

PACIFIC HEALTH JOURNAL

AND TEMPERANCE ADVOCATE.

VOLUME IV.

OAKLAND, CAL., APRIL, 1889.

NUMBER 4.

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A 32-PAGE MONTHLY.

Subscription Price, \$1.00 per Year.

Address.—All business for the JOURNAL should be addressed to Pacific Press, Oakland, Cal.

All **Drafts** or **Money Orders** sent in payment of subscriptions should be made payable to Pacific Press.

All **Communications** for the JOURNAL should be addressed to PACIFIC HEALTH JOURNAL, care of Pacific Press, Oakland, Cal.

A GOOD word is as soon said as an ill one.

MORAL strength is the highest kind of health.

THE highest exercise of charity is charity toward the uncharitable.—*Buckminster.*

THE dwarf, Jeffrey Hudson, was 3 feet 9 inches, and Count Borowlaski, 2 feet 4 inches tall.

ENDURANCE is the crowning quality, and patience all the passion of great hearts.—*Lowell.*

THINK well over your important steps in life, and, having made up your mind, never look behind.

LIFE appears to be too short to be spent in nursing animosity or registering wrong.—*Charlotte Bronte.*

THE explosive force of gunpowder when confined is $6\frac{1}{2}$ tons to the square inch. In dry air it will speed a bullet 1,700 feet in one second. In damp weather, only 1,200 feet.

BARON CUVIER.—“The *natural* food of man judging from his structure, appears to consist principally of the fruits, roots, and other succulent parts of vegetables.”—*Animal Kingdom, p. 46 (Orr, London, 1840).*

“If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for He that is higher than the highest regardeth; and there be higher than they.” Eccl. 5 : 8.

GOOD HEALTH, STRONG NERVES.

How frequently we hear, in response to the inquiry, “How do you do?” the statement, “I am quite well only very nervous.” A little study must satisfy the thoughtful that nervousness is the result of an overtaxed state of the whole system, or the breaking down of some of the organs of the body. If the body is in health, and the blood properly circulating to every part, and the individual obtaining proper periods of rest, you may expect to find him with a calm mind and steady nerves. On the other hand, if their bodily habits are irregular, and they give but little attention to regular hours of sleep, we may expect to find them decidedly nervous and fidgety. Rest and balmy sleep are among the most efficient of nature’s restoratives. To illustrate this subject we will quote from an article in the *Youth’s Companion* of January 17, 1884:—

“A gentleman, aged thirty-nine, unmarried and of good general health, consulted me in reference to peculiar nervous affection with which he had suffered for several months. He stated that, being engaged upon a literary labor of some importance, he had given the greater part of his time to the studies necessary to its being carried on with success, and was conscious of having overtaxed his mental powers.

“So great, however, was his ambition to excel in his undertaking, that he had persevered, notwithstanding the admonitions of friends, and the still more pointed warnings he had received from his own sensations. Instead of sleeping, as had been his custom, for from seven to eight hours, he had rarely for nearly a year slept more than four hours, and frequently even less than this.

“He professed, however, not to feel the want of sleep. In fact, he was never sleepy, and if this had been the only ill consequence of his severe application, I should probably not have had him under my charge at all, so little weight did he at-

tach to the condition which it was of the first importance should be relieved.

"The symptom of disordered action which particularly attracted his attention was an inability to concentrate his mind upon subjects about which he wished to write. There was no difficulty in maintaining a connected line of reasoning except when he attempted to put his ideas on paper, and then he found it utterly impossible to direct his thoughts in a methodical manner.

"He conversed very intelligently in reference to his case, and was perfectly conscious of the difficulty under which he labored. As an instance of the character of his disease, he said that the day before he came to see me he had reflected to his entire satisfaction upon certain points in literature he was investigating, and that when he came to read over what he had written, he found it was a tissue of the most arrant nonsense.

"The subject of his thoughts was the Greek drama, and the ideas in reference to it which he communicated to me were in the highest degree logical and interesting. He then showed me the first page of what he had written, and though he was annoyed at the nonsensical strains of his language, he could not conceal his amusement at its utter absurdity. I quote a few lines from the paper:—

"The rise of the Greek drama is not to be associated with the Homeric age of minstrelsy, or to be discovered in the Cimmerian darkness of the North. It rests upon a foundation far anterior to either. It is found in the hearts of those men who look beyond a mere utilitarian idea, and who are able to conceive of the existence of beauty without the disturbance due to causes inseparably connected with the barbarism from which Greece emerged into that mythical age which created a god for every river and forest, and for every emotion of the heart or element of the mind. Lyric poetry and philosophy may claim the precedence of antiquity, but the power that could draw tears from eyes that had never before wept, or cause the hardened lines of stoicism to relax in smiles, is not to be despised or ever elevated upon a pinnacle of greatness.

"If this be analyzed by the reader, it will be found that there is no incoherence of language, but that there is a marked degree of incoherence of ideas. A semi or non-educated person might read it and think it a very fine piece of writing. The words are well chosen, no one but an educated person could

write it, and yet there is absolutely no sense in it from beginning to end.

"At the time of writing, his thoughts flowed so rapidly that he was not conscious of the disconnected nature of his composition. If he stopped, however, to read over what he had written, he at once saw how thoroughly it misrepresented his conception. No matter what the subject, the result was similar, and even the most trivial notes could not be written without language being used which was either perfectly without relation to the ideas he wished to communicate, or else in direct opposition to them.

"For instance, wishing to obtain a book from a friend, he found that he had written the prayer of Socrates, which concludes the Phædus of Plato. On another occasion, intending to indite an epistle to a lady who had sent him a volume of her poems, he discovered when half through his letter that he had requested her to accept one of his own books, and had then gone on to give his ideas relative to suicide and matrimony.

"Upon questioning him I ascertained that he went to bed generally at about two o'clock in the morning; that he lay awake for an hour, at least, during which his mind was exceedingly active; and that he arose between six and seven, took a sponge-bath, and ate a light breakfast. He then went to work, spending the day in reading and dictating to his sister, who wrote out his language *verbatim*. At six o'clock he dined plainly, and then again resumed his labors. He drank neither tea, coffee, nor any alcoholic liquor. Occasionally he took a cup of chocolate at breakfast.

"I told him very plainly that unless he prepared to forego his literary labors for several weeks, at least, he would be in great danger of permanent injury to his mind; but that with the avoidance of severe mental exertion, and by the aid of other measures, I believed he could be restored. He demurred somewhat to the first condition, but finally promised to follow my advice implicitly.

"I regarded the case as one of cerebral congestion, in which, while the amount of brain work was not materially lessened, its quality was essentially impaired. So long as he merely thought, he thought well, but when he attempted in addition to tax his brain with the labor incident to the mechanical work of writing, he put more upon the organ than it could endure, and aberration of action was the result.

"I laid out a very systematic course of treatment, mainly, however, of a hygienic character, and I have reason to believe that he complied faithfully with the directions given, and ere long he began to experience amendment, and in about three weeks was getting from seven to eight hours' sleep every night. I wrote him a note requesting his permission to make use of his case in a paper I was then preparing, and this was his answer:—

"MY DEAR DOCTOR: If, in your opinion, my case is possessed of any value in a pathological point of view, I hope you will make such use of it as will best serve the ends of science. I make only one condition. You know I am a literary man, and that my reputation as a student and author would suffer in the estimation of the critics were I suspected of insanity. It takes very little to form a foundation for such an assumption, and perhaps there would be more truth than fiction in the notion as applied to me. With the exception, therefore, of giving my name, you are at perfect liberty to dish me up for the satisfaction of all your medical friends.

"I will come and see you to-morrow, and in the meantime believe me, etc.

"P. S.—I have read the above over, and to my great delight find that I have said what I wanted to say. I would stand on my head with joy were it not that you were desirous of keeping as much blood out of my noddle as possible—*laus Deo*. Can I go to work Monday?"

"Of course I did not let him 'go to work Monday,' or for several successive Mondays, and he went on getting better and better, till at last there was nothing more to be desired in the way of mental health. He uses his brain now like a rational being, and it will probably serve him well for many years yet to come."

There are numerous cases somewhat similar to the above which are cited in mental philosophies and various medical works. I was reading, not long since, the case of a man who had greatly overtaxed his nervous system by a too close application to business pursuits without securing proper periods of rest and relaxation of the mental strain. When he would attempt to put his thoughts upon paper there was evidence of aberration of mind in the incoherence of the words used. He was a man of wealth, and withal quite liberal. One day he was invited to make a contribution to a charitable institution, and, having decided to do so, sat

down to write an order on his banker for the amount. What was his surprise on reading over his supposed order to find the words, "Pay five thousand dollars for the salvation of Bray."

Good health and strong nerves are very intimately associated together. While it is essential to a healthful nerve fiber that proper periods of labor and rest be observed, it is equally important that the vital domain be supplied with such food as may be digested, assimilated, and appropriated to the building-up process without unduly overtaxing nervous energies. I do not know as I can better close this article than to use the words of Dr. C. B. Radcliff: "Do what I will, I cannot bring myself to accept the current belief that butcher's meat is food *par excellence*, and that all other food is little else than padding. On the contrary, I feel convinced that views and practices in this respect have changed infinitely for the worse during the last few years, and that herein, perhaps, may be found one main reason why various nervous disorders are so numerous and often so difficult to deal with. . . . The strapping gillie of the Scotch Highlands, the staple of whose food is oatmeal, with a little milk, is certainly not wanting in muscular strength and endurance; on the contrary, as everyone will admit who has tried to keep up with him in a hard day's deer-stalking, he is all wind and limb when his master for the time being is panting and staggering. . . . All this evidence, as I read it, is against the notion that meat is to be looked upon as the food which is to be had at any price. At all events, I cannot help thinking that the present practice of urging persons at all weakly, especially children, to eat as much meat as they can, may have not a little to do in causing the development of many nervous diseases, and in deranging the health in many other ways."

J. N. L.

The growth of the absinthe habit among the intellectual classes, the increase in the number of victims of opium and cocaine habits, are serious questions, and well worthy the attention of physicians. By the avoidance of the careless use of anodynes and narcotics much of the evil can be averted, for it is an undeniable fact that the careless prescriptions of physicians are in many instances responsible for the mental and physical wrecks due to these pernicious habits.—*Dr. Geo. M. Oxford.*

WHAT SHALL WE WEAR?

(Continued.)

THERE has been a strong sentiment in favor of woolen clothing for a long time among the members of the medical profession, especially for patients who are subject to rheumatism and neuralgia, but they base their opinion upon considerations entirely different from those set forth last month. Their excellent arguments are about as follows: "Wool is a poor conductor of heat, while cotton and linen are good heat conductors. Hence, wool retains, while cotton and linen conduct away and waste, heat of the body." If there were no other arguments this alone would be sufficient to establish the superiority of animal over vegetable covering for the human body. In point of economy alone, wool is far superior. Physiologists tell us that four-fifths of all the food eaten goes to produce force and heat. A resident of a cold climate actually requires more food than the resident of a warm or hot climate, because in a cold atmosphere bodily heat is carried away much more readily. The increased demand for food will be the same whether the body is deprived of it by a cold climate or by clothing which readily conducts it away, as is the case when it is made of cotton or linen. This increased quantity of food lays an additional tax upon the digestive organs (none too vigorous at best in our degenerate age), and adds to financial as well as physical expenses.

When nature causes a heavy growth of grass to spring up spontaneously on the back of a bear or a sheep to protect him from the cold, then it will be reasonable and scientific to claim that vegetable fiber can form a natural covering for the protection of an animal body.

Most people admit that wool is better for the winter season, but refuse to try it in summer, thinking cotton and linen are more suitable; while others refuse to wear woolen clothes next the body even in winter, saying, "It scratches so!" Sometimes this last argument is valid. One of my patients for whom I had ordered all wool underclothing a short time ago, made just this complaint, and was very unhappy because her mother compelled her to wear it. Upon examination I was greatly surprised to find that the wool had not been properly carded, and was actually full of fine fragments of pappus, or "beard," from some plant. They irritated the skin as so many fine needles

would do. Coarse, stiff woolen goods has very much the same effect. But it is not necessary to wear such. Plenty of fine, soft wool that can irritate no one is in the market. As to the summer wearing of wool, I have to say, that if it is properly selected by far greater comfort and health are found with wool than with cotton.

I was recently in correspondence with an intelligent gentleman of New York who had spent a year in South America, directly under the equator, who said, "By wearing my heaviest Cartwright woollens during the whole time, I was enabled to remain there without any sickness, and especially without any touch of malaria," a thing which all know to be very uncommon.

Those who do not think woolen clothing to be comfortable in hot weather I believe have not given it a fair trial. One does not need heavy garments in summer. Cotton clothing, over woolen, will account for the unfavorable opinion of some. I have known some who felt an irritation of the skin, with real discomfort, while wearing wool under some cotton garments, but as soon as the cotton over-garment was removed the irritation ceased. This is just what ought to be expected. The cotton fabric, being more impervious to the vapors and poisonous gases from the skin than the woolen, forms a pad or poultice next the skin, and the effect is to irritate.

For a garment to be wool, simply, is not enough. It must be properly woven. The object is to combine warmth with the greatest possible porosity. Common woven goods does not do this. If it is of any considerable thickness the threads, crossing each other at right angles, soon shrink, and the fabric becomes compact like felt. Knit goods does not do this to so great an extent; the thread, being very crooked, does not form so compact a mass as when the threads are straight. Those who care more for health and comfort than for fashion and life-long practice will do well to give the woolen system a trial. J. E. C.

IN the mission of nurse, too much attention cannot be given to detail, in cleanliness, promptitude, observation, and action. Thoughtfulness and tact are admirable qualities.

DON'T eat two mince pies, a plum pudding, lobster salad, and ice-cream, and then complain that the climate don't agree with you.—*Pittsburg Dispatch.*

TRICHINÆ IN PORK.

WITHIN the last few years considerable has been said by health reformers on the danger of eating the flesh of swine. It has been argued that the hog is a scavenger by nature and habits, and utterly unfit to be used as food for human beings. The fact that he is very frequently affected by hog cholera and other diseases, that the fat is little better than a mass of corruption, and that the diseases are readily transmitted to the pork eater, have been urged as reasons why the use of pork and lard should be discontinued. Especially has warning been given in regard to the existence of trichinæ in pork. The following from the *Toledo Blade* of January 3, 1889, is a sad but valuable comment on the last-named danger.

"BLOOMINGTON, Ill., Dec. 29.—Two years ago a young man of the town of Leroy, this county, son of a wealthy banker, became suddenly and painfully ill. From that time until now he has been a great sufferer, and the physicians have been unable to satisfactorily diagnose the disease from which he has suffered.

"Yesterday a physician of this city made a careful microscopic examination of a particle of the patient's flesh, and found that it was densely populated with trichinæ. It is believed that there is now no hope whatever for the extermination of the trichinæ, and that the sufferer's agonies will find no relief except in death."

Three points are especially worthy of note.

1. For two years the young man had been suffering the agony of a lingering death and yet his case had baffled the medical skill of his attending physicians, who were unable to diagnose the disease, and who seem never to have suspected its true nature. It must seem strange to many that practicing physicians should be unable to detect the difficulty in two years' time; yet this is one of the most dangerous features of the malady. The symptoms are often called rheumatism or general neuralgia, and an instance is related by Dr. Kellogg in his "Home Hand-book of Hygiene and Medicine" in which a number of persons died of trichinæ before the true nature of the case was even suspected. Even after a microscopic examination had shown the flesh to contain a great number of the parasites, the attending physician insisted that it was cholera morbus, although it was midwinter.

2. There is probably no relief for the sufferer except in death. The trichinæ, when taken into the system by eating flesh containing it, is exceed-

ingly small and is inclosed in a little sac. This sac is destroyed by the gastric juice, and the worm, thus set free, attaches itself to the membrane of the stomach and soon develops to its full size. Having reached this condition, it brings forth young in great numbers, which commence to bore into the walls of the stomach and intestines. They eventually find their way into the muscles, from which it is impossible to dislodge them. The amount of suffering occasioned by trichinæ depends upon the number taken into the system. It is probable that many persons are affected to a considerable extent without being aware of the fact, the symptoms being supposed to be those of some other disease.

3. Not a word is said in regard to the origin of the trichinæ or how it may be received by others. The public in general has very little idea that the hog is one of the principal sources. A few years since the health officer reported that one out of every twelve of the hogs packed in Chicago, the great pork market of the world, was infected.

There is one sure way of avoiding the malady, and it is the very best way,—eat no pork at all, either at home or abroad. The pig raised at home is as dangerous as the pig raised in the next county or State.

D. G. HENRY.

DRUGGISTS' ORDERS.

A CAMBRIDGEPORT druggist has made a practice for some years of saving in a scrap-book some of the most peculiar orders which he receives. "We are asked for some rather strange things," he said to the writer, "but we can generally guess what is wanted. Many people expect a druggist to prescribe for their ailments, as it saves physicians' charges; and the diagnoses of complaints which come to us are often amusing. Look at these: 'Send me some of the essence you put people to sleep with when you cut their fingers off.' That evidently means ether. 'I want something to take tobacco out of my mouth.' Of course, the scent of tobacco was the thing objected to. 'Send me a baby's top to a nursing-bottle,' means, without doubt, a nursing-bottle top. 'An ounce of the smelling stuff that goes through your brain,' describes very well the effect of inhaling ammonia. 'Something for a sore baby's eye,' is not easy to mistake, though stated rather oddly. Here is a startling order for 'enough epicac to throw up a girl four years old.' I cannot help sympathizing with this person, who asks for 'enough anise seed

to take the twist out of a dose of senna.' Here is a graphic description of a certain ailment in a request for a 'plaster for a man kilt with stitches.' Perhaps the one who wrote this order for 'something for a caustic woman,' built better than he knew. Here is a request for 'something to knock a cold out of an old woman.' The next one seems to be in a hard condition. She desires 'something for a woman with a bad cough and cannot cough.' No druggist would hesitate for a minute to fill this order: 'Something, I forget the name, but it is for a cure.' 'Our own preparation' will just fill the bill in such a case. But what should we send for 'a swelled woman's foot,' 'a man with a dry spit on him,' and 'a woman whose appetite is loose on her.'"—*Boston Herald*.

DISEASED MEAT.

WE have several times in the past taken occasion to warn our readers against the use of impure and deleterious articles of food, especially diseased meats; and, unpleasant as the subject is, we feel it to be our duty to again revert to the subject, for we are fully persuaded that no small portion of the flesh consumed as food, even in our small towns, yea, even in the rural districts, is diseased.

Several times within the last two years the San Francisco papers have warned the people of that city that diseased cattle, hogs, and sheep were being slaughtered, and their flesh sold in the markets of that and neighboring cities to be used as food by unsuspecting purchasers. Last October especially, the *Examiner*, to use its own words, "called the attention of the public to the prevalence of the dreadful Texas fever, or anthrax, among the large herds of cattle in different parts of Southern California." (That is, all of California south of San Francisco.) "At that time," says the *Examiner*, "the mortality was something to cause alarm, not alone as to the cattle, but horses, sheep, and swine, running in the same pastures, were afflicted with the deadly contagion. Even human beings were not exempt from the plague, and many deaths were reported as the result of eating the meat of the diseased animals. Workmen employed in skinning the dead animals were inoculated with the poison, with fatal results in many cases, and in others slow recovery followed a lingering illness only by reason of the most careful medical treatment. Within a few hours' time from its first appearance in a herd of cattle, hundreds died with-

out showing the least symptom of the disease until they fell to the ground in their dying struggles.

"As the epidemic spread, the stock ranchers became alarmed, and to save themselves from absolute ruin hurried their dying herds beneath the butcher's ax. Many of the cattle dropped dead in the road on their way to the shambles, and even in the pens while awaiting the knife. Meat literally alive with the deadly bacilli was sold in the markets of San Francisco, and the lives of thousands were endangered."

All this the *Examiner* says was brought to the attention of the authorities, with the result that the Board of Health held a few extra meetings, "sent a committee to inspect Butchertown, appointed a veterinary surgeon and two assistant market inspectors, and then the whole matter was dropped, so far as the health of the public was concerned." And the danger still lives. "Many pieces of meat," says the *Examiner* in its issue of February 11, "which come from the slaughter-houses of Butchertown to-day reek with the germs of pestilence and disease. Cattle and sheep dying with consumption, Texas fever, and the deadly malignant tumor known as 'big-jaw,' are butchered and hung for hours in an atmosphere heavy and tainted with the sickening odors of decaying offal and filth of every description. Hogs dying from anthrax, hog cholera, and swine fever are crowded together beneath the slaughter-house floors, entirely excluded from the light of day, fattened on offal, putrid meat, and the ulcerated intestines of diseased animals, then dressed for the market and hung for hours in the stench of a 'dead-horse factory' before they are sent on their mission sowing the seeds of death through the city."

We wish our readers to understand that we do not consider that the flesh of even the most healthy hog is fit for food, but bad as it is at best it is tenfold worse under such conditions. Continuing, the paper from which we quote says:—

"Hardly a day has passed in three months that some carcasses have not been condemned by the inspectors as being unfit for food, and as many as forty have been seized and destroyed in a single day; but there is no manner of ascertaining the number of diseased carcasses sold without any examination by the health officers, as there are but three men to do the whole work in Butchertown, Black Point, and the city markets."

Again we quote from the *Examiner*:—

"Occasionally a beef from the mountains or the larger interior valleys is found with actinomy-

kosis, or 'big-jaw,' but consumption is rare. It is the dairy-fed cattle which are nearly all found in different stages of tuberculosis. They, it seems, are not sold to the butchers until they are in an almost dying condition and no longer fit for dairy use. Of a single band of cattle brought from the dairies, it is not at all unusual for the inspectors to seize three-fourths.

"When dairy cattle which are known to be diseased are designed for the slaughter-houses of Butchertown they are driven in the night-time to the corrals of South San Francisco, where they are kept until ready for the knife. Then they are again taken in the night to the yards and pens in the rear of the slaughter-houses. As the inspectors have no authority to seize cattle, even though they are known to be diseased, until they are killed for the market, there is no danger of loss up to this time. . . . When brought to the pens in the night-time, however, it is a mere chance if he gets sight of them before they are killed, and the moment his duties call him to another slaughter-house the cattle are hauled out, knocked on the head, dressed, the diseased intestines thrown beneath the floor, the gangrenous tubercles scraped off of the beef's ribs, and the carcass hung up and sold as choice beef. In the same way, a beef suffering from 'big-jaw,' the worst form of malignant tumor, is killed and skinned, the tell-tale head secreted, and nothing but a microscopical inspection will reveal the presence of the poisonous virus. A cow dying from anthrax is quickly skinned, the bright red blood swept beneath the slaughter-house, the enlarged spleen and discolored liver and intestines quietly disposed of, and thus the vigilant inspectors are outwitted.

"One drove of twenty-eight dairy cows all showing symptoms of consumption was seen by an inspector in the butcher's corrals. He said nothing of the matter, but awaited an attempt to slaughter them when they would be thoroughly inspected. The owners became suspicious, however, and instead of sending them to Butchertown shipped the whole band to Petaluma, where they were sold to a local butcher. A few days later another band of eleven was disposed of in the same way."

This paragraph shows that the traffic in diseased meat is not confined to the cities, but that it flourishes even better in the small towns where there are no inspectors. It also introduces to our notice another grave danger, namely, that of contracting consumption from using milk from animals suffering from that disease.

The great question with the cattle-men seems to be how to avoid financial loss, but what shall be said of those who use the milk and eat the flesh of these diseased cows? The danger of contagion from diseased milk is even greater than from eating of cooked flesh, for a large part of the milk

used, especially by children, is consumed without cooking, while meat is generally subjected to sufficient heat to destroy the germs of any disease, except it be anthrax.

But while all will admit that the idea of eating the flesh of diseased animals is by no means pleasant, the impression very generally prevails that the actual danger of contracting disease is very small, nothing indeed, if the meat is properly cooked. This idea is, however, erroneous, as will appear from the following relative to the germs of anthrax, one of the most common cattle diseases in this State. The *Examiner* says:—

"These bacilli are practically immortal. When the animal in whose blood they exist dies, the parasites dry up and drop into nearly invisible dust. The dust collects into little round masses, which acquire a very hard skin of such a character that though the masses should be boiled for hours or days the boiling will not kill the germs. At any time, under suitable conditions, they will become revived and ready for death-dealing. Thus they are, to all intents and purposes, immortal and indestructible. Many attacks of anthrax are attributable to the indiscriminate handling of animals which have died from this contagion, as well as to their careless burial. In the latter case the bacilli will be brought to the surface by earth-worms, sometimes a year after the carcass has been buried. There are cases on record of dogs, after feeding on anthrax meat, biting sheep and thus inoculating them. Flies fed on anthrax blood have absorbed enough in their proboscides to convey the germ to the blood of other animals."

This extract makes no direct mention of the danger of contagion to human beings, but, speaking to an *Examiner* reporter of the danger of eating the flesh of diseased animals, Dr. William F. Egan, veterinary surgeon to the Board of Health, said:—

"There is no doubt in my mind that great numbers of persons are killed by diseases contracted in this manner, yet ascribed to other causes. Who, for instance, would think that a person dying of consumption had contracted the disease from a piece of steak? yet a post-mortem examination would disclose the same tubercles and the same bacilli as are found in a consumptive cow."

In view of all these facts, certainly it is not putting it too strong to say that it is the duty of every man to see that his family uses neither meat nor dairy products except such as are above suspicion of disease. To enforce a rule of this kind may require some denial of appetite for a time, but a wise Creator has so bountifully provided us with fruits, grains, and vegetables, that none would suffer even if the supply of animal food were entirely cut off.

Disease and its Causes.

THE BLUES.

THERE'S many a sorrow
 Would vanish to-morrow
 Were we but willing to furnish the wings,
 So sadly intruding,
 And quietly brooding,
 It hatches all sorts of horrible things.

OUR CHILDREN—IMPORTANCE OF EARLY TRAINING.

BY MRS. E. G. WHITE.

MANY parents cause their children to be involuntary commandment breakers. They leave them to come up, following their own inclinations, and studying their own pleasure. The weary mother toils under her own burdens, and also those burdens which her children, and especially her daughters, should help her to bear. Her spirit groans because of the utter want of sympathy and assistance manifested toward her by her daughters, who are selfish, willful, caring only for their own ease and gratification. Both sons and daughters seem bent only upon their own pleasure, thinking and caring little for their parents.

This class of youth continually transgress the first four commandments, enjoining upon them supreme love to God, and also the last six, which point out their duty to their fellow-creatures. God has enjoined duties and responsibilities upon every son and daughter of Adam, and the child who is brought up to be useful, to assist his parents, and to follow some stated occupation, is much happier than the idler. He escapes many temptations to sin which beset the latter, and he matures at length into an earnest, active worker, whose capabilities have been thoroughly cultivated and made valuable by the system and discipline of early life.

The physical and mental growth of the youth of this age is in a great degree retarded or dwarfed by their intemperate habits. In eating, drinking, studying, in their amusements and occupations, there is a tendency to excess, irregularity, and demoralization. The training, or lack of training, at home and in school, only makes the evil worse, and prepares the young man for more decided

vices, and the young woman for the follies and abuses of fashionable life.

All this might be, as a rule, avoided, did the parents but see their duty plainly, and perform it unflinchingly. When children are young, it is a comparatively easy matter to direct their minds into proper channels, to systematize their daily pursuits, to teach them order and regularity, and to instill into their minds and hearts a proper sense of their responsibility to God and to their fellow-creatures. But when the habits are formed, the inclinations bent in the wrong direction, the evil seed sown in the mind, it is almost impossible to mould the character anew.

The gravest responsibilities therefore rest upon fathers and mothers while their children are growing up around them, subject to their influence and will. With fear and trembling, and much earnest prayer, should they fulfill the trust which God has given them. In the rush and hurry of business, parents, and especially fathers, are too apt to neglect the young family growing up in their homes. They seem to think that if the children are well fed, clothed, and sent to school, *their* duty is fully performed. The mother is presumed to attend to all matters pertaining to moral discipline; and if she fails in this, the children grow up untutored, erratic, and indolent.

Children, in their early training, need the firm, restraining influence of the father, combined with the gentle, sympathetic love of the mother, in order to perfect noble characters, and be fitted for the grave duties of life.

Money, houses, lands, and merchandise, all sink into insignificance when compared with the importance of properly educating and directing the mental, moral, and physical forces of our children. It is of little consequence whether we leave them large or small possessions, compared with the importance of giving them well-developed characters, unswerving rectitude, and noble purpose. Such a legacy is more precious than treasures of gold, and will never depreciate in value. No accident, nor time, nor change can affect it. Property may be swept away; but this sacred legacy remains untarnished, and will win for its possessor untold riches in the eternal future.

There is a positive necessity for parents to combine their human efforts with divine power in the management of their children, if they would secure to them the noblest virtue, purity of motives,

and a high sense of honor, as the ruling principles of their lives. This would elevate the standard of morality in families. But the great excuse which parents give for neglecting the moral culture of their children is want of time. If mothers would dispense with the endless dressing, stitching, and visiting imposed upon them by fashionable life, they would find many hours gained for association with, and training of, their children. They would then find time to become acquainted with their individual temperaments and characters, and learn how best to manage them to secure the desired results. They would lose, in a great measure, the irritability caused by many conflicting interests, and which too often renders them unfit to deal with their children.

The minds of many women are exercised almost entirely upon fashion and display; their inventive powers are daily taxed to prepare new dishes to tempt the appetite, and all their Heaven-given intelligence subverted to meet the demands of a false and demoralized state of society. This bondage of custom in which women are held, robs children of their God-given rights, casts them, morally feeble, and incapable, upon the world, to be overtaken by intemperance and crime.

Children are coming up all over our land without self-control, with no fixed principles, no stability, and no religion. They drift into society, form evil associations, become familiar with sin, repudiate the counsel of parents, and rush headlong into vice. Oh, that parents would arouse to a sense of their dangerous negligence toward the children that God has given them to rear to his glory! Oh, that they would determine to press back the baleful influences that are driving our youth to destruction! Oh, that they would realize of how little importance is the amassing of wealth, the friendship of the world, the dictates of fashion, compared with the sacred duty of rearing their children in the fear of God, and to take their places on the side of right and reform.

If parents would teach their daughters that they have equal rights with their sons, and that they must insist on having those rights treated with the same respect; if they would teach them about our national Government, instead of giving them novels to read; if they would teach them trades, whereby they might become self-supporting; if they would teach them independence in thought and action,—we would have fewer unhappy women than we have now.—*Contributor.*

TEACH GIRLS TO COOK.

GIVE your daughters a good, practical education. It will save them many bitter tears, after they have gone away from you to homes of their own. How often do we see girls who will go to mother with a garment that needs mending, because they "can't fix it so it will look anyhow." Whose fault is it that the daughter does not know how to mend neatly?—The mother's, of course, and the mother is to blame for many of the heart-aches that are suffered in early married life. Many of the young wives who cannot properly prepare a meal, come from homes where the mother did all her own cooking, "because Mamie wasted so and made such a muss of it," that she would rather do it alone than have her around. Don't neglect your daughters' education in that way. Take them into the kitchen with you and teach them to cook. It will require patience, at first, but if you are watchful, and correct each mistake immediately, you will be surprised to see how fast they will learn, and how much of the burden they will soon lift from your shoulders.—*Sel.*

BE CHEERFUL.

How obstacles melt away before the sunshine of a cheerful spirit; how it drives away the gloom, and lightens the pressing burdens of care. Cheerfulness in the heart is strength to the hands and life to the whole body. The pulse beats quicker, the step is lighter, the whole man is suffused with a healthful, exhilarating glow that makes labor itself not a curse, but a blessing. The cheerful man enjoys life more in homespun than the misanthrope in costly array. It makes his cottage dearer and rarer than a palace, and his homely fare more palatable than the choicest viands. Such is its wonderful transforming power that, like the touch of Midas, it changes everything into gold. Mountains of trouble are leveled before it, and deserts blossom as the rose. It repels disease, and keeps the heart fresh and the head clear. It makes slumber sweet and restful, and drives away forebodings of the future. Cultivate this way of cheerfulness if you would take out of life the best it has to give, and live long and live wisely.—*Selected.*

THE man who wrote a book, "*Every Man His Own Doctor*," should now write another, "*Every Man His Own Undertaker*."—*Talmage.*

WOMAN'S DRESS.

Some Results of Tight Lacing.

A FEW weeks ago a fashionably dressed young lady, with a few merry companions, passed from the parlor to the tennis ground. She began the game with all the vigor of her energetic temperament. After playing a short time, as she spoke a gay word to one who stood near, and lifted her bat, she dropped dead. Not a quiver of life after she fell. "Heart disease," said the doctor. Interference with the heart's action by tight clothing, might have been a more truthful diagnosis. Yet she thought she did not lace. She could have drawn in her breath, and put her whole hand between her corset and her person, as can anyone, no matter how tight the corset may be. For, in ordinary breathing, a quantity of air always remains in the lungs, which can be expelled by forcible expiration.

The liver lies just at that point where fashion demands the most constriction. The compression is often so great that ruts are sometimes formed in the substance of the liver by pressure of the ribs. Indurated or callous places have been made by such pressure, and in the Vienna hospital a case is recorded where, after death, it was discovered that a piece of the liver had actually been amputated by tight lacing.

"Exquisite figure!" said a friend to Hiram Powers, the sculptor. He shook his head. "I was just wondering," said he, "where she puts her liver." The devotee of fashion may ignore the possession of such plebeian belongings as a liver, but the fact remains, and upon the action of her liver, largely, depends her health and beauty. The slender waist is purchased by the sacrifice of rosy cheeks, clear complexion, keen brain, and cheerful disposition. Contiguous to the liver lies that other important organ, the stomach, which is simply a hollow muscle. When empty it is small and compact, but "moderately distended, is about twelve inches long, four inches across at its widest part, and contains about three pints." What chance is there for such distension with a dress that has been tightly fitted about the waist, at a time when the stomach was empty.

In the infant we see the outward curve of the abdomen following the line of the lowest ribs, but in the remodeled figure of the adult woman, the pit of the stomach sinks in, and the abdomen

curves suddenly forward below the belts of the clothing. This indicates that the contents of the abdomen have been pushed down out of place, and the abdomen walls thereby weakened. The intestines are about twenty-five feet in length, and are attached to one edge of a thin membrane. The outer end is gathered up into a space of about six inches, and fastened at the lower part of the back. When the bowels are much prolapsed they pull upon this attachment, and a backache is caused. What woman is free from backache? Another most prevalent result is constipation; still another is displacement of the pelvic organs. Much of the so-called "female weakness" is secondary, resulting from restriction of the waist. Many a woman is constantly putting large fees into the hands of the doctor, who says no word to her about her dress, who might be entirely cured were she instructed to relieve her hips of the burden of clothing, and her waist of the restriction of corsets.—*Mary A. Allen, M. D., in Congregationalist.*

TEA DRINKERS' DISEASES.

It is not a little curious that the diseases arising from the wrong use of tea should be met with in greater frequency in countries foreign to its growth, asserts the London *Lancet*. The diseases due to tea are well known to doctors, but the public seem to be strangely indifferent to the teachings of their medical advisers in these matters. Recently, in France, M. Eloy has reminded medical men how vast is the number of diseases owing an allegiance to the dominion of Queen Tea. America and England are the two countries that are afflicted most with the maladies arising from the excessive consumption of tea. Individuals may suffer in a variety of ways. It is customary to speak of acute, subacute, and chronic "theism"—a form that has no connection with theological matters. The predominance of nervous symptoms is a characteristic of theism; general excitation of the functions of the nervous system may be observed; or the weakness may be noted more especially in the brain as distinguished from the spinal cord. Perversion of the sense of hearing is not at all an uncommon symptom—patients hearing voices that have no real or objective existence. The irritability that overtakes women so frequently may sometimes be clearly traced to an excessive indulgence in afternoon tea. There is hardly a morbid symptom which may not be traceable to tea as its cause.—*Sci.*

CROUP.

"O MAMMA! Georgie has been playing in mud puddles all the afternoon, and his feet are just sopping wet."

Of course mamma gets the young man into dry clothes as soon as possible, and, unless she has had experience with children, thinks that he will be all right after his night's sleep. Not so, for these wet spring months are just the season for croup, and the wetting and chilling the most common cause of this dreadful malady. By croup the doctors generally, and the people, too, mean, not the membranous form that is so fatal, but a false croup, which is simply a congestion of the lining membrane of the windpipe and larger air passages, frequently due to cold or a foot wetting, or some other of the vicissitudes of a child's life. Such attacks do not often take life, but are extremely painful to witness.

To go back to our Georgie, after the little fellow is tucked in for the night and mamma has just fallen asleep herself, she is suddenly aroused by a shrill, harsh sound as of sawing which comes from the little bed at her side. She reaches over to his face only to find it very hot, as well as his hands; or, he may in his distress be sitting up and struggling for breath, with flushed face, starting eyeballs and a terrified expression. She lights the lamp and gets him up before the fire wrapped in blankets, probably arouses the household, and begins an attack on the gripping visitor. With most children there will be a premonition of this trouble before bed-time, when they may be slightly feverish and excited, but these signs generally escape the parents.

When everybody is on hand for help, the best thing to do is to place a cloth wrung out of hot water (or quite cold in some cases) over the chest and neck of the child, and cover the same with a flannel to keep in the heat. Better than a cloth is a moderate-sized sponge wrung out of hot water in the same way. If you use hot water applications, do not hinder their rapid action (by absorption) by putting any oils or ointments on the outside. Do not resort to the old-fashioned use of hive syrup or syrup of ipecac. Hive syrup is a combination of squills, seneka, tartrate of antimony, potassium, sugar, dilute alcohol and water, and is, like ipecac, simply a prompt emetic, very exhausting to your little patient, and not always successful.

An old practitioner has written that the best way

to lessen the anxiety and restlessness of the patient in the early stage, is to bathe the arms as quickly as possible in very warm water ("Hering's Domestic Physician"). He also says: "Keep the child warm the next day and on low diet; do not let him sit on the floor, nor must he have any fruit, not even grapes or berries; flannel may be put around the neck." Not only must the small patients be kept from the floor, but from all drafts or chance exposure the next day. If the treatment outlined is new to you, give it a trial, and you will never return to the nasty drugs and tedious struggle with the child necessary to the now obsolete emetic treatment. Remember, too, that if you happen to be dealing with a case of real membranous croup, your emetic treatment may, and probably will, so wear out the child in the beginning, together with the necessary debility of the disease, that the chances of saving him are greatly lessened.

Children usually outgrow their liability to croup with childhood, but occasionally the disease follows one through life.—*Sel.*

SLEEPING IN THE WOODS.

IN one of the German health resorts, the experiment was tried, last summer, of having the patients with pulmonary disorders sleep all night in the open air in the pine woods. The hammocks, used to rest in during the day, were provided with pillows and bed-clothing, and a party of five, two ladies and three gentlemen, spent their nights in the woods, with no roof over their heads. The experiment was very successful, the patients slept better than they had been able to do in their rooms, and all declared themselves as feeling much more refreshed by their sleep than usual. It is proposed next summer to provide accommodation for a large number of patients in the forest, so that the experiment may be tried on a large scale.—*Health and Home.*

On the grounds of the Rural Health Retreat is a fine grove of fir trees. In this are seats and hammocks where patients may daily breathe the air made balsamic by exuding gum.

THE *Jewish Times and Observer* states that Jewish immigration into Palestine has ceased, owing to a regulation of the Porte prohibiting Jews from settling in that country, and restricting their residence there to three months.

Temperance.

DETERMINATION.

"I TELL you the future can hold no terrors
 For any sad soul while the stars revolve,
 If he will but stand firm on a grave of his errors,
 And instead of regretting, resolve, resolve!
 It is never too late to begin rebuilding,
 Though all into ruins your life seems hurled,
 For look! how the light of the spring-time is gilding
 The worn, wan face of the bruised old world!"

ALCOHOLIC INFANTICIDE.

MURDER is the least tolerable of crimes, and infanticide at once the most common and the worst form of murder, from some points of view. Few that have not investigated the causes of infant mortality have any conception of how largely preventible causes account for the massacre of the innocents, and how unnatural are many of the deaths ascribed to natural causes. And when Sir W. Gull said that alcohol was the most destructive agent of which he was aware, this general statement would have lost no force or truth when applied to the special phenomena of infant mortality.

1. Let any coroner declare how many of the cases of babes being suffocated "accidentally" by their mothers occur on Saturday nights, and are plainly attributable to the stupor of an alcoholized brain, that is unable to hear the warning cry of the infant, such infant being, in addition, not unfrequently narcotized already by the poison imbibed from the intemperate mother's breast. Such infants, said one coroner, are as much murdered as if the parent had drawn a razor across their throats.

2. What week passes by without its record of some horrid act of child-murder committed by those who, when sober, may be as affectionate and careful as any? But recently we have read of a mother, when drunk, thrice throwing her infant on the fire; of a father seizing a child by its legs and braining it against the wall; of a grandmother in charge of a babe of four months taking it from public to public until it died by a fall from her drink-palsied arms.

3. Here, again, is a recent and typical inquest on a child who drank the quarter of gin left on a table by its mother, and almost immediately expired, leaving its parent to bemoan her sad misfortune, and probably to assuage her grief by a

recourse to that whereby she had become childless.

4. Another class is exemplified by the inquest in the north of London on a babe who died at the breast in a public-house. The coroner censured the astonished and indignant mother as morally a murderess, assuring her, as a medical man, that after the evidence they had had of her gin-drinking habits it was a physical impossibility for her to give unpoisoned milk to her child.

5. Eight in a hundred of the children of the upper classes die in the first year after birth; thirty-two in a hundred is the average for those on the lower and lowest rungs of the social ladder. What would be the proportion if the intemperate could be selected for observation? After some years of observation and record of cases, I believe sixty-four per hundred would be a moderate estimate; and who shall say that this is not morally infanticide? I select some typical cases from my notebooks: (a) A man aged fifty has two children alive out of thirteen, and says, "I am one of the worst drunkards in the world; my wife don't drink so regular, but very hard when she goes about it." (b) Man, fifty-three, has had eleven public-houses, and wishes he had never known the trade; his wife died of alcoholic phthisis, and he usually has twenty glasses of beer per diem; has had nine children, of whom one survives, and is a paralytic. (c) Man, thirty, in prison for a drunken assault on his wife, who also drinks; one of seven children lives. (d) Woman, forty-one, has a drunken husband; she claims to be temperate for the last two years only; of eighteen children, fourteen are dead and one is in an asylum. (e) Man, thirty-six, a drunkard; seven of eight children died in infancy. (f) Woman, forty-two, imprisoned for drunkenness; her husband also drinks much; two of ten children survive. (g) Woman, fifty-two; stole when drunk; husband gets drunk every Saturday; has seven children alive out of nineteen. (h) Woman, thirty-eight; both parents drink, and all their nine children are dead. (i) Woman, forty-four; husband died of paralysis of the brain from "a gay life;" she drinks hard, and has been several times in prison; one of her twelve children is alive. (j) Woman, thirty-one; twelve years immoral, a hard drinker and occasional thief; has had nine children, "all dead, thank God"—to which ejaculation, when one weighs the forces of heredity, environment, and example, one is tempted to respond, "Amen!" (k) Man, fifty-four; an old

soldier; murdered his wife, who was an habitual drunkard; has had nine children, still-born. (7) Woman, forty; charged with neglecting her children; drunk when apprehended; has been drinking since her first child—three of thirteen are alive—and the baby, three months old, weighs but two pounds.

These cases, taken out of a multitude, give one hundred and fourteen children out of one hundred and thirty-six who have predeceased their intemperate parents, many being still-born and many dying early in infancy. Is this inevitable or inexplicable? What says Professor Darwin? "All the diseases arising from drinking spirituous or fermented liquors are liable to become hereditary, even to the third generation, increasing if the cause be continued, till the family becomes extinct." What says Dr. Edis? "Infant mortality is mainly due to two causes—the substitution of farinaceous food for milk, and the delusion that ale or stout is necessary as an article of diet for nursing mothers." What says Dr. Richardson? "Not one of the transmitted wrongs, physical or mental, is more certainly passed on to those yet unborn than the wrongs which are inflicted by alcohol." What says Dr. Bree? "I have no doubt that a drunken man never has healthy children; that, I believe, is an established axiom." What says Dr. Elam in his work on *Natural Heritage*? "Inherent intellectual or moral qualities may not always be transmitted; but an acquired and habitual vice will rarely fail to leave its trace upon one or more of the offspring, either in its original form or one closely allied to it."

No additional words can add force to this terrible warning voice of science; and those who strive to maintain that intemperance only injures the drinker, and therefore is no crime against other individuals or the State, simply prove themselves to be blinded by selfish indulgence to the voice of reason and the eloquence of facts. But merrily goes the drinking on, and wearily die the babes!—*J. W. H., in (London) Echo, May 28, 1888.*

I HAVE four good reasons for being an abstainer—my head is clearer, my health is better, my heart is lighter, and my purse is heavier.—*Guthrie.*

"BE firm and be faithful, desert not the right.
The brave are the bolder the darker the night."

THE drunkard and the glutton shall come to poverty. Prov. 23:21.

DRAM DRINKING AND EVIL DEEDS.

SOME figures with reference to alcoholism and criminality were recently communicated to the French Academy of Medicine by M. Marambat. They referred to an examination of 3,000 condemned persons, and it appears that seventy-nine per cent of the vagabonds and mendicants were drunkards, fifty to seventy-five per cent of assassins and incendiaries, fifty-three per cent of persons convicted of outrages on morals, seventy-one per cent of thieves, sharpers, etc. In acts of violence against the person eighty-eight per cent were found to be drunkards; against property, seventy-seven per cent. Among youths under twenty drunkards were nearly as numerous as among adults, the difference being only ten per cent. Of these youths sixty-four per cent were addicted to drinking.—*Selected.*

LEAVING OFF DRINK.

DR. RICHARDSON says: "When my mind became turned towards the action of alcohol upon the body, I said: 'Here is a crucial test about the leaving off.' I inquired at the prisons, 'Do you let these people down drop by drop, and gradually reduce strong drink?' 'No,' I found was the response. As the prison door closes the tap closes so far as they are concerned. Then I asked, 'Do they suffer in any way?' The answer was, 'Never!' And wherever I have made inquiry into discipline and life I have never once found an instance where it could be shown that the sudden leaving off of strong drink by people was a cause of any disease or any kind of defect whatsoever."

A LAKEFUL OF CATARRH SPECIFIC.

THE *Inyo Independent* is responsible for the statement that the waters of Owens Lake is a specific for nasal catarrh, and that a number of people have been cured of that distressing and loathsome disease simply by snuffing the water up their nostrils. California has long been known as a wonderful country, and if it shall prove true that it has within its borders a whole lakeful of catarrh specific it may still be said that the half has not been told. It is to be hoped that this lake may not fall into the hands of the proprietors of the thousand and one "sure catarrh cures," very few of which ever cured anybody.

MASSACHUSETTS' drink bill last year was \$37,000,000.

WHAT I KNOW ABOUT TOBACCO.

AND what I don't know is not worth knowing, and what I do know is not worth knowing, if the knowledge is to be paid for at the rates I gave.

It is said that "experience keeps a dear school, but fools will learn in no other." The fact is, however, that fools will not learn even there; for, "though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." The writer has been brayed—mark, I do not say has brayed, but been brayed—and how much of the folly has been pounded out, the sequel will sufficiently show.

I was brought up on a tobacco plantation; and, accordingly, in the language of an English king when on trial for his life, I beg leave to remind my several Puritanical readers that I had "the disadvantages of a very bad education." The atmosphere, at least, of my early life was none of the purest, for it was never free from tobacco smoke. After the usual initiation, with its nauseous revulsion, in which nature utters her indignant protest against the offense put upon her, I became, at a comparatively tender age, a consumer of tobacco.

When only twelve years old, sent away from home to school, and thrown in with boys ambitious to be men, and I no less ambitious than they the indulgence at first was limited to extraordinary occasions,—high days, holidays, days of grand carousal,—when we gave ourselves up to wassail, but without the wine, the tobacco serving as a substitute.

We proudly fancied we were holding "Bacchanalian orgies," and, enveloped in the "clouds" we "blew," we were frequently as veritably drunk as Bacchanalians ever were. I need not dwell upon the doubtful associations into which the habit brought me, nor the perilous tendencies in other directions, of which I was frequently painfully conscious. To those I look back tremblingly, thankful for the mercy that rescued me, and fervently praying that my boys may never be subjected to like dangerous exposure.

Little by little the appetite grew, and what at first was occasional and exceptional, became common and habitual, until, by the time I had reached my majority, instead of being a free man, I found myself bound in fetters of brass—the most abject and inveterate of slaves. I say the most abject, because I hugged my fetters, nor cherished a sin-

gle aspiration to be free, for it did not occur to me that I was enslaved—at least, it did not for many a year. I make this qualification, for by and by the consciousness did come with exceeding vividness and overmastering force.

Possibly a change of latitude may have had something to do with it, for I left the tobacco plantation more than twenty years ago; possibly I am growing wiser as well as older; possibly, and still more probably, the grace of God has helped me to clearer views and a better life. Humbly believing this, I desire gratefully to acknowledge it. I am a convert of only one year's standing; and, mindful of the fact that fresh converts are supposed to be fanatical, I mean to be modest and also cautious, lest, in case anything should happen, which I sincerely hope will not, "I should be ashamed of this same confident boasting."

It has occurred to me, however, that my "experience" might be helpful to some earnest, struggling souls, and on this account I publish it—or, rather, write it, on the perhaps too confident presumption that it will be published.

For a long time I had been in trouble on account of my tobacco. It was not domestic, because blessed with the most patient of wives. Nor was it physical, because blessed with a body of extraordinary toughness of fiber. But I had trouble of conscience, which, for a Christian, is of all trouble the very worst. First of all, there was a sense of personal defilement, of which I could not quite divest myself. It is nowhere said in the Scriptures, as many suppose, that "cleanliness is next to godliness," but it is said, "Be ye clean that bear the vessels of the Lord;" and the consciousness of carrying about with me, and the prospect of leaving behind me, other fragrance than that of simple piety, was not a particularly savory reflection. I had noticed, too, that in this regard tobacco users, as a rule, did not improve as age drew on; and the possibility of coming to such a pass of palpable filthiness as some old fellows—the thought that, if I should die in extreme old age, the undertaker's assistant would have much ado to scrub out "the busy wrinkles round the chin" before he could make a decent Christian corpse out of me—this did sometimes disgust me. And along with this came the conviction that tobacco using was against nature; and, seeing that God is the God of nature as well as grace, I could not help feeling that in running against nature I was running against not

it, but Him; and this, I was persuaded, was not a thing to be safely done; for, however slowly God's mills do grind, "they grind exceeding small," and sooner or later, as sure as we live, they will grind exactly all. As a consequence, there were texts in the Bible, and not a few of them, which, while not difficult of themselves, perhaps, were very difficult for me; and I dared not preach from them, lest I should convict myself, and stand convicted in the presence of my people. I could not urge them to "lay apart all filthiness and superfluity of naughtiness," if the traces of such superfluity were discoverable in my breath and on my body. I could not insist that they should "keep the body under" if my body kept me under. I could not ring out a cry of conscious Christian freedom, if I myself was a slave to fleshly lust that was warring against the soul.

That I was such a slave was a thing beyond all contention. More and more inveterate grew the habit, more and more imperious the demands of an appetite which finally became impatient of almost any intermission in its accustomed gratification. Again and again, when bowed before the Lord, and striving after greater nearness of access and a higher measure of consecration, I would ask myself, "Is there anything on earth to which I am still sinfully clinging?" and there would come a whisper, "How is it about tobacco?" and I would be ready to wish that I had never raised the question. But having been raised, it was a Banquo's ghost, that would not "down."

I endeavored to persuade myself that the Lord did not concern himself about such a trivial matter, and said to myself, "Is it not a little one, and my soul shall live?" But I had preached from that text too often, and to many just such sinners as myself, to extract much comfort out of it. I remembered that scripture, "He that eateth is damned, if he doubt;" and I more than doubted, and so was not only involved in doubt, but danger. I deliberately, solemnly, prayerfully determined, God helping me, to have done with tobacco at once and forever. And so I quit—not for a time to see if I would feel better (then I should have felt immediately worse)—but for all time.

My whole system having so long been accustomed to the use of a narcotic, my body having so long been saturated with it through and through, my brain having so long been dependent upon its artificial stimulation, it was just a question, and

one of exceeding gravity, it seemed to me, as to the possible consequences of so sudden and complete a revolution in the whole habits of my life. But having first solemnly decided that it was the Christian thing, at least, for me to do, then there was nothing left but to do it, trusting Him for whose sake I did it to take care of all the consequences. And he did, in the most surprising and beautiful way.

From the supreme moment of final decision, the spell of the appetite was utterly broken. And yet I suffered—not with any insatiable craving for the old gratification, but with a dazed, demented, bewildering feeling—a collapse, a consciousness of imbecility over which I could have wept; a sort of "*chimera bombinans in vacuo*," and devouring neither "*secundas intentions*," nor anything else; a sort of Samson shorn of his locks, only I never was otherwise like Samson before or since. I could no more have made a sermon than I could have built a locomotive; and my only resource was to turn up the barrel and fish out some of the old "Silurians."

And this continued for five whole weeks, in which I was wrapped in "an horror of great darkness, and the very hair of my flesh stood up." I would fain have run away from myself, and did run away from friends, fleeing to the far West, and skirmishing around in the hope of recovering my lost equilibrium.

Returning home, and seating myself in my well-worn arm-chair in my sanctum, with trembling solicitude I settled myself for work, but fearing I should never be myself again—when, lo! to my joy, my mind, long eclipsed, came out like the moon when it has swept past the shadow, and "Richard was himself again;" yea, more himself than ever, for, for the first time, there was the clear swing and sweep of natural faculty unobscured by narcotics. This week concludes the twelfth month, not of an experiment—for I am not experimenting—but of an experience, which to me has been a new life, full of joy and blessing. Like the three young Hebrews, "I am fairer and fatter in flesh;" and, if my whole life-work is not being better done and upon a higher plan, as I hope it is, I have a "comfort in my conscience," which is to me of incalculable value.

If any of "the brethren, waxing bold" through the breaking of my "bonds," should be stimulated to strive after like liberty, I shall mightily rejoice, and be abundantly repaid.—*R. P. Henson, D. D., in Sunday School Times.*

Miscellaneous.

THE DOCTOR.

A PICTURE OF THE OLDEN TIME.

THE old-time doctor rises into view.
 A "well-read" man he was; and much he knew,
 For he was "college bred;" and in the eyes
 Of simple folks no man could be more wise.
 He had a sheep-skin in his office hung,
 Which, like a banner to the breezes flung,
 Proclaimed to all the world his wondrous lore,
 Indorsed by learned men full half a score.
 His modest sign that hung above the gate,
 Failed not his many virtues to relate:
 "Physician, Surgeon, Accoucheur," in one;
 And yet with these the list was but begun.
 He knew and numbered all the human bones;
 And well he knew all geologic stones;
 He knew how blood coursed swiftly through the veins;
 He knew the cause of summer drought and rains;
 He cured his patients of each threatening ill,
 And matched the parson in polemic skill;
 In politics, philosophy, and art,
 He never failed to take a ready part.
 The master of the village school his power
 In argument acknowledged; and so, hour
 By hour, they sat in hot dispute; the crowd,
 Meanwhile, each disputant applauded loud;
 But these were by-plays in the doctor's life;
 With other conflicts he was daily rife;
 For fell disease and death rode on the air,
 And found their ready victims everywhere.
 Against these foes there was no known defense
 Except the doctor's wise omnipotence.
 And so, whate'er his patients might befall,
 He ready stood to answer every call.
 On ambling horse he rode the country o'er,
 And carried hope and help from door to door
 Where'er he went, to gentle babe or sire;
 Pain fled away, and fever cooled its fire.
 Of modern healing art he little knew;
 His work was plain, and what he had to do
 His trusting patients quietly endured,
 Though oft uncertain if he killed or cured.
 His lancet was his faithful right-hand man;
 For, at its touch, the crimson current ran,
 Till blood, like water, flowed on every side,
 And every cabin was in crimson dyed.
 His massive saddle-bags with drugs o'erran,
 But calomel and jalap led the van.
 His dose the palate did not always please;
 His pills were large, and bitter were his teas;
 His drastic mixtures were no idle play,
 And his emetics brooked no long delay.
 In short, his victims, like some luckless craft,
 Were driven amain and swept afore and aft.
 And if at last they died, there was no one
 Dared say, "They died from having nothing done."

He promptly, bravely, took his part and place;
 And every station did his genius grace.
 Heroic man! he did his duty well;
 He fought for others till at last he fell.
 Above his grave we need no column raise,
 He lives immortal in our love and praise.

—T. P. Wilson, M. D., in *Dietetic Gazette*.

L I F E.

It has been said that a living human body is the masterpiece of creation, and this is doubtless true so far as earthly creation is concerned. When we consider the great variety of life manifestations which the human body is capable of exhibiting, we are indeed lost in wonder at the wisdom displayed by its Creator. The living human body is capable not only of self-motion and self-maintenance, but it is also capable of recognizing moral principles and of acting with reference thereto. A careful study of physiology reveals to us the fact that the great variety of life manifestations are the result of variation in the structure of the organs through which the various functions of life are performed. Those may properly be divided into two classes, one of which embraces all those functions which relate to the maintenance of life and health, the other comprising those functions which relate to the reception of impressions from without and the manifestation of intelligence.

The human body, like all other perfect mechanisms, is perfectly adapted to perform the various functions designed by its Creator. As viewed from without, it appears like a single personality, and so far as the intellectual or moral man is concerned, this is true, but when viewed from the standpoint of the physiologist, with relation to its vital functions, it is seen to be a community rather than a single individuality.

When we study each life manifestation with reference to the causes which produce them, we find that the human body is the most complicated of all bodies or things with which man is acquainted. In the work of development and growth the first demand of the human system is for building material with which to construct itself. The second demand is for a means of conveying the building material to all parts where needed. A third demand would be for a means of eliminating from the system such substances as were not usable by it. These demands are imperative. Unless these be supplied, vitality cannot be maintained. What is true of man in this respect is also

true of every living being found in the animal kingdom.

In the vegetable kingdom, also, the plants and various other living things develop from a single germ, and build themselves up from food taken in from without; but the food supplies of the vegetable kingdom are not sought after by the various structures which are developed therein, the plants simply seizing upon such articles of food as are brought within their reach by accident.

In the animal kingdom, the food supply used by every being therein is sought out and selected from a multitude of unusable substances, and this is pre-eminently true of man. His food requirements are such that it is necessary that he make careful selection from among the many things that come within his reach, and use only such articles of food as are adapted to his wants. Otherwise, his health will not be properly maintained. This makes a demand for a structural organism that shall be capable of recognizing proper articles of food and their whereabouts, and also of a mechanism by which the body can be conveyed from place to place for the purpose of obtaining such articles as are required by it. The manifestation of this function of recognizing things that are without the body and acting with reference to that recognition is the manifestation of intelligence. Man, having a development of intellectual organs, which enable him not only to recognize his own wants and rights, but also to recognize the necessities and rights of his fellows, constitutes him a moral being, capable of developing a moral character. His superiority to other creatures found in the animal kingdom consists wholly in his greater intellectual power and in his adaptability to develop moral character. His real manhood consists of these two functions, and we are shut up to the conclusion that the object of his Creator was that he might manifest a greater degree of intelligence than the animals, and develop a character which should correspond to some standard of right and wrong. If this conclusion be correct, how important it is that in attempting to maintain ourselves in life and health, we should ever seek to become intelligent beings, possessed of good moral characters.

Physiologists have ascertained by the study of the living organism that the human brain is the organ of human intelligence, and that one of its chief functions is to judge between right and wrong. They have also discovered the fact that the brain

and its accessories, the ganglia and the nerves, preside over and direct all the other organs in the performance of all their functions, the other organs, structures, and tissues of the body being but the instruments through which the nervous organism does its work. It follows, therefore, that the real intellectual, moral man is the nervous organism of the body, and that the other organs are simply the servants or machines created for its use. The development of the human body does not consist of a simple growth or increase in the size of its original germ until it reaches the form and size of the human body, but the original germ multiplies itself by division, as in the case of the amœba.

The cells of which the human body is composed are of very minute size, many of them being less than one-thousandth of an inch in diameter, yet each of them possesses in a certain degree all the vital properties and qualities of which the entire body is possessed. These cells are associated together to form tissues, the tissues associate together to form organs, the organs associate together to form systems and apparatuses, and these again are so associated as to form one grand whole, the body. Thus it is that we have the digestive apparatus, the circulatory system, the depurating organs, the nervous system. Then, as single organs, we have the liver, the stomach, the lungs, the heart, the kidneys, the brain, the nerves, the arteries, the veins, the lymphatics, the glands, and other organs. Each of these organs differs from all the others in its structure, and each has a different function to perform. For instance, the eye differs from every other organ in the body in its structure, and is the only organ by aid of which we can recognize the various colors of things. The olfactory nerve found in the mucous membrane of the nostrils is the only organ through which we can recognize odors. The gustatory nerve, located in the edge and tip of the tongue and in the palate, is the only organ by which we can recognize the gustatory quality or flavor of food. The ear is the only organ through which we can recognize the various vibrations which we call sound.

In each of the four organs last named, the sensory power lies in the termini of the nerve filaments distributed to each of these organs, the recognizing center being located within the brain itself. The same is true with regard to the sense of touch. Nerve filaments are sent out from the

brain and distributed in great numbers to the tips of the fingers, the lips, and in lesser numbers to other portions of the surface of the body, where they terminate in the papillæ, or slight eminences which may be seen in the tips of the fingers and the palms of the hand.

These five organs are known as the organs of special sense, and were created for the special purpose of enabling their possessor to recognize things external to himself. When we come within the body, to examine those organs which relate to the maintenance of vitality, we find the same fact to be true of them,—each of them can only perform that function for which it was especially created.

The digestive organs, consisting of the alimentary canal and its appendages, can only do the work of secreting the proper digestive fluids and digesting the food when received into the body. The work of circulating the digested material is performed by the circulatory system, consisting of the heart, arteries, arterioles, and capillary vessels. After having been thus circulated to the various parts where needed, it is then gathered up by the minute veins, and returned to the heart. There is, however, an intervening organism between the digestive apparatus and the circulatory system, consisting of the lacteals, lymphatic vessels, lymphatic and mesenteric glands, which gather up the digested food and pour it into the veins as a fluid plasma containing all the elements necessary for the construction and maintenance of every organ of the body. The digested food, while passing through this system of vessels and glands, becomes changed in its character, and, after entering the venous system, is known as blood.

There is, however, one element for which there is a constant demand in the human body, which is received into the body through the lungs. This is oxygen. Every cell structure within the body makes a constant, uninterrupted demand for oxygen. The cells of which the tissues are composed, minute as they are, are possessed of all the vital properties of the body. In fact, the life of the body is but the aggregate of the vital properties of these various cells. Every cell of the body has the property of contractility. It also has the property of irritability, or of recognizing whatever comes in contact with itself, and is automatic, or can manifest a certain degree of intelligence by contracting or moving, thus showing that it is irritated by the contact, or that it recognizes the presence, of the

thing in contact with it. Every cell within the human body has the power of receiving into itself substances from without, and thereby increasing in size. It is also respiratory in its character, taking within its structure oxygen gas for the purpose of assisting in the maintenance of its life. It has the power of eliminating from itself such substances as are not usable by it. It is also reproductive, as when it has increased to the proper size segmentation or fission takes place, and what was previously but one cell now becomes two.

Who can conceive of a greater display of the infinite wisdom than is manifested in the arranging of cells, which are all composed of precisely the same material, in a manner capable of producing the various attributes of human life. Perhaps I might illustrate this subject by referring to the construction and working of a railroad. There must of necessity be a distribution of labor, and while all managers and employes might possess to a certain degree the intelligence displayed in the carrying out of each and all of their various duties, it is evident that each must possess, to a pre-eminent degree, the qualifications necessary to enable him to accomplish successfully any particular part of the general work. So with the human organism. The work of selecting the proper food, of digesting that food, and converting it into blood, of circulating the blood to every part of the system and appropriating therefrom sufficient material to replenish every part, then of eliminating from the system broken-down tissues and foreign substances, thereby keeping the health in normal condition, together with a work of developing the highest degree of human intelligence, and a keen sensibility of morality, or of the power of judging between right and wrong, is a work more complicated in its nature than that of any railroad corporation, business association, or body politic into which human beings have ever entered. And it is because of this complicity of work that so many and such various organs are required in the human body.

Every cell of the body possesses the power of contractility, but in the division of labor among the cells, those cells which enter into the construction of the muscles are pre-eminently contractile in their nature. Those cells of which the nervous organism is composed, possess in a pre-eminent degree the property of irritability. The cells of the salivary glands, the gastric follicles, the pancreas, and

certain cells found in the mucous membrane of the intestinal canal, possess to a pre-eminent degree the power of preparing the proper digestive fluids. Others still have allotted to them the work of gathering up from the alimentary canal the food elements which are therein. To others again is allotted the work of preparing for the reproduction of the species. Now as no one organ can perform the work of any of the other organs, how important it is that each organ should be supplied with the conditions requisite to the maintenance of itself in the proper degree of vigor and strength. This leads us to consider the conditions on which life and health are dependent. We leave this, however, for a future article.

M. G. KELLOGG, M. D.

MISS CHAPIN'S EXPERIMENT.

"NEENAH, are you ready to come out?"

No answer.

"Neenah, Neenah, do you hear?"

A rustling noise as of someone moving about was the only sound.

Sadly Miss Chapin turned away from the closed door and returned to her own room.

Here she sat down, and tried to think of some way to soften the girl's heart. Failing to choose any plan, she rose and went slowly to the study; for Mr. Allen was the principal of this school, and here was his presence chamber.

Once admitted, she said dismally:—

"I have come to see you about Neenah. She still refuses to yield, and there is but one penalty left."

"Well, well," Mr. Allen replied, a little impatiently, "I can't see why that should not be resorted to, if she remains surly and disobedient."

"This is her second day of confinement in her own room without communication, and she is as hard as ever," Miss Chapin went on. "If the poor girl were not an Indian, having had no mother's teaching to help her, I should not feel so bad."

"But you would have her obey, surely? I see no way left now, but the 'solitary confinement' with bread and water diet and the hard bed—yes, Miss Chapin, *that* above all," Mr. Allen urged. "Did you ever notice that the Indians are especially fond of a soft bed?"

"Yes; no doubt that is because they have none at all in their wigwams," she answered.

"Bread and water are no more to Neenah's

taste than to that of any white girl, I fancy," continued the principal. "And I think a wholesome use of both will be beneficial to Miss Neenah Crow Wing. At all events we'll try it."

Seeing that all discussion was useless, the teacher again returned to her willful pupil. This time she entered without the permission which she had asked in vain. Seating herself beside the girl, she took one of Neenah's tawny hands in her own, and tried to win her to a right mind by gentle argument. Now and then the dull red of the Indian girl's cheek grew a shade more bright, but by neither word nor sign did she reply.

After half an hour spent so fruitlessly, Miss Chapin left her. With a light step she hastened once more to the study.

"Mr. Allen, at the risk of being unwelcome, I have to trouble you again upon the same business."

The formal bow of one who has already made up his mind, and does not mean to change it, would have silenced a less brave woman; but Miss Chapin began resolutely: "Will you let me try an experiment in Neenah's case?"

Mr. Allen hesitated. "You must not let that girl off Scot free," he said at length.

"But may I not choose her punishment?"

"Well, if you will really inflict a punishment—yes. I think I can trust your discretion. Will you tell me what it is?"

"If you insist, certainly; but I would rather not. Will you not wait to see the result?"

"I would like to know beforehand."

"Very well, then," and the bright flush rose to Miss Chapin's cheek, but she spoke very quietly; "I am going to bear Neenah's penalty for her."

"You will do no such thing, madam," he exclaimed excitedly. "The person who commits an offense in this school must bear the consequences."

"That was not our Lord's way in dealing with us," she answered softly. "It surely must be safe to follow his example. I beg you to permit me to stand in this poor girl's place this once," she pleaded. "That nothing else can conquer her, I am sure; this may not, but let me try."

The principal was out of all patience. "Fiddle-de-dee!" he exclaimed. "Have we returned to the times of knight errantry?" Then, seeing Miss Chapin's disappointment in her face, he added, pleasantly, "but do as you please. Send for me in time to make your will, however, for you are sure to end your days in the 'dark chamber' if you wait for Neenah's repentance."

Radiant with success, away sped Miss Chapin, straight to the culprit.

"Neenah," she said kindly, "Mr. Allen has sentenced you to the 'dark chamber' until you are willing to do what is right, and you know only too well, poor girl! what that means."

Neenah's face only grew the more dogged.

"I grieve to think of you, dear, shut up in that lonely room so dark and bare, with such a hard bed to lie upon, and only your own naughty heart for companionship, so I have asked Mr. Allen to forgive you freely, on his part, and I am going to bear your punishment for you."

The girl started and looked at Miss Chapin, then fell into her state of dull indifference again.

"When you wish my forgiveness, Neenah, come to me and I will give it to you. I shall not see you again till you come to seek me."

So saying, the teacher closed the door after her, and immediately gave herself up, a prisoner in the "dark chamber."

Neenah could hear the key distinctly, as it turned upon her friend, but she also felt a keen sense of her own freedom.

In her stolid way she tried to enjoy her liberty.

It was Saturday, the day so welcome to teacher and pupil alike, so that in the general bustle of a holiday Miss Chapin was scarcely missed.

The affair was known only to a few, and no explanations were necessary.

Sunday evening found her still a prisoner. That night the chapel was crowded, for a stranger addressed the students, and the singing was especially attractive.

During the services, Mr. Allen received the urgent message that Miss Chapin desired to see him immediately.

She had been conscious for an hour that someone was stealthily moving outside her door, and at last a paper had been thrust under it. She had sent for Mr. Allen to ask that this paper might be examined as soon as possible, as she had no light.

It was from Neenah. In rude, ill-formed letters the poor child told how she had lain awake all the long night thinking of her teacher, and what she was suffering for her sake. She could bear it no longer, and she humbly begged to be forgiven, promising to be a good girl always.

Even Mr. Allen's heart was touched, and Miss Chapin wept for joy. They went together to Neenah's little room, and found her crying bitterly. Nor was she ashamed of her tears. She repeated her promise of obedience most gladly.

Ignorant and unreasoning, Neenah faithfully kept her word. And in this, as well as in her tender love for her teacher, this Indian girl put many a follower of the blessed Jesus to shame; for we often forget who bore our punishment because he first loved us.—*Mrs. G. E. Cheney.*

Household.

THE GOOD HOUSEKEEPER.

How can I tell her?
By her cellar,
Cleanly shelves and whitened wall;
I can guess her
By her dresser,
By the back staircase and hall,
And with pleasure
Take her measure
By the way she keeps her broom;
Or the peeping
At the "keeping"
Of the back and unseen room;
By the kitchen's air of neatness,
And its general completeness;
When in cleanliness and sweetness
The rose of order blooms.
She can beguile
With pleasant smile
Dreary days, and make them sweeter;
Beloved by all,
Both great and small,
This is a good housekeeper.

—*The Housewife.*

THOUGHTS FOR WOMEN.

Is a true lady so by birth, or is it possible to attain that state by education and cultivation? In describing this subject, it is difficult to tell where to commence. Beginning with the child, we are confronted with the hereditary conditions which have made such offspring possible; beginning with the parent, we are carried back to the childhood which developed such maturity.

The first law of a child's nature is that of impulse. The principles of self-denial and self-control, which are at the bottom of all possibilities of heroic action, have never been fostered. The foundations of true character, if not inculcated in early life and interwoven with the experience which makes up a child's crowning stock of knowledge, can scarcely ever be acquired later. It is one of the seeds which must be sown in the spring-time to insure the beautiful flower or fruit in the autumn of life.

Some people live just long enough to sow the seeds which to others result in a harvest of suffering and death. There are abrupt and painful contrasts in life, and it is impossible to overlook the deep shadows and startling colors combined in the

picture of the world. If there are imperfections which are the result of uncertain health; if one person is rendered sickly by hereditary weaknesses which no power could remove, it is quite as certain and obvious that another may be depraved and vicious from similar causes. Have we any reason to believe that one part of our nature is subject to the law of hereditary transmission of form and feature or other qualities, and that other attributes of our being are not so influenced? The child is as sure to resemble the parents in its moral character as in its mental faculties, and its physical form and features. Hence, the family character is sometimes quite perceptible, though there are exceptions to the general rule.

I once heard a mother speak of the mental faculties of her children, and in mentioning a daughter who, at times, seemed very unsocial, she said her child was not known to laugh aloud until nearly a year old, and that for some time previous to its birth her own mind was so solemnly impressed with the responsibilities of this life that she had spent much time in silent meditation on the subject. Her health was quite poor, she was already the mother of three small children, and the thought of bringing another child into this world that she was unable to care for properly, made her almost wild.

A miserable man, who often shocked the delicate sensibilities of his wife by staggering into her presence in a state of intoxication, has not only transmitted his insatiable thirst to that unfortunate son, but he is the moving, life-long, and appalling record of the great error of his parent. That man will never walk straight. A life-time spent in penance as an atonement can never obliterate the fatal consequence of such a deplorable mistake. Such mournful records do reckless men and women leave behind them to testify that they have lived.

We do not create our own faculties. The causes that determine human feelings, thoughts, and actions are not in all cases subject to the control of the individual. The child is not always responsible for the blending of the mental qualities of his constitution. To find the causes of these evils, it would be necessary to go back beyond the turn of consciousness in the individual. We might perhaps discover that outward conditions often make human destiny a painful problem to be solved on the moral blackboard of perverted faculties and a misspent life.

The human mind has been well compared to marble in the quarry, which shows none of its inherent qualities until the skill of the artist smooths and polishes the surface and discovers every ornamental spot, cloud, or vein. The mind, uneducated, has inherent qualities which would pass unknown were it not for the developing influence of education. The mental powers and easy, pleasant ways are not only brought to light by education, but they are strengthened and improved by exercise, though there are some people whose minds are like some kinds of marble, on which any amount of skill from the artist can never produce a polish.

In youth, the character of everyone, but especially that of girls, is in the power of the mother. She can give it in some degree whatever coloring she will. The mother has the direction of the fate of her own children. Whatever impressions are made on the mind in youth will generally be most permanent in subsequent life; and whatever may be the situation in life, nothing can be more necessary to peace and happiness than the acquirement of virtuous dispositions and habits. These in part may be acquired by reading biography; for by observation and reflections on others, we are enabled to acquire a habit of discernment. A frequent association with good company is essential to give an elegance of manners and thereby add to mental excellence. If a family of children are blessed with an intelligent mother, who does not consider it necessary to be one woman in the drawing-room and an entirely different person in everyday life, but who is delicate and refined in her manners, a true, noble woman always, and a tender, charming lady, you will see invariably that her habits of speech and perfect manners are repeated in her children. Rough men and noisy boys will tone down their voices and step lightly, and try to be more mannerly in her presence. Many a poor mother in an humble cot, without money or position, has struggled hard to feed her little ones, to train them to be an honor to themselves and to the world, and has succeeded. Most of our women of distinction came from just such homes. Our church-yards are full of just such sleeping mothers. No worldly eye ever saw the record of their lives, but it is known to God and the angels.—*Mrs. S. G. Bidlake, in Housekeeper.*

COMMON sense, judgment, and knowledge, it is said, make a very good broth—for the nurse.

HOW TO LIVE HAPPILY.

THOMAS JEFFERSON wrote the following excellent advice. There is a great deal of human nature and good sense in it.

"Harmony in the married state is the first thing to be arrived at. Nothing can preserve the affections uninterrupted but a firm resolution never to differ in will, and a determination in each other to consider the love of the other of more value than any object whatever on which the wish had been fixed. How light, in fact, is the sacrifice of any other wish when weighed against the affections of one with whom we are to pass our whole life. And no opposition in a single instance will hardly in itself produce alienation, yet everyone has his pouch, into which all these little oppositions are put, and while that is filling, the alienation is insensibly going on, and, when filled, it is complete. It would puzzle either to say why, because no one difference of opinion has been marked enough to produce a serious effect by itself. But he or she finds his or her affections wearied out by a constant stream of little checks and obstacles. Other sources of discontent, very common indeed, are the little cross purposes of husband and wife in common conversation; a disposition in either to criticise and question whatever the other says; a desire always to demonstrate and make him feel himself in the wrong, especially in sympathy. Nothing is so goading on the part of either. Much better, therefore, if our companion views a thing in a light different from what we do, to leave him in quiet possession of his view. What is the use of rectifying him if the thing be unimportant; and, if important, let it pass for the present, and wait for a softer moment and more conciliatory occasion of revising the subject together. It is wonderful how many persons are rendered unhappy by inattention to these rules of prudence."—*Ex.*

WANT OF COURTESY TO CHILDREN.

WHY are not people more courteous to children? People appear to think that while good manners should be strenuously exacted from children, precept in this connection may stand instead of example, and that orders may be given them and remarks made upon them as if they were devoid of natural feelings and perceptions. As a matter of fact, if, when people want children to do something for them, they would ask it in the same way

in which they would address an equal; if they would thank them for little services rendered, speak to them gently, answer their reasonable questions, and avoid unnecessary comments upon their appearance, they would have far less trouble in teaching them to behave with like consideration for others. This does not mean that children should be continually waited upon, that their faults should pass unnoticed, or their convenience studied before that of their elders—merely that, as St. Paul says, they should not be provoked to wrath.—*Woman's World.*

SELF-RELIANCE.

THERE is only one sure road to success—the one made by the habits of self-reliance. People who have been bolstered up all their lives are seldom good for anything in a crisis. When misfortunes come, they look around for somebody to cling to or lean upon. If the prop is not there, down they go. Once down they are as helpless as a capsized turtle, and they cannot find their feet again without some assistance. Such men no more resemble men who have fought their way to positions, making difficulties their stepping-stones, and deriving determination from their defeat, than vines resemble oaks, or sputtering rush-lights the stars. Efforts persisted into achievements train a man to self-reliance, and when he has proven it the world will trust him.—*Selected.*

DOCTOR ABERNETHY was once called in to attend a man who had had a somewhat stormy altercation with his better half, and found the poor man with his face all bleeding, and marked with the points of her finger nails. The worthy doctor could not help remonstrating with the woman upon her conduct. "Madam," he said, "are you not ashamed of yourself, treating your husband like this—your husband, who is the head of the house—the head of all—in fact, your head, madam?" "Well, doctor," fiercely returned the virago, "and am I not at liberty to scratch my own head?"—*Chambers' Journal.*

Convalescent (to physician)—I see your bill, doctor, calls for \$10. How much do you charge a visit? *Physician*—Two dollars. *Convalescent*—But you only called three times. *Physician*—Five times, my friend; three times for treatment and twice for my money. *Convalescent*—I guess I had better hurry and pay up.—*The Epoch.*

CONCERNING CEREALS.

MRS. EMMA P. EWING, in an article upon this subject, in a recent number of *Good Housekeeping*, says that "the ordinary directions for cooking cereals, specifying so much liquid for a cupful of grain, is very misleading, and apt to result in inferior food, since there is such a great variation in the size of cups." It is therefore very desirable in cooking cereals that the same vessel used for measuring the grain should be used for measuring the liquid in which the grain is to be cooked, so that the quantity of the liquid be just sufficient to make the mush or porridge the proper consistency, and perfectly develop the flavor of the grain. If the liquid has to be added during the process of cooking, or has to be drained off after the grain is thoroughly cooked, some of the fine flavor is lost, and the result is an insipid mess instead of a savory and appetizing dish.

"The main secret in the preparation of vegetables is thorough cooking; and this necessitates cooking them slowly, in a proper quantity of liquid, for a considerable length of time. A great deal has been written about preparing mushes for the table in from two to twenty minutes, and many cooks serve them prepared in that length of time; but all cereals are more digestible and much finer flavor when thoroughly cooked.

"The amount of liquid necessary for cooking cereals properly, and also the length of time required, depends greatly on the nature of the cereal, and the method it has been ground, or milled. The directions below will be found to be approximately accurate as regards the proportions of grain and liquid to be used, and the length of time required to perfectly cook the following grains and grain products:—

"*Pearled Wheat*.—Five measures of liquid to each measure of wheat. Cook from four to six hours.

"*Pearled Barley*.—Five measures of liquid to each measure of barley. Cook from four to six hours.

"*Coarse Hominy*.—Five measures of liquid to each measure of hominy. Cook from six to ten hours.

"*Fine Hominy*.—Four measures of liquid to each measure of hominy. Cook from four to six hours.

"*Coarse Oatmeal*.—Four measures of liquid to

each measure of oatmeal. Cook from four to six hours.

"*Rolled Oats* (Avena).—Three measures of liquid to each measure of oats. Cook an hour.

"*Rolled Wheat*.—Three measures of liquid to each measure of wheat. Cook two hours.

"*Rolled Barley*.—Three measures of liquid to each measure of barley. Cook two hours.

"*Rice*.—Three measures of liquid to each measure of rice. Cook an hour.

"*Farina*.—Six measures of liquid to each measure of farina. Cook from half an hour to an hour.

"*Cerealine Flakes*.—One measure of liquid to each measure of cerealine. Cook half an hour.

"Water alone can be used for cooking any of the cereals, but most of them are richer and finer-flavored when the liquid used is milk and water, mixed in about equal proportions. Especially is this the case with barley, rice, hominy, and farina."

MRS. F. L. McCLURE.

HELPFUL HINTS.

A FEW oyster shells will remove clinkers from the grate.

To polish nickel-plated goods after becoming black and not worn, use rouge or whiting on a rag with a little oil.

GLASS may be cut with any hard tool, like a chisel, for instance, if kept constantly wet with camphor dissolved in spirits of turpentine.

FOR removing paint from iron a mixture of one pound of lime to four pounds of potash and six quarts of water is most efficient. Other proportions of the same materials do not do so well.

PAPERING WHITEWASHED WALLS.—Dissolve ten cents' worth of glue in two-thirds of a pail of water, sweep the walls clean with a broom, then wet with the glue water, using a whitewash brush. When dry, paper in the usual way.

PENCIL FOR WRITING ON GLASS, ETC.—The new pencils introduced by Faber for writing upon glass, porcelain, and metals, in red, white, and blue, are made by melting together spermacetti, four parts; tallow, three parts, and wax, two parts, and coloring the mixture with white lead, red lead, or Prussian blue, as desired. These pencils are convenient in the laboratory, and save the trouble of labeling.

Healthful Dress.

THE BRAVEST BATTLE.

THE bravest battle that ever was fought—
 Shall I tell you where and when?
 On the maps of the world you will find it not,
 'Twas fought by the mothers of men.

Nay, not with cannon, or battle shot,
 With sword or noble pen;
 Nay, not with eloquent word or thought
 From mouths of wonderful men.

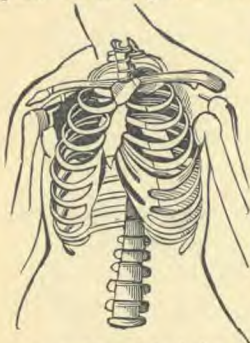
But deep in a walled-up woman's heart—
 Of woman that would not yield.
 But bravely, silently, bore her part—
 Lo! there is that battle-field!

No marshaling troop, no bivouac song,
 No banner to gleam and wave!
 But, oh! these battles, they last so long—
 From babyhood to the grave!

—Joaquin Miller.

WOMEN'S WAISTS.

It is strange to what lengths people will go, and what suffering and inconvenience they will submit to, for fashion and appearance' sake. Nature gave to humans a form adapted to the healthful action of lungs, heart, and all the vital organs. In this figure we have a correct representation of the



proportions of the female chest and waist as the Creator assigned it. "The lower part of the chest is larger than the upper part, on account of the expansion of the lower ribs. This wise arrangement gives ample room for the action of the lungs, heart, liver, diaphragm, and the stomach.

"In the next figure we have the chest as it appears after being compressed by the fashionable corset, with its inflexible

stays, and by tight belts and waist-bands. The lower part of the chest being narrowed, prevents a proper expansion of the lungs. A woman ought to be able to breathe full and deep, as does a man, which is impossible when the waist is pinioned by a fashionable corset."

T. G. Thomas, M. D., Professor of the Diseases of Women in the College of Physicians and Surgeons of New York City, says: "The dress adopted by the women of our times is certainly conducive to the development of uterine diseases, and proves not merely a predisposing, but an exciting, cause of them. For the proper performance of the functions of respiration, an active freedom of action should be given to



the chest, and more especially is this needed at the base of the thorax, opposite the attachment of the important respirator muscle, the diaphragm."

From the *Tampa Weekly Journal* of June 30, 1887, we will quote a little concerning the history of tight lacing:—

"Tight lacing took its rise back of us four or five centuries at least. The beginning of this evil is so remote that there is no tracing it to its source. In the fifteenth century they wrote about a pair of bodies, which probably accounts for the word bodice. In the sixteenth century said bodies took the shape represented by the picture of Catherine de Medici. If some of us had been on hand would we not have said: Take any shape but that? Then, as now, male witlings expended their humor upon these whalebone prisons. In the light of the present it was very clumsy humor, but it suited the times, no doubt.

"Pictures of court dames made in the fifteenth century have waists so small that only corsets of the most unyielding type could have produced them. And one artist was kind enough to leave us the picture of a woman in the act of lacing a garment similar to the corset. It is no worse, not so bad, as what can be seen in real life to this day at an English woman tailor's. Fashionable English women cannot fasten their gowns without the aid of a long-handled button hook. After they are fastened there is no such thing as breathing below the belt.

"It may be a surprise to some of the young, the gay, the fair, in pleasure's reckless train, to know that something like the Jersey of to-day was in use by the upper class in the eleventh, twelfth and thirteenth centuries, and is of Eastern origin. It was called the b্লািয়া, was long and tight-fitting, and was of elastic material. It covered the waist and extended over the abdomen, and was figured in a honey-comb pattern. It revealed the figure perfectly, and no corset was worn beneath it either. From the word "b্লািয়া," our word "blouse" evidently originated.

"A book compiled in 1371 reveals the fact that women then painted their faces, bleached their hair with wine, pulled out hairs to make their foreheads high, and went into the vain and frivolous in costuming to great lengths. One woman has honorable mention in the book because she had eighty gowns. In those days great ladies bowed to tailors. One is spoken of as having said that she was better pleased to bow to a tailor than to a lord.

"The Normans introduced the corset into England. It can be traced back to the twelfth century. A caricaturist represented the devil as a fashionable lady, making the corset conspicuous by putting it on the outside of his clothes. Slender waists prevailed in the medieval ages, as we might expect, since intellect was then in a decline. Medieval romances drip with allusions to the small waists of ladies, who, according to the ideal of the day, must have gentyll bodies and middles small. A knight, too, if he filled the requirements of society, must be slender about his body. Aldermen with swelling abdomens would have cut no figure in those days.

"Girdles were conspicuous adjuncts of the toilets in the middle ages, and were often made of the costliest materials. Gold and precious stones ornamented them when they belonged to persons of high rank. Girdles are in now. Tea gowns have ribbon ones, and they are strung on every possi-

ble gown. Bernhardt's Roman costumes in Theodora have given them popularity. Girdles were worn low in the twelfth century. The form of the girdle indicated the subjugation of woman. If it encircled the waist and had a piece depending therefrom, it signified that the wearer was bound to a man who had the right to lead her about at will.

"In the earlier middle ages they never pinched their waists. During the eighth and ninth centuries they wore loosely fitting robes which concealed the figure. In the lower Roman Empire the classic costume prevailed.

"Classic waists were never small. And to-day, among some of the more intellectual women, there is a tendency to return to the 'big classic waist' and abjure the corset altogether. Poets are to blame for keeping up the interest in slim waists. They are always rhyming about them. Even Tennyson, in 'The Miller's Daughter,' says:—

"And I would be the girdle
Round her dainty, dainty waist."

A SMALL WAIST.

SITTING in church the other Sunday, a lady came and sat directly before me. It was impossible not to see her, too difficult not to notice her appearance. She was very tall, very pale, very thin, and had the smallest waist for her height I ever saw connecting the upper and lower portion of a living woman. How could I help thinking of her anatomy? Where had she stowed her stomach? Whereabouts lay her liver? Into what corner had she packed her spleen? What could she do with her diaphragm under a broad belt that cut her almost in two like a wasp or an hour-glass? A glance at her pale, sickly face showed that her heart was having a hard time of it in such close quarters, while no proper aeration of the blood in such crowded lungs was possible. There was but one comfort. No man of sense would marry her, and the consequences of her folly will not go down to posterity. There is a Lord Chamberlain who regulates the length of skirts worn in the London theaters. Would it not be wiser to appoint some proper officer to inspect the waists of women who commit slow suicide by this hideous folly of tight lacing?—*Dr. T. L. Nichols.*

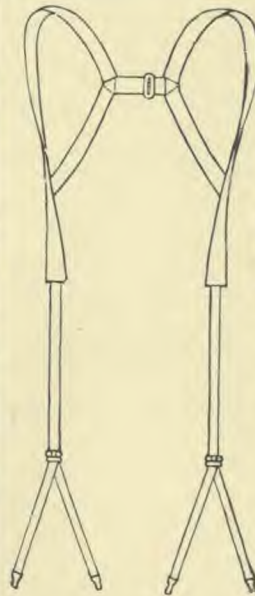
AN EXPERIMENTAL TEST.

DOCTOR JAEGER'S Sanitary Woolen System sets forth, as one reason for its exclusive advocacy of woolen goods as an article of clothing, the theory that cotton and linen fabrics absorb and retain a large amount of malodorous gases when under low temperatures, to be given off again as soon as the temperature rises; while woolen goods do not absorb so much of such gases. In order to test the theory I instituted the following experiment.

Two clean samples of goods were procured, one cotton and the other woolen. Care was taken that they should both be of the same weight. They were then subjected to an atmosphere fully impregnated with an offensive odor. While here the temperature was allowed to fall as low as a frosty morning could make it. When they had remained here an hour or two they were fully aired in an atmosphere which was cold but pure.

I now prepared two clean half-gallon fruit jars, into one of which I placed the woolen goods, while the cotton was placed in the other. With lids fastened on they were both then allowed to stand some hours in a warm place. I then shook them thoroughly so that any odors which the rise of temperature might have set free should be fully mixed with the air in the cans. I was next blindfolded and had the two jars, which were of the same make, presented to me to be smelled. I was able to tell, thus blindfolded, with perfect confidence, which jar contained the cotton goods, by the difference in the odor alone. The odor from the cotton was quite strong, while that from the woolen goods, though foul and close, was not nearly so offensive. This experience has confirmed and increased my confidence in the Sanitary Woolen System. An experience of some months in wearing the woolen goods (in the day-time) has given results which, under the circumstances, are entirely satisfactory.

J. E. C.



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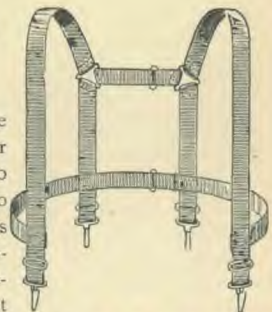
By this simple and substantial device the stockings are nicely supported from the shoulder. These are sold at the Rural Health Retreat, as follows:—

- No. 7, Ladies'60 cents
- No. 8, Misses'50 cents
- No. 9, Children's . .40 cents
- No. 10, for Children
age 3 to 5 years . .35 cents

Sent, post-paid, on receipt of price.

A SHOULDER BRACE AND SKIRT SUPPORTER

To which the skirts can be hooked, may be obtained for 60 cents; misses' size, 50 cents, post-paid. Those who have been using these articles could not be induced to dispense with them. Their practical utility must be apparent to all who give them even a careful look and a moment's thought.



Either of the above articles may be obtained, post-paid, for their respective prices, by addressing

**RURAL HEALTH RETREAT,
ST. HELENA, CAL.**

Publishers' Department.

RURAL HEALTH RETREAT.

NEVER in the history of this institution has it enjoyed so full a patronage as now. Those who have received the benefit of its genial climate, wholesome diet, pure mountain spring water, delightful scenery, and judicious medical treatment, are anxious that their friends and acquaintances should come and be treated. When the buildings were filled it was the study of the manager to provide more room, that those needing treatment should not be turned away. The helpers have shown a willingness on their part to go into closer quarters in order that room might be furnished to the new patients. The matron informs me that as fast as rooms can be prepared there comes someone to accept. The physicians are doing all in their power to relieve the afflicted, that they may return to their homes, and thus make room for others to come. It is not the policy to keep any patients after they are in a condition to do just as well at home. Surely the physician who has made a case his conscientious study should be as well prepared to judge of the strength of his patient as the patient himself.

Let none be deterred from applying for treatment at the institution because it is full. A health institution is very much like the New York omnibus, "Always room for one more passenger." Now especially that warm weather will soon be coming on, tents will be in play for helpers, and some of the stronger patients who may enjoy camping on the grounds near the Retreat. So let all who wish to come write for accommodations. It will make it easier for the manager of the house to know a little beforehand who are coming and about when. So, friends, write and make your applications. Come and get the benefits of the treatment to be received while you are here; also learn how to live so that you may go home and be more happy in the enjoyment of life than ever before.

AMERICAN VEGETARIAN SOCIETY.

THE Vegetarian Society was formed at Alnwick, Pennsylvania, in June, 1886, for the purpose of promoting temperance and health by the use of the productions of the vegetable kingdom, such as fruit, cereals, and vegetables, and the ultimate disuse of the flesh of animals, birds, and fishes. It now has members in many of the States of the Union.—*Philadelphia Public Ledger*.

VEGETARIANISM is going to be one of the manias of the near future. Quite a good many people are impressed with the idea that they will be healthier and happier if they abstain wholly from meat, and some have already abjured all flesh food. Now, while we are not yet ready to indorse this extreme vegetarian doctrine, we have no hesitancy in asserting that if less meat and more vegetables were made to form the features of the daily meals, there would be a marked improvement in the health of the eaters.—*Philadelphia Evening Star*.

MEMBERS of the Vegetarian Society gathered in the parlor of J. Harvey Lovell, No. 936 Franklin Street, last

evening, for a discussion of the hygienic elements of a vegetable diet. The assemblage was entertained with a lengthy address by Henry S. Clubb, president of the society, on "The Flesh-eating Delusion." He said the medical profession had come to the conclusion, after fifty years of experiment, that the nourishment of beef tea as a diet for convalescents is a delusion. The attempt to perpetuate the desire for flesh eating in the face of the abundant supply of cereals, fruits, and vegetables from the earth, he said, was condemned alike by science, morals, and common sense.—*Philadelphia Record*.

HYGIENIC COOKS.

DR. BENJAMIN WARD RICHARDSON, of London, England, in his lecture on "Man's Primitive Diet," given in the Free Trade Hall, Manchester, England, in 1888, said that one of the greatest difficulties to be met in seeking to bring people back to that diet, of fruits, grains, and vegetables, was a lack of cooks who knew how to properly prepare such foods. He expressed a hope that the great South Kensington School of Cookery would give this subject proper attention. There have been the same difficulties experienced on this side the ocean. Mr. P. J. Wright, Bustleton, Philadelphia, says: "I have found much difficulty in getting cooks to prepare vegetarian diet. Even hygienic homes often have difficulty in getting suitable cooks." He says to the American Vegetarian Society: "These are practical difficulties which I hope your society will be helpful in overcoming."

In our advertising columns will be noticed, in connection with the great Sanitarium of Battle Creek, Michigan, a "School of Domestic Economy." One of the features of that school is to teach proper cooking, as well as "practical nursing" of the sick. At last accounts scores of keen, enterprising young men and women were availing themselves of that instruction, and obtaining it in that manner that they may go forth and impart it to others. This must tell mightily, in the near future, in the solution of the cooking difficulty. A school of the same character will soon be opened at the Rural Health Retreat.

On visiting the Healdsburg, Cal., College, a few days since, I was glad to find as one department a class of fifteen young ladies who were taking practical lessons in hygienic cooking, three days in the week, under Mrs. F. L. McClure, who has herself enjoyed the benefits of the instructions given in the Battle Creek school of cookery. Thus it will be seen that hygienists are making a beginning in reformed cookery that is destined to grow to a mighty wave.

MAGAZINE DRESS.

THE January and February number of *Dress*, published by the Jenness Miller Publishing Company, 17 West 125th Street, New York City, has been received. This magazine is the most esthetic publication in existence. Conducted by Mrs. Jenness Miller, it is the exponent of her ideas, and carries health, happiness, and beauty into thousands of homes. The present number contains a valuable article on "Hygiene in the Home," a chapter on "Poor Baby," and many other things of value. It is a beautiful and instructive magazine.

"FOOD, HOME, AND GARDEN."

SUCH is the title of a sprightly journal of which we have received the first and second numbers. It is a monthly, published in the interest of the Vegetarian Society of America. It is full of interesting thoughts, testimonials and instruction on the themes indicated in its threefold title, "Food, Home, and Garden." Proper food, how to make a cheerful and happy home, and home gardening, in those lines calculated not only to beautify the surroundings, but to furnish the tables of such homes with healthful supplies, suggest in their very statement an interesting field for thought. We trust the journal will have a prosperous career. Its price is fifty cents a year, and it can be obtained by addressing "Food," 936 Franklin Street, Philadelphia, Pa.

"VICK'S FLORAL GUIDE" for 1889 is the finest publication of the kind that we have ever seen. It is issued this year in a new shape, is printed from new type, has a beautiful cover, and contains three splendid colored plates. The "Guide" also gives full directions for planting, transplanting, and caring for the various plants and vegetables grown in the various parts of this country. All who think of growing even a few flowers or vegetables (and all ought to do so who can) should send fifteen cents to James Vick, Rochester, N. Y., for a copy of the "Floral Guide" for 1889. The price of the "Guide" will be refunded to those ordering seeds.

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- Alabama—D. Graber, 709 South Eighteenth St., Birmingham, Ala.
- Arkansas Tract Society—W. G. Smith, Sec., lock box 249, Little Rock, Ark.
- Australia—Echo Publishing House, North Fitzroy, Victoria.
- Canada Tract Society—Mrs. R. S. Owen, South Stukely, P. Q.
- China and Japan—A. La Rue, International Tract Society, Queen's Road 219, Hongkong, China.
- Colorado Tract Society—S. E. Whiteis, Sec., 812 Nineteenth Ave., Denver, Col.
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- New York Tract Society—J. V. Willson, Sec., 317 West Bloomfield St., Rome, N. Y.
- New Zealand—International Tract Society, Turner St., off Upper Queen St., Auckland, N. Z.
- North Carolina—N. B. England, Newton, Catawba Co., N. C.
- North Pacific Tract Society—Charles A. Wyman, Sec., Box 18, East Portland, Or.
- Norway—*Sundhedsbladet*, 74 Akersgaden, Christiania, Norway.
- Ohio Tract Society—L. T. Dysert, Sec., 440 Floyd St., Toledo.

- Pennsylvania Tract Society—L. C. Chadwick, Sec., cor. Hepburn and Fifth Sts., Williamsport, Penn.; Box 2716.
- South Africa—International Tract Society, 5 Scott St., Cape Town.
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- Tennessee—J. H. Dorth, Springville, Henry Co., Tenn.
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- Vermont—Lizzie A. Stone, 409 South Union St., Burlington, Vt.
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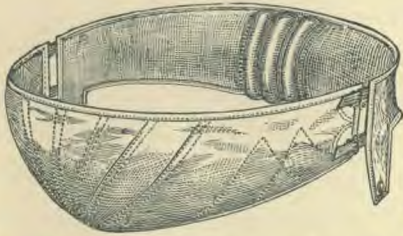
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LADIES who are suffering from pains in the back, hips, loins and sides, accompanied with constipation, nausea, headache and neuralgic pains in the limbs,—troubles which are often caused by the weight and downward pressure of the bowels, may be greatly relieved or permanently cured by the use of this Supporter; and for ladies just before and after confinement it is especially adapted.



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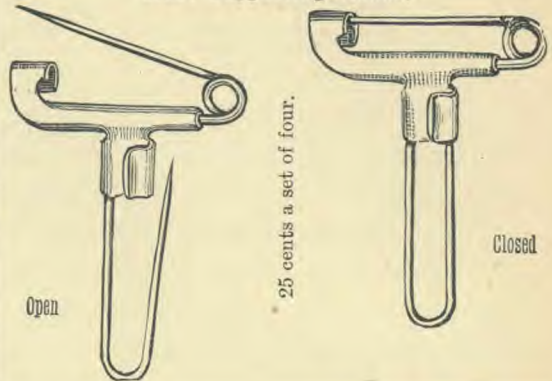
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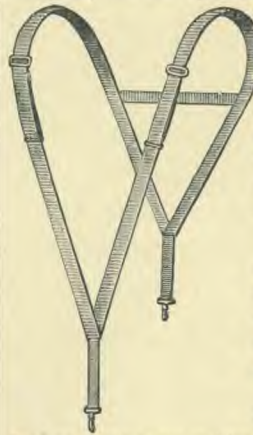
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MEDIUM OATMEAL CRACKERS.—Made about the same as the above, only they are not fermented; per lb. 10 cts

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PASSOVER BREAD.—Made from patent flour. Neither shortened nor fermented. In the form of wafers. Is very light, thin, crisp and toothsome; per lb. 12 cts

FRUIT CRACKERS.—The best varieties of foreign and domestic dried and preserved fruits are used in the preparation of these crackers. They are exceedingly wholesome for those of normal stomachs, but are not recommended for confirmed dyspeptics; per lb. 20 cts

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AVENOLA.—This is some like the preceding in the mode of its preparation, except that it has also the finest oatmeal with the wheat in its combination. It contains a large proportion of bone, muscle, and nerve-forming material. It is a good food for infants, and for all invalids of weak digestion; per lb. 13 cts

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