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SHORT SERMONS.

MODERATION is a virtue always.

IDLE persons tempt Satan to tempt them.

FOOLS make money sometimes, but it takes a wise man to spend it right.

THE realization of God's presence is the one sovereign remedy against temptation.—*Fenelon.*

IF a man would set a good example, he would be too busy to interfere with the duty of others.

CHEERFULNESS is the fair weather of the heart. This excellent quality tends to lengthen life. It is always good to take to the sick.

IF you tell little lies, soon nothing is thought of great ones, for the principle is the same. It pours sometimes when it rains, and a little untruth leads on to a perfect shower of lying.

LONG tongues have short handles; I mean, great talkers are small doers. Saying and doing are very different things. If persons are really excellent, other people will find it out without telling.

AN idler is one whom Satan has employed, furnishing tools and paying him wages. Beggary and gluttony are children of idleness. God's word for it, "the drunkard and the glutton shall come to poverty," and "drowsiness shall clothe a man with rags."

RELATIONS OF MIND AND BODY IN EATING AND DRINKING.

THE body is debased by a lower order of food, especially of animal food, and even when good in quality, an excess of it works evil. If we eat hog, we take on the tendencies of the hog. Someone has said that "he who eats swine thinks swine, even to hoofs and bristles." We believe this to be true, as true as that other saying, that "he who drinks beer thinks beer, even to drunkenness."

Pork should be condemned by every physician and prohibited by every sanitarian. The Egyptians, Ethiopians, Phœnicians, Hindoos, Scythians, and Mohammedans, all cautioned against the use of it. Scrofula and tuberculosis are communicated from the hog to man through the use of it as a food. It is not only unhealthy but dangerous, as the *trichina spiralis* found in flesh of the hog causes a painful and lingering death to those who take it into the system. Moses, in the eleventh chapter of Leviticus, forbids the use of pork as an article of diet. It is reasonable to suppose that God knew the tendencies it would have upon the health of his people.

If we study the character of those who live largely on animal foods, we find them animal-like in all their relations—restive, passionate, impatient, ugly in disposition, "easily provoked," readily put out of humor; and by uncovering their secret lives, you will find their baser qualities having the fullest sway, and they cannot stop to consider the claims of a higher law. Misery in the household, domestic woe, connubial wrongs and lust in the body, are brought on by the inordinate use of animal foods, with their stimulating adjuncts. The higher nature of man is as surely driven to sinfulness as the chaff is driven before the tempest. Most of mankind are suffering from physical beastliness rather than from innate viciousness. Saturate the whole

body with irritating and exciting condiments, popularly called "good foods," together with excess of animal flesh, and the bodily powers tend toward animalism.

Imperfect food, when digested and assimilated, gives imperfect blood, incapable of performing the work of building and rebuilding healthy tissue; then it must be true, on the other hand, that perfect food properly digested and assimilated is one of the most potent among remedies for the relief of very many of the ills to which we are now heir. Drugs have been taken into the body through foods, and, years ago, were thought to be the curative agents, but more recent investigations show foods, and not the drugs, to be the effective agents. Credit was given, therefore, where it was not due, that is, to the drugs. It is not a question, however, of *medicine*, but is the first question of morals which should regulate the kind of food a person eats, the quantity, and the manner of eating it; hence, efforts at moral reform ought to be preceded by careful instruction in hygiene. Parents feed their boy an excessive amount of meats, sweets, pies, cakes, etc., at meal time, and a good many indigestible articles for luncheon between meals, and then give him precept upon precept and flogging upon flogging for his immorality. To reform the boy commence at his diet; change from an excessive amount of meat, and allow no sweets, peppers, spices, etc., to a diet of fruits, grains, nuts, and vegetables, and soon you will have a better boy. The acid, biting, evil blood will be replaced by that which is blander, cooler, purer and safer.

If we want the higher nature to grow godward, with pure thoughts and a pure life, make your blood pure by pure food. Discard the scrofulous hog, use no lard in cooking or frying, discard candies, pastries, peppers, spices, and their condimental cousins, discard tea and coffee from your bill of fare, and, believe me, many of your diseases will pass away, and you can behave yourself much better.

Condiments are a confession of poor cooking. The cook is seldom a physiologist, so in cooking finds spurs to appetite in the form of condiments, such as mustards, acids, catsups, essential oils, and different chemicals, under some fruit name, as "lemon extracts," etc. These, with the irritating alcohols, influence the walls of the stomach and intestines and cause a desire for food, which is not

an honest appetite. In this way more is taken into the stomach than can be digested, or the liver assimilate. The person of sedentary habits suffers most from overeating. Above all others, he should avoid spurs to appetite. With the simplest flavors he is liable to overindulge; stimulate his cravings and digestive failure, and assimilative bankruptcy will be sure to result. A stomach overloaded works imperfectly, and for this reason imposes on all the organs overwork and soon breaks them down; then come nervous and sick-headaches, catarrh, neuralgia of face, deafness, sore eyes, bronchitis, asthma, mucus in the stomach, with nausea. This crowded and overloaded condition manifests itself differently in different individuals. In some it produces nervousness, racking the flesh from the bones, making them as thin as skeletons. In others it produces sluggishness, retaining the *débris* in the system, making them corpulent. Next there comes a demand for stimulating drinks and medicines to take off this bad feeling and to make us more comfortable again, after we have made ourselves so ill by improper eating. Many take tea and coffee, while others take whisky or other alcoholic drinks for this purpose. An excitement is thereby produced in the system, which in turn demands a sedative; the one in most common use now is *tobacco*, of which some smoke, others chew, and still others both smoke and chew. Now just see some of the conditions produced by the unnatural action, in overwork, in stimulation, and in sedation in the body, and they fail not to send to the higher nature influences which drive it to moral madness and vicious deeds

We think the time is near when many of the crimes committed to-day will be charged to improper eating. Many murders are traced to the doors of gluttony and drunkenness. Below we give a case in court where a husband was inhuman enough to beat his wife. Judge asks:—

"How long have you been married?"

"Two months, sir."

"Are you in the habit of drinking?"

"No, sir."

"What are your reasons for abusing your wife?"

"I don't know, judge; I suppose it is my disposition."

"Is your wife neglectful of household duties?"

"No, sir; she is a model woman. I know it is all my fault, but I can't help it."

The judge asked the wife, "Do you feed your husband much meat?"

"Yes, sir, three times a day and occasionally between meals."

"Take my advice, and feed him no meat for a time. His animal passions and ugliness can only be subdued in this way. You must feed him on stale bread and vegetables to change his disposition."

The wife did as the judge directed, and, to her surprise, the husband regained his human instincts and treated his once-abused wife with loving tenderness, and realized she was his brightest joy.

FOODS.

SOME people think infancy is a natural period of sickness; but it is not, but is too often induced by errors in diet. In fact, there is no more faithful source of suffering and premature death at this period than unsuitable or excessive feeding.

Milk, of course, is the natural food of infants, and nothing known to me will altogether take its place. When the mother's milk is withheld, the child will suffer materially unless this be supplied by another mother, carefully chosen, or cows' milk made over to be nearly like the composition of the mother's milk. During the first period of infancy, all the functions of digestion are not in operation. For instance, there are no teeth for the mastication of food, and no saliva to dissolve it and to facilitate its assimilation, while the stomach and intestines are in such a susceptible and delicate state that they are easily put out of order by improper food eaten by the mother. We see there are physiological indications that digestive capacity is limited, and no other food can take the place of that intended by the Creator for the babe. When the mother's milk begins to fail, and teeth begin to appear, very light farinaceous diet may be added, and when the teeth become developed, other food may be added.

If cows' milk be used, please have the cows healthy and fed on wholesome food and not from hotel slops and other improper food. It is far better to have a cow which has not very recently calved, and the fresher the milk the better. Mother's milk deteriorates by remaining in the breast too long. So, too, the cows' milk deteriorates by standing. New milk, warm from the cow, is best.

The milk of the cow, as a rule, should be diluted, by adding one-third of pure, soft, warm water. To

the pint add a teaspoonful of milk sugar and a very small pinch of the phosphate of lime. Where the milk is not rich, one or two teaspoonfuls of cream. After a time, the proportion of water may be lessened. Don't forget to wash the bottle with a little warm water, to which bicarbonate of soda has been added. Put the rubber nipple in cold water; there let it remain till needed.

When the child gets older and it begins to drool at the mouth, then add to the milk dried bread, powdered finely, or baked flour, and a little more milk sugar. It is now the parotid glands begin to secrete, and the child is able to digest some starchy food.

Premature weaning we condemn very much, as its evils are lasting. Early weaning is a very fruitful source of rickets. The child seems well and muscles firm, active, and wants to walk, but the bones are weak and the limbs become distorted. The bow-legged children are generally made so by neglect in infancy.

Should the mother be a very feeble woman, and diseased—or has headache, short breath, palpitation, night-sweats, and sight becoming dimmed from continued nursing—then wean the baby, as it will be better for both mother and child. The period of weaning, when all is well, must be determined by the growth of the teeth and child's age, say from seven to twelve months. When the farinaceous foods are given largely at this time, bake them well first, and then dissolve by boiling a long time. By preparing them in this way, the child will get the requisite ingredients to make muscle, fat, bone, and nerve, and also maintain the warmth of the body. Let the change from the milk to the farinaceous diet be gradual.

Close observation teaches me that the majority of infants die in their second summer, when the changes due to teething are going on, and their stomachs loaded with indigestible food. Parents' feeding the child foods which it cannot digest is worth a great deal of money to physicians, and is the main source of premature deaths. A physician remarked one time that he was getting rich from such feeding of children, his practice lying chiefly among the higher classes.

Another great mistake is in feeding too often, allowing children to be continually eating, especially sweetmeats and other indigestible articles between meals. After two years allow four hours between meals. This is often enough to feed the

child, and many children would be better with six hours' interval. To allow the child to run to the cupboard for bread, and to give it fruit between meals, is wrong, and does not allow the stomach rest. The stomach, like every organ in the body, *requires rest after labor.*

Some parents give their children wine, beer, and other alcoholic stimulants, but it is as marvelous as it is culpable. Immediate injury is done to the child, and tastes and habits are formed by it which prove to be harmful in after life, and then they wonder why their child becomes a drunkard. Alcohol in any form given to your child in health will increase the heat of the body, morbidly alter the secretions, and diminish the flow of the bile. Better leave the administering of these stimulants to the intelligent physician. Don't meddle with these things yourself. Better give your child an orange or some similar fruit if need be.

We will add just here that adulteration of milk should be treated as a crime, and the courts should show no mercy to the offender, since hundreds have been sacrificed upon the altar of adulterated or impure milk. Strange to say, nearly four-fifths of all children born, die before the fifth year, and a large majority of these deaths are traceable to impurity or adulteration of milk, given us by dairymen in their thoughtless grasp after wealth, thus bringing themselves into corruption, as well as causing the death of many.

AN OLD PRESCRIPTION.

"A merry heart doeth good like a medicine; but a broken spirit drieth the bones."

KING SOLOMON, the wisest man of past ages of which we have any record, has here given us a prescription which he says "doeth good like a medicine." Friends, if you have tried *medicines* for your different ailments and they have failed to bring about the desired results, why not try this, it certainly can do no harm. The word *heart* in this connection of course refers to the mind as the seat of the intellectual faculty in man, and its influence upon the health of an individual is little realized by many.

The various nerves, which have their center in the brain, extend to every part of our being, so that mental impressions are conveyed to, and exert a controlling influence over, the vital action of every part of the system. Hence we do not

wonder that the state or condition of our mind should affect the whole body. It is an acknowledged fact by the leading physicians of the day that the liability to contract yellow fever, cholera, and other contagious diseases, is greatly augmented simply by personal fear, and persons have been cured of various maladies without medicine or treatment simply because they believed they had both, the effect of this faith or state of the mind producing the change. Especially is this true in cases of disease due to nervous disorder. The story has been told, upon good authority, of a physician who not only wrought marvelous cures but made a small fortune from the manufacture and sale of bread pills.

In a standard medical work of recent date imagination is cited as one of three causes of colds. Who has not seen persons who were afraid to venture near an open window, or even have a crack open in their sleeping apartment, for fear of contamination by the night air, and to whom the very mention, perhaps, of a cool bath would produce a shiver? Yet they are the very ones who suffer continually from colds, hoarseness, and all the train of innumerable evils. The mind is impressed that some certain condition or circumstance will injure them, and this mental impression is communicated to every part of the body. By means of the influence upon those nerves controlling the circulation, the blood is prevented from flowing readily, the entire circulation is retarded and ceases to do its work of stimulating, and a real cold is produced. It is the same in regard to eating. We partake of food, yet keep imagining it will not be good for us, till such a state of mind is produced as will exert a paralyzing influence upon the digestive organs, so that dyspepsia may follow from articles which in themselves might be perfectly harmless.

Then there are some who seem to take special delight in talking over their numerous ills, and will relate the wonderful story of their pains and aches for hours, perchance as long as their weary hearers will listen. They continually bring up such gloomy pictures to memory's view, and their imagination becomes so perverted that they really think themselves the most afflicted creatures of humanity. Finally their system ceases to resist the depressing tendency, and they become confirmed invalids, of their own making.

Why not change the order and be cheerful,

making the best of our troubles? It will cost nothing to do this, and we will feel much better ourselves, besides the good it will do others, for the good old maxim is true in this case as well as others that "by helping others we will help ourselves." Kind, cheerful words are like the water which leaves the clouds to refresh and cool the thirsty earth with its liquid gems, and then, when it has accomplished its mission of good, returns once more, only to be stored for further usefulness.

Everyone may be a physician to this extent, even though his mission be not appreciated by the world, for restoration of the body to health often depends upon, and is impossible without, restoration of the mind to healthy action. Very often cheering, comforting words of encouragement, accompanied by a hopeful countenance, have done more to strengthen a poor sufferer than all the drugs a physician could give; and as the sun leaves its bright tints of red and gold on the western horizon long after it has disappeared from our view, so may these be remembered after the speaker is far from their sight.

Is it not better in every way to look on the bright side of every cloud, and, instead of useless murmurings and complaints because our lot is so hard, rather let our song be notes of praise that it is no worse, rise above the depressing influences which would bear us down, and remember the words of the wise, that "a merry heart hath a continual feast," but "by sorrow of the heart is the spirit broken." VICTORY A. DERRICK.

THE BEST GYMNASIUM FOR GIRLS.

THE exercise that is best adapted to develop all parts of the body in a natural, healthy manner is domestic labor. It is always at hand; it can be taken regularly every day, and there is such variety that almost every muscle can be exercised. Housework should never be considered menial or degrading; it is nature's laboratory, in which the girl may obtain, not only the best physical development, but most valuable knowledge that will fit her for the practical duties of life. This training may be supplemented by other kinds of exercise, such as walking and outdoor sports. The very general introduction of foreign help into domestic service has proved most unfortunate for the health of American women. Closely connected with this neglect of physical training at home is an evil

of great magnitude—that is, supreme devotion to brain work. The practice, pursued very generally at the present day, of confining girls in school or seminaries for a series of years consecutively, is attended with the most serious evils. In the language of a popular writer, "It is educating our girls to death." While we would not discard education in all its various departments, extending to the highest culture, we maintain that it is no advantage or blessing if it is to be obtained at the expense of the physical system. There are other parts of the body besides the brain that need faithful training. The highest accomplishments and mental acquisitions will not compensate for impaired constitution and poor health.—*Our Continent.*

THE STOMACH'S EFFECT ON HAPPINESS.

HE or she who said that "the way to a man's heart is through his stomach," expressed a physiological truth, and it needs qualifying only by saying that the word "man" should be taken in a generic sense and applied to the whole human family.

Happiness does not depend upon any one thing, perhaps, but good cooking will do as much towards it as any other. By this we do not mean fancy cooking, but good, wholesome cooking of good, wholesome food. An ex-amateur athlete was heard sighing, a day or two ago, about his increase of fat, and liver, and spleen, and he began to realize that he had a body, just because he had abandoned the strictly healthful diet of "training," and had eaten what was set before him. Good health had fascinations enough to him at least to cause him to take up his old training, merely as a matter of comfort. And this brings to mind the words of Sydney Smith on this subject, which are as follows: "Happiness is not impossible without good health, but it is very difficult of attainment. I do not mean by health merely an absence of dangerous complaints, but that the body should be in perfect tune, full of vigor and activity. The longer I live, the more I am convinced that the apothecary is of more importance than Seneca, and that half the unhappiness in the world proceeds from little stoppages, from a duct choked up, from food pressing in the wrong place, from a vexed duodenum or an agitated pylorus. The deception, as practiced upon human creatures, is curious and entertaining.

"My friend sups late; he eats some strong soup,

then a lobster, then some tart, then he dilutes these esculent varieties with wine. The next day I call upon him. He is going to sell his home in London and retire to the country. He is alarmed for his eldest daughter's health. His expenses are hourly increasing, and nothing but a timely retreat can save him from ruin. All this is the lobster; and when overexcited nature has time to manage his testaceous incumbrance, the daughter's health recovers, the finances are in good order, and every rural idea effectually excluded from his mind. In the same manner old friends are destroyed by toasted cheese, and hard, salted meat has led to suicide. Unpleasant feelings of the body produce corresponding sensations in the mind, and a great sense of wickedness is sketched out by a morsel of indigestible and misguided food. Of such infinite consequence to happiness is it to study the body."

BILIOUSNESS.

THIS results from overeating, especially from eating too much of sugar, meat, and eggs. A very sensitive stomach will often throw off this excess at once, or soon after the surfeit is committed; with others, this excess is digested, absorbed, and stored up; from time to time there comes a crisis, when nature's accounts must be squared, which is done by what is known as "biliousness." It may take a few hours or days of vomiting and purging to settle accounts. You may eat too much, and that, too, of wrong kinds of food, until you reach fifty years of age, or thereabout, when the surplus is stored up as fat in many, instead of causing periodical sickness, as formerly. Now the liver's work is interfered with; then look out for gout, rheumatism, or fluxes, which act the same part in balancing the books that biliousness did earlier in life. The accounts have run longer, are harder to settle, and nature's effort to settle them, therefore, is more direful and more to be dreaded. Vomiting of bile is caused from overflow, and finds its way into the stomach from the duodenum, where the bile normally empties. One of the best signs of biliousness is a ravenous, morbid appetite, which is the "poison hunger" caused by bile in the stomach.

ADVICE.—Don't eat too much, especially of sugar, meat, and eggs; you will need some will to control this morbid appetite. During the attack, fasting is better for a day or two. It may be well to eat

only once a day, of bread and salted hot milk, until the attack passes away, or of a little fruit, or, better, perhaps, of a few watery vegetables. At this time you must absolutely avoid sugar, meat, and eggs. Drink hot water to wash out the stomach, then take large injections of hot water in the bowel, to wash out the colon. This will clear the stomach and intestines and also stimulate the liver to action. Force the liver and stomach downward by the lungs and diaphragm, that is, squeeze the blood out of the liver, and cause new blood to come in, by taking deep breaths.

Exercise as much as your strength will allow—chop wood; ride horseback, go to your room, or get out in the woods, and there walk on all fours, on hands and feet, a most excellent exercise when taken on an empty stomach. This exercise was first thought of by a very intelligent lady physician, and advised to the fashionable women of New York City, with very great benefit. Follow these directions and you will find your jaundice and biliousness will be cured, if not gone too far.

SAND-BAG FOR THE SICK-ROOM.

ONE of the most convenient articles to be used in a sick-room is a sand-bag. Get some clean, fine sand; dry it thoroughly in a kettle on the stove. Make a bag, about eight inches square, of flannel, fill it with the dry sand, sew the opening carefully together, and cover the bag with cotton or linen. This will prevent the sand from sifting out, and will also enable you to heat the bag quickly by placing it in the oven, or even on the top of the stove. After once using this, you will never again attempt to warm the feet or hands of a sick person with a bottle of hot water or a brick. The sand holds the heat a long time; and the bag can be tucked up to the back without hurting the invalid. It is a good plan to make two or three of the bags and keep them on hand, ready for use at any time when needed.—*Baltimore Family Health Journal.*

A SOLEMN TRUTH.

THE earliest book read and last to be laid aside by a child is the daily conduct of its mother.—*Babyhood.*

THE man who is in love with his work never need fear any rivalry from other people.

Disease and its Causes.

IS LIFE WORTH LIVING?

Is life worth living? Yes, so long
 As there is a wrong to right,
 Wail of the weak against the strong,
 Or tyranny to fight;
 Long as there lingers gloom to chase,
 Or streaming tear to dry,
 One kindred woe, one sorrowing face
 That smiles as we draw nigh;
 Long as a tale of anguish swells
 The heart, and lids grow wet,
 And at the sound of Christmas bells
 We pardon and forget;
 So long as faith with freedom reigns,
 And loyal hope survives,
 And gracious charity remains
 To leaven lowly lives;
 While there is one untrodden tract
 For intellect or will,
 And men are free to think and act,
 Life is worth living still

—*English Illustrated Magazine.*

DISEASES AND ITS CAUSES.

BY MRS. E. G. WHITE.

PARENTS manifest astonishing ignorance, indifference, and recklessness in regard to the physical health of their children, which often results in destroying the little vitality left the abused infant, and consigns it to an early grave. You will frequently hear parents mourning over the providence of God which has torn their children from their embrace. Our heavenly Father is too wise to err, and too good to do us wrong. He has no delight in seeing his creatures suffer. Thousands have been ruined for life because parents have not acted in accordance with the laws of health. They have moved from impulse, instead of following the dictates of sound judgment, and constantly having in view the future well-being of their children.

The first great object to be attained in the training of children is soundness of constitution, which will prepare the way, in a great measure, for mental and moral training. Physical and moral health are closely united. What an enormous weight of responsibility rests upon parents, when we consider that the course pursued by them before the birth of their children, has very much to do with the development of their character after their birth.

Many children are left to come up with less attention from their parents than a good farmer devotes to his dumb animals. Fathers, especially, are often guilty of manifesting less care for wife and children than that shown to their cattle. A merciful farmer will take time and devote especial thought as to the best manner of managing his stock, and will be particular that his valuable horses shall not be overworked, overfed, or fed when heated, lest they be ruined. He will take time to care for his stock, lest they be injured by neglect, exposure, or any improper treatment, and his increasing young stock depreciate in value. He will observe regular periods for their eating, and will know the amount of work they can perform without injuring them. In order to accomplish this, he will provide them only the most healthful food, in proper quantities, and at stated periods. By thus following the dictates of reason, farmers are successful in preserving the strength of their beasts. If the interest of every father for his wife and children corresponded to that care manifested for his cattle, in that degree that their lives are more valuable than the dumb animals, there would be an entire reformation in every family, and human misery be far less.

Great care should be manifested by parents in providing the most healthful articles of food for themselves and for their children, and in no case should they place before their children food which their reason teaches them is not conducive to health, but which would fever the system and derange the digestive organs. Parents do not study from cause to effect in regard to their children, as in the case of their dumb animals, and will lay the foundation for a broken constitution in man as well as in beast.

If parents or children eat frequently, irregularly, and in great quantities, even of the most healthful food, it will impair the constitution; but, in addition to this, if the food is of an improper quality, and prepared with grease and indigestible spices, the result will be far more injurious. The digestive organs will be severely taxed, and exhausted nature will be left a poor chance to rest and recover strength, and the vital organs soon become impaired and break down. If care and regularity are considered needful for dumb animals, it is as much more essential for human beings, formed in the image of their Maker, as they are of more value than the dumb creatures. The father,

in many cases, exercises less reason and has less care for his wife and their offspring before its birth, than he manifests for his cattle with young. The mother, in many cases, previous to the birth of her children, is permitted to toil early and late, heating her blood while preparing various unhealthy dishes of food to suit the perverted taste of the family and of visitors. Her strength should have been tenderly cherished. A preparation of healthful food would have required but about one-half of the expense and labor, and would have been far more nourishing.

The mother, before the birth of her children, is often permitted to labor beyond her strength. Her burdens and cares are seldom lessened, and that period, which should be to her of all others a time of rest, is one of fatigue, sadness, and gloom. By too great exertion on her part, she deprives her offspring of that nutrition which nature has provided for it, and by heating her blood she imparts to it a bad quality of blood. The offspring is robbed of its vitality, robbed of physical and mental strength. The father should study how to make the mother happy. He should not allow himself to come to his home with a clouded brow. If he is perplexed in business, he should not, unless it is actually necessary to counsel with his wife, trouble her with such matters. She has cares and trials of her own to bear, and she should be tenderly spared every needless burden.

The mother too, often meets with cold reserve from the father. If everything does not move off just as pleasantly as he could wish, he blames the wife and mother, and seems indifferent to her cares and daily trials. Men who do this are working directly against their own interest and happiness. The mother becomes discouraged; hope and cheerfulness depart from her; she goes about her work mechanically, knowing it must be done, which soon debilitates physical and mental health. Children are born to them suffering with various diseases, and God holds the parents accountable in a great degree, for it was their wrong habits which fastened disease upon their unborn children, under which they are compelled to suffer all through their lives. Some live but a short period with their load of debility. The mother anxiously watches over the life of her child, and is weighed down with sorrow as she is compelled to close its eyes in death, and she often regards God as the

author of all this affliction, when the parents in reality were the murderers of their own child.

The father should bear in mind that the treatment of the wife before the birth of his offspring will materially affect the disposition of the mother during that period, and will have very much to do with the character developed by the child after its birth. Many fathers have been so anxious to obtain property fast that higher considerations have been sacrificed, and some men have been criminally neglectful of the mother and her offspring, and too frequently the life of both have been sacrificed to the strong desire to accumulate wealth. Many do not immediately suffer this heavy penalty for their wrong-doing, and are asleep as to the result of their course. The condition of the wife is sometimes no better than that of a slave, and sometimes she is equally guilty with the husband of squandering physical strength to obtain means to live fashionably. It is a crime for such to have children; for their offspring will often be deficient in physical, mental, and moral worth, and will bear the miserable, close, selfish impress of their parents, and the world will be cursed with their meanness.

THE SCIENCE OF HYGIENE, AND ITS CORRUPTIONS.

THE great question how to prolong life, with its numerous detailed advises, has, no doubt, become monotonous to the general public. The fundamental theories adopted by eminent physicians have proved themselves so contradicting as to make most of our intelligent men regard their doctrines with more or less ridicule. There is no subject more universally assailed and corrupted than this great science of hygiene.

Reviewing the combined issue of one of our reputable health journals, I have come to the conclusion that it is absolutely impossible for us to live profoundly in accordance with the rules and regulations assigned to us by our distinguished medical authorities. The pabulum of life has been seriously besieged. The atmosphere, our vital air, has been microscopically discovered to be filled with rank and poisonous disease germs. And now, since we are aware of the deplorable state into which we are unceremoniously placed, it only remains for some generous writer to inform us that we had better close up our accounts and quit eating, and likewise breathing.

What is hygiene? and how should we live? The most correct answer to this is to follow the advice of the great Pythian of old, who has said, "Know thyself." Study the conditions of your own constitution, and endeavor to live in close harmony with the established and respective laws of nature.

That disease is the result of our own negligence has, I believe, been definitely shown us. And that many lives are annually lost through sheer ignorance of this subject, must also be admitted. Now, taking into consideration these clear, important facts, it surely remains for us to ask ourselves, How much do we know about this great science? Are we not cruelly neglecting the health of ourselves and fellow-creatures? And, do we not suffer many ills which might by some simple method be effectually remedied? Let us pause for a moment upon the probable causes of our "national malady"—dyspepsia. We may all know very well that the etiology of this disease can be directly traced to diet, and that improper food, with its manifold objections, forms the basis for more bodily ills than all the outward influences combined. For, with the recognized germ theory, are we not obliged to believe that the susceptibility of the system to disease depends chiefly upon the weak or the vigorous state of the body? And do we not owe our health, our strength, our blood, ay, yes, our very lives, to the wonderful machinery of the stomach? But what are the influences which are intimately associated with the formation of this dreadful disease? Why, I think that we can truthfully say, the brain, the feet, the nerves, and every petty fiber plays an important part in preserving or destroying the natural function of digestion.

Each man is a law unto himself, but there are many laws which must be observed by every individual.

The awful ravages which disease makes upon mankind ought to be an inspiration for every man to arm himself *cap-a-pie*, and to institute an indubitable search into every suspicious source of virulent contagion. How much we need the teaching of hygiene and physiology in our public schools was illustrated to me by a remark made by a prominent member of the bar of one of our great Western cities, signifying that he cannot see how the head and the feet can conveniently affect the stomach. This gentleman will undoubtedly listen to, believe, and

retell some of the weird and fanatical tales which were told immediately after the massacre of St. Bartholomew, relating to the awful butchery, describing acephalous forms parading the streets with their own heads under their arms, while others were vainly endeavoring to pick from the gory piles some skulls particularly suitable to their peculiar tastes.

Oh, let us preach hygiene, with pomp and eloquence, for, while the pulpit prepares for the future of the soul, why should we not with equal zeal endeavor to improve the conditions of its earthly residence!

Descartes, the great geometrician, has said that "as for rendering man immortal, it is what I will not venture to promise; but I am very sure that I can prolong his life to the standard of the patriarchs." This may be true. But let us remember that with all these proclamations, the greatest work is done by one grand combine, an indomitable effort to educate the masses how to prevent a majority of the 899 diseases* which are weekly, daily, hourly, wreaking their vengeance upon suffering humanity.

Punishment holds full reign; every violation is followed with a natural pang. To create legislative laws for the enforcement of sanitary measures would at first appear tyrannical to a majority of the people, and probably lead to a general revolt, which would react in accordance with the degree of intelligence possessed by the people, and the amount of literature bearing upon hygiene and its precautions, judiciously and illustratively disseminated in their midst.

The greatest charm of life is health, and with health alone can beatitude make equal strides. We do not hold, advocate, nor declare that each man should live in constant dread of impending disease, nor that anyone should imagine himself afflicted with a score of bodily ills, but that we should all look upon life in an intelligent, mechanical, and spiritual way, and recognize the prime and simple causes of many of our distressful maladies, for I think that we can truthfully say that most of our people do not understand the detrimental influence of what they eat and drink, and that we do not permit our brains and limbs to have the requisite amount of nature's mysterious recuperating process—sleep.

*According to a report issued by the Royal College of Physicians, London, Eng.

O man of fortune, what is life
 If in it thou dost seek but wealth,
 And with thy maddening endless strife
 Dost heedlessly ignore thy health?

Once more let me impress upon you the direct relationship existing between rest and a sound mind, and a higher and more perfect physical development. So then, when the glittering lights, the whirling dance, the festive board, the bubbling glass, and all the midnight gayeties close alluringly around us, oh, that we all could stand with a firm resolve, and, like the Frenchman, say, "*Mon lit me demande;*" my bed demands me! For it is there that our limbs find strength and comfort, where the ills of life are nursed with knowledge, where the troubled heart finds sweet repose.—*Dr. John Sheppman, in Hall's Journal of Health.*

POINTS IN PREVENTING DISEASE.

DR. JEROME WALKER, of Brooklyn, in an interesting article on "Infant Morality," read before the American Public Association, says:—

"Someone has said eternal vigilance is no less necessary for the maintenance of liberty than for the maintenance of the health of children. To rear a child nowadays so that it shall have a healthy mind in a healthy body is more difficult, probably, than it was fifty years ago. As wealth increases, poverty increases, and the susceptible baby suffers. Worry, anxiety, insufficient food, overfeeding, insufficient sleep, coddling, exposure—all bring with them dangers to health.

"Among the causes of sickness which seem to be growing stronger are: The overheating of houses, frequently with air deprived of moisture and laden with gaseous impurities from contact with cracked and overheated furnace-pots; overfeeding with prepared baby foods, sweet crackers, and dainties; the relegation of the care of children to nurses, many of them tricky and incompetent; an increased susceptibility to nervous complications and disorders; and artificial feeding instead of natural nursing by the mother.

"Inspector F. H. Colton, of the Brooklyn Board of Health, in 1876, puts this in a forcible way: Disease and death are born of the ignorance and sloth which find a familiar home in the tenement-houses, but which are found everywhere. It is the young life, especially, which they attack, and hecatombs of dead babies, in summer and winter,

testify with what fatal effect. How to correct the modes of living among the ignorant poor as well as the ignorant well-to-do is a problem demanding the wisest thought of the wisest minds, because this would be to reach the roots of the fearful mortality among them. Tenement-house laws and health ordinances have their place, and should be enforced, but these only reach the border-land, as it were, of the difficulty. Within the apartments where the family life goes on is where the laws of health are really broken. It is here, I conceive, that a health officer and physician finds his most important function. It is his by repeated visitation, by wise suggestion, by personal influence, by creating the conviction that he is a friend, so his coming will be welcomed and his advice heeded by all these, and any other means at command, to reach, impress, and control the minds of the ignorant masses.

"Parents can be taught how to sterilize milk; why and how litmus-paper should be used as a test for acidity of milk; the value of cereal foods, how they should be cooked and how made palatable; the evils of an excessive use of sweet crackers—animal crackers especially; how the frequent use of head-to-foot ablutions (as Mr. Edwin Chadwick calls these baths) aid in the maintenance of health and the preventions of sickness; how bedrooms and living-rooms can be easily ventilated; why garbage and excrement should not remain in and about the house to offend the senses of sight and smell and to poison the atmosphere; why food should not be kept in the bedrooms or bath-rooms or sick-rooms and near water-closets; why diapers and underclothing soiled with urine should not be dried by the fire in the living-room; what is the use of vaccination; how proper preparation and cooking will render certain cheap, coarse and tasteless foods nutritious and palatable. Some families might ignore or repel these and other practical suggestions, but many would welcome them.

"Boards of health can and should see to it that the drinking-water is ample and good; that milk is at least quite pure, and not furnished by cows fed on sour garbage or distillery-slops and kept in unhealthful stables; that house-garbage is promptly removed; that plumbing is as it should be; that the sewers are properly flushed and disinfected; that contagious diseases are studied, and their spread prevented as far as possible by isolation

and notification to the people; that houses are not overcrowded; and that every facility is afforded for the building of model tenements. The hard-working, conscientious health officer has a wonderful opportunity to save life and increase the comfort and usefulness of the people." (And where there are no health officers, doctors should seek to impress the importance of these duties on the people.)

FEEDING FEVERS.

It is probable that the man who popularized the feeding of fevers has accomplished far more harm than good. The application of his fetching little epigram by the public, both lay and professional, has been anything but scientific. It is a fair example of the results of relying upon what is popularly known as "common sense," but which may be better called opinion based upon surface indications alone. The general interpretation of the idea is about as follows: "A man needs food when he is well; when fever is eating up his strength, he needs food still more. Why, it is as plain as the nose on your face." And thereupon our good friends labor most assiduously to put into the poor patient's stomach as much food as he would take when at hard labor, and as much more as he can be induced to swallow.

Whether he is able to utilize this food is another matter, and somewhat beyond the mental ken of our "common-sense" friends. The late Milnor Fothergill called attention to this subject in the quaint and impressive manner which our readers will recollect. During the existence of fever, the secretion of the digestive agents is diminished. The appetite is also lessened or altogether lost. Hence the desire for food and the capability of digesting it are less than in health. If the fever is of short duration, no harm, but much good, results from obeying these indications, and allowing the patient to fast. Fasting, like venesection, is a lost art—in these days, but there is little doubt that our fathers obtained valuable results from it in the treatment of fevers. Our present practice appears to be an imitation of that described by Livingstone as employed by the Makololo, where, if a man is sick, he is gorged with the blood of chickens. In South America the tradition is not entirely lost, and in the management of yellow fever it is considered of the utmost importance to leave the stomach at rest.

Total abstinence from food and drink is believed to be efficacious in preventing black vomit. The Brazilian physicians do not hesitate to keep a patient from five to seventeen days without any food. The fasting is continued as long as there are signs of gastric uneasiness, and when food is given it is in very small quantities.

When fever has continued for some days, or in case of typhoid or similar protracted attacks, the question of nutrition is of importance. The lack of appetite and the gastric irritability point to the necessity of food being given in small quantities; the need of support compels us to give it frequently; the absence of the digestive secretions indicates the use of predigested food or of the artificial digestants. For all these reasons the so-called artificial foods are best suited for fever cases. Foods that are carefully compounded so as to embrace every necessary component to form a perfect diet, foods that have been deprived of every useless and injurious element and brought to the condition in which they can be most readily appropriated by the organism, are what we specially require to meet the needs of the body suffering with fever.

The matter of flavor is of much importance. In fever the special senses are often in a hyperesthetic state, and things which are relished in health taste rank and disagreeable in sickness; sweets of all sorts are oppressive. Decided flavors are loathsome. Dishes for these cases should be, in general, prepared without any flavor, although a faintly acid or salty taste is sometimes agreeable. In preparing drinks, the same rule is to be followed. Rice and barley water are insipid beverages for the healthy, but they suit the fevered palate. An apple, pear, or peach boiled in water imparts a faint but agreeable flavor. One of the most valuable articles for the sick diet is the white of a raw egg dissolved in ice-water. One of the most loathsome is junket sweetened with rich fruit syrups. One thing that is never refused is consommé cooled to a soft jelly; it is delicious to look at, and will be taken with relish, being free from sweetness, while the most delicate white-apple jelly will prove cloying.

In feeding phthisical patients, the use of artificial digestants is still more important, as the cases are prolonged. No food should be given without its appropriate digestant—pepsin, pancreatin, or diastase. The efficiency of the preparation should be ascertained, and as a rule the digestant should be added to the food before it is eaten.—*Dietetic Gazette*.

Temperance.

SPEAK TO HIM KINDLY.

POISONED by alcohol, blear-eyed and illy clad,
 Cursing his fate as he shuffles along,
 Crushed and bereft of the once earnest will he had,
 Penniless, homeless, and jeered by the throng;
 Friends have assisted him, pastors have prayed with him—
 He has been rescued and lost o'er and o'er;
 But do not give him up—pull from his lips the cup—
 Speak to him kindly and try him once more.

Tho' 'tis disheartening never to thrive with him,
 Sad his relapses from virtue to shame,
 Give him not hopelessly up—if you strive with him
 Some spark of good may be fanned to a flame,
 Some potent memory—haply a mother's voice,
 Teaching him virtue and wisdom of yore,
 May be recalled to his ear by another's voice;
 Speak to him kindly and try him once more.

Christ, in his charity, taught those who came to him
 Ill deeds should be pardoned seventy times seven,
 Succor the least here and you do the same to him;
 These are his precepts in earth and in heave
 Oh! then, when laboring hard for humanity,
 Never believe that you labor in vain;
 Kindness will conquer the drunkard's insanity;
 Speak to him gently and try him again.

—Francis S. Smith, in *N. Y. Weekly*.

BEER AS A TONIC.

THE question is often asked, Is beer beneficial for persons weak from old age or other causes, and for those troubled with insomnia, as often recommended by physicians? We know that the use of beer is often recommended in such cases by members of the medical fraternity; and we have heard of people who take beer to make them sleep, and beer to keep them awake, take it in the winter as a protection against the cold, and in hot weather to avoid feeling the heat. Alcohol is recommended as a general panacea for everything; whereas, if we study carefully the principle upon which it acts, we shall find that it does nothing that is claimed for it. Alcohol claims to be a good stimulant, but it really makes people weak; it claims to build a person up, when it really undermines his constitution. It is recommended to put people to sleep, but it does not remove the cause of sleeplessness; it only acts as an anodyne.

It is a fallacy very commonly held that alcoholic liquors are excellent for old people, although it is

admitted that they are bad for the young. The same argument might be used, and often is used, practically, in favor of the tobacco habit. Nearly everyone says that tobacco is very bad for boys, and there is hardly a tobacco-user so depraved that he will teach his own boy to smoke; yet middle-aged and old men think they need it, or at least that it does them no harm.

Now, what change takes place between youth and old age which makes a thing which is harmful and poisonous in youth—for alcohol is a poison—beneficial and strengthening in old age? In old age there is a natural lessening of the bodily vigor, and a lowering of the vital powers. Fatty degeneration of the tissues begins to creep on. By means of it the walls of the blood-vessels are weakened, and especially there is a fatty deposit in the small blood-vessels of the brain, which robs them of elasticity as well as of strength. A sudden rush of blood to the head from any cause—excitement, passion, or stimulation—may prove immediately fatal, or at least hasten dissolution.

The physiological effects of alcohol in any form are to quicken the action of the heart, flush the face, and overcharge the brain with blood. The danger of apoplexy then is very great, to say nothing of other serious consequences. Alcohol accelerates the degeneration of tissue which is incidental to old age; consequently, an aged person needs specially to abstain from stimulants; he needs to be more careful than a young person to avoid anything which taxes or overloads his system. The advocates of alcohol for an old person say that the bodily machinery is slowed down too much, and needs quickening. Nature has purposely put on the brakes, because there is always danger in high pressure upon an old machine. Certainly no engineer would take a nearly worn-out engine to run a lightning express train. Nature puts the brakes on the human machine when it becomes enfeebled through the taking away of some of the natural energy, by making the muscles so weak that there shall be less temptation to work hard, or to run, or to do any violent thing which would quickly bring on heart failure. Then is it wise to take off the brakes which nature has put on? That is exactly what alcoholic stimulation does. It paralyzes the nerve centers of the brain, which control and regulate the blood-vessels, and they relax, and the heart runs away at too rapid a rate.

It is like a clock from which the pendulum weight has been taken; it will soon run down.

Then what alcohol really does for an old person is to hasten the day of his death, driving the human machinery at a rate incompatible with safety. His resistive powers are already low, and he needs to conserve his forces by well-regulated, peaceful habits of life. His food and drink should be of the simplest kind, and he should avoid all manner of excitement, and all overtaking of the mind or the body.—*Abstract of Lecture by J. H. Kellogg, M. D.*

SCIENTIFIC TEMPERANCE INSTRUCTION.

"KNOWLEDGE is power;" it is the ocean of supply that raises the tide in every bay and cove of experience; it gives steadiness to purpose, it batters down walls of prejudice, it is the avenue leading to new discoveries. We are not so much judged by our acts as by the knowledge back of our acts, and "zeal not according to knowledge is as dangerous as ignorance." It is essential to good influence that there be knowledge of the reason, for unless we can refute assertion and sophistry, we can never convince opponents or be sure of ourselves. Knowledge alone can make us effective reformers with that spirit "that provoketh no evil." We should know just how alcohol, tobacco, chloral, opium, and the whole tribe of stimulants and narcotics (and they are the same), affect the system; how they paralyze the nerve fibers first, so that the heart is impelled to increased action to overcome the narcotized capillaries, and this is called stimulation; how, later, the great nerves succumb and the patient loses power over muscles, over brain, and becomes dead-drunk; how nature throws everything from the stomach, gives the organs no work of removal or renewal, but concentrates every effort to remove the poison; and how the sufferer comes to himself, so wretched that he seeks more poison to drown his misery. There are no greater sufferers than such, and the fact that their own wicked folly caused their misery sets remorse to add to the agony of their sober moments. Such need pity and protection from themselves. There is an opinion that these victims seek their dram, the r smoke, or their powder for pleasure; not so; they poison themselves anew to stifle the anguish caused by diseased tissues, thus aggravating the disease.

Boys do not understand that the pain caused by

an ulcerated stomach, by unstrung nerves, by a burning brain, is the motive that keeps these slaves at their hateful and often hated service. Another dose paralyzes even the outraged nerves, and there is temporary peace, followed by intensified suffering. The only way to stop is *to stop*, and pay the horrible penalty like a man determined to be free; and after a little, nature will renew this diseased flesh and he will be free. If people understand that the victims of narcotics are no more comfortable with their dram than others are all the time without it; that their social jollity is to stop the clawing of tigers within; that their gayety is a "dance of death"—much temptation would be removed. The slaves usually assert that they *can* stop any time, but they rarely do, and in candid moments they confess that they have not will and moral purpose to break free. They willfully jump into the stream, float into the rapids, and go over the cataract, powerless to help themselves. Such are often by nature kind of heart, genial of temper, and the sober hours in which they realize the wreck which they have made of self and home, is akin to Inferno, and there is quick resort to the "adder of forgetfulness." Let young people understand that not fun, but disease of the most painful nature, and self-induced, perpetuates the habit, and perhaps the masculine fashion of devotion to tobacco and alcohol may change; perhaps women will learn that opium, chloral, and alcoholic medicines produce worse diseases than they are assumed to alleviate.

The medical profession had its run of bleeding, blistering, and cupping; it is now having its run of alcoholic medicine and hypodermic injections; but such remedies are far more dangerous than the first, and our great physicians, like Drs. Richardson and Noah Davis, declare them generally injurious, almost never beneficial. Let us do what we can to shorten the run of that fashion. Scientific temperance instruction should teach all these truths. The law makes it compulsory to teach the effects of narcotics in all public schools, and temperance people should think of this important department on election day.

It makes a great difference whether scientific temperance is taught in our schools or not. The friends of alcohol know this and are determined to have this law repealed, and it will be quietly done, unless its friends rally to its support; and he who votes in saloon trustees, so that his "party may win once more," may vote drunkenness upon

his children by voting that they shall not be taught these vital truths. Temperance trustees depend on temperance voters. Such alone will secure this teaching in the schools, for teachers are dependent on trustees for place and salary, and if put in place by liquor, can do very little for temperance. Superintendents are put in place by votes, and if the voter wants temperance taught in the schools, he must vote for a superintendency not elected by saloons, for such will not run the risk of enforcing one excellent law; place is too valuable. Many excellent teachers are doing all they can, but more are doing nothing, and we never hear of suits to enforce the law. If constituents want temperance, they have only to rally, vote for temperance trustees and superintendents, and then sustain them. In morals, as in everything else, if we want a thing, we must *work* for it, for good things are not advanced by default, or by working against them.—*S. M. Reverance, in California Prohibitionist.*

A TOBACCO EXPERIMENT.

LET us make an experiment. Here is a boy, ten years old, who has never used tobacco.

"Charles, will you help us to make an experiment?"

"I will, sir."

"Here is a piece of plug tobacco as large as a pea; put it into your mouth, chew it. Don't let one drop go down your throat, but spit every drop of the juice into that spittoon. Keep on chewing, spitting, chewing, spitting."

Before he is done with that little piece of tobacco, simply squeezing the juice out of it, without swallowing a drop, he will lie here on the platform in a cold, death-like perspiration. Put your fingers upon his wrist. There is no pulse. He will seem for two or three hours to be dying.

Again, steep a plug of tobacco in a quart of water, and bathe the neck and back of a calf troubled with vermin. You will kill the vermin, but if not very careful you will kill the calf too. These experiments show that tobacco in its ordinary state is an extremely powerful poison.

Go to the drug store; begin with the upper shelves and take down every bottle. Then open every drawer, and you cannot find a single poison (except some very rare one) which, taken into the mouth of that ten-year-old boy and not swallowed, will produce such deadly effects.

During the time Heenan was in training for one of his historic fights, I had a long conversation with him and his famous trainer about tobacco. While at Benicia, as some of his fellow-workmen have told me, John was a devotee of the pipe. In my first conversation with him we had been talking over some of his California experiences, particularly the discovery of that wonderful left fist, when one of his cronies, with cigar in hand, came in, crying out: "I've got a good one for you, Jack; none of your two for a cent. I gave a quarter for it, or I'm an Injun."

"Hank, you know I can't touch that thing now. A fellow can't smoke while he is in training."

"What's the matter, old fel? You never said die in Benicia."

"See here, Hank, I've got to get this muscle as hard as a brick [folding his left arm and feeling of the biceps], and tobacco won't work. Charlie would kill me if I were to smoke that cigar. He's just made up his mind that I shall win, and he won't let me look at a cigar. He won't let the boys smoke in my room."

I asked an old trainer who had charge of one of the successful Madison Square Garden pedestrains, how much three cigars a day during the three months of training would affect this man.

"I am sure it would beat him," was the reply.

A long experience has taught the fraternity of trainers that tobacco is an enemy to muscle, and a still greater enemy to nerve, tone, and endurance.

No devotee of the weed has graduated at the head of his class at Harvard, or any other college where statistics have been preserved, notwithstanding the fact that a large majority of college students are smokers.—*Dio Lewis, in People's Health Journal of Chicago.*

TOBACCO USED IN FRANCE.

It is estimated that if the tobacco used in France during a single year were twisted in a cord two inches in thickness, it would be long enough to encircle the earth thirty times, following the line of the equator.—*Burnerian Business Bazaar.*

No liquor stores, no tobacco stores, in Oberlin, Ohio; and the use of tobacco in any form is prohibited to the 1,200 students in the famous college. If one town can rid itself of tobacco stores, why not another?—*Sel.*

Miscellaneous.

ROOM AT THE TOP.

NEVER you mind the crowd, lad,
 Nor fancy your life won't tell;
 The work is done for all that,
 To him who doeth it well.

Fancy the world a hill, lad;
 Look where the millions stop;
 You'll find the crowd at the base, lad,
 But there's always room at the top.

Courage, and faith, and patience!
 There is space in the old world yet.
 You stand a better chance, lad,
 The further along you get.

Keep your eye on the goal, lad,
 Never despair or drop;
 Be sure your path leads upwards,—
 There's always room at the top.

—Selected.

NELLIE'S DISAPPOINTMENT.

If you had stepped into Nellie Marvin's heavy-hearted, you would not have gone away without some word of cheer and comfort. The whole atmosphere of the home seemed to be one of cheerfulness, and it spread like sunshine through the very rooms themselves. To be sure, the home was always in order, that adds much to its cheer, and little tasteful arrangements met the eye on all sides. The windows were wide, and the curtains well back, so that all outdoors seemed ready to crowd in; for Nellie declared she must have plenty of sunshine and air, not only for the sake of her physical well-being, but also for the development of her spiritual nature.

But there was something else, a jubilant spirit underneath all the arrangements for home comfort, that one seemed to realize, and yet not quite interpret, like the singing of a kettle on the hearth. One felt that something glad was about to burst up through the silence and the conversation, and, looking into the young wife's face, you might see in her dancing eyes a look you could not quite read, but you knew that she had found something sweet in life!

"Nellie was always a sweet girl," said Mrs. Brown to Mrs. Angles, as they went from the house, "and she is just as lovable as ever. Married life does not seem to have changed her except for the better."

"Well," said Mrs. Angles with a sigh, "she has never had any disappointments. Her life has always glided along like the flow of a river. I don't give very much for these sweet people. I'd like to know who couldn't be sweet and good-tempered when everything is bright! She has her pleasant home; she married the man she loved, has hosts of friends, and nothing to worry her. Wait till some of the real disappointments of life fall upon her, and then see whether she is sweet or bitter. Since my baby died, I know one's sweetness has an outlet into a lake of gall."

"You don't think, Mrs. Angles, that Nellie's life has been without sorrow? Every heart knows its own bitterness.

"'Into each life some rain must fall,
 Some days must be dark and dreary.'"

"But Nellie has that happy sight that looks beyond the clouds to the 'sun still shining.' She has a child-like trust in God, and it is this that keeps her sweet despite life's ills, and gives her face that fresh, delightful beauty."

"You certainly do not call Nellie beautiful, do you?"

"No, not physically beautiful, and yet there is a spiritual beauty that comes from within that makes her face fairly radiant at times."

The women went on talking of their call and the character of their friend, but Nellie, herself, thought no more of them after they had left the door-step. As soon as they were gone, she took out of her work-basket some dainty baby garments and began to sew and smile and sing, like some happy bird. What comfort she took in the pretty things, and what dreams she dreamed of the happy times to come when she would have her baby! Nellie thought God had been good to her, and her joy was full.

Nellie's mother came in and admired the pretty things to Nellie's satisfaction.

"Oh, I'm so happy, mother!" exclaimed the young wife. "I've always loved children, and now to think I am to have one of my own, seems almost too good to be true; and Harry is so happy over it, too. I am sure two robins in a tree could not be more delighted than we are over the prospect."

Nellie's mother looked at her glowing face and smiled, and then sighed and turned away.

"Mamma, what's the matter? You don't think something will happen to disappoint me, do you?"

Why, it seems to me I could not bear a disappointment!"

Mrs. Doris looked sober, and then said: "Well, Nellie, really it almost frightens me to see your heart so set upon this child. This is a world of sorrow, disappointment, and change, yet I hope, indeed, I see no reason why we should not hope that all will be well. I would not allow one thought of anxiety to come. Just be happy in today's blessings and promises."

"That's what I'll do, mamma," said Nellie.

And so the days flitted by, and the song in the home was more jubilant than ever. The beautiful garments were laid in the drawers, and scented with rose leaves, and many a dream as fair and innocent was folded away too, waiting for fulfillment in the life of the pretty one to come.

Nellie sang and worked. The curtains were taken down, and washed, and put in place again, and everything was spotless, waiting for the new life, and a hush fell over the young wife's heart; she was waiting for the most sacred responsibility that God gives woman. Many a prayer went up from her heart for divine aid in taking this precious burden from God's hands.

Some tears fell for her ignorance and inexperience. God alone knew how she had twined her life about her unborn babe. All the future was ringing with the patter of its little feet, the music of its tender voice. Already her life was woven into the life of her child. But one day Nellie fell from a step-ladder, and her husband found her in a dead faint on the parlor floor. Now the song ceased. Everything was hushed and dark, and her loved ones went to and fro with quick, noiseless steps, with pale, anxious faces, and the doctor's carriage stood at the door, and the neighbors said one to another: "Poor Nellie! poor child! The baby is dead, and Nellie is very low."

"Poor thing! how disappointed she will be if she lives!"

"Oh, yes! you've no idea how sad they all are over the loss of the child; but she will realize it most of all when she is able to be around again."

Nellie's mother came into the darkened chamber one day, and found tears on the young wife's face.

"Don't cry, dearie," she whispered. "Leave it with God. There's compensation in it somewhere. Life's not for joy or sorrow, but for discipline, for character-making, and Whittier says:—

"The healing of the seamless dress
Is by our beds of pain;
We touch Him in the throng and press,
And we are whole again.

"For warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee."

"And then, dear, baby is better off."

"O my baby!" sobbed Nellie. "What a great emptiness there seems to be in everything; for I have dreamed of baby day and night for so long. It's hard for my heart to become reconciled."

"You are tired now, and have worn yourself out with grief. Here is a rose Mrs. Angles has sent you, and she said she wondered if you would keep sweet under this sorrow. Show her that you can, by being hopeful, brave, and trustful."

"I'll try," said Nellie. "But, mother, tell me to-day what good can come out of this experience?"

"Well, it will help to make you more sympathetic. You've had the mother instincts aroused, the mother love awakened, and from this on both mothers and children will be more to you than before. You'll read a deeper meaning into them from your own experience. Your cup of grief may be a cup of consolation to someone in the future; God can sweeten the Marah waters."

How precious the words seemed, and the loving hand on her face, and, comforted, she turned her face to the wall to pray and rest!

WHERE CHRISTMAS ORIGINATED.

CHRISTMAS is a church festival—a day set apart for celebrating the birth of Jesus. We find history for its observance as early as 190 A. D. But even at that early date they did not know the true day of Christ's birth, for some observed it in January, some in April, others in May. The Bible is silent upon this point, but the churches throughout christendom have generally adopted the custom of observing the 25th of December. It is not probable that this is the true day. Luke 2:8 tells us there were shepherds abiding in the fields and watching their flocks by night. It is not likely that the resident shepherds would abide in the field with their flocks at that season of the year, for the last of December is in the midst of the cold and rainy season in Palestine. Because the shepherds remained in the field at night, some

suppose they were strangers in charge of sheep to be used at some of the great annual festivals at Jerusalem. This, if true, would not occur on the 25th of December.

The Feast of Tabernacles was in October, and the next feast would be the Passover, in April. The Bible is silent on this and says but little of the childhood or personal appearance of our Saviour. It mentions his birth, flight into Egypt, then mentions him at twelve years of age with his parents at Jerusalem at the feast. This was according to the Jewish law, that boys of twelve years were counted "sons of the law" and henceforth must appear with their parents at the feast.

For the next eighteen years we have nothing further in regard to the life of Christ. We simply learn that he was a carpenter. These facts prove the divinity of Christ, for no man ever writing the life of another would omit to tell us of his early life and his personal appearance. How much we would like to know of his looks, the color of his hair and his eyes, whether he wore a beard, whether it was cut short or long, whether he had a mustache, or his hair parted upon one side or in the middle. Why did not the spirit of inspiration give us some of these things?—Because God knew the danger of men to worship the physical and natural man. We see this in the many pictures and images which have been made corresponding to the imagination as to the appearance of Christ, and largely used by some in their worship. In South America, particularly in Chili, they have images of Christ, and the sick resort to them, hoping to obtain relief.

If the appearance of Christ had been revealed, how many mothers would see in their children that which, to them, would be so much like him. The same color of hair and eyes and complexion. But the Lord would have us imitate and adore the divine, not human character of Christ. So we find much said in reference to his divine, loving, sacrificing nature, healing the sick, raising the dead, and teaching the way of salvation.

The practice of giving gifts on this day probably was suggested by the fact that the wise men from the East came to give gifts to Jesus, but the custom which now prevails is to give gifts to each other. The gifts of the wise men were used by Joseph and Mary aiding them in their sojourn in Egypt. It is always fitting for us to show our appreciation of God's great gift for us, by making gifts to him. If we assemble together to do this on the 25th of

December, it is not that we regard that day as of any more importance than any other, but for the same reason that we often have meetings on Sunday, not to regard the day but because the circumstances are favorable for gathering the people together. Let us truly imitate the wise men and give our gifts to Jesus. He is not here in person, but we can give the gifts to aid in his work. From all parts of the land the cry comes for help. Let us do something to send the truth that God has given us, to souls lost. I remember at one time a little boy was lost. His mother soon called for neighbors to help her search for her lost child. The call went from one to another, till all the country, far and near, was aroused to search for the child before he should perish. Shall not we, as Christians, send forth those to search for souls lost in darkness, that they may be found and brought home before probation closes, and they perish?

W. M. HEALEY.

NOVEL READING.

NOVEL reading has been fearfully on the increase during the last fifteen or twenty years, and especially in the last ten years; and may we not say that the increase of suicides is due, in a considerable measure, to such reading? May we not also say that it has had a baneful effect, also, on the spirituality of many professing Christians? Will anyone deny that the practice of reading the cheap, sensational novels of the day does not naturally lessen one's taste and desire for frequent and devout reading of the Bible?—No. The truth is, no one can pursue the habit of reading the trashy novels of the day without having his moral taste and tone ruinously debilitated and damaged.

Read what a discerning and judicious writer says on the subject: "Novels are the poison of the age. The best of them tend to produce a baneful effeminacy of mind, and many of them are calculated to advance the base designs of the licentious and abandoned on the young and unsuspecting. But were they free from every other charge of evil, it is a most heavy one that they occasion a dreadful waste of that time which must be accounted for before the God of heaven. Let their deluded admirers plead the advantages of novel reading, if they will venture to plead the same, before the great Judge eternal. If you are

a novel reader, think, the next time you take a novel into your hands, How shall I answer to my tremendous Judge for the time occupied by this? When he shall say to me: 'I gave you so many years in yonder world to fit you for eternity; did you converse with your God in devotion? Did you study his word? Did you attend to the duties of life, and strive to improve, to some good end, even your leisure hours?' then shall I be willing to reply, 'Lord, my time was otherwise employed! Novels and romances occupied the leisure of my days, when, alas! my Bible, my God, and my soul were neglected?'" O novel reader, think on these things!—*C. H. Wetherbee.*

A REASON FOR WORKING.

ANNA C. WRIGHT, in a letter to the Chicago *Inter-Ocean*, writes:—

"There is a lady in our town who manages a profitable business which she established before her marriage to a leading business man. Contrary to custom, and also the expectations and perhaps the desires of her friends, she continued in her business after that happy event. Many years have gone by, yet she works as diligently as ever, and adds much to the luxury of her hospitable home by her earnings.

"One day recently a friend rallied her upon her untiring industry.

"'Well, why shouldn't I work?' she inquired quickly. 'I'd rather work than practice self-denial. I can't beg or steal, and it is easier for me to work than to deny myself all the time. I suppose I'm extravagant. Anyway, I can't do without money.'

"If that lecture had not been interrupted by a caller on business, it would have been longer. Her questioner shook with inward laughter, and wished she might hear more of the lady's reason for working. Is it not true that many people go through life practicing self-denial when work would bring self-gratification?

"Self-denial for the purpose of helping others may be a Christian virtue, but self-denial which is merely doing without things because one is too lazy or too proud or too incompetent to work for them, is a good deal more common than the other kind, and is utterly without excuse in the opinion of such people as this brisk business woman whose words are quoted here."

WOMEN SHOULD HEED.

HERE is something I got from my family physician which I really think every woman should know: Women who sit with their legs crossed to sew, or to read, or to hold the baby, are not aware that they are inviting serious physical ailments, but it is true, nevertheless. When a man crosses his legs he places the ankle of one limb across the knee of the other and rests it lightly there. A woman, more modest and restricted in her movements, rests the entire weight of one limb on the upper part of the other, and this pressure upon the sensitive nerves and cords if indulged in for continued lengths of time, as is often done by ladies who sew or embroider, will produce disease. Sciatica, neuralgia, and other serious troubles frequently result from this simple cause. The muscles and nerves in the upper portion of a woman's legs are extremely sensitive, and much of her whole physical structure can become deranged if they are overtaxed in the manner referred to.—*Courier-Journal.*

SOME KINGS OF THE EARTH.

A VERY smart chap has discovered that the most powerful king on earth is WOR-KING; the laziest king, LUR-KING; the meanest king, SHIR-KING; the most disgusting, SMIR-KING; and the most popular, SMO-KING; and the most disreputable, JO-KING; and the thirstiest one, DRIN-KING; and the slyest, WIN-KING; and the most garrulous one, TAL-KING. And there is the BAC-KING, whose trade's a perfect mine; the dark-skinned monarch BLAC-KING, who cuts the greatest shine; not to speak of RAN-KING, whose title's out of the question; or famous ruler BA-KING, of good finance digestion.—*Jonquill.*

"It is not intellectual work that injures the brain," says the *London Hospital*, "but emotional excitement. Most men can stand the severest thought and study of which their brains are capable, and be none the worse for it, for neither thought nor study interferes with the recuperative influence of sleep. It is ambition, anxiety, and disappointment, the hopes and fears, the loves and hates of our lives, that wear out our nervous system and endanger the balance of the brain."—*Scientific American.*

Household.

THE HANDS THAT CAN MAKE GOOD BREAD.

You may talk to me of accomplished girls,
 With "hands as white as the lily,"
 And of melting blue eyes, and auburn curls,
 But I think that decidedly sly,
 But when anyone mentions a lady's hands,
 The quest on pops into my head,
 Not of their beauty and golden bands,
 But can they make good bread?

There are hands that are skillful with pencil and brush,
 And can paint a landscape or face;
 That can write sweet notes, and color a blush,
 With the greatest beauty and grace.
 Perhaps you will call me a gluttonous churl,
 But for me, I prefer, instead,
 A matter-of-fact and sensible girl,
 With hands that can make good bread.

There are hands that can play the piano with ease,
 And finger the lively guitar;
 Can crochet and embroider and all such as these,
 More worthless than useful by far.
 These are all very pleasing to ear and to eye,
 But when you come to be fed,
 You will find no hands beneath the skies
 Like those that can make good bread.

We have troubles enough in a world like this,
 But one thing lessens it much—
 Brings household peace, and domestic bliss,
 And that is good dinners, and such.
 If ever you get tired of this world's busy strife,
 And take a notion to wed,
 Don't fail for your life to get a wife
 With hands that can make good bread.

—Selected.

QUERIES.

EDITOR PACIFIC HEALTH JOURNAL—*Dear Sir:* Are preserves healthful to eat?
 MR. M.

No, fruits reduced by heat, and as much sugar added as is usual, are not easily digested. A strong stomach will digest such articles of food for a while, but sooner or later will fail. A weak stomach revolts very soon at such food. When we protect fruits or other articles of food by sugar, salt, or acids against the action of air, heat, and moisture outside the human body, we protect them from digestion in the stomach, because it is in the presence of air, heat, and moisture that our food is digested, and cannot be only in their presence.

DOCTOR, I am continually taking cold; how can I prevent it?
 A PATIENT.

A "cold," commonly so called, closes the breathing function of the skin, thereby breaking up the waste matter, as it were, in the body; and the lungs, which we may term the internal skin, are frequently affected by doing their own work and that also of the skin. By reason of this waste matter being thrown upon the inner organs, a pressure occurs, and always under pressure the weaker organs cry out first, so "colds in the head" and other parts of the body are frequently observed. But my experience with patients is that most all of these "colds" and "cold-sores" and "sore noses," etc., come from the stomach, which really is in about the same condition, brought on by either eating too much, or indigestible foods, or improper mixtures. The *prevention* is plain.

DEAR DOCTOR: What objection have you to the use of sugar?
 MRS. C.

It is a concentrated form of diet, which kind is never the best. We believe an excess of it tends to fatty degeneration of the liver and kidneys, and no doubt assists in causing Bright's disease. We all know it is an article easy to ferment in the presence of heat and moisture, and when digestion is slow, must necessarily ferment in the stomach. Its evil influence on the teeth is well known. Some good physicians go so far as to say that an inordinate use of it causes cataracts of the eyes.

DOCTOR: I like salt. Why can't I eat all I choose of it?
 A LEARNER.

A proper use of salt is tolerated, but an excessive use of it never. We are so accustomed to its use that we recommend a small amount of it; it aids digestion, prevents fermentation, and stimulates the appetite. An excess of salt prevents digestion, is irritating to the throat and stomach and tissues generally, and some think favors a cancerous state of the liver. By all means, only eat enough of it to *season*, and not to *salt*, your foods. Many dishes can be relished without any salt after a little education out of its use.

EDITOR PACIFIC HEALTH JOURNAL: Tell us, is it good to drink water at meals?
 A SUBSCRIBER.

If food is very dry and saliva is quite deficient, it may be well to barely moisten the food with water. The better way is to drink water on an empty stomach, say an hour before meals. It washes away the mucus secreted during the intervals of rest, and also favors peristalsis of the whole digestive tract. The stomach's wall is cleansed and in good condition to receive food. We would

advise, by all means, the use of water in the morning especially, as the walls of the stomach are so coated usually with a tenacious layer of mucus that the breakfast is not well digested. It would be well, for a time, to use *hot* water instead of cold, if the cold should disagree.

MR. EDITOR: What do you mean by *natural* treatment?
J. D. F.

I suppose you mean *rational* treatment, and *natural* diet, as I have talked so much about these things. What we mean by rational treatment is something like this: If hot weather brings on cholera infantum, make a young winter near by and cure your patient. When frost kills germs of a disease, why, of course, use it in treating, or something akin, which would be ice. We know heat is the enemy of moisture, then apply it dry in exhaustive sweating. In dropsy apply heat, for it is the enemy of water. In all high fevers apply cold, because cold kills heat, and water puts out fire. We should use the skin, rectum, mouth, stomach, in fact all the organs, in the application of nature's remedies—harness them all, drive them together, and success is ours.

Natural diet is that in its simplest form—not made dishes, like puddings, custards, pies, cakes, etc., but cook the food as nature gives it, and eat it. The practice of breaking up nature's combinations and taking one part and then concentrating that as much as possible, is wrong. Our common sugar is a good instance of this kind. Butter, another instance. Now, because we cannot take these two articles in abundance in the shape of custards, etc., we think our stomachs are diseased. Not so; it is only a cry on the part of the stomach for appropriate food.

COOKING RECIPES.

RICE CAKE, WITH PEACHES.—When some rice is cooked in a steamer with some milk, and is still hot, add a little butter, sugar, and one or two eggs. Butter a plain pudding mould, strew the butter with bread crumbs, and put in a layer of rice, a half an inch thick, then a layer of peaches, and continue to alternate layers of each until the mould is full. Bake this for about fifteen or twenty minutes in a hot oven; when done, turn the cake out of the mould, and serve with any kind of sauce preferred.

TAPIOCA CREAM.—One quart of milk, three

eggs, one-half cup sugar, one small cup of tapioca well soaked. Put the milk on in a tin set in boiling water. When the milk comes to a boil, stir in the tapioca and sugar; let it cook for twenty minutes; have the yolks well beaten with two table-spoonfuls milk, and stir into the boiling mixture; then take it from the stove immediately or it will curdle. When cool, put the whites beaten to a stiff froth in and dot the top with a few spoonfuls of the frosting. Serve in a glass dish.

IRISH MOSS BLANCMANGE.—Pick over carefully one teacupful Irish moss; wash it first in soda water, then rinse several times in fresh water; put it in a double boiler or tin bucket with one quart of milk added; cover closely and set in a pot of boiling water or in the lower part of the double boiler; let it stand until the milk begins to thicken, then strain through a fine sieve; sweeten to taste; flavor with lemon or vanilla. Wet a mould in cold water, pour in the blancmange, and set in a cool place. When quite firm, loosen the edges from the mould and turn out on a dish. To be eaten with cream.

LEMON SPONGE.—One ounce gelatine, soaked overnight in one cup of cold water, two lemons, juice and rind, grated; add to the gelatine; one cup sugar. Put this mixture on the stove in a granite stew-pan, heat till it melts, then strain through a gravy strainer, and put in a bowl to cool. Beat the whites of three eggs very light and add to the gelatine when it begins to harden, and whip until it is a foam, with an egg whisk in a large bowl; can be moulded or piled in rocky heaps, roughed over with a fork; can place in layers by coloring half with a little current juice.

COOKIES WITHOUT SHORTENING.—One cup best New Orleans syrup, one-half cup sugar, two eggs, add one tablespoonful lemon juice to the syrup, and beat thoroughly, adding a half a teaspoonful of soda; add next the eggs and sugar, then flour enough for a soft dough; knead hard, roll thin, and bake in a quick oven.

"HYGIENIC PIE.—One teacupful oatmeal scalded with a pint of boiling water; let stand for a few hours or till the meal is thoroughly swelled, then add three or four large apples pared and sliced, a little salt, half a cup of sugar, two tablespoonfuls sifted graham flour; mix all well together and bake in a buttered dish. Makes a most delicious pie,

that can be eaten by the sick or well."—*Dr. Holbrook.*

CRANBERRY TARTS.—Roll very thin, nice puff paste; cut out with a small glass, then with a wine-glass cut out the center of three of these; lay on top of each other and bake very quickly; fill with stewed cranberries well sweetened.

A SISTER A SAVIOUR.

"COME down to our club-room to-night, won't you, Ernest? A party of we young fellows meet every Wednesday evening, and have a jolly time, too! Oh, it isn't anything bad," he added, as he noticed a shade pass over his friend's countenance; "we have a kind of literary entertainment, and then a little supper, or some kind of refreshments; some of us take wine, but we will let you off on that if you don't care to have any. Won't you come? All of them will be glad to welcome my friend."

The speaker was an intelligent young man of about twenty-five years, well educated, and of good standing in society. His friend, Ernest Thorn, whom he was addressing, was also young, very congenial, and a favorite among his associates. He had been taught by his parents to be strictly temperate, and to shun all evil society. But as his friend gave him the foregoing invitation, he hesitated. He knew his sister would not approve of it, "still, Harry is a nice young man, and I do not like to displease him," he thought, and finally made up his mind to go and stay a little while.

"We'll count on your being there," said his friend, seeing he still seemed undecided.

"Well, if I don't have anything else on hand, I may come," responded Ernest, and so they parted. But he did not feel satisfied, and wished he had straightly refused; still he tried to think it would be all right, and when evening came he was on his way to "Cozy Corner," as they had denominated their place of meeting.

His friend met him with a hearty shake of the hand, and introduced him to the other members of the club, who were already assembled. They all greeted him cordially, and soon they were in the midst of their recreation. One young man by the name of Preston conducted the meeting, and Ernest could not help admiring the ease and ready wit with which he presided.

Finally he called for wine, and moved that they

all drink in honor of their welcome guest, Mr. Thorn. Three hearty cheers followed from the entire party, and the glasses were accordingly brought out.

"Please take one glass with us," whispered Harry. "They will feel hurt if you don't." Ernest paused, but when they passed him the cup the temptation was too strong, so he took it and drank the contents.

As they separated to go, Mr. Preston bade him good-night very cordially, and urged him to return, but, as he did so, Ernest noticed that his hand was very unsteady and his footing not firm, because of the evening's revelry and the frequent glasses in which he had indulged. Still he was so pleasant and importunate that Ernest consented to visit them again.

Another week passed and Wednesday returned. As Ernest was preparing to go out, his sister, Clarice, a sweet young girl, came to him, exclaiming: "Oh, I am so glad you are not busy! Won't you go out with me this evening?" At first he thought that he would tell her that he had an engagement, but the pleading, anxious look on the girl's face changed his mind, and he really felt as though he would like an excuse for staying away from Cozy Corner, so he said,—

"Yes, I will go; I was intending to go out, but I can put it off."

"Oh, thank you, Ernie, I'm so glad! I'm going to see a poor, sweet lady down in the city. She works so hard every day to support her family of three little children, while her husband spends all his earnings for drink and other amusements. She takes in sewing, and you know I'm real handy with a needle, and I'm going to help her out a little this evening, and I want you to read for us while we work. She says her husband will not be at home, and she looks so sad and lonely, I know we will do her good."

And here let me say that although our heroine could execute the productions of Beethoven, Mendelssohn, or Strauss, with charming grace, yet she was equally acquainted with the common arts of life, and thought it not beneath her dignity to engage in them whenever occasion required.

Ernest felt a little condemned as he compared his sister's plans with his own intentions of a few moments before, but he said nothing. "I think I'll take 'The Christian's Secret of a Happy Life'

for you to read," said Clarice, "for I'm sure it will help her;" and with this they started.

As they neared the house, Ernest seemed struck with the appearance. Everything was neat and orderly, yet very plain and scarcely enough for the bare necessities of life. When the lady came, in response to a gentle knock, Clarice greeted her in her usual hearty manner: "Good-evening, Mrs. Preston! You see I'm here as I promised, and I know you will excuse me for bringing my brother; but he has consented to read to us while we work, and that will make it so much more pleasant." Then, as she presented him, she did not notice his cheek flush as he recognized her name to be the same as that of the gentleman he had met at the club the week before.

"I'm sorry I have no better place to invite you," said the lady, sadly. "We used to have everything nice, but my husband failed in business, and now he goes out so much, and no one ever comes to see us." Clarice went on talking so briskly that no further embarrassment was felt, and soon the two were busy as bees, while Ernest read to them in a clear, musical tone; but Clarice noticed that at times his voice would almost falter, then he would overcome his feelings and proceed as before. She thought, however, it was only feelings of sympathy for poor Mrs. Preston which caused it; but there were other thoughts beside these in the young man's mind.

At last the evening drew to a close, and as they rose to go, Mrs. Preston's voice faltered, as she said: "I can't express my thanks to you both for this visit. I will now be able to return this lot of sewing to-morrow, which I couldn't possibly have finished alone, and I needed the money so much; and I did enjoy your reading, Mr. Thorn," turning to Ernest; "it seemed almost like old times." Here her voice choked, and she stopped. Clarice told her she was entirely welcome; and so, bidding her good-night, they departed. As they walked toward home, Clarice remarked,—

"Why are you so sober, Ernie? Are you sorry that you went?"

"No, sister, no! and I thank God that I did; for to-night's lesson has perhaps saved me from a life of disgrace."

"Why, what is it? Tell me what you mean," said Clarice.

Then he related to her his experience of the week before, of his meeting with Charlie Preston,

and his promise to return, and how their evening's visit had revealed things of which he had never dreamed. "But you have saved me, Clarie," he continued, while his voice quivered, "and I promise you I will never again taste a drop of liquor, nor go in the company of those who do."

That night as Clarice knelt to offer her evening devotion, her heart o'erflowed, and with tears of joy she thanked her heavenly Father for that day's experience; for she little dreamed when she planned to help a sister in need that by so doing she would also save her beloved brother.

VICTORY A. DERRICK.

LIGHT IN THE SICK-ROOM.

STILL a custom prevails, despite all our sanitary teachings, that the occupant of the sick-room in the private house should be kept at all hours in a darkened room.

Not one time in ten do we enter a sick-room in the day-time to find it blessed with the light of the sun. Almost invariably before we can get a look at the face of the patient, we are obliged to request that the blinds may be drawn up, that the rays of a much greater healer than the most able physician can ever hope to be, may be admitted. Too often the compliance with this request reveals a condition of the room which, in a state of darkness, is invariably one of disorder everywhere, foods, medicines, furniture, bedding misplaced, dust and stray leavings in all directions.

In brief, there is nothing so bad as a dark sick-room. It is as if the attendants were anticipating the death of the patient; and, if the reason for it be asked, the answer is as inconsistent as the act. The reason usually offered is that the patient cannot bear the light, as though the light could not be cut off from the patient by a curtain or screen, and as though to darken one part of the room it were necessary to darken the whole of it.

The real reason is an old superstitious practice which once prevailed so extensively that the sick, suffering from the most terrible diseases—small-pox, for instance—were shut up in darkness, their beds surrounded with red curtains during the whole of their illness. The red curtains are now pretty nearly given up, but the darkness is still accredited with some mysterious curative value.

A more injurious practice really could not be maintained than that of darkness in the sick-room.

It is not only that dirt and disorder are results of darkness, a great remedy is lost. Sunshine is the remedy lost, and the loss is momentous. Sunshine diffused through a room warms and clarifies the air. It has a direct influence on the minute organic poisons, a distinctive influence which is most precious, and it has a cheerful effect upon the mind. The sick should never be gloomy, and in the presence of the light the shadows of gloom fly away. Happily, the hospital ward, notwithstanding its many defects (and it has many), is so favored that it is blessed with the light of the sun whenever the sun shines. In private practice the same remedy ought to be extended to the patient of the household, and the first words of the physician or surgeon on entering the dark sick-room should be the dying words of Goethe, "More light, more light!"—*Dr. B. W. Richardson.*

ECONOMICAL HOUSEKEEPING.

THE WORD "ECONOMY" A BUGBEAR TO MANY A YOUNG HOUSEKEEPER.

ECONOMY and the saving of money are to many people synonymous terms. To them, the word economy represents the foregoing of many agreeable things, the rigid adherence to a standard of living which regards the indulgence of personal tastes as wasteful luxury, or as the obligation to spend no more than a fixed weekly sum for the household expenses. To others it means the buying of inferior articles, because they are cheap—a mistake that frequently leads to waste and loss greater than can be covered by the trifle saved in the purchase.

The word "economy" is a bugbear to many a young housekeeper. "Why should I be economical? I have plenty of money. There is no need for me to be scraping and pinching." True economy, however, does not consist in merely saving money. It is sometimes shown in spending rather than in saving.

Economy is simply the avoidance of all waste, and economical housekeeping means the endeavor to obtain for the whole household the utmost amount of health, comfort, and enjoyment of life. In this sense it is surely the duty of every mistress of a household, from the highest to the lowest, to be economical. Much has been written and spoken about the wastefulness of the poorer classes, a reproach which is, unfortunately, only too

well deserved, but is equally deserved by most well-to-do households.

To take only the item of food: How much is often wasted in the preparation of a single dish, which forms but a part of one of the courses of a dinner. The plea that it can be well afforded is no justification for waste. The present style of living has many advantages; it has superseded the coarse profusion of former times, and it has introduced a more delicate and refined mode of cookery; but it has also banished many nutritious substances from the family dietary, and has fostered a craving for luxury, which is extending with enervating effect through all classes of society.

Benjamin Franklin, in his autobiography, says that at his father's table no notice was taken of the quality or cookery of the food; whether good, bad, or indifferent, it was eaten without remark. Such indifference is certainly not to be commended, nor is it likely to be imitated in the present day, when the danger lies in the other extreme. Young men pride themselves on their critical discrimination of the merits of a dish, and even children refuse plainly-cooked food. In the latter case, the evil of the tendency cannot be doubted, nor the danger of its indulgence.

In all ages each class of society has striven to imitate the habits of the one above it; and each household is unconsciously a pattern from which another tries to mould its. Efforts are being made to elevate the mental, physical, and moral standard of the lower classes, but there is one lever more powerful, if rightly used, than any other, and that is fashion. If economy instead of extravagance were the fashion, the lesson taught by the rich would be quickly learned by the poor, and thus a great addition to the national prosperity would be secured.

The connecting links between the higher and lower classes are our servants. If the care of the physical health of the servants forms a part of the economical management of a household, is not the care of their moral and mental health a part also? The old-fashioned domestic, ignorant of the three R's, contented, after the daily routine of work, to employ her spare time with her needle, asking for no change beyond the monthly holiday, has disappeared. Most of the servants of the present day can read, and do read, generally, pernicious, or at the best profitless, literature. In the books of fiction which constitute the reading

of the majority, a taste for luxurious surroundings is often represented as the evidence of extreme refinement in the hero or heroine—the sole evidence, indeed, so far as moral qualities are concerned. If we really wish to raise the moral tone of our domestic servants, to do away with the silent antagonism which too often exists between the servants' hall and the drawing-room, to have the same standard of truth and honesty recognized by each one of the inmates of the household, ought we not to provide them with a better class of literature?

The addition of a library of well-chosen books to the school-rooms of all classes is strenuously advocated by those who have the welfare of the people at heart. Would it not be an equally important addition to the furniture of the kitchen? The lesson that many a girl carries away with her when she leaves her situation is that the indulgence of every passing fancy must be obtained at any cost; that simplicity of dress and living are things to be laughed at and despised; that amusement is the one object of life. She takes the lesson home with her when she marries, and we see the results in many a wretched household, or read them in the reports of the police courts, but we fail to trace them to their cause—the self-indulgence and luxury of the upper classes. Can we not do something to make the lesson a higher one?—*London Queen*.

DIPHTHERIA IN CHEWING-GUM.

A CONTEMPORARY thus calls attention to the possible spreading of diphtheria through chewing-gum:—

“The practice of chewing gum has become very widespread. It is not a very elegant habit; to many it is positively repulsive; and there are sources of danger, too, that should not be overlooked. A case in point was related to us a few days ago. Diphtheria broke out in a family in East Des Moines. After the child had recovered, the clothing and all the exposed articles fully disinfected, the parents, with the convalescent child, visited some relatives in the country. The indispensable chewing-gum, like Satan, went also—in the mouth of the little child. Prompted by generosity, it allowed its country cousins—two children—to chew also the gum previously chewed by the visiting child. In three or four days, without

any other known sources of infection than the chewing-gum, the two children were simultaneously stricken down with diphtheria in a most serious form. It would be hard to imagine a more successful mode of propagation—distributing the disease. It would be a great deal safer not to chew the stuff at all, but if it must be done to satisfy the demands of a weak head and a depraved appetite, our advice is, Don't ‘swap’ gum to chew anybody else's gum, nor allow anybody else to chew yours.”—*Hall's Journal of Health*.

A KIND WORD.

A KIND word costs but little, but it may bless all day the one to whom it is spoken. Nay, have not kind words been spoken to you which have lived in your heart through years, and borne fruit of joy and hope? Let us speak kindly to one another. We have burdens and worries, but let us not, therefore, rasp and irritate those near us, those we love, those whom Christ would have us save. Speak kindly in the morning; it lightens the cares of the day, and makes the household and all its affairs move along smoothly. Speak kindly at night, for it may be before dawn some loved one may finish his or her space of life for this world, and it will be too late to ask forgiveness.—*Canadian Queen*.

A POSER.

“YES,” said old Mr. Jones, “the doctors are getting mighty smart nowadays; why, they've got instruments and things made so that they can see clean through you.” “Humph,” replied old Mrs. Jones, “I don't see anything smart in that. I've been married to you thirty years, but I saw through you two weeks after we were married.” Mr. Jones rubbed his bald head for a moment, then thoughtfully resumed his reading.—*Boston Courier*.

BEEF TEA.

To make beef tea take one-half pound of beef and two gills of water. Cut the beef very small; put it into a jar; sprinkle a very little salt over it to draw out the juice of the meat quickly; add the water; cover the jar with paper twisted close over it; let it stand for half an hour; place the jar in a pan of boiling water; keep it boiling for half an hour, and you will have good, nutritious beef tea, easily digested by an invalid.

Healthful Dress.

THE PETTICOAT.

WHAT is that thing which women wear,
All puffed and puckered everywhere,
All trimmed with curve and line and square?
The petticoat.

What must be pleated, tucked, and frilled,
And fringed and ruffled, shirred and quilled,
Until our heads with aches are filled?
The petticoat.

What is it switches round your feet,
And raises dust along the street,
That makes you own you're far from neat?
The petticoat.

What is it makes your poor back ache,
And circumscribes each step you take,
Until you long such chains to break?
The petticoat.

What wears the blacking off the shoe?
What always needs a binding new?
And cleaning, brushing, sponging, too?
The petticoat.

What must ere long step down and out,
Be put to everlasting rout,
And nevermore be seen about?
The petticoat.

—Selected.

DRESS.

THE corset is a cruel invention. Even to be worn loose (what lady does not wear hers loose), its stiffness entirely prevents that undulating motion about the middle of the body which should accompany respiration. But if it be worn as loosely as it must be to allow entire freedom to the lungs, it would give an unseemly appearance to the dress; in fact, the very structure of a corset renders a close fit indispensable.

A fashionable lady called upon me with reference to her lungs. I examined her dress. There was the corset, not as close as I have seen, but close enough to make her cure difficult or impossible. I said at once, "I can do nothing for you while you wear such a dress."

"Why, doctor, do you call that tight; it fairly hangs on me."

"Yes, madam, I hear that often. Have you a husband?"

"Yes."

"And is he a healthy man?"

"He is as healthy a man as you care to see."

"Do you think, madam, he could wear such a dress as you have on and continue his business?"

"Oh, no! but then he is not used to it."

"Do you think you know a horse or ox that could wear such a dress about the vital organs and continue to labor in comfort?"

"Well, doctor, that is a funny question. I am sure I

can't say, but I suppose no animal could wear such a dress."

"You are quite right; neither the strongest man nor the strongest ox could endure such pressure about the vital organs, and not fail. Ladies, delicately born and bred, without labor, give away completely under the cruel pressure."

"What shall I do?"

"Take off the corset; make the skirt-bands and dress as loose as your husband finds it necessary to wear his dress, and then it will be possible, with exercise and other curative agencies, to restore you."

Women do not comprehend "tight" as applied to their dress; they understand it in connection with other forms of pressure, and as applied to the drunkard, but when in connection with their own dress they are oblivious.—*Dio Lewis Treasury.*

(To be continued.)

NEATNESS IN DRESS AT HOME.

THE importance of neat and tasteful house dressing cannot be overestimated. The matron who appears before the members of the family in a shabby, soiled wrapper, and makes the excuse, if, indeed, she takes the trouble to make one at all, that "it is so much more comfortable," has little idea of the possible consequence of such a course. Could she but realize that her dress is an evil example to her daughters, and one productive of consequences that will reach far beyond her own span of life; that her husband and sons cannot fail to draw comparisons between her dress and that of the ladies they meet in other homes, and that these comparisons cannot fail to decrease their respect for her, she might be induced to give more attention to her personal appearance. Not even the burden of care and constant employment can furnish a sufficient excuse for careless personal habits, for few things are more important to the well-being of a family. There is an old saying to the effect that an untidy mother has disobedient children; and, while neither parents nor children may realize the why or wherefore of it, yet there is always a lack of respect for, and an indifference to the authority of, a mother who takes no pride in her personal appearance.

And it is not the mother alone upon whose shoulders rests the burden of responsibility for home neatness and order in dress; the father has his duties to look after as well, and should never fail to insist upon the younger members of the family presenting themselves with well-kept hands, clean faces, neatly-brushed hair, and orderly dress, at least at every meal where the family assembles.—*Christian Leader.*

BIRDS AND BONNETS.

IT is the opinion of Indian local authorities that nothing can save the beautiful birds of India from complete destruction but a prohibitive tax upon the export of their skins and feathers. Such is the demand for the adornment of ladies' caps, bonnets, and even dresses in Europe, America, and elsewhere that the time is believed to be ripe for this decisive remedy, if India is not to be deprived of its beautiful birds, or the crops of the ryot left to the mercy of the insects on which they feed. In the Punjab, in Bengal, and in Madras the harmless paddy-bird, the oriole, the roller, and the little sun-bird, with wings flashing with metallic hues

are all being exterminated for the sake of their wings and tails, and birds' feathers, closely packed, are going away from Indian ports in ship loads.—*London News*.

SENSIBLE SHOES.

MUCH is said nowadays about the equality, mental and otherwise, between men and women. In the matter of boots or shoes, as well as in some other things, I think that the men are ahead. Their foot-gear is better adapted to the needs of the case than is that worn by women. The shoes fit the feet better and are not worn too short. Short shoes cause in-growing toe-nails; narrow shoes make corns; and straight shoes produce bunions. Women's shoes have been at fault, in all these respects; and an uglier sight could not be exhibited than to seat a row of women on a bench, and strip off their shoes and stockings. Talk about deformity! You would have it there in perfection. Instead of a straight line passing through the heel, the joint of the great toe, and the end of it, the latter would get left, as the boys say. The straight shoe has twisted the big toe (and some of the little ones) to one side; and a big bunion will have formed at the second or large joint. If the shoe has been too short, the little toes will be crumpled up, or some of them turned under; and if it has been too narrow, corns will be seen.

The gentlemen, as I have said, have remedied all this, at least to some extent; they wear wider soles, and, as a rule, larger shoes; they also have them made longer in proportion to the foot. Not only so, they wear the extension sole, which enables them to walk with greater ease; and the shoe proper is more of a "right and left;" it is not so nearly a "straight" shoe. In other words, the shoe more nearly fits the foot; and let me whisper in the ears of the ladies that the better the fit the snugger the shoe can be worn without detriment.

Another thing the gents have done, they have utterly repudiated the high heel, which is the parent of much mischief. For, to tell the truth, where comfort is the thing sought after, the heel must not be elevated. High heels make corns, and they cause crooked spines; nor is this all (nor the worst) that they do. So I will leave the subject to the M. D.'s; I am only one individual among the many; and though my feet have been distorted in early life, I am making amends by wearing a common-sense shoe.—*St. Louis Magazine*.

THE DEADLY CORSET IN NEW ZEALAND.

HITHERTO we have been told that the vices introduced by white men are depopulating the South Sea islands, but now it appears that white women are responsible for the rapid depopulation of New Zealand. When female missionaries went among the Maoris, they insisted that the Maori women should wear clothing. The latter could not be induced to overcome their prejudice against skirts, but, discovering that the missionary women wore corsets, they decided that the latter was a garment not wholly devoid of merit. The result is that every Maori woman now goes about her daily work neatly clad in a corset laced as tightly as the united efforts of half a dozen stalwart warriors can lace it. Being unaccustomed to tight lacing, the women are dying off with great rapidity, and the repentant female

missionaries now repent that they ever asked their dusky sisters to consider the question of clothing.—*Peody*.

"DON'TS" TO REMEMBER.

DON'T go to bed with cold feet.

Don't wear thin hose or light-soled shoes in cold or wet weather.—*Sel*.

THE CHINESE WAY.

THE more I study Americans, says a Chinese correspondent of the *Texas Siftings*, the more I am convinced that they are mentally diseased. Instead of doing everything in a common-sense manner, they try all they can to do it in the very opposite way. At home, for example, you and the other members of your Mutual Health Association pay Dr. Wun Lung and his assistants a liberal salary to keep you all well, and pay nothing when you are sick. On this account he and his young men work very assiduously in regularly calling and examining every member of the union, and all of you enjoy comparative immunity from illness. Here, in New York, a physician is paid for by the amount of your sickness, and the less able you are to earn any money the larger and more onerous is his bill. As a result, many doctors, I am told, yield to temptation and keep their customers sick. The consequence is that those who have the largest number of sick and dying are the richest, most esteemed and influential, while in China they would be ostracized and not allowed to practice.—*Laws of Life*.

WET-WEATHER petticoats are a sensible innovation. They are made of ordinary woolen material, lined for the depth of half a yard with a fancy waterproof stuff, so that, however wet and damp a day it may be, the wearer will stand no risk of catching cold by a wet skirt dabbling round her feet in the supremely uncomfortable manner which skirts have on a pouring wet day. These and the gaiters which common-sense women have also adopted—usually made to match the color of the dress—go a long way toward making a woman as careless of the weather as a man.—*Chatter*.

SOME day our women will learn that to be beautiful they must be healthy; that to be healthy, they must make a study of rational dress; that the human form as God made it is lovelier than any device of the dressmaker. There will be more individuality in dress, but less violation of fundamental law; just as many beautiful gowns, but a great many more plain, simple, substantial ones to take the place of the flimsy creations of an uneducated taste.—*Emily Huntington Miller, in Home Magazine*.

IF women could be made to understand what is gained by absolutely dressing the waist free from any pressure or constriction, we could hopefully predict a near millennium of safety and freedom of pain in child-birth. It seems almost hopeless to convince any lady that the bands of her skirts and drawers are any detriment to her in the performance of natural functions. I have known of hundreds of cases where natural conditions have brought about good result.
Tokology.

Publishers' Department.

CRYSTAL SPRINGS.

NOTED HEALTH RETREAT NEAR ST. HELENA.

Experienced Physician, Pure Water, Even Temperature, Balmy Sunshine, Health-Recuperating Qualities.

THE reader will find an ad in another part of the *Star*, of this delightful place, which was established on a small scale in 1878, by a few who had right conceptions of what the invalid needs to get well. The purposes of its founders were to establish an institution for the successful treatment of all the ill flesh is heir to, brought on by unhygienic living; and to have a college of science, literature, and hygiene, and form a mutual benevolent and provident body to carry out these principles.

The design of these individuals is slowly but surely being executed year after year as means flow in; even at the present time there are accommodations for more than one hundred and fifty, a great contrast with the meager facilities which marked the birth of the institution.

The buildings of the Retreat are a main building, four and one-half stories, two rear additions four stories, and outside cottages, a laundry, bakery, boiler-house, and barns. Also a chapel for religious services, and gymnasium for physical culture. Another building is in contemplation, which may be erected soon, the present facilities being too small, as the patronage has increased so rapidly.

On the lower floor of the main building is located a parlor, physicians' offices for medical consultation, business office, the printing office of the Retreat circulars, and editorial rooms of the *PACIFIC HEALTH JOURNAL*. In front of the main building on each floor is a central parlor, where the view is not easily described because of its grandeur. The rooms of the patients and guests are neat, clean, airy, and heated by steam radiators. There is also a hydraulic elevator used to carry invalids from floor to floor as occasion requires.

On the first floor of the rear addition are found the kitchen, bakery, dining-room, and serving-room. The second floor is mostly taken up with gentlemen's treatment rooms. The ladies' bath-rooms occupy mostly the third floor. The fourth floor of the addition is arranged for sleeping apartments. The southwest corner of the fourth floor of the main building is occupied by the surgical office and laboratory of the Retreat. Hot and cold water is found on every floor, and also fire-escapes, where you can reach the ground without ladders. A nightwatch makes a circuit frequently during the night over the premises and through the building. The building is heated by two forty horse-power boilers, the boiler-house being some little distance from the main buildings, for safety. The cottages are two story, and attractive by their seclusion and quiet.

The climate at the Retreat is not easily surpassed. The days, as a rule, are bright and balmy, the nights cool and pleasant; on the whole, the air is pure and dry. The winter months here are simply a wet season, with clear, balmy days interspered. Scarcely a cloud dims the bright sunshine

during the summer months, and yet it is not so far from the coast that the long "hot spells" occur, as they do in the interior. Gentle breezes are quite constant through the summer season, causing an equable temperature, and many cases of pulmonary and catarrhal troubles are reached here with treatment where failure marks the same efforts in other places. Water pure and soft is found here, which is so necessary in the recovery of the sick; sky clear and blue, which would almost baffle the poet to describe, and the scenery would cause him to drop his pen and be lost in admiration.

Other places, no doubt, afford the invalid repose, but in few places on earth has nature done her part so well in providing every natural requisite for a large sanitarium as she has at the Retreat, near St. Helena, Cal. No pools of stagnant water, no marshes, and therefore no malaria to cause "chill-fever" to the happy hundreds who visit this medical and surgical sanitarium every year.

The invalid needs rest from busy toil, rest for the weary eye, and it would seem the location of this "home" could not be excelled in these particulars. Away from the rattle of city life in the rural district, scenery most grand, ragged peaks covered with perennial green live-oak and fir, and fertile vale dotted here and there with thrifty vineyards and orchards, making a scene of beauty and fragrance, affording solid pleasure to all admirers of nature, and which have a most salutary influence on the mind of the invalid. Cañons and ravines formed from wooded slope and grassy mead add to the beauty of the scenery to those who enjoy the romantic. Hence it is that this locality offers unrivaled inducements to those seeking health, and must be seen and felt to be appreciated.

The successful treatment of chronic diseases demands as even temperature as possible. Because of the evenness of the climate at the Retreat, many asthmatics find relief when nothing but failure met them elsewhere. Pulmonary and catarrhal affections are greatly relieved of their distressing symptoms soon after reaching this place. Rheumatism and chronic diseases of almost every name are successfully treated by the means used at the sanitarium. Not all get well, but a larger proportion is cured, or greatly relieved, at this rural home than at any other.

The treatment is rational, using nature's remedies, such as heat, cold, electricity, fresh air, balmy sunshine, pure water, and exercise both passive and active, and good, nourishing food, not a "starvation diet," but food suited to each individual case. The habits of the individual which caused the sickness are corrected, and a return to nature's laws of life and health is insisted upon. The patient is treated, and not so much attention paid to the disease itself, when it is a result of wrong living. The nutriment cure is the one practiced at the Retreat, and is the one which gives the best results.

The Retreat circulars, edited and printed there and circulated among the patients, are intended to educate them in the laws of hygiene. The *PACIFIC HEALTH JOURNAL*, an organ of the association, makes its monthly calls, to cause the transgressor to stop and consider the wiser and better way, telling the invalids how they became sick, how to get well, and how to keep well.

Surgical operations are successfully performed at the sanitarium, and many prefer to risk their cases in the hands of the skillful surgeon there, where everything is neat, clean, and cheery, and where every facility is used for their recovery, than to risk their lives in hospitals of crowded cities, where the air is impure and cleanliness almost unknown.

We ask you then, to go to the Retreat if you are becoming sick, go if you are sick, and avail yourself of its superior advantages. Address, Rural Health Retreat, St. Helena, Cal.—*St. Helena Star*.

THE RETREAT.

THIS is a busy place. Patients are coming and going constantly. The workers at the Retreat are trying to give patients proper care and good treatment. They are trying to make it a happy home for the sorrowing sick one. All the strife we have heard for some time is as to who can do the most to make all the Retreat family happy. We believe anything which hurts our home ought to be hunted down as gamekeepers do their game. Let peace, industry, and love reign and all will be well.

NOTICE.

READER, we give you a special invitation to state your wants to us, recognizing, as we do, that by this method we can best serve you. Let us hear from you, and we will give assistance as far as we can.

DR. ABBOTT, of Brooklyn, gives his definition of "faith cure," as follows: "When I get sick, I will show my faith in God by securing the best doctor I can find, getting the best human skill, and following the directions given by a good physician. Faith does not consist in refusing to take medicine, but it is the using of all the means of cure which are given to use; and medicines have been shown to be one of those means."—*St. Louis Review*.

PHYSICIANS of the present use much more medicine than did their fathers before them. As has been aptly said, they appreciate that drugs will help them to a certain extent, but they have found a more powerful magic in mountain air and rolling seas, gay converse, riding, driving, wheeling, rowing, and travel. The sanitarian saves more lives to-day than did all the doctors of the last century, Jenner excepted.—*Health Monitor*.

AN English genius has invented a tray containing a night-lamp and a small sauce-cup for holding infants' food. This mechanical arrangement can be attached to the bed-post, and is invaluable in a home where there is an invalid or a baby and a few or no servants. The night-lamp emits sufficient heat to keep the child's food warm. When not required for service, the tray is a convenient place for a book.—*Sel.*

PROF. F. W. NEWMAN, brother of the lately deceased Cardinal Newman, is now eighty-five years old, and has lived as a vegetarian since his sixty-second year. The wizard electric genius, Edison, keeps his remarkable brain active on a very light vegetarian diet.—*Health Monthly*.

THE theory that whisky is necessary in the treatment of pneumonia has received a blow from Dr. Bull, of New York City, who discovers that in the New York hospitals sixty-five per cent of the pneumonia patients die with alcoholic treatment, while in London, at the Object Lesson Temperance Hospital, only five per cent die.—*Scientific American*.

STOCKINGS divided so as to separate each toe, as a glove does the fingers, are now being introduced, and an eminent medical authority recommends them, as they are likely to promote cleanliness, prevent troublesome soft corns, and abolish foot deformity.

THE Manchester *Guardian* reports that Dr. Jones has discovered a chemical process by which the juice of the apple and the juice of the grape can be manufactured into an extremely pleasant non-alcoholic beverage.—*Food*.

A PRETTY gown attracts a man; the knowledge that it was inexpensive, delights him.

HEALTH PUBLICATIONS.

- The Home Hand-Book of Domestic Hygiene and Rational Medicine*, by J. H. Kellogg, M. D. It is the most important work for domestic use that has yet appeared. It contains 1,624 pages, with 500 engravings, including 26 full-page plates, and a paper manakin, in two volumes. The price of this work, bound in muslin, richly embossed in jet and gold is, \$6 50
In half-morocco, gilt edges - - - - - 9 00
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- Practical Manual of Health and Temperance*. How to proceed in many emergencies, and containing many useful hints and recipes, by J. H. Kellogg, M. D., 320 pages, price - - - - - 75
- Deep Breathing*, considered as a means of promoting the art of song, and as a remedy for throat and lung difficulties. Translated from the German by Werner, illustrated, with an added chapter on air and ventilation, by M. L. Holbrook, M. D., bound in muslin, with gilt title on the side, price, 50
- Uses of Water in health and disease*. A practical treatise on the bath, its history and uses, by J. H. Kellogg, M. D., muslin bound, 12mo., 136 pages, price - - - - - 40
- Diphtheria*, its nature, cause, prevention, and treatment, by J. H. Kellogg, M. D., 64 pages, with colored plates, price - - - - - 25
- Social Purity*, by J. H. Kellogg, M. D., 64 pages, price 15
- Any of the above works can be obtained, post-paid, at their respective prices, by addressing Rural Health Retreat, St. Helena, Cal.

SAFETY POCKET,

- P. R. -

PENS AND PENCILS.

Attached by pin to coat or vest.

Price, with 2 pockets, 15 cents.

Price, with 3 pockets, 20 cents.

Who has not lost pencils and pens? Who is not in constant fear of losing his invaluable stylographic or fountain pen? Here is the preventive—simple, efficient and cheap.

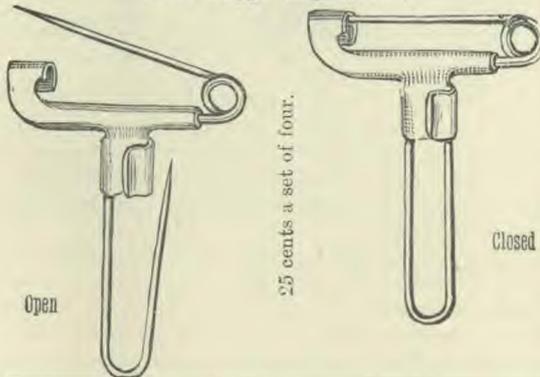
The SAFETY POCKET is usually worn with bottom in the vest pocket, and top fastened with the safety pin, not shown in the cut. The leather, by its elasticity, holds securely any size of pen or pencil. After a trial, no student, clerk, merchant, or lawyer will do without one.

Mailed to any address on receipt of price.

Address RURAL HEALTH RETREAT, St. Helena, Cal.



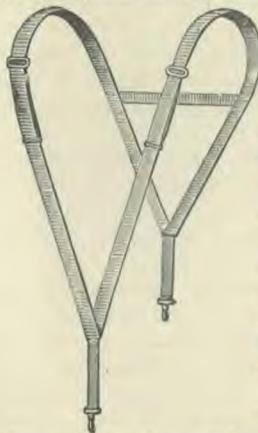
Skirt Supporting Hooks,



25 cents a set of four.

The Ladies' Hygienic Safety Supporter.

For firmly and securely holding in place the periodical bandage.



This useful and much desired article, unlike all others in the market, supports the bandage from the shoulders, thereby avoiding all pressure upon the hips and abdomen, and avoids the injurious effect caused by wearing belts.

It has received the highest recommendations from the medical faculty, is approved and worn by the Ladies' Dress Reform Committee, and commended by every lady at sight.

Mailed on receipt of 50 cents.

For any of the above articles, a dress

RURAL HEALTH RETREAT,
ST. HELENA, NAPA CO., CAL.

How to Dress Healthfully.

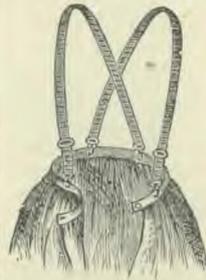
THE Fashionable Corset and every other device for compressing the waist or any other part of the body, should at once be discarded, as they are the most fruitful sources of consumption, dyspepsia, and the majority of the ills from which women suffer. Suppose the waist does expand a little, the step will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

What Drags the Life Out of a Woman.

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

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

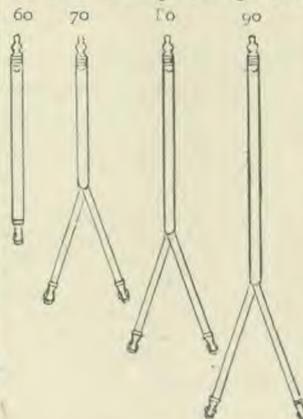
The Ladies' Hygienic Skirt Supporter.



Can be attached to all the skirts in one minute, securing and holding them together, so they may all be put on or off in less time than one skirt is usually put on and secured. This Supporter transfers the weight of the skirts to the shoulders, from which is experienced relief and immediate improvement in health. Price, plain, 35 c. with silk stripe, 50 c.

Garters are another serious source of functional obstruction. Whether elastic or non-elastic, the effect is essentially the same. They interfere with the circulation of the blood in the lower limbs, and often produce varicose veins. Cold feet and headache are the ordinary results of their use. The stockings should always be suspended by being attached to some other garment by means of buttons or a proper suspender.

The Daisy Clasp Stocking Supporters



Obviate the necessity of ligatures around the limbs. The left hand cut, No. 60, represents the Supporter for a small child; price, 15c. per pair. No. 70, Children, 20c. No. 80, Misses, 25c. No. 90, Ladies, 30c.

The cut below represents the DAISY CLASP, open. When closed, it firmly grips the stocking and holds it in position.

Daisy Clasp Stocking Supporter.
To be attached at the waist.



Either the Suspender or the Daisy Clasp Supporters may be obtained, post paid, at their respective prices. Address,

Rural Health Retreat,
St. Helena, Napa Co., Cal.

NEW HISTORICAL ATLAS AND GENERAL HISTORY.

BY ROBERT H. LABBERTON.

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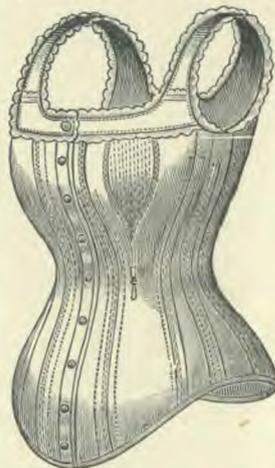
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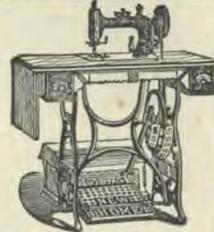
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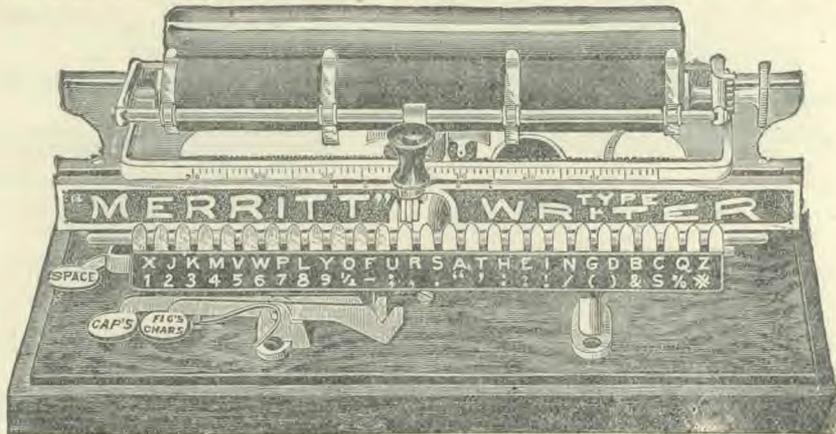
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