—Our ever-vigilant vegetarian friends have at the Liverpool Exhibition provided an answer to this query which (however much some people may disagree with the principles it is there sought to propagate) it will be admitted speaks highly for the energy and zeal of the promoters. The Vegetarian Society, which has its headquarters in Manchester, has established at the exhibition an elegant dining-room, which—under the able management of Mr. W. H. Chapman—has been gradually growing in public favor. In these times of trade depression it would not be at all a bad thing if some of our housewives would take a lesson from the vegetarian régime. The result would be a great saving, and, the vegetarians would add, improved health."

A London journal, entitled *Food*, speaking of the increasing popularity of vegetarianism, says:—

"The great obstacle to the spread of vegetable diet is the family cook. The *paterfamilias* has perhaps enjoyed one of those exquisite dinners for which the "Orange Grove" in St. Martin's Lane, or the "Porridge Bowl" in Holborn, are so renowned. He endeavors to introduce vegetarian dishes into his own family; but the cook, who is all very well so far as the preparation of a joint or steak is concerned, has neither the care or science required in the cooking of herbs or cereals; and the Anglo-Saxon obstinacy revolts at new notions which violate the unwritten canons of the English kitchen. If vegetarianism is to make any real progress, it must find its way into the household, and the next move of the society should be to found a training college for vegetarian cooks."

One of the latest demonstrations in favor of nat-

ure's diet is thus mentioned in the *Vegetarian Messenger* for February, 1888:—

"Possibly the most important meeting that has ever been held in connection with the Vegetarian Society was that on Friday, January 20, when a lecture was delivered in the Free Trade Hall, Manchester, by Dr. B. W. Richardson, F. R. S., whose eminent services to science are so well known, and who has gained special authority as a writer and lecturer on temperance, hygiene, and subjects relating generally to health.

"Perhaps one of the best signs of the times in this respect was the attitude of the audience. Gathered for the purpose of hearing a lecture on food, from one of the most reliable authorities of the day, they heard what must have fallen with surprise on many ears, that on a careful comparison of the vegetarian and animal systems of diet, and a patient weighing of the evidence regarding each, the balance of testimony was found to be very greatly in favor of the former. And yet, although the audience was not a specially vegetarian one, it repeatedly occurred that when a point was raised, and the comparison showed the superiority of the vegetarian system, it was greeted with hearty applause. Another circumstance may be noted: The lecturer is not personally a vegetarian; he was simply asked to give a lecture on the food question; he chose his own subject, which was a comparison of the two systems of diet, and was left absolutely free to treat it in the impartial manner which he had suggested. The result was that, as a student of science and a careful observer of facts, he could do no other than testify to the truth and soundness of vegetarian principles."

J. N. L.

APPETITE AND TASTE.

WEBSTER defines appetite to be "specifically, a desire of food or drink." His definition of taste is, "The act of tasting, gustation; a particular sensation excited by the application of a substance to the tongue; the quality or savor of any substance as perceived by means of the tongue; flavor; as, the taste of an orange, or an apple; a bitter taste, an acid taste, a sweet taste."

When controlled by the higher powers, the appetite is one of God's blessed gifts. But uncontrolled, it becomes a debasing tyrant, crushing out of man that which is noble and Godlike. The history of the human appetite is indeed a sad one.

In the beginning, the Creator designed that the appetite should be man's servant, and not his master. It was the plan of God that the appetite should be subordinate to the moral and intellectual. This great fact is seen in God's first prohibitory

declaration to man, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2:16, 17.

God made man upright, and endowed him with powers of mind far above any of the living creatures of his hand upon the earth. He placed man upon probation, that he might form a character for the glory of the Creator, and for his own happiness. The first great moral lesson which the innocent pair of Eden were to learn was self-control. God appeals to man's nobler powers. He graciously gives him all he needs for the delights of taste, and the support of nature. And it was for man's moral good, to say the least, that God prohibited a single tree. Of all the trees of the garden he might freely eat, *save one*. In this prohibition, the Creator places the appetite under the watchcare and guardianship of the moral and intellectual.

When man came from the hand of his Creator he was declared to be "very good." He was put upon probation that he might develop a perfect character. This achieved, his probation would have ceased, and the race would have continued to enjoy the seal of perfection of character transmitted from their representative. In this state of things, existence would have been for the glory of the Creator, and the highest possible delights of man.

But man did not develop a perfect character before God. He basely yielded to the tempter, lost his innocence; and his entire being, soul, body, and spirit, for six thousand years has felt the weight of accumulated guilt and ruin resulting from continual transgression of moral and physical law. Sickness, sorrow, pain, and death are the legitimate fruits of transgression.

And man alone is to be blamed for the moral and physical wretchedness under which the race suffers. There was no need of Eve yielding to the tempter. And Adam is quite as inexcusable, in rashly plunging himself into the same fearful dilemma as that in which he found his unfortunate wife. In Eden they were surrounded with unparalleled variety of plenty, and the perfection of beauty. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food." Gen. 2:9. The surroundings of our parents in Eden were delightful. The infinite

Hand had spread out before their joyful eyes a feast of pleasure in the stately trees, the climbing vines, and the beautiful shrubs and flowers. God is the author of the beautiful.

Eden also abounded with that which was "good for food." God had caused every good fruit tree to grow, affording variety, and an inexhaustible supply. He welcomed man to "freely eat" of them all excepting one only. And then he warned him, face to face, not to partake of the fruit of the *one* tree on pain of death. Thus surrounded with the beautiful and the variety of the most delicious plenty, and thus warned by the beneficent Author of his happy existence, man basely yielded, and plunged the race in consequent ruin.

It was that curious bewitching longing for just one more variety, on the part of the beautiful Eve, that led to the transgression. When she had all that heart could wish, she still wanted one more variety—only one more. She did not need the fruit of this tree; but she was charmed with the idea of just one more variety. The tempter succeeded in making Eve believe that eating was a very important matter, and that she should not at all restrict her desire for food. She was flattered with the idea that eating the forbidden fruit would raise her to a higher and happier life. Her reason was dethroned, and her appetite reigned in ruin. The fall was a terrible one. And let it be remembered that uncontrolled appetite occasioned it.

But infinite wisdom immediately devised the scheme of redemption, which placed man on a second probation, by giving him another trial, with the great Redeemer to help him in the work of forming a perfect character before his Maker. And, to say the very least, it is reasonable to suppose that, in the second probation, the great test would come just where God tested our parents in Eden, and that the indulgence of the appetite and passions would be the greatest moral evil in this world during the period of human probation.

But we are not left to mere human supposition in forming an opinion on this subject. The sacred record shows in the clearest manner possible, that God has tested his people since the fall, just where he tested man before the fall, and that among the most flagrant sins of fallen man, resulting in the greatest amount of human woe, has been the indulgence of appetite.

Gluttony and drunkenness were the prevailing sins of Sodom. It is said of the people of Lot's

time, "They did eat, they drank." Appetite ruled them, or their eating and drinking would not have been mentioned. For their sins they were visited with fire and brimstone. It is also said of the people in the time of Noah, "They did eat, they drank." Gluttony and drunkenness led to other crimes, and to wash the world from moral pollution, God poured around it a flood of waters.

We cannot reasonably expect that very much could be said upon any one subject when the history of twenty-five hundred years, embracing many of the greatest events in this world's history, is crowded into the first fifty short chapters of the Bible.

But when God is about to establish the tribes of Israel in the good land of promise, and they to be to him "a peculiar treasure above all people, a holy nation," it is then that the sacred historian speaks more fully, and the fact appears that God tests his people since the fall just where he tested man before the transgression in Eden.

In the providence of God, the sons of Jacob went down into Egypt, where they sojourned in a strange land four hundred years. They were humbled by the most oppressive slavery, from which they were delivered by the special hand of Providence in the most triumphant manner. The entire providential experience of the Israelites, both in their servitude, and in their miraculous deliverance, was designed to lead them to revere, and trustingly obey, the God of the Hebrews.

The history of their departure from Egypt, the parting of the Red Sea before them, and the destruction of their pursuers, is one of thrilling interest to all Bible Christians. These manifestations were designed to remove their infidelity, draw the hosts of Israel very nigh to God, and deeply impress them with the fact that the divine Hand was leading them, and thus prepare them to stand the test which God was about to bring to bear upon them in the gift of the manna.

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." The habits of the Hebrews in Egypt had become such that a change to the simple manna was a very great one. But this change, God being judge what was best for them, was necessary to them, physically, mentally, and morally. God well knew that unless the Hebrews could control appetite,

they could not be controlled by law; hence the test brought to bear upon them in the manna. In the case of the Israelites, he designed to bring a whole nation near to himself, and give them an opportunity to develop a perfect character before him. God tested the Hebrews on the appetite, as he did man in Eden, and with about the same results. Appetite dethroned reason, and reigned in murmuring and rebellion. Had the Hebrews stood the test of God, he would have taken them through the wilderness in the brief space of eleven days, and he would have triumphantly planted the mighty hosts of Israel, whom he had borne "on eagles' wings" from Egypt, in the land of promise.

But the Hebrews failed to bear God's test, and, in consequence of yielding to the clamors of appetite, strewed their carcasses all along the way of their forty years' wanderings in the wilderness, so that only two of the adults who left Egypt were permitted to reach Canaan. We repeat it: The history of the human appetite is a sad one.

For want of space we leave, for the present, the Old Testament record upon this subject, after stating that in the Jewish age there were men of God who controlled appetite, as did a holy Daniel, in refusing to defile himself with the king's meat and wine. Please read the first chapter of this bold representative of pure hygiene.—*Elder James White, in Health Reformer, 1872.*

THE MEAT QUESTION IN SAN FRANCISCO.

ABOUT February 10 there arrived in San Francisco two car loads of cattle from the southern part of the State, whose condition was such as to attract the attention of one of the city papers. There followed in the columns of that paper several articles on the subject of market cattle, which savored very strongly of unsavory reflections for those who are fond of juicy steaks and roasts. Nearly the entire consignment were diseased. Their heads were swollen and bodies were emaciated almost to skeletons. Several of them had died in transit, and of those which survived two were conveyed to the slaughter-house in trucks.

At first it was supposed they were victims of rattlesnake bites, and it was the evident purpose of the owner to slaughter the entire herd and place the flesh in the city market. But the vigorous language of the newspaper caused them to be placed in quarantine, where they were subject to examina-

tion. The nature of their disease remained a matter of uncertainty; but it was evidently of such a nature as to make their use for food a horrible subject for contemplation, and doubtless a source of infinite harm to health and life. By order of the authorities the diseased animals were sent to the boneyard. But the investigation has aroused the interest of many, and the virtuous indignation of some. Dr. Clinton, before the Board of Health, declared that "the present state of affairs is outrageous," and that the city had no protection. "Nothing," he said, "is so cheap in this city as human life."

The *Chronicle* pursued the investigation, and the details of the meat business as it is conducted by its manipulators furnishes a chapter of exceeding interest to those whose tables depend upon this kind of food. The following extracts will be enough, though they are but samples:—

"From a gentleman who is largely interested in the meat business in this city, and who, from practical experience in the slaughter-houses at Butchertown is qualified to speak knowingly on the subject, a revelation of the proceedings 'behind the scenes' was obtained yesterday by a reporter of this paper.

"The thing is done in this way—and not only occasionally, but almost daily. Many dairymen in the suburbs, who have large herds of cows and supply milk to customers in the city, feed their animals in stalls, not having any pasture on which to graze them, and being unwilling to feed them hay. Consequently they make daily collections of slop barrels from the large and small hotels and boarding-houses, and feed these swills to their animals. It is only a question of time when the stock fed on such feed becomes so thin and impoverished, being milked often twice a day, that their value as milkers is lost, and the only thing to be done is to send them to the boneyard and sell them to the refineries for their hides and grease, or to dispose of them to butchers at Butchertown, who can often buy them at their own price. The animals are taken to the latter place, slaughtered, and sold in turn to small retail butchers who cater to the trade of poor people, whose means will not allow them to purchase prime, high-priced beef; or else to cheap restaurants, whose patrons never have an opportunity to see the beef until it is laid before them on the table in the shape of a steak, a stew, or a roast.

"Again, many cows die from consumption, and these are sometimes disposed of to butchers in Butchertown. When cut open in the slaughter-houses their lungs are often found to be ulcerated in the most fearful manner, and full of boils. I have seen butchers who refused to dress the beef unless they wore gloves, being fearful of becoming

poisoned, and one man in my recollection who worked at Butchertown nearly lost his life in dressing a cow which had died from consumption. I saw the carcass when it was cut open. The stench was frightful. The butcher in question cut his hand while at work on the animal. In a few days the wound became most serious. His hand, arm, and shoulder became swollen to a fearful size. A doctor was called in, who declared that the man was suffering from blood poisoning, and he narrowly escaped losing his life.

"Now in regard to hogs. Not long ago I saw a hog which had been killed while suffering from the cholera, hung up in the hooks in a slaughterhouse in Butchertown and sold to a retail butcher not long afterward. The carcass was as red as a beet. Dozens of hogs are killed out there every week that are suffering from quinsy, but many retail butchers do not mind a little thing like that if they can get the pork cheap, and their customers cannot detect it from good meat when they see it before them on the block."

All will say that this is horrible. And yet out of regard for the feelings of the reader, and for the reputation of this journal, the most sickening details are withheld. It is a lamentable fact that those who live in cities and depend upon market products are at the mercy of many unscrupulous men who do not hesitate to enrich themselves by imposing the most shameful frauds upon the public. Nor is this fact confined to one line of business; for while there are conscientious business men, there are unconscionable fiends from whose wicked devices the only safeguard is the strict enforcement of stringent laws which should be made to apply to every article offered for food upon our markets. Another redress we may enjoy is to employ in our dietary only those articles which are less susceptible to contamination and fraud.

G. C. TENNEY.

ARSENIC FOR THE COMPLEXION.

THE habit of taking arsenic in order to produce a clear, white, transparent complexion is of far greater extent among our younger society women than is ordinarily supposed. From beginning to end it is a most pernicious habit, and cannot be too strongly condemned. Many who purchase quack nostrums for beautifying the complexion are using arsenic without knowing it, while others, with knowledge and forethought, designedly form the habit of consuming this dangerous and baleful drug. By doing so they lay the foundation of a disease which will some day work the ruin of one

or more of the vital organs. That clear transparency of the complexion so much desired may mean an early death.

The effect of arsenic is simply this—a diminution in the strength of the blood and the stoppage of the action of the fine capillary blood-vessels; in fact, the ends of the blood-vessels may properly be said to be killed. Little or no blood is supplied to the skin, and the reason why it is so clear and white, is that it is practically dead. The young man who marries an arsenic-eater is marrying a partially dead woman.

The vital organs most injuriously affected by arsenic are the kidneys (in which a fatal disease is often established), the digestive organs, the liver, and the nerves. It likewise has a mental influence, by which the deluded victim is liable to become lost to all sense of morality. Arsenic-eating is a vicious and sinful habit, and one for which no possible valid excuse can be found. Shun arsenic in every form, whether it be in beauty doses for the complexion, in green-tinted wall-paper, or a green veil.—*The Housekeeper.*

OLD-TIME PHYSICIANS.

IN 1512 physicians and surgeons had to be approved of by the Bishop of London, or the Dean of St. Pauls. Females were everywhere to be met with practicing the healing art.

In 1795 the number of physicians in London was but 94. The apothecaries, not including surgeons, amounted to 4,000.

In the southern suburbs of ye olden London was the seat of eccentric Dr. I. Lettsom, one of the most successful physicians of his day. His practice was very extensive, and in some years his receipts were \$60,000. He is reported to have said of himself:—

When patients comes to I,
I physics, bleeds, and sweats 'em.
Then—if they choose to die—
What's that to I—I lets 'em.—(*I. Lettsom.*)

RESULTS OF HYGIENE IN LONDON.

ACCORDING to a recent article in the *Medical and Surgical Reporter*, the latest statistics of death for London give the remarkably low rate of thirteen per thousand, which has hardly been equaled in any large city. This result is claimed to be due to the strict attention given to hygiene in this great

city. There is certainly no reason why nearly every other large city in the world should not be able to make an equally favorable showing. Such facts as these speak more loudly in favor of sanitary laws and regulations than any amount of theoretical argument.—*Good Health*.

QUACK ADVERTISEMENTS IN RELIGIOUS NEWSPAPERS.

FROM time to time medical men and medical journals have protested against the prostitution of the columns of religious newspapers to the use of advertisers of quack nostrums. This protest does not apply to temperately-worded representations of what seems to have been accomplished by, or what may reasonably be expected of, a remedy or device for the cure of disease or injury. But it does apply to advertisements couched in language which bears the stamp of falsehood on its face, or which is of such a character as to arouse suspicion in the mind of an intelligent man, uninfluenced by a money consideration.

The editors of most religious journals are, as a rule, men of so much intelligence that they will hardly attribute to trade-jealousy alone the objection which medical men have to the recommendation of "sure cures" for baldness, fits, rupture, consumption, and so on, to persons who are apt to regard their religious teachers as safe guides in matters of health or disease; and who are not sufficiently familiar with the subtleties of the newspaper business to distinguish between the responsibilities of the editor and those of the publisher. As a fact most readers of periodicals have the impression that the advertisements they contain are indorsed by the editor. Advertisers rely upon this fact; and we cannot understand the casuistry which satisfies the conscience of a man who edits a periodical, ostensibly devoted to religion, which replenishes its coffers with the price of palpable falsehoods.

If it were true that a religious paper could not be financially successful without taking money for the advertisement of worthless or delusive remedies, a course might be suggested worthy of the main object of these papers. But it is not true; for there are a few happy illustrations of the fact that, even in a religious newspaper, "honesty is the best policy."

We call the attention of our large circle of readers to this matter, in the hope that they will use

their influence to put an end to what we regard as a serious blemish in religious newspapers, and one which injures the good reputation which they ought to enjoy. And we call the attention of those religious newspapers to which our remarks may apply, to this matter, in the hope that we shall not have to recur to it in a more explicit manner.—*Medical and Surgical Reporter, Dec. 31, 1887.*

OUT OF WEAKNESS MADE STRONG.

GOD often chooses the humblest instruments. He passes by the tempests, and waters the fields and gardens with his imperceptible dew. He passes by the great elephant, and bestows the hues of sapphire and amethyst upon the tiny humming-bird. He passes by the lofty pine and the huge elm tree, and lavishes blossom and perfume on the violet. All history teaches the same truth. Moses was the son of a poor Levite; Gideon was a thresher; David was a shepherd-boy; Amos was a herdsman; the apostles were ignorant and unlearned; Zwingle was a shepherd; Melancthon, the great theologian of the Reformation, was an armorer; Luther was the child of a poor miner; Fuller was a farm servant; Carey, the originator of the plan of translating the Bible into the language of the millions of Hindostan, was a shoemaker; Morrison, who translated the Bible into the Chinese language, was a lastmaker; Dr. Milne was a herdsman; Adam Clarke was the son of Irish cotters; John Foster was a weaver; Jay, of Bath, was a herdsman.—*Christian at Work.*

JOHNNY'S COMPOSITION ON MEDICINE.

THERE IS two kinds of medicine besides the kind you Rub On and the first kind is the Soft Kind which you take with a spoon while A man holds your Head and you kick and Riggle some because it Tastes so; and the other kind is Hard kind, which is called Pills, and it is the Hardest of the whole because it is so hard to go down; but it does not make any Difference which kind you Take when you get it Took you wish you had not, for it makes quite a Row in your Stomach and Riots Around.—*Set.*

PUT not your trust in money, but put your money in trust.

HE who does his best, however little, is always to be distinguished from him who does nothing.

DISEASE AND ITS CAUSES.

Words to Christian Mothers on the Subject of Life, Health, and Happiness.—No. 4.

BY MRS. E. G. WHITE.

ALCOHOL and tobacco pollute the blood of men, and thousands of lives are yearly sacrificed to these poisons. Confinement in-doors, shut away from the glorious sunshine, and deprived of the invigorating air of heaven, improper eating, with wrong habits of dressing, corrupt the blood of women. The compression of the waist by tight lacing prevents the waste matter from being thrown off through its natural channels. The most important of these is the lungs. In order for the lungs to do the work God designed, they must be left free, without the slightest compression. If the lungs are cramped they cannot develop; but their capacity will be diminished, making it impossible to take a sufficient inspiration of air. The abdominal muscles were designed to aid the lungs in their action. Where there is no compression of the lungs, the motion in full breathing will be observed to be mostly of the abdomen. When lacing prevents this, the breathing is restricted to the upper portion of the lungs. Women's dress should be arranged so loosely upon the person, about the waist, that she can breathe without the least obstruction. Her arms should be left perfectly free, that she may raise them above the head with ease.

By lacing, the internal organs of women are crowded out of their positions. There is scarcely a woman that is thoroughly healthy. The majority of women have numerous ailments. Many are troubled with weaknesses of most distressing nature. These fashionably dressed women cannot transmit good constitutions to their children. Some women have naturally small waists. But rather than regard such forms as beautiful, they should be viewed as defective. These wasp-waists may have been transmitted to them from their mothers, as the result of their indulgence in the sinful practice of tight lacing, and in consequence of imperfect breathing. Poor children born of these miserable slaves of fashion have diminished vitality, and are predisposed to take on disease. The impurities retained in the system in consequence of imperfect breathing are transmitted to their offspring.

Very many children are born with their blood

tainted with scrofula through the wrong habits of the mother in her eating and dressing. The very many miscarriages that now occur may generally be traced to fashionable dress. Lacing causes displacements, and this character of disease is increased with each successive generation. Many suffer years without making their condition known. They remain in ignorance of the cause of their difficulties, and endure sufferings which it is impossible for language to express. Not a few women have strength sufficient to carry them through the period of child-bearing. Either her own life or that of her offspring is frequently sacrificed. If both live, she has not been able to give her offspring physical vitality sufficient to withstand accidents and prevailing epidemics. Any trifling cause may put out the feeble flame of existence, and the Christian mother tries to be resigned to her bereavement, which she believes to be in God's special providence. But could she look back, and trace in her own life the true cause, and be convinced that her living and dressing fashionably had put out the life of her child, she might be wise and repent of her murderous work. The following excellent remarks are from the *Household*:—

“The ordinary dress that men wear diminishes their breathing capacity one-fourth; and what woman wears her clothing so loose as that? I call a dress too tight that you hit when you draw in the fullest possible breath.

“‘But my waist is naturally slender,’ says one woman. She means that she has inherited small lungs. Her ancestors, more or less of them, compressed their lungs in the same way that we do, and it has become in her case congenital deformity. This leads to one of the worst aspects in the whole matter—the transmitted results of indulgence in this deadly vice. And it shows itself in diminished vitality and in liability to take on disease of many kinds. A mother may even make her child scrofulous by her imperfect breathing during the period of gestation, and many a mother does so. Almost all the reading public, very possibly all whose eyes fall upon these lines, have been told again and again how the tightness of the clothing about the waist and abdomen (please remember my definition of tightness) displaces the yielding viscera within, pressing them upward upon the lungs and downward upon the pelvis, and produces, directly or indirectly, all the female complaints to which the generation is so largely subject. One medical writer declares that ‘this influence upon the organs in the lower part of the abdomen is so great that it furnishes to the medical profession nearly half its business,’ notwithstanding the fact that many

women and young girls, from native delicacy, keep their sufferings to themselves. The very list of these complaints is alarming, and there is no question but the public at large, and even women themselves, have very little idea how much they suffer in this way from the effects of tight dress."

Of course, in this form it does not end with the individual, unless she dies before marriage or so utterly disables herself that she cannot bear children at all, which is not infrequently the case. If not quite so bad as that, she is still often unable to complete her time, and the little one falls out of being, from sheer lack of vitality, which the mother has not been able to give it. She cannot take nearly enough breath for one, much less for two. A large proportion of the alarming number of miscarriages in respectable society is directly due to tight dressing. I met a lady a few days since who would have been a beautiful and queenly woman but for the deformity (her waist was less than half the circumference of her shoulder), and was not at all surprised to learn that a few months before she had come within a few minutes of death from this cause.

"In many cases if the child lives, it drags out a feeble existence, ready to be snatched away by any trifling accident, and the mother piously tries to be 'resigned to the will of Providence.' She never dreams that it was through any fault of hers. 'I am perfectly healthy,' said such a childless mother to me once, and then she went on with a list of the untoward circumstances that took away one little innocent after another, without a suspicion of the truth that if she had been 'perfectly healthy' she would have been able to give each child such vitality that it would have brushed aside these accidents as trifles lighter than air. I do not say that all such troubles arise from tight dressing, but I do say that so far as mothers are concerned, it is far the most prolific source of them."

"And this sort of thing will go on, I suppose, until our women acquaint themselves with practical physiology, so as to get some idea what it means to be 'perfectly healthy.' It will be absolutely necessary, too, in order to make them comprehend intelligently the mischief of tight dress, that they should know something about the individuality of the organs within, and the importance of keeping them in their right places."

Says the *Western Rural*: "I saw a young lady, not long since, dressed for a party. Her waist was incased in corsets, laced so tightly that she was absolutely deformed, still 'it wasn't tight' (of course not; it would be absurd to imagine it was); and for fear of looking stout, she wore one thin skirt only. On remarking it, she demanded to know if one hadn't a right to lace if she pleased? No;

said I emphatically, one has no right to entail misery upon her offspring, nor commit suicide, and then unjustly accuse the Lord of taking them out of the world.

"But what is the use of talking? Ignorance and folly go hand in hand, and stronger brains are wanted before we can hope for reform. The day after the party, the young lady mentioned was forced to wear her dress several inches looser than usual, but was unable to take a full inspiration without experiencing a sharp pain in her side, and endured the torture throughout the day from pain in the chest; and I suppose the heroism which enabled her to endure it was sublime."

While on a tour in the West, we spent some hours in Chicago, at the Massasoit House. Several young ladies waited upon the table, and all of them were deformed by tight lacing. My husband's hands could have spanned their waists. Their shoulders were broad, their hips were large. The artificial paddings over the chest, and the large appendages upon the small of the back, made these girls appear anything but attractive. Their faces were pale, and they moved about languidly. There was nothing like sprightliness or gracefulness in their movements. Their organs were pressed in so small a compass that it was impossible for them to fill their lungs. They could not breathe naturally. They could only gasp. They could not walk naturally and gracefully. They wriggled in their walk, as though every step required an effort. Thought I, this is one of Dame Fashion's tortures. And these poor girls adopt her inventions, although in so doing they appear like fools going to the correction of stocks. Read what *Good Health* says of *corsets*:—

"Among the many causes which prevent muscular exercise, the compression of the chest by corsets is the most remarkable. Where on earth, or under the earth, or in the waters, or in the air, in things animate or inanimate, this fashion found its original model, unless it be in the venomous wasp, it would be hard to discover. Tradition insists that corsets were invented by a butcher of the thirteenth century, as a punishment for his wife. Finding nothing to stop her loquacity, he put a pair of stays on her to take away her breath, and so prevent her going about and talking. This effectual punishment was inflicted by other cruel husbands, till at last there was scarcely a wife in all London who was not tied up in this manner. The punishment became so universal at last, that the ladies, in their defense, made a fashion of it, and so it has continued to the present time. The form given by corsets to the female chest is directly opposed to Grecian and Roman models of beauty."

AUNT FANNIE'S STORY.

"If he ask bread, will he give him a stone?"

"*Depend upon it,*" said Aunt Fannie, with an emphatic tone, as she rested her knitting work on her lap, and ran her spare needle gently back and forth through her hair, there's more religion in a batch of bread than the world knows of! Now here you are, Maggie, another six months and you will be Mrs. Walter Linn, and yet you have never made a loaf of domestic bread!"

"But, aunty," said the fair-haired girl, looking up from her sewing, "there's no need of my doing that, I am sure; you know I shall always keep help, and anyone that I shall hire will understand how to make bread, I hope."

"Perhaps so," replied Aunt Fannie, "but I can tell you, it's not always the case, and even if it should be, every woman ought to know how to make good light bread before she is married; it's their duty—yes, their Christianity, to do it." And Aunt Fannie resumed her knitting, and plied her needles most vigorously, while she continued: "I know you have improved your knowledge of cookery this winter, but you are not perfect in this department, even though you can make rich pastry, cake, puddings, and even soda biscuit. The art of bread-making is, after all, the most important, for no table, though it may be loaded with luxuries from the four quarters of the globe, if this 'staff of life' be wanting, is properly furnished."

Maggie drew her chair nearer Aunt Fannie, while this best of matrons' tongue kept pace with her knitting needles.

"Now you think it's a small matter, but you are mistaken, and I must try to set you right. Now, Maggie, there's Squire Fairbanks, and all the young Fairbankses, that look so bilious and dyspeptic; their health is actually crucified, day by day, from eating such abominable bread. I knew John Fairbanks years ago, and a more healthy-looking man was never seen, but he hadn't been married two years when everyone noticed the change in his appearance. His wife never did make bread fit to eat, and it was hot cakes and a baker's loaf, or, still worse, her own leaden dough, until he became the cadaverous-looking man you now see; but bad as it is, the consequences are not confined to physical ills, they reach still further and affect the brain, for who ever knew a person to think clearly or reason candidly upon any subject when suffering the horrors of confirmed dyspepsia; and I firmly be-

lieve that the decision of the squire rendered in Roger Smyth's case, unjust as it was, should be attributed to bad bread rather than to a bad heart. But I know some folks who think it impossible always to have good bread, and "bad luck" will happen sometimes; as though luck had anything to do with it. Why, it irritates me to hear people talk in this way; for there's no more need of failure in preparing this simplest form of food, than of any other certainty in the world. Only learn now to make it once, and then keep your eyes open and your mind upon it, and with good materials to use, you may defy the whole regiment of cooks to beat you in this department at least. But from that kind of housekeepers that won't learn nor stay learned, I say devoutly, 'Good Lord, deliver us!' for though they may be excellent people in their way, no person could remain free from dyspepsia while under their care."

"But, aunty," said Maggie, "you don't pretend to say that bad bread is the cause of all the dyspepsia in the world, do you?"

"Perhaps not," she replied, "but there's more evil growing out of it than most people ever dream of. O Maggie! " continued she, while a mournful shadow stole over her usually placid face, "I have seen the young and beautiful sink away from my sight, stricken out from a life of usefulness, a sun-setting at noonday; and all, all," she added in a choking voice, "for this one evil."

A strong emotion shook her frame as she leaned forward and bowed her head upon the table. Maggie threw her arms around her, and said, in tones of gentle sympathy, "O, aunty! what ails you? I am so grieved to see you feel so badly!" Making a desperate effort at self-control, she raised her head, and said in a soft sad, voice: "Don't be distressed, my dear, I feel better now; it is not often that I allow myself to be so overcome. Come to my room to-night before going to bed, and I will explain to you the cause of my present weakness."

So saying, the good lady folded up her knitting, and went into the kitchen to superintend some culinary matters preparatory to getting tea, while the fair-haired Maggie sat silent and thoughtful, putting the last stitches into a fine shirt, which she was finishing for her father.

When the house was locked for the night, and all was quiet within, Maggie stole into Aunt Fannie's

room, where she found the worthy matron reading that best of all books. Silently Maggie seated herself by the blazing grate, and drawing her dressing gown more closely around her form, she leaned forward gazing in the fire, her thoughts reverting to the unusual scene of the evening, and wondering in her heart what trial Aunt Fannie could have endured to make her lose, even for a moment, her usually wonderful self-control.

Presently Aunt Fannie closed the volume, and taking off her spectacles, looked at her visitor with one of her benevolent smiles, and said, "Ah! true to my appointment." Sitting down, and looking steadily into the fire, she began in a low tone.

"Now, Maggie, I will tell you one of the most trying experiments of my history, and one which more than anything else has lent a coloring to my whole after years.

"Albert Harley was the companion of my earliest years, the playfellow of my childhood, the champion of my school-days, and my betrothed in maturer years. How fondly we loved each other, and how closely our hearts were knit together in their sympathies, I need not tell. Ours was an affection that had existed almost from the cradle, that had grown with our growth, and strengthened with our strength. But the time came when he was to leave home, having passed through college, with fair honors. He availed himself of an excellent offer made by an old friend of his father, and was to commence the study of law, a profession for which his talents and education had alike fitted him. 'Twas a sorrowful hour when he bade me farewell, but we were both young and hopeful, and three months looked like a weary while ere we should meet again. We comforted each other that it would not be so very long, and that we should write often, which would seem 'next to a visit.' Ah, those happy seasons! they came so refreshingly to us all, and were enjoyed by our parents as well as ourselves. And each return showed that absence, so far from diminishing our attachment, rather increased it. But it was not long before I noticed a change in Albert's countenance. He was losing his once rosy cheeks, and looked thinner than when he first left home; and in answer to our anxious inquiries respecting his health, he would declare himself well, and laugh at what he called our imagined illness.

"Time passed on, but with it the health of Albert declined; and one day, while on a visit home, he

was taken suddenly ill, as he came into the house after returning from a walk. Alarmed, I was about calling help when, somewhat recovered, he begged me not to mention his attack to anyone, that it was nothing serious. But I learned afterwards that he had been subject to such turns; and that evening, while seated at the table, he said, 'I wish, Mrs. Cushman, that all the ladies knew how to make as good bread as yourself and mother. Mrs. Gray never has good bread, and I have no doubt but that is the cause of my being troubled with dyspepsia.'

"'But why board there?' said we both in a breath.

"'Because,' said he, 'Mrs. Gray is an excellent, motherly woman, and tries to make her home pleasant for me, and it would grieve the Judge if I should even propose going into any other family; and I have thought the time would be so short now, that I had better not make a change until,' he added playfully, 'Fannie and I go into partnership, and set up housekeeping for ourselves, and then I expect that you will make such nice bread that I shall never be sick from eating it.'

"'We shall see,' said I, gaily, 'I am taking lessons now, and don't mean to have you suffer from bad cooking, if I can help it; but I think you had better change your present boarding-place, for health is surely of more consequence than profession, for without it, no profession can be pursued.'

"But Albert preferred remaining at Mrs. Gray's. The time was 'so short!' Alas! all too short it proved. We were soon to be married. Already had our parents decided upon purchasing a neat little cottage just out of the city, and Albert was to become a partner in a law office near our own homes. But three months before his studies were finished he grew so much worse that his physician ordered his return home and entire freedom from study for at least a month to come. His disease was pronounced an aggravated case of dyspepsia, and so violent were his symptoms that for days he could keep no kind of food upon his stomach; and at last, notwithstanding all our kind nursing, and the skill of the old physician who had known him from his childhood, in three months from his return he died in my arms."

Aunt Fannie's voice sank almost to a whisper as she concluded, while the tear-drops fell fast upon her clasped hands.

"O Maggie! I was young then, but old enough to know that his life had fallen a sacrifice, and so

bitter and murmuring was my spirit that for a long time I could not say, 'Thy will be done.'

"But, aunty," said Maggie, while her eyes glistened with the dew of sympathy, "perhaps it wasn't the bread or food of any kind that caused his death; change of air, or confinement and study, might have operated on his system and destroyed his health."

"Ah, my child! I just as much believe Mrs. Gray's heavy bread was the cause of his death, as I believe in my own existence, for he studied as hard while in the college, and yet, boarding then at home, his health was excellent, though his habits were quite as sedentary as while in Mr. Gray's office. But as I said I took my loss too bitterly. I murmured at the goodness of God, and not until many months had passed by, did I feel that whatever causes may operate in the removal of our loved ones, God overrules all for good both in heaven and earth. I was thoughtless and selfish then, but my Albert's peaceful death—his dying words whispered in my ear—his last look of unutterable affection, are with me still, and I trust have exerted a hallowing influence over my life, which I vowed then should be dedicated to the good of others.

"But, Maggie, don't let my story sadden your young heart," continued she, a holy calm irradiating her brow, "for I feel," smiling, "that it is all right; it is plain to me now, that which was at first so dark and mysterious. Albert's death has doubtless accomplished more for my real good than his life could have done; it has brought Heaven very near to my soul, and given me a realizing faith in its holy mysteries. I trust it has made me less selfish, more patient, perhaps, in bearing the cross of this life, while I look forward to the time not far distant, at the longest, when I shall meet him where the shadow of sorrows and death may never come between our souls. And yet, Maggie, life is not sad to me. No! this is a blessed world, Maggie; its joys, if rightly appreciated, are more than its sorrows; even my life, though its morning was clouded, has taught me this. And now, my dear, as you are to marry a minister, a profession so fraught with good-will to the world, learn from my Albert's early death a lesson which shall profit your after life; and among the many duties devolving upon you, remember that not the least is that of furnishing your table always with light, palatable bread. Without it Walter can never retain that health and elasticity of mind so necessary to

one of his calling, and small as the matter may first appear, when viewed in its effects upon health, it becomes a duty of no minor importance. Now you know to-morrow is baking day, and if you have a mind, you can try your skill in making a batch of bread. Betty or I will show you how to do it, and when your father and mother come home just surprise them with a proof of your skill in the line of cookery."

More tenderly than usual did Maggie embrace Aunt Fannie that night, as she promised to take her advice; and the soft "God bless you" uttered in her ear, floated around her pillow as she laid her head to rest.

The next day her trial was crowned with complete success. Four snowy loaves, and an ample pan of biscuit, baked to perfection, gave proof of her care and perseverance; and at night, when Mr. and Mrs. Lester returned from their journey and were taking tea, their remarks upon the "uncommonly good bread" were listened to with evident satisfaction, both by Aunt Fannie and the happy Maggie.

Aunt Fannie gave her niece one of her old, sweet smiles, and said, "Yes, Lucy, Maggie will do now, I think, for a minister's wife, for if Walter asks bread, I don't believe she will give him a stone."—*Ladies' Repository*.

THE DIET OF A GREAT NATURALIST.

ONE of the greatest American naturalists, John James Audubon, was very abstemious in diet, which undoubtedly contributed very largely to the magnificent physical development which enabled him to accomplish such a world of work. He writes thus concerning himself in his early life:—

"I ate no butcher's meat, lived chiefly on fruits, vegetables, and fish, and never drank a glass of spirits until my wedding day. To this I attributed my continual good health, endurance, and an iron constitution. So strong was the habit, that I disliked going to dinner-parties, where people were expected to indulge in eating and drinking, and where often there was not a single dish to my taste. I cared nothing for sumptuous entertainments. All this while I was as fair and rosy as a girl, strong as anyone of my age and sex could be, and as active and agile as a buck. And why, I have often thought, should I not have kept to this delicious mode of living?"

THAT is a choice friend who conceals our faults from the view of others, and discovers them to our own.

THE DIGESTION OF THE FUTURE.

INSEPARABLY connected with the millennium, will come sound bodies. Nobody doubts the connection between mind and body; those slowest to learn have found out how beautiful the world becomes when their digestion is perfect, and on the contrary how dismal is this world of woes when the food has not been properly assimilated by the digestive organs.

It is clear to some of us that our health in a great measure depends on the care we give our bodies, while too many attribute the ills flesh is heir to, to some mysterious providence. It is a matter of wonderment to those who have reduced their habit of eating to a science, to observe some of their fellow-mortals who regard their stomachs as vast receptacles into which anything—if not poison enough to kill outright—can be stowed at any age, and at any time.

One bereaved mother mournfully related to me the fatality which took the healthiest of her children, those who could and would always eat everything, and that from their earliest infancy, while the only child who had passed safely through the teething period was her very puniest child—the one who would never eat anything.

How strange such a fact appeared to the sorrowing mother! How plain the lesson seemed to me; the only thing which seemed strange was her inability to learn the lesson.

I heard one woman say to another, "Why don't you let your children eat pie for supper? They are so strong and healthy, it will not hurt them."

The answer came sensibly enough: "That's what makes them healthy, and I want to keep them so."

When all the mothers learn what is good for supper and good for dinner and for breakfast, when they intelligently feed their children with the food their systems need, and not what unhealthy appetites call for, then will we begin to hope for future healthy digestion.

Who has not studied a recipe book to find appropriate dishes to set before a growing family? Those who have not done so, but obediently mass together the rich elements of an indigestible cake or pudding, would not appreciate or hope for the time even, when our cook books shall be revised or go entirely out of date.

How some of our descendants will look over these obsolete books and wonder that the people

who lived in the nineteenth century could have lived to threescore years and ten!

Think of the grease and sweet that are united in war against the human stomach; and poor, ignorant human beings, single-handed, struggle against a providential ill health. It is true, an ally is called in form of medicine; but such help proves traitor, and it is not strange that the end is defeat and death.

Progression seems slow to us, and we sometimes can hardly realize that the world moves at all, and where the love of eating is arrayed against common sense, the progress of hygiene is retarded.

But there may be hope, for we consider the fact that the children are being taught in the public schools this most necessary of all sciences—the knowledge of one's self. So it is probable that the time may come when our descendants shall enjoy healthy digestion.—*Sci.*

DIABETES IN CHILDHOOD.

AN interesting case of diabetes in a child of four years old has been reported by Dr. A. Winckler (*Munch. Med. Woch.*). The rarity of the disease in a child, and its rapid development, rendered the case one of peculiar interest. There was an hereditary predisposition, as a member of the family had been affected with diabetes, but the great quantity of sugar which had been given to the child hastened the development of the disease in this case. Cantani has stated that 90 cases of 218 of diabetes are due to farinaceous food.—*British Medical Journal.*

LEMON OATMEAL GRUEL.

THE United States Dispensatory recommends the following method of preparing oatmeal gruel for fever patients: Rub one heaping tablespoonful of fine oatmeal smooth in a little cold water. Stir this into three pints of boiling water. Cook until the quantity is reduced to two pints, then strain, and let it cool and settle. When it is quite cold, pour the clear gruel from the sediment, add the juice of a lemon, and sugar to sweeten lightly. If desirable to serve it warm, reheat before adding the lemon juice.

IF we have a prejudice, we must remove it, or we see everything through it.

THE duty of the happy is to help the suffering to bear their woe.

Temperance.

TAKE A DRINK?

TAKE a drink? No, not I!
Reason's taught me better
Than to bind my very soul
With a galling fetter.
Water, sweet and cool and free,
Has no cruel chains for me.

Take a drink? No, not I!
I have seen too many
Taking drinks like that of yours
Stripped of every penny.
Water, sweet and cool and clear,
Costs me nothing all the year.

Take a drink? No, never!
By God's blessing, *never*
Will I touch, or taste, or smell,
Henceforth and forever!
Water, sweet and clear and cool,
Makes no man a slave or fool.

—*Sunday-School Times.*

DON'T DRINK TEA.

IN previous numbers of this JOURNAL we have shown that tea and coffee belong in the list of narcotics and stimulants, along with hops, alcohol, tobacco, opium, and hasheesh. We have proved that the physiological action of all these gradually shades into each other, all producing, or being capable of producing, consecutive paralysis of the various parts of the nervous system. It is perfectly certain, therefore, that users of tea are in the same line with the users of alcohol, tobacco, opium, etc.—that they all belong to the same dissipated family—the only difference being that in the use of tea the dissipation is not generally so dense as it becomes in the use of alcohol or opium. We say it is not *generally* so dense, because *occasionally* there are cases in which there is but little difference. "Positive intoxication has been known to be the result of the exclusive use of strong tea."—*Encyclopedia Britannica, art., Drunkenness.*

There are tea-sots as well as whisky-sots. Yet, because tea-drunkards and tea-sots are not so numerous as the whisky-drunkards and the whisky-sots, tea-drinking is considered by most people as a very respectable sort of dissipation, and it is altogether fashionable. But though this or anything else be fashionable, it is none the less harmful, it is rather the more dangerous. True temperance will never be successfully cultivated so long as the

children and youth are brought up in the daily use of the contents of the tea-cup. It is of little use to teach the children to avoid alcohol, wine, and beer while they are continually supplied with tea. It is of little use to tell them to beware of strong drink while constantly supplying them with strong drink—because strong tea is actually a stronger drink than is mild beer or light ale, and it is more injurious too. That temperance teaching is hardly consistent which warns people against strong drink and then invites them to a fashionable "tea."

It is not alone as an excitant to stronger drink that tea is injurious and to be avoided. This of itself, of course, would be sufficient to condemn its use, but in addition to this, it is such a persistent destroyer of the nervous system that it ought never to be taken into the human stomach. The same eminent authority before quoted, says:—

"Tea-sots are well-known to be affected with palpitation and irregularity of the heart, as well as with more or less sleeplessness, mental irritability, and muscular tremors, which in some culminate in paralysis."

Now, if palpitation and irregularity of the heart, sleeplessness, and mental irritability are the characteristics of tea-sots, then how many such sots are known to the readers of this JOURNAL, among those who use tea? It is true that persons who do not use tea may have palpitation and irregularity of the heart; or may be afflicted with sleeplessness; or may be irritable; but it is as certainly true that no person can use tea any considerable length of time without being affected in some or perhaps all of these ways. The stuff itself is conducive to these very disorders. And if there were no tea nor anything as strong used in any family in the land, there would be a good deal more peace in families than there is—there would not be a thousandth part as many weakly, nervous, headache wives.

We know that nearly every one of these will answer to this, that "if I should *not* use it I would just be sure to have the headache almost to distraction." Of course you would—for a while—and the more you have used of it the worse will be your headache when you first stop using it. Many and many a time, perhaps, you have been sure you were going to have the headache, but by the timely (?) use of a cup of strong tea you have so benumbed your nerves that they had not life enough in them to ache; and, now, when you cease to outrage them with the paralyzing drug, and give them

a fair opportunity to recover their natural condition and their proper functions, the task is bound to be painful for a little while; but when nature has once recovered herself the pain will be gone for good—yes, for good in more senses of the word than one.

Now, after one of the limbs is placed in a slightly cramped position and gets “asleep,” no inconvenience at all is experienced from it so long as it is “asleep,” but as soon as the temporary paralysis is broken, then the sensation is exceedingly unpleasant until the arteries, the veins, and the nerves have resumed their natural condition and sway. Now, it is certain, and everybody knows, that the longer that limb remains in that cramped position the more painful will be the reaction when the limb is released. Just so it is with the nervous system from the habitual use of tea; and this is the philosophy of headaches and excessive nervousness if the use of tea is stopped. But what would be thought of a person whose arm was just released from a cramped position in which it had got “asleep,” who, when his fingers would begin to tingle in the reaction, would force his arm again into the same cramped position to stop the unpleasant sensation? Nobody would think for a moment of doing such a stupid thing as that with his limb; but thousands of people do just that same stupid thing with the whole nervous system. They will paralyze the nerves with tea or tobacco, and then, if they are without it long enough for the reaction to begin, the sensation, of course, is very unpleasant, perhaps painful, but instead of allowing nature to recover herself, they get some more of the drug as quickly as possible, and *renew the paralysis*. All know that it would be ruinous to treat a cramped limb in such a way as that; but it is no less ruinous to treat the whole nervous system that way. All know that the only way to recover the proper use of a limb that is “asleep” is to release it and let the unpleasant sensation go on, however unpleasant it may be, until the normal condition of the limb shall be restored; and all ought to know that that is the only way in which to recover the proper use of the nervous system when it has been paralyzed by the use of tea. Stop the paralysis and let nature have her course. If pain follows bear it till it is over, doing what you can to assist nature in recovering herself; but above all things, we beg of you, do not re-inflict the paralysis upon both yourself and nature’s efforts.

We have not confined this article to the consid-

eration of the effects of *tea* because there is nothing to be said about *coffee*. We have a few words to say about coffee also, but must defer that subject till our next issue.

A. T. J.

THE USE OF TOBACCO WRONG; AND WHY.

“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” 1 Cor 10:31.

THESE words present us with a noble and comprehensive rule of action. *Noble*, in that God is made the ultimate end of man; *comprehensive*, in that all the doings of man are to be regulated by this final law. It is of great value to the human mind to have a standard so simple in its nature, and so universal in its application. Men are frequently puzzled in regard to right and wrong, and oftentimes call the good evil and the evil good, because they forget, for the moment, that divine test of all moral action which is within their reach. We may safely affirm, that any course which harmonizes with the design of God is right, and any course which does not harmonize with this design is wrong. If a watch, made to run well, runs ill, it does not answer the design of the maker; if a ship, made to sail fast, sails slow, the design is thwarted in the same manner; and so in both cases there is a material wrong. God created the human soul and the human body to act in a certain way, and, if the design of God is not carried out, there is spiritual wrong in the matter. There is in fact an ultimate law stamped upon the whole being of man by the Creator, and when that ultimate law is trampled upon there is sin. It will be admitted that wherever we find complete fitness in anything that is done by man, we find that which meets the chief end of his nature and the chief end of God. By the admission of this principle, we can always ascertain whether an action be for the glory of God or not; for unfitness with reference to a certain end, and confusion as the result of this, can never tend to the honor of the divine Being. I propose, then, to test by this standard a very common practice of mankind. I desire to show that the use of tobacco is not for the glory of God, and that consequently it is wrong. I think the time has come for a general discussion of the matter; and I invite you to give that candid attention to the topic in hand which it most assuredly demands.

In the first place, the use of tobacco works

against the principle of order, and therefore is wrong and tends not to the glory of God. The principle of order is found in all minds; it is regulative in its nature; it always results in satisfaction when any act or aim, any course or creation, is seen to be like itself. All that God is, and all that God does, conforms to the perfect ideal of order that abides in his eternal reason. It is morally impossible for the divine Being to act in a disorderly manner. If he were at any time to act contrary to the archetype of order that exists in his nature, he would at once be dishonored. When man does anything that clashes with this lofty principle he dishonors the Deity.

It is our assertion that the use of tobacco introduces a principle of disorder in the physical system of man. No one can commence at first the use of this article without feeling that an act of wrong has been committed. The person is instantly made sick, and thus a signal of danger is raised to warn of the evil. This instinctive movement of man's nature is proof that tobacco is a principle foreign to its demands; and, if the first pain and indignation of the body were heeded, no one would venture to take a second step fraught with such consequences. The initial suffering, however, is overcome by continued practice; and the evil which showed itself at the beginning, retires into the secret springs of the body, and there poisons and plagues the whole system, sending forth heralds at different points, now and then proclaiming the injury that is done.

Vast multitudes seem to imagine that because the first dizziness, vomiting, and pain have departed, therefore now all is well. This is not by any means the case. It is a principle universally true, that whatsoever is wrong in its nature at the beginning is wrong forever afterwards. The element of disorder, thrust into the system with the first cigar, is the same element that is seen in the whole history of smoking and chewing. There is a general disarrangement of the working forces of the body. The liver, which is so necessary to help forward the process of digestion, is struck with a dart, and it cannot perform its functions aright. The whole nervous system is assailed by the enemy of man. A mighty array of diseases follows. Dyspepsia is among the first. The general state of the system compels this to appear and to announce what is going forward. There can be no question also but that persons are seized with sudden fits

because of the malign action of tobacco on the constitution. The principle of disorder is so terrible that a man faints and falls, and the whole body-writhes and rebounds as with superhuman power.

Some are struck with the palsy, as the fruit of their pernicious habit; others have their hearing affected, and are deaf to the day of their death; and still others almost lose the use of their eyes. Says Dr. Lizars, of Edinburgh: "A coach-builder, upwards of fifty years of age, had smoked for thirty years, generally two ounces of tobacco a week, when he became so blind as to be unable to work, or even walk through a crowded street. He applied to an eye dispensary, where the medical man, who is considered a good oculist, told him that he labored under amaurosis, and prescribed accordingly. After following his treatment for some time, and finding himself no better, he visited a neighboring city, and consulted another oculist, who instantly detected tobacco to be the cause of his blindness. The man threw away tobacco forever, visited a relative in the Highlands, where, in a short time, his vision gradually returned, became clear, and enabled him to return to his business quite cured. It is now six years since he recovered, and he now can read a small printed book without glasses. He says his health is much improved since he gave up the pernicious weed."

I need not go on specifying the various diseases that result from the use of tobacco. All I desire here is, that you see that a principle of disorder is introduced into the human body. Seeing this, you cannot affirm that such confusion and disharmony are for the glory of God. The whole action of this turbulent power in bodies is so much like the action of sin in souls, one cannot but think that the former is connected with the latter. The physical evil seems to be but the prolonged vibration of the moral evil. A vicious will is apparent in both cases. Man, having broken up the order of the soul, rests not till the order of the body is equally overturned. The pre-established harmony of the Creator is gone, and utter discord takes its place.—*John Reid, in Christian at Work.*

(To be continued.)

"WHY do you drink so much?" said a clergyman to a hopeless drunkard. "To drown my troubles." "And do you succeed in drowning them?" "No, hang 'em! they can swim."

DOTTIE'S TEMPERANCE SERMON.

WELL, well! what *did* ail Dottie? She had positively refused to kiss her father for a whole week. He went to his work very early in the morning, long before her blue eyes were open, and did not come home till dark. Dottie always watched for him, and ran to meet him, and when he came in would sit on his knee; but when he tried to kiss her, she would shake her head so emphatically as to set the sunny curls dancing about her eyes, and then tuck her rosy face down on his shoulder.

At last he grew almost angry, and one evening he put her down, saying sternly, "I won't have any little girl that does not love me."

Dottie went to her mother with a grieved look, and tears stealing into her eyes:—

"I do love my papa, ever so much—*five bushels!*" And by her childish mode of measuring affection, this seemed immense.

"Then why do you treat him so?" asked her mother. "He does not see his little daughter all day; and when he comes home so tired, she refuses to kiss him. Why is it?"

"Because, because—" and here Dottie stopped.

"Speak out, darling; don't be afraid; or suppose you whisper it to me; now—" and she bent down her head.

Dottie put both chubby arms around her mother's neck, and putting her rosebud of a mouth close to her mother's ear, and in what she supposed was a whisper, said:—

"He drink some medicine or somethin' in the even' time before he gets home; and it must be dreadful stuff, for it makes me feel sickish to smell it when he puts his face close to mine—and that's all; and I do love papa," and she sobbed as if her loving little heart would break.

As the wife's glance met that of her husband, his face crimsoned with a flush of shame. The secret was out. For the week past he had been in the habit of stopping a few moments at the house of a friend who had just returned from a voyage to Europe, and had a great many interesting things to relate. He always took a glass of something strong at night, and insisted that Dottie's father should drink with him; and that was how it happened. But he never touched a drop afterward; the pure caresses of his innocent child were of more value to him than even the good-will of his friend, and

the little Dot never had cause to refuse him his evening kiss.

"Papa must be cured, I think," said she one day; "for he never drinks any more of that horrible medicine."

And he was truly cured.—*Good Words.*

WHAT CONVERTED HIM.

ADMIRAL FARRAGUT, one of the naval heroes in the late war, tells this story of his boyhood. It would be well for all boys to learn, before habits become fixed, that there is nothing manly in imitating the vices of older people:—

When I was ten years old I was with my father on board a man-of-war. I had some qualities that I thought made a man of me. I could swear like an old salt, could drink as stiff a glass of grog as if I had doubled Cape Horn, and could smoke like a locomotive. I was great at cards and fond of gaming in every shape. At the close of dinner, one day, my father turned everybody out of the cabin, locked the door, and said to me, "David, what do you mean to be?"

"I mean to follow the sea."

"Follow the sea! Yes, to be a poor, miserable, drunken sailor before the mast; be kicked and cuffed about the world, and die in some fever hospital in a foreign land. No, David; no boy ever trod the quarter-deck with such principles as you have, and such habits as you exhibit. You'll have to change your whole course of life if you ever become a man."

My father left me and went on deck. I was stunned by the rebuke, and overwhelmed with mortification.

"A poor, miserable, drunken sailor before the mast! Be kicked and cuffed about the world, and die in some fever hospital! That is to be my fate," thought I. "I'll change my life, and change it at once. I will never utter another oath; I will never drink another drop of intoxicating liquor; I will never gamble." I have kept these three vows ever since. Shortly after I had made them, I became a Christian. That act was the turning-point in my destiny.—*Exchange.*

ON a bank-note received recently by a London firm, were written these words, "This is the last of \$6,000. Whisky did it."

Miscellaneous.

TREASURE IN HEAVEN.

EVERY coin of earthly treasure
 We have lavished, upon earth,
 For our simple worldly pleasure,
 May be reckoned something worth;
 For the spending was not losing,
 Though the purchase were but small;
 It has perished with the using;
 We have had it,—that is all!

All the gold we leave behind us
 When we turn to dust again
 (Though our avarice may blind us),
 We have gathered quite in vain;
 Since we neither can direct it,
 By the winds of fortune tossed,
 Nor in other worlds expect it;
 What we hoarded, we have lost.

But each merciful oblation
 (Seed of pity wisely sown),
 What we gave in self-negation,
 We may safely call our own;
 For the treasure freely given
 Is the treasure that we hoard,
 Since the angels keep in Heaven
 What is lent unto the Lord!

—John G. Saxé.

REVIVING OF PERSONS APPARENTLY DEAD.

At a meeting of the last Congress of German Scientists this subject was discussed, and Dr. H. Frank mentioned that there are but two ways to stimulate the heart,—electricity and mechanical concussion of the heart. The first is considered dangerous by him, as it may easily destroy the last power of contraction remaining in the organ; but what is termed "pectoral concussion" is decidedly preferable. Frank's method is as follows: He flexes the hands in the wrist to an obtuse angle, places them both near each other in the ileo-cæcal region, and makes vigorous strokes in the direction of the heart and diaphragm. These strokes are repeated from fifteen to twenty times, and are succeeded by a pause, during which he strikes the chest over the heart repeatedly with the palm of his hand. In favorable cases this method is early successful, and sometimes a twitching of the lids or of the angles of the mouth appears with surprising rapidity as the first signs of returning life. As soon as these symptoms are noted, the simple manipulations above described must be earnestly continued and persevered in from a half to one hour, for with their cessation the phenomena indicative of beginning return of life ceases. Generally the face soon as

sumes a slight reddish tint, and at the same time a faint pulsation may be felt in the carotids.

By this method, Dr. Frank has seen life return in fourteen cases, amongst whom were such as had hung themselves, drowned and asphyxiated by carbolic oxide, and in one case by croup. In three cases of asphyxia by coal gas, and in one case of apparent death by chloroform, the method described alone succeeded. Dr. Frank advises, therefore, the practicing physician not to lose time with other procedures, but at once to employ a method, which, in his hands, has proved so universally successful.

In confirmation of the views expressed, the following case may be quoted which was reported by Dr. V. Bash: "Electricity was applied to revive a drowned woman, apparently asphyxiated, but in whom various symptoms had life still to be there. Suddenly the patient became deadly pale, completely lost consciousness, white froth appeared at the mouth, and respiration and the pulse at the wrist ceased. By kneading energetically the abdominal walls, life was brought back. Dr. Bash had been induced to practice this procedure by the results he obtained from experiments on animals. He had noticed that the passage of the blood into the intestines and other abdominal organs precedes weakness of the heart; to this are probably due the sensation of fainting, so often observed immediately before vomiting in some gastric and intestinal disorders, and also the sensation of nausea, which often is the immediate precursor of a fainting fit; while pressure on the abdominal walls produces fullness of blood in the heart and a revival of the activity of the latter. Electricity in such cases is very dangerous, as the last portion of life remaining in the main organ of circulation may become totally extinct by stimulating a heart empty of blood, and it is surprising to note that its application in fatal chloroform narcosis is still recommended, though reported as not preventing death in many cases."—*Medical and Surgical Reporter*.

A MOTHER who feared her son might inherit a taste for liquors from a drinking ancestry, gave him occasionally wine in which small doses of tartar emetic had been mingled. He acquired such an aversion for the taste of liquors of all sorts that he could not be induced to touch them. She put in just enough to nauseate him.

PREVENTABLE CAUSES OF ZYMOTIC DISEASES.

By zymotic diseases is meant those maladies generally characterized by low, exhausting fevers, produced by the reception into the body of some morbid element or germ which acts as a poison to the system. Among these diseases typhoid fever and diphtheria are perhaps the most common and the best known.

No attempt will now be made to determine the nature of the poisons which produce these diseases, but we shall confine our attention to the known causes which can be prevented. These can be readily divided into two principal classes: (1) *Predisposing* and (2) *exciting*. All causes which act in such manner as to lower the vitality of the system may properly be considered to predispose to these zymotic diseases. They are overwork, want of proper rest, irregular hours of rest, insufficient clothing, improper food, intemperance, illy-ventilated sleeping-rooms, want of proper exercise, etc. One or more of these predisposing causes may always be said to act with exciting causes in the case of every individual who contracts any of the diseases referred to. If the entire system is in perfect working order it may be doubted if any amount of exposure to ordinary exciting causes of disease would be liable to overcome its powers of resistance. Hence the importance of hygienic habits of living.

Among the best known of exciting causes of zymotic diseases are: (1) Impure drinking water, and (2) vitiated air. The kinds of impurity that are known to have produced these diseases are two—specific and general. By specific poison we mean that contained in the excreta from the body of an individual suffering from one of the diseases in question; as, the alvine dejections, the sputum, etc. When this finds its way from the body of a person suffering from typhoid fever or diphtheria into the drinking water of another whose general health is a little below normal; or when it is thrown on the surface of the ground and becomes dry, and being caught up by the wind, is carried with the air into the lungs of such an individual; he is liable to contract the disease represented by the poison in question. This method of communicating disease is called contagion. The poison from one infected comes in contact with the person of another, thereby communicating the disease. Extreme care should be taken to bury or destroy all

such excreta. Many are content to simply throw them into the vault, but that this is not enough will be shown below. They should be entirely destroyed chemically, as, by the double chloride of mercury (corrosive sublimate), or sulphuric acid, or other destructive compounds; by being entirely burned in the fire; or being entirely buried in the ground, remote from human habitation. Anything less than this ought never to be permitted.

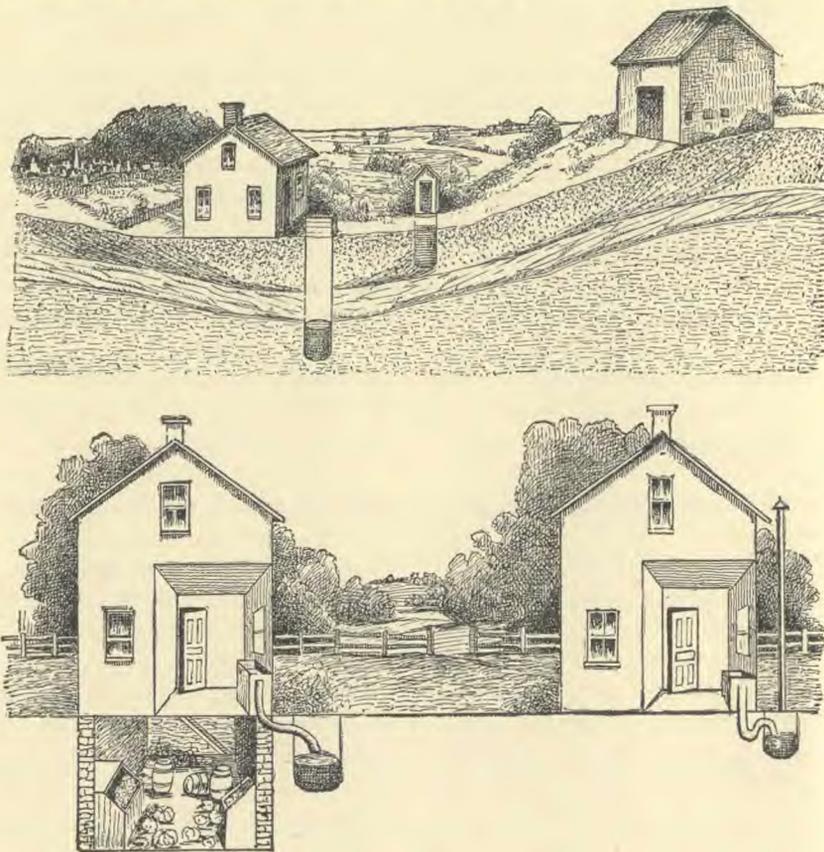
The impurities above, referred to the second class, and called "general impurities," are not general in the strictest sense, but are so called to distinguish them from specific poisons just described. These generally emanate from animal or vegetable matter while undergoing decomposition. Their methods of gaining access to the body are the same as those of the specific poison above described. In addition to the methods there named, however, general poisons, having been generated in cess-pools, sewers, and reservoirs of stagnant water, find their way into the human system by way of the lungs or through the stomach. This last means is rendered possible by the fact that liquids, as water, milk, etc., possess the power of absorbing these poisons to an astonishing degree. An example of this is the following: A lady bought milk of a neighbor for her infant child. The babe would not drink it. Upon examination the milk was found to smell strongly of tobacco and to be bitter with nicotine, the active principle of that plant. Nearly all the members of the family that owned the cow were smokers, and the room where the milk had been set to cool was always strong with the smell of tobacco. All other poisonous gases are absorbed by liquids as readily as tobacco poison. Water which has stood in sleeping-rooms overnight is hardly more fit for drinking water than if some waste material from the body had been directly stirred into it, and should never be used even for cooking unless it is first purified by boiling.

Why "general impurities" here referred to, sometimes give rise to diphtheria, and at other times to typhoid fever, is not fully understood. It is probable that other causes, such as age, season of the year, occupation, etc., exert some influence in determining this matter.

A few cases from observation will serve to illustrate the facts above stated. The following is a synopsis of a case given in the report of the Michigan Board of Health:—

About September 1, Myron Gardner arrived at his home, from the South, sick with fever, supposed to be of malarial origin. On this account no care was exercised to disinfect his stools, and they were emptied into the vault, while the waste water was thrown upon the ground, which was very dry at the time. About September 7 or 8, a copious rain fell and soaked the porous soil, and on the 14th, Wm. Gardner and wife, father and mother of Myron, and E. D. Gardner, brother, were attacked with fever. About this time it was discovered that all four of them were suffering from typhoid fever, of which some of them afterward died. Several deaths also occurred in other families that

used water from the Gardner well. There were no cases in the neighborhood except individuals who had used water from the above-named well. It was found that the vault into which the stools were thrown had been flushed by the rain of September 8, and a portion of its contents had found its way through the sandy soil into the well; by which the disease was communicated to those who drank the water. The cuts which accompany this article well illustrate the manner of communicating disease germs to well water. They are taken from the "Home Hand-Book of Hygiene and Medicine," by J. H. Kellogg, M. D., page 556, plate XV.



In a certain well-to-do family, one or more cases of typhoid fever had occurred every fall, for several years, and all efforts to discover the cause had proved futile. Finally, in making some improvements about the house, it was found that in building the kitchen an accumulation of rubbish and chips had not been removed, but was covered by the floor. A small hole in the floor above this

pile of vegetable matter had allowed enough water to escape, every time the floor was scrubbed, to keep it constantly wet and in a decaying condition. Since this heap of chips was cleaned away no more typhoid fever has occurred in that house.

Whenever any of these zymotic diseases occur thorough search of the premises ought to be made to discover the cause, especially if no direct exposure

to diseased persons has been suffered by the patient. It is believed that a sufficient cause for the disease can nearly always be found somewhere on the premises. It might be the part of wisdom to make the search before the attack of sickness commences, and thus, by removing the cause, prevent the disease.

J. E. CALDWELL, M. D.

SKATING RINKS.

OF these one of our exchanges says:—

"While there are multitudes of people ready to defend the skating rink, not many of those who have a care for the sound morals of their children will do this."

As to the influence of these rinks we will quote what some prominent journals say of them:—

The most terrible indictment grows out of many incidents of social wretchedness and moral ruin resulting from acquaintances made among the miscellaneous crowds frequenting these rinks.—*Morning Star*.

The popular craze for roller skating has gone to such an extent in this section that a bill is to be introduced into the Legislature to-day declaring that males and females shall not be allowed to occupy the floor of any skating rink in the State at the same time.—*Telegram from St. Paul to Boston Herald, Feb. 27*.

The average rink during the round of the week includes music, dancing, late hours, overexercise, liquor often, and sin. As an institution, it tempts, crazes, and ruins the young by scores.—*North-western Christian Advocate, February 25*.

Young men of limited means will go to great extremes, when "hard up," to procure money and skate checks. Instances are known where they have pawned watches, overcoats, and even hats to obtain ready cash for rink expenses, and more than one larceny or petty burglary has been inspired by need of skate money.—*Bangor Letter to Boston Journal*.

HIS ORDERS.

"I've got orders, positive orders, not to go there—orders I dare not disobey," said a youth who was being tempted to a smoking and gambling saloon.

"What special orders have you got? Show us your orders."

John took a neat wallet from his pocket and pulled out a neatly-folded paper. "It's here," said he, unfolding the paper and showing it to the boys. They looked and read aloud:—

"Enter not into the path of the wicked, and go

not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." Prov. 4: 14, 15.

"Now," said John, "you see my orders forbid my going with you. They are God's orders, and by his help I mean to obey them."—*Ex.*

IN MAINE.

Self-assertive Female.—That poor child's breath smells so of whisky that it fills the whole car. You've been drugging it, you wretch.

Traveler (in a husky whisper)—Madam, would ten dollars be any object for you to sit down? The Fraternity Club is going to give a little dinner in Portland to-night, and this kid is full of liquor. But the kid's made of rubber. Do you see?

A PUPIL in a public school at San Jose, the *Herald* says, lately wrote the following composition on the subject of a physiological lecture to which the school had just listened: "The human body is made up of the head, the thorax, and the abdomen. The head contains the brains, when there is any. The thorax contains the heart and the lungs. The abdomen contains the bowels, of which there are five: A, E, I, O, and U, and sometimes W and Y."

LOOK at this: Maine, fifty years ago, had 13 distilleries; now, none. Then, 500 open bar taverns; now, none. Then, 10,000 drunkards; now, 2,000. Then, 2,000 open grog-shops; now, few. Then, 200 delirium tremens deaths; now, 50. Then, 1,500 paupers; now, very few. Then, poverty; now, plenty. Then, wretchedness; now happiness.—*Cortland Monitor*.

MORPHINE.—The eminent Dujardin-Beaumetz says: "I can assure you that the older I grow, the more chary I become in the use of morphine, for despite the marvelous properties of this alkaloid, . . . its dangers and disadvantages are such that I reserve its employment for exceptional cases."

THE quieting effect of smoking is caused by the action of the poison on the heart, reducing its action, or depressing it below its normal standard.

THE world is governed by four boxes: The cartridge box, the ballot box, the jury box, and last, but not least, the band box.—*Ex.*

Household.

GRANDMAMMA.

"GRANDMAMMA sits in her quaint arm-chair—
Never was lady more sweet and fair;
Her gray locks ripple like silver shells,
And her brow its own calm story tells
Of a gentle life and a peaceful even,
A trust in God and a hope in Heaven."

A home may be bright and happy where there are no old faces, no inmates long past the meridian of life; but there can be no doubt that the little folks have missed a great blessing who have never known what it is to have a grandmamma—that is to say, a thoroughly loving, genial, sympathetic grandmamma. Each of us has his or her place in life; but the niche in the household that is filled by grandmamma is so important that one finds it hard to forgive any old lady who fails to understand its duties and privileges.

"What should we do without grandmamma?" I heard a lively girl of eighteen exclaim the other day, and forthwith I set myself to work to discover wherein consisted this indispensability so loudly attested.

"What does grandmamma do for you, Annie," I inquired, "that makes her so important?"

"What doesn't she do? Why, this household would simply fall to pieces without her. To begin with, she knows everything. You see, mamma has, of course, the charge of the house, the marketing to do, the clothing to buy, the servants to look after, papa to attend to, the children to keep in order—these things keep her constantly busy. Grandmamma never is busy. She has time for everything. She goes about the house and finds everything that is lost. If Ted wants his hat or his skates suddenly, grandmamma is sure to have seen them somewhere; if our lessons are particularly hard, she always has time to put on her spectacles and help us with them; if Bob lets the goat eat up his mittens, grandmamma's needles go clicking, clicking, and presently there is a new pair; if papa wants a button sewed on, there she is with her little bag of sewing materials; if I am going to have company, she always has a new recipe, something she made when a girl, that helps me to some new and delicious dish. But I can't tell you half."

Ah, the blessing of active, healthy old age! I thought. This grandmamma is not old; she is old enough to have dropped the engrossing, strain-

ing, time-and-strength-exhausting burdens of life; she is young enough to take an active interest in all that is going on, to be the interested companion of all the brood of young people to whom she bears her honored relationship.

"Katie," I said to another gay little prattler of my acquaintance, "tell me about your grandmamma. They say that she is very ill, and that only on certain days can she bear the gayety of laughter with which you young people surround her."

"Ah, yes!" answered Kate, "my grandmamma is an invalid, but then you see she is also a saint. She is not so very old; but then, as she tells us, her life is almost ended, and all she has to do now is to wait patiently for a little while, when God will let her go where there is no more pain and suffering."

"Does she talk to you very much about it?"

"No, for she says that no one can really know what God has prepared for those who love him and do his will. And she says, too, that we are too young to spend a very great deal of our time thinking about what will happen when we are dead. She says we have our lives here to live first, and that we must all get ready to do some great and noble work in the world. So she tells us stories about great soldiers and warriors who have fought for their country, about such men as Winkelried and Washington and General Gordon, then about missionaries and philanthropists like Henry Martyn, Wilberforce, and Peabody. I don't think there is anything that grandmamma has not read, and the boys say, and we all feel, that there never was a story book in the world that is equal to the real, true stories that grandmamma tells about things and people. She always teaches us our lessons for Sunday-school, and she makes the Bible stories just as interesting as 'Alice in Wonderland,' or any of Hans Anderson's stories."

Ah! I thought again, here is another grandmamma as good as the first, only in another way. Disciplined by suffering, cultivated in mind, and fully developed spiritually, she is sowing seed in these young minds that will bring forth the best of fruit, and doing it so carefully and with such a delicate appreciation of their different characteristics and various needs that they fancy they are only listening to a story while they are really learning the best and most valuable lessons of life. God bless such a grandmamma!

Let the little ones speak, and, though a few voices may dissent, the greater number will declare that the name of grandmamma is synonymous with fond caresses, great supplies of doughnuts, Christmas goodies, and all the best things of child life. And so it ought to be. Mamma is a soldier in the field, bearing the brunt of the battle, working early and late; grandmamma is the veteran—her day of warfare is past, her honors are won, she is honorably retired. Therefore she has time to coddle the little folks, to find out their especial wants, to listen to their stories, and to sympathize with and discover cures for bumps and bruises. Ah! her place in the household is one of honor and dignity!—*Mary E. Vandyne, in Christian Union.*

OBEYING MOTHER PLEASANTLY.

HARRY had seen some older boys fly their kites from the top of the houses, and he thought it would be nice fun if he could do so too. So he came to his aunt and said: "Aunt Mary, may I go up to the top of the house and fly my kite?"

His aunt wished to do everything to please him, but she thought it very unsafe; so she said: "No, Harry, my boy. I think that is very dangerous sort of play. I'd rather you wouldn't go."

"All right. Then I'll go out on the bridge," said Harry.

His aunt smiled, and said she hoped he would always be as obedient as that.

"Harry, what are you doing?" said his mother one day.

"Spinning my new top, mother."

"Can't you take the baby out to ride? Get out the carriage, and I'll bring him down."

"All right," shouted the boy, as he put his top away in his pocket, and hastened to obey his mother.

"Uncle William, may I go over to your shop this morning?" said Harry one day at breakfast. "I want to see those baskets again that I was looking at yesterday."

"Oh, yes, Harry," said his uncle, "I shall be very glad to have you."

"But I cannot spare you to-day, Harry," said his mother. "I want you to go out with me. You shall go to the shop another day."

"All right," said Harry, and he went on with his breakfast.

No matter what Harry was asked to do, or what

refusal he met with when asking for anything, his constant answer was, "All right." He never stopped to worry or tease; he never asked, "Why can't I?" Harry had learned to obey, and to obey in good humor.—*Selected.*

A DAY'S WORK.

Tired Wife—"John, I've been bending over this washtub ever since four o'clock this morning, except the time I took to get the meals, and it is now night. I wish you'd go around the corner and buy a scuttle of coal."

Husband—"It's five minutes to eight o'clock, and I must be at that there labor meetin' at eight."

T. W.—"More meetings! What is this one for?"

H.—"We're going to strike for eight hours."—*Puck.*

BRING up the girls to an active, outdoor life, if you would regenerate the sickly race of American women—if you would save them from the terrible sufferings so many of you know only too well. Encourage them to cultivate flowers and fine vegetables, and set them the example of open-air exercise yourselves. Urge them to engage in open-air sports, if it does tan them and postpone their embroidery. No danger of their becoming rough, if they have refined and pure-minded companions.

"MAMMA," said a five-year old, the other day, "ain't there any other senses, 'cept seeing, hearing, feeling, tasting, and smelling?" "No, my child," answered the mother. "It is usually considered that those five are enough." "Well," said the little one with an air of deep conviction, "I s'pose talking would be called a sense if there wasn't so much nonsense about it.—*Chicago Tribune.*

A CERTAIN woman complained to her minister about the trouble her drunken husband caused her, and asked how she should reform him. He advised her to try the effect of kindness, by so doing she would heap coals of fire upon his head. She replied that she had tried hot water, and it didn't do any good.

AN Italian at Mansfield, O., wore a pair of very tight shoes two days. The result was injuries to his feet that were followed by gangrene, so that he has had his toes and other parts of both feet amputated in order to save his life.

TEASING CHILDREN.

WELL do I remember my childish vexations and troubles. I was told I had a red nose, pouting lips, a bad form, that I scowled and looked cross, etc. Now, I would like to know who would not look cross and scowl, if there were disagreeable things said to her every day of her life, and often several times a day. My childhood was an unhappy one, caused mostly by the teasing and tormenting of my parents, but outsiders did their part; I have always noticed they do if there is a child the parents pick upon; God help that child and forgive the parents. I can never remember my mother giving me any good advice in a kind manner, and I so longed for love and council sometimes. Perhaps you may think I was a very bad and uncomely child; it is my honest opinion I was no worse than the average child, and I am confirmed in this opinion because I have seen other intelligent and pretty children imposed upon by their parents.

I think if parents have a child they can never love, they had best give it away when it is small; but the trouble is they will not admit but they love them all alike. They remind me of the old man I heard of; he had several children, and some one asked him if he had any favorites. "No," said he, "but if I had they would be Susan and Arthur."—*Housekeeper.*

A NEW TEST FOR MILK.

A NEW test for water—that is, for pump-water—in milk has been proposed by Herr Szilasi. This depends on the fact that the sulphate of diphenylamine is colored blue by an exceedingly dilute solution of a nitrate. As well-water always contains more or less nitrate, its presence in milk can be detected. The test is carried out thus: Twenty minims of sulphate of diphenylamine is placed in a small porcelain vessel, and a few drops of the milk which is to be examined added to it. If this contains even five per cent of average well-water, a blue tinge will gradually distinctly appear. Sulphate of diphenylamine is easily obtainable, and only costs about sixpence an ounce, so the test may be readily tried.—*The Lancet, June 11, 1887.*

THERE were easy ways around the Hill of Difficulty, but the name of one was Danger, and of the other Destruction; the only right way was right up the hill.

KITCHEN WASTE.

"'Tis willful waste makes woful want,
And I may live to say,
I wish I had the crusts of bread
That once I threw away."

Well do I remember the saying of my grandmother, forty-five years ago, "A wasteful house-keeper will put more out of the window with a spoon than her husband is able to bring into the door with a shovel."

The waste of the kitchen would hardly be credited by one who is not observing. Scraps of meat are thrown away; more bread is cut than is used for the meal; instead of steaming or toasting, it is left to dry up, and perhaps to mould, and go into the swill-barrel; cold potatoes are left to sour, instead of being warmed over; the stopper is left out of the molasses jug, and the cover off the honey jar, and in come the flies and spoil that; soap is left in the water to dissolve after the washing is completed; unburnt coal is thrown out with the ashes; pails and tubs are left to dry up and go to pieces; the plated fork is spoiled in toasting the bread; the plated spoon is ruined in scraping the kettle or spider; and the soap-suds is thrown away instead of using it as one of the best fertilizers of plants, trees, and growing vegetables.

ITEMS.

CAUTION and care baffle many a snare.

THE worst misfortune is to be unable to bear misfortune.

BEAUTY without modesty is like poison kept in a box of gold.

A SPARE and simple diet contributes to the prolongation of life.

IT is estimated that three out of every thousand persons in this country are narcotic inebriates. This gives a vast army of some one hundred and fifty thousand souls.

NINE hundred and ninety-nine times out of a thousand the young lady who marries a man addicted to the use of intoxicating liquors, suffers the torments of hell on this side the grave.

EVIL thoughts are worse enemies than lions and tigers, for we can keep out of their way, but bad thoughts win their way everywhere; keep your head and heart full of good thoughts, that bad ones may find no room to enter.

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If your boiler is rusty, rub the spots with beeswax and you will have no more trouble.

TO REMOVE BLOOD STAINS.—Spread thickly with wet starch, let dry, scrape off, and renew, if necessary.

GLASS, when washed in cold water, has a much brighter and clearer look than when washed with warm water.

NEW iron should be very gradually heated at first. After it has become inured to the heat, it is not so likely to crack.

CARE OF CARPETS.—After sweeping your carpets take a cloth wet in clear soft water, and rub over them. It will remove a vast amount of dust, and well repay the time spent.

BROWN-BREAD.—Two and a half cups of sour milk, half cup of molasses, one large teaspoon of soda, two cups of corn meal, one cup of graham flour, one teaspoon of salt. Cover and steam three hours; then remove the lid and brown in the oven.

A **YOUNG man** proposed for the hand of a beautiful girl. As she hesitated, he said, "I await your answer with bated breath." The girl, who is a good deal of a humorist, said, "Well, Mr. M., you will have to bait your breath with something besides high wines to catch your humble servant."

A **CHEERFUL mind** is better than all the drugs in the materia medica.

BOOK REVIEW.

I HAVE just received from the publishers a copy of "First Book in Physiology and Hygiene," by J. H. Kellogg, M. D. In a note to the teacher, at the beginning of the work, the author states his object, among other things, to be:—

"To present as fully as possible and proper in a work of this character a statement of the laws of healthful living, giving such special prominence to the subject of stimulants and narcotics as its recognized importance and the recent laws relating to the study of this branch of hygiene demand."

It is said that it takes a wise man to interest children. If this is true the author of this work has certainly shown his right to be numbered among the wise, for I believe no such charming book for children, on this subject, has ever been presented to the public. I believe no child can fail to be interested, or to understand it. The style is simple, clear, and cheerful. Technical names are almost wholly avoided, but when given are defined, and their pronunciation is marked. Things to be studied are always placed before the mind before they are named, thus making the entire book a series of attractive object lessons.

A very prominent place in the work is given to simple experiments, which cannot fail to attract and hold the attention of the young. Hygiene, the true object for which anatomy and physiology should be taught, is made very prominent, not by dry rules that have no relation to each other or the subject, but its laws are made to grow out of the subject treated in such a manner as to fully impress the mind with their importance.

Harper & Brothers have printed the work for a school-book, but it is no less perfectly adapted to home use by any who have children to educate. The illustrations, which are quite numerous, are very much better than are generally found in school-books, and the typographical work is all of the best.

J. E. CALDWELL, M. D.

THE NEW BUILDING.

LOOK at the last page of the cover of this JOURNAL and see the new cut of the Health Retreat. The surrounding scenery, as witnessed from the observatory, is "just grand."

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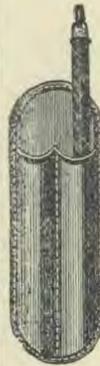
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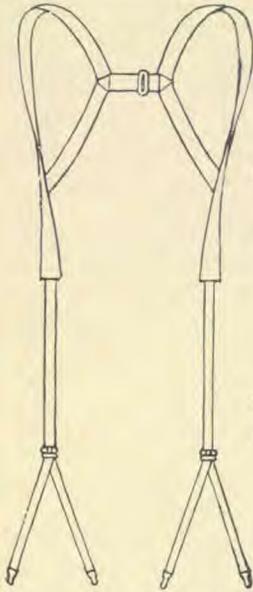


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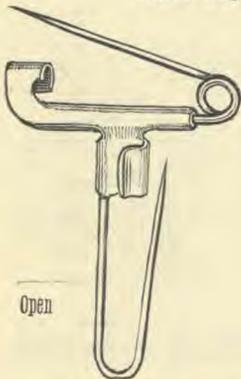


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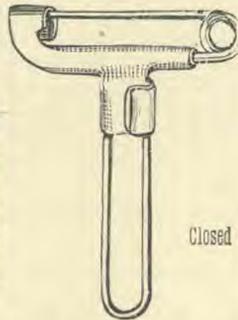
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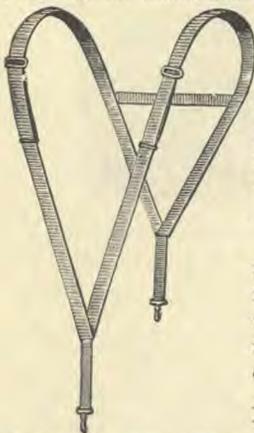


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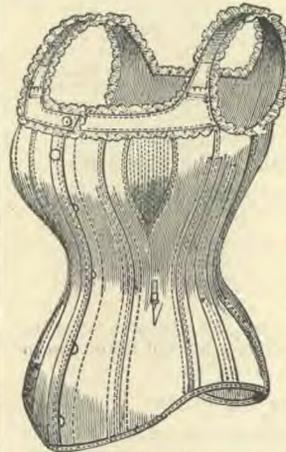
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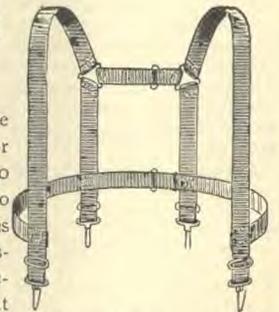


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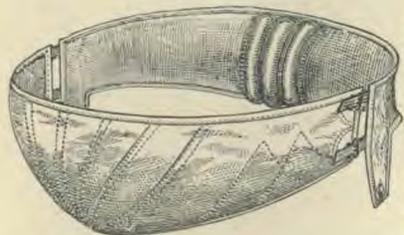
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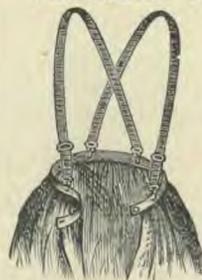
THE Fashionable Corset and every other device for compressing the waist or any other part of the body, should at once be discarded, as they are the most fruitful sources of consumption, dyspepsia, and the majority of the ills from which women suffer. Suppose the waist does expand a little, the step will be more elastic and graceful, and a general improvement in health will soon result.

What Drags the Life Out of a Woman.

There are other modes of dress that cause serious injury to the delicate organs of the pelvis. The many heavy skirts and undergarments which are hung about the waist, drag down the internal organs of the abdomen, causing them to press heavily upon the contents of the pelvis. Soon the slender ligaments which hold these organs in place give way, and various kinds of displacements and other derangements occur.

Dress reform corrects these abuses, and educates the people in the proper modes of dress. It requires that no part of the clothing should be so confining as to prevent unrestrained movement of every organ and limb. It requires, also, that the feet and limbs shall be as warmly clothed as any other portion of the body.

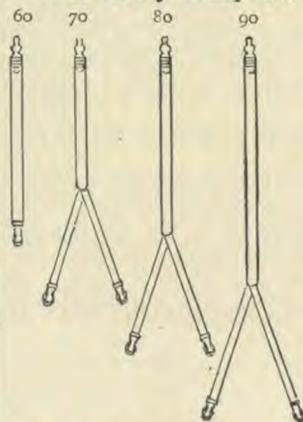
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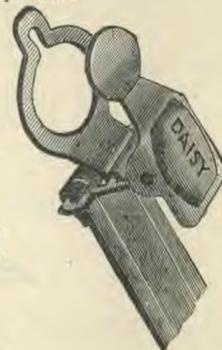
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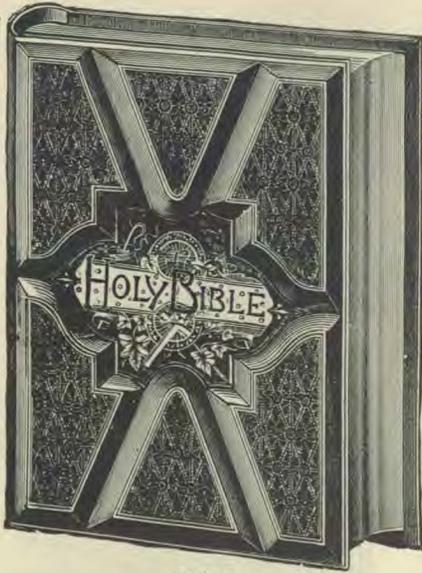
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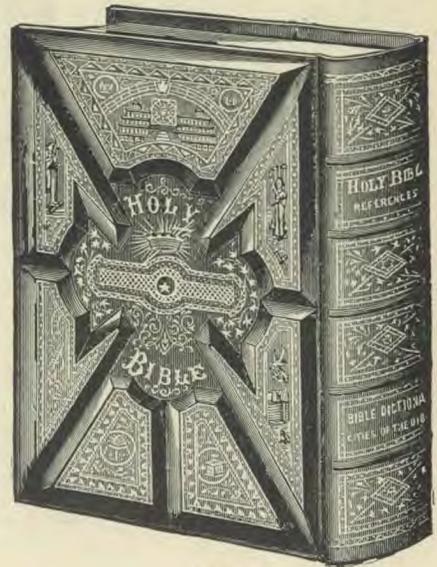
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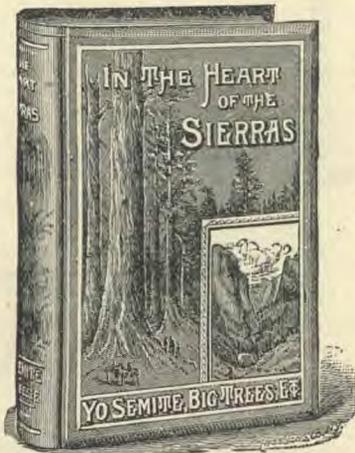
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