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### SHORT SERMONS.

PEOPLE have to pay for being stupid.

LEARNING makes a man fitter company for himself.

IT is well to think well; it is divine to act well.  
—*Horace Mann.*

TRUTH, and a soul that is ready for truth, meet like the fuel and the flame.—*Phillips Brooks.*

OUR grand business is not to see what lies dimly at a distance, but what lies clearly at hand.—*Carlyle.*

MAN may be caged or persecuted by his fellow-men, but thought is free and will still roam at large.  
—*Sturdy Oak.*

MEN pray for holiness as if it were something entirely apart from their every-day life—something that had nothing at all to do with conduct in their domestic, social, and business relations.

ONE person may not succeed in dispelling all the miasms of the earth, but if he can only cleanse one little corner of it, if he can but send through the murky air one cool, bracing, healthful gale, he will do much better than to sit under his vine, appalled by the greatness of the evil.—*Gail Hamilton.*

### FOODS.

DURING the summer season both young and old should choose such foods as are not heating to the blood, viz., water vegetables and fruits, with but little grains. They should also avoid sugar, fat, and flesh foods. Observe these points and abstain from eating too much, which is the great evil of to-day, and you will enjoy the high temperatures of climate with freedom from needless thirst. The climate, the season of the year, your age, peculiar constitution, and personal surroundings influence the demand for food, as well as the kind and quantity taken.

Do not blame the stomach or bowels when they give you trouble; it is simply a cry on their part for the right kind of food—a message of importance from nature. Do not pass this cry unheeded, and fly to the use of patent medicines for relief, but rather look to your eating and drinking. You may be overfeeding, or eating unwholesome mixtures of food, such as milk and sugar in the shape of puddings, or adding these two articles to your mush. This is a common cause of indigestion. If you whip up the stomach and digestive organs with a little alcohol added to your food, by taking whisky or brandy, or by the use of peppers, mustards, catsups, etc., the natural term of the stomach's efficiency is thereby shortened. This is simply borrowing to-morrow's strength for to-day.

Trying to heal this trouble by means of patent medicines, rather than by diet, will force it to appear in some other form, since one trouble cannot be cured by adding another. Throughout life, in all kinds of work, the aim should be to supply, by eating and drinking and other hygienic measures, the wastes of the body.

If anyone who eats certain kinds of food, and a certain quantity, advises another to do the same,

such advise is unwise, unless it be first ascertained that the course advised is adapted to the individual trying the experiment. The power and capacity of the digestive organs are as varied as are those of the other organs of the body, and the same common sense is necessary in dealing with them. The work of one may be entirely different from that of another; the climates in which they live may vary widely in temperature; constitutions may be so different as to require altogether different dietary.

All these things should be considered when asked to eat just as another does. One may be young and the other old, and on this account there should be a difference in the kind and quantity of food taken. Remember that strength increases with age and exercise, by proper nourishment, before the noontide of life; but after that period it decreases. It is also true that the heat of the body grows less and less as we go down the western hill. Loss of heat means less of energy and activity, consequently less elimination of waste matter occurs, and less nutriment is needed. A disregard of these things will bring consequent sickness. The old may live on slender allowances, keeping the income and expenditure equal, and thereby preserve health, and a suitable amount of energy of body and mind,—an equality necessary through our whole life to maintain *good health*.

#### THOUGHTS ABOUT CHILDREN.

(*Concluded.*)

In the city life of children there is a premature development of the nervous system which tells on the thews and sinews and upon the assimilative organs. The digestive organs in the town-dweller are less perfect than those of the country man. The country child may eat many things that would give the town child the stomachache. The urban who dwells in the city eats meat, fish, and many such articles of food, because he can digest them, and avoids, to a great extent, vegetables, with fruits and grains, which he knows from experience that he cannot digest. He eats what his stomach will tolerate. He is subject to a law which rules him with an iron-clad tyranny by reason of his surroundings. His dietary contains too much meat, which he relishes, and is encouraged in this choice by the erroneous belief that animal food contains strengthening qualities to an extraordinary degree.

We are aware of the fact that meat does digest in the stomach, as a rule, without giving rise to symptoms of indigestion, and this fact beguiles many into a path leading to destruction. If the easy digestion of meat was all there was of it, we would say no more, but remember there is the history of it within the body, and its ultimate excretion, which brings up a grave matter, namely, that the flesh of animals is the great source of gout poison and all rheumatic affections. When the liver has to do with too much albumen, especially as animal food, it is overworked, and gout and rheumatism result.

Look at the city dweller; he eats meat for breakfast, and in a very short time he is at his office, with its high temperature and rebreathed air. No wonder his liver cannot work, and reverts to the uric-acid formation of the reptile. This digestive incapacity of our town people has led to erroneous and injurious dietary, which in turn gives to the liver this reversion to uric acid. Just see the morbid chain: the disturbance of the nutritive balance by precocity has starved the digestive organs; indigestion has starved an undesirable dietary; excess of nitrogenized (albuminous) waste has led to reversion to uric acid; and this in its turn leads to a long list of morbid sequences. Uric acid unites with the alkalis of the system, forming urates, and when these are not cast out in sufficient quantity, they remain in the body, causing gout. When they are cast out by the kidneys, these organs are injured by their output. The kidneys are constructed, not to excrete uric acid, but to excrete soluble urea. Uric acid irritates their structures and sets up chronic Bright's disease. Gout and Bright's disease are son and daughter, twins, if you will, of this liver reversion to a lower ethnic form. Again, it is the microcosm within the macrocosm; liver reversion in the midst of a greater and general somatic reversion.

Chronic Bright's disease is the outcome of digestive incapacity, but it is not the only sickness which commences in failure of the digestion. The city dweller avoids fatty food quite often and therefore dies of consumption. A certain amount of fat is necessary to healthy tissues, and sooner or later the avoidance of it leads to the dreaded phthisis. And for this reason the physician feeds the patient cod liver oil or cream to compensate for the errors in diet, and when the person can assimilate fat we are able to set a limit to this disease and stay its march.

Often Bright's disease and consumption are combined in the same individual and due to the same cause. The city population often degenerates by wrong habits of life, which is nature's way out of urban communities, while the children of such people fall in the diseases of childhood.

This picture, as to the fate and destiny of city life, is not a cheering one, but we are not responsible for the existence of these facts, but merely for putting them in array and sequence.

School life and growth go together, but the organism of the town child, with its imperfect digestive organs, feels most acutely the pressure of school. The already overtaxed system of such, under the added burdens of lessons, causes it to stagger. Why drive children in a herd through such studies and examinations? It is as irrational as it is absurd. A system of education injurious to the physique of the weaker children is not unalloyed good. Our present system of school work does but little harm to the robust country urchin, but it has quite a different effect upon city children. You may observe that these latter are of quicker growth, that the demands from the nutritive powers are larger, and so the burden of education is felt more by city children than it is by those living in the country. Girls grow more rapidly than boys, and so feel this burden more. Again, they are found to be dwarfs, below normal measurements, small, slight, of emotional temperament and feeble digestive capacity, quite a contrast to the country girl, and doomed to unwed. Too many of our city girls are patrons and priestesses of the circulating library and the modern soul-destroying novel.

City life is an unnatural life, which causes an imperfect development of the organs of digestion, which has very far-reaching consequences. Let the little town mites be sent to the country to lead a natural life, to expand and bring all the organs into development. Let the scheme of education be changed in the interest of the weaker children, and the strong will fare well. Give to all foods which can be digested, and which will nourish and sustain without any bad after effects. B.

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THERE is many a thing which the world calls disappointment, but there is no such a word in the dictionary of faith. What to others are disappointments are to believers intimations of the way of God.—*John Newton.*

#### WHEAT-MEAL BREAD.

THE food we Englishmen could least do without is that prepared from the grain of wheat. It even contains everything that is required for nutrition, and these constituents are in nearly the right proportion, so that were it necessary we could live on wheat-meal bread and water alone.

The grain of wheat has a complicated and beautiful structure. If we look at the white inner part, which composes the greater portion of the grain, under the microscope, we observe that it is composed of a vast number of cells, each crowded with round masses called starch granules. The starch granules of wheat vary very much in size. Of the smallest there would be required 10,000, and of the largest, 900, placed end to end, to extend one inch in length. On the outer part of the wheat grain, but underlying the husk, is a layer of large cells, of a slightly yellow color; these are called the gluten cells. A little gluten and other albuminous matter are found in the starch cells, but it is in the outer layer that this matter exists in the greatest abundance. Gluten, albumen, and similar bodies are classified by the chemist as proteids. They are popularly called flesh formers, because they serve to build up the muscles and tissues of the body. These bodies all contain nitrogen as an essential constituent. (Let us here caution the reader against imagining that all bodies containing nitrogen are flesh formers, or that nitrogen by itself or uncombined is of any food value.) At one end of the grain is the germ, wherein lies that most mysterious thing we call the life. It is from here that, were it planted in the earth, there would rise up a stem and be thrown down a root. Covering and protecting the parts we have briefly described is the testa, or branny covering. The outer part is silicious and indigestible, but the inner part is rich in serviceable mineral matters and flesh formers.

We will consider the disadvantages of using white bread. First, from 100 pounds of good white wheat we obtain only 73 pounds of fine flour; thus there is a great waste of human food, and the cost of the flour is increased. If the "tailings" are redressed and the "middlings" re-ground by the miller, thus producing a less white flour, the quantity will be raised to 80 pounds, but still there is a loss of 20 pounds.

Fine flour is poorer in albuminoids, or flesh

formers, in fat and in mineral matters, than seconds flour.

The bran is very rich in mineral matters and bone formers, consequently only brown bread should be given to children, as they require phosphate of lime for the building up of their rapidly-growing bones. A deficiency of bone formers causes rickets. Those expecting to be mothers especially need brown bread, and it is good for the proper secretion of milk. For adults whose bones are thoroughly consolidated these bone formers are not required in such quantity. The bran, and that part of the grain of wheat which lies nearest it, is the richest in compounds of phosphoric acid and in other substances which are necessary to the nourishment of the tissues. The compounds of phosphoric acid take a very important part in the nourishment of the brain and nervous system. In separating the outer or branny part of the wheat some of the floury portion—that outer part which is richest in gluten or fleshformers, as well as in salts—is unavoidably separated with it. The branny part itself contains much flesh-forming matter.

It is, nevertheless, an error to say, as is frequently done, that brown bread is richer in flesh formers than white; on the contrary, it contains rather less. The error has arisen in the following manner: It is impossible to separate and weigh the albuminoids in a pure form. The only accurate method is to estimate the nitrogen and calculate therefrom. It has been customary in chemical analysis to estimate the total nitrogen and calculate this into albuminoid or flesh-forming matter. This method is inaccurate because a variable quantity of nitrogen exists as nitrates, nitrites, alkaloids, and other bodies of no direct nutritive value. To obtain accurate results it is necessary, before estimating the nitrogen, to separate and reject the non-albuminoid nitrogenous matters. Adopting this method, Mr. G. W. Wigner, F. C. S., made a large number of analyses of the cereals. In fifteen samples of various kinds of wheat he found an average of 8.1 per cent of true gluten or albuminoids; but by the old process of analysis, of calculating the whole nitrogen as albuminoids the quantity amounts to 9.9 per cent. or an error in excess of 1.8 per cent. Thus 82 per cent only of the whole nitrogenous matter consists of true albuminoids. The difference is greater in bran, so that though the percentage of nitrogen is higher

than in the rest of the grain, the percentage of nitrogen as albuminoids is less. In the bran of fourteen of the same wheats (the other sample was lost and spoilt in analysis) the albuminoids only amounted to 7.2 per cent, in the place of 10.8 per cent by the old method. No more than 67 per cent of the nitrogen existed as albuminoids. White flour from the fifteen grains showed 8.3 per cent of albuminoids against 9.2 by the old process. The proportion of nitrogen existing as albuminoids was 90 per cent. The white flour is, therefore, richer in albuminoids or flesh formers than the bran by nearly one-quarter per cent. The following table will show it more clearly:—

	WHEAT.	FLOUR.	BRAN.
Nitrogen calculated as albuminoids.	9.9	9.2	10.8
True albuminoids.....	8.1	8.3	7.2
Error of old method....	1.8	.9	3.6

The difference in favor of white flour over the wheat meal is really a little more, as far as the albuminoids only is concerned.

The grains—of which wheat is the most valuable—stand above all other foods in their richness in compounds of phosphoric acid and in general high nutritive value, and they are the most satisfying and sustaining. It is, therefore, important that this, our most trusted food, should be of the best quality and not the white, excessively dressed and overfermented product supplied by most bakers. Home-made household bread is superior to bakers, but good wheat-meal bread is much better than either.

Brown bread is more satisfying than white, and from its gently-stimulating nature it keeps the digestive organs and the intestines in better order, and is a preventative of constipation. To those who have become accustomed to good brown bread, white is comparatively tasteless, and on account of this insipidity it is usually cut thin and thickly buttered, whereas brown bread may be eaten thicker, with very little or even no butter.

All brown bread is not good. The wheat should be so ground that there are no large flaky particles of bran left, as these are irritating to the digestive organs. For those with whom ordinary wheat-meal bread disagrees, there is a kind called decorticated, which has had the outermost silicious coat of bran removed. It is this outer coating which is apt to prove irritating to the digestive organs, and as this is of scarcely any nutritive value, it is advanta-

geous to remove it. It is a good plan to have one's own steel mill, for if we grind our own meal, not only can we have it of just that degree of fineness we prefer, but when freshly ground it produces a better-flavored loaf.

Wheat-meal bread is often sodden and heavy from improper baking. When carefully made it is delicious, but if made in exactly the way as white bread it is apt to be unsatisfactory. The outer part of the wheat, which is retained in wheat meal, contains a starch ferment called cerealine, and when the flour is allowed to remain too long in the "sponge," the natural process of conversion of starch into starch sugar goes on to an excessive extent, and the yeast fermentation acting with it, produces a heavy bread.

Much of the brown bread of the shops is made from white flour to which a little bran has been added. Not only is this deficient in nearly all the good qualities of wheat meal—the more valuable middlings, sharps, and fine pollard being excluded—but, owing to the bran being in a flaky instead of a finely granular condition, it is apt to irritate the digestive organs. Much of baker's brown bread, although made from genuine wheat meal, has had a large proportion, often half, of white flour added to it.

Wheat-meal bread, from properly ground flour, when not overfermented, is easy of digestion. The bran gently stimulates without irritating the digestive canal, promotes healthy action, and prevents constipation. The mineral matter, particularly the phosphates and the potash, supplies necessary food for tissue change and nutrition, especially bran food and bone material. The gluten, or albuminoid matter, is in a spongy or finely-divided condition, which can be readily acted upon by the gastric juice in the stomach. The starch, which forms the greater part of wheat, is an essential food. Starch, when swollen by cooking, is very easily digested. The digestive ferment which exists in the saliva liquefies and partially digests the starch, and though this incompleting digestion is soon stopped when it meets with the acid digestive juice of the stomach, it does not impede gastric digestion. The process started in the mouth is resumed as soon as the partially converted starch passes from the stomach into the duodenum and meets with the pancreatic digestive ferment. The starch is rapidly converted into grape sugar, and absorbed into the system.

Unlike flesh foods, wheat-meal bread contains all necessary constituents, flesh formers, carbohydrates, and fats for the production of heat and muscular energy, and mineral matters for the tissues and bones. The various constituents are in about the correct proportions, or more nearly than any other single food. Though we are far from advocating such a practice, it is possible to sustain the body on bread alone, as has been done in several instances. It is generally considered that there exists a deficiency of fat, and this it is customary to add either in the form of butter or a vegetable oil. Not only do we advocate wheat-meal loaves, but wheat-meal paste for puddings and pies. Wheat, either whole, crushed, or coarsely ground, forms a very wholesome and nice porridge, which is delicious eaten with stewed fruit, milk, or honey.

Children are fed very much on corn flours, but these are very poor foods, incomparably below wheat meal and oatmeal. If fed much on such foods, to the exclusion of the more nourishing, they will be puny, delicate, and inclined to rickets. Starch and corn flour are merely heat and fat-producing foods; these are important foods, but the great error is that the flesh formers and bone formers, which are absolutely necessary for the body, have been removed. It is very fortunate that milk is added to these foods, otherwise the mischief to the health of children would be greater than it is.—*A. W. Duncan, F. C. S.*

#### BACTERIA IN MILK.

A GREAT deal of the bad milk sent to market is due to natural causes, for which the farmer is not always responsible, but the recent investigations and experiments with bacteria in milk are such as to make it plain for most dairymen to avoid a great deal of the unhealthful milk. Everyone who handles milk for market should have at least an intelligent understanding of the nature of bacteria, or microbes, as they are called. They exist in air, water, soil, and animal and vegetable life.

Cold destroys them; heat develops them, and as a result they are found in milk in a dangerous condition during hot weather. A high temperature of heat will kill them, but it takes a greater amount to kill their spores, which in time become as active as the microbes. Milk contains several species of bacteria, and they have different actions upon the milk

and cream. It is due to their development that the cream is "ripened," and that milk sours and curdles. Bacteria require time for their development, and hence cream or milk that has stood for some time abounds the most in these microbes. They collect in the cracks and crevices of cans where the cream or grease has been allowed to stand, and they multiply so rapidly that they soon become dangerous. Milk poured into such cans will become contaminated, and will communicate the poison to other cans into which it may subsequently be poured. In this way poisoned milk spreads rapidly, and causes no end of mischief. Dirt and uncleanness are especially favorable to the growth of bacteria, and cans that are not properly cleaned, as the milk is poured out of them, will become great breeding-places for the germs. Milk cans that are returned from the city on hot days will invariably abound in microbes, for they are seldom cleaned out before they are reshipped. After they are received, they must be thoroughly cleansed and purified before other milk is poured into them. The dairyman gets all the blame for impure milk, and hence he should be the one to exercise great carefulness. He has everything to lose.—*Sel.*

#### VEGETARIANISM AND OLD AGE.

OUR esteemed contemporary, *Public Health*, recently reprinted a translation of an article by Dr. Alanus, published in the *Renish Courier*, entitled "*Warum Ich Nicht Mehr Vegetarisch Lebe.*"—"Why I No Longer Live As a Vegetarian:"—

"Having lived for a long time as a vegetarian, without feeling any better or worse than formerly with mixed food, I made, one day, the disagreeable discovery that my arteries began to show signs of atheromatous degeneration. Particularly in the temporal and radial arteries, this morbid process was unmistakable. Being still under forty years of age, I could not interpret this symptom as a manifestation of old age, and being, furthermore, not addicted to drinking, I was utterly unable to explain the matter. I turned it over and over in my mind without finding a solution of the enigma. I, however, found the explanation which I had sought so long, quite accidentally, in a work of that excellent physician, Dr. E. Monin, of Paris. The following is the verbal translation of the passage in question: 'In order to continue the criticism of

vegetarianism, we dare not ignore the work of the late lamented Gubler on the influence of the vegetable diet on the chalky degeneration of the arteries. Vegetable food, richer in mineral salts than that of animal origin, introduces more mineral salts into the blood.' Raymond has observed numerous cases of atheroma in a monastery of vegetarian friars, amongst others that of the prior, a man scarcely thirty-two years old, whose arteries were already considerably indurated. The naval surgeon, Treille, has seen numerous cases of atheromatous degeneration in Bombay and Calcutta, where many people live exclusively on rice. The vegetable diet, therefore, ruins the blood-vessels and makes prematurely old, if it is true that man 'is as old as his arteries.' It must produce, at the same time, tartar, the senile arch of the cornea, and phosphaturia.

"Having, unfortunately, seen these newest results of medical investigations confirmed by my own case, I have, as a matter of course, returned to a mixed diet. I can no longer consider purely vegetable food as the normal diet of man, but only as the curative method, which is of the greatest service in various morbid states. Some patients may follow this diet for weeks and months, but it is not adapted for everybody's continued use. It is the same as with the starving cure, which cures some patients, but is not fit to be used continually by the healthy. I have become richer by one experience, which has shown me that one single brutal fact can knock down the most beautiful theoretical building."

We entirely agree with the following comment by the editor of *Public Health*:—

"We can neither deny nor accept the conclusions of Monin or Alanus. If true, they of course furnish a weighty argument against vegetarianism; but it is to be feared that the generalization has been made too hastily, and upon researches which have been of a partial and incomplete character. In any case, such a rapid and complete conversion from one faith to another is interesting as a psychological study."

Some of our readers may be inclined to read this article thus far, and here stop. Nevertheless, we beg, kind reader, that you will read with care the following paragraphs, which present some facts well worthy of consideration in connection with the statements made above by Dr. Alanus.

The fact that Dr. Alanus publishes his article in a newspaper rather than in a scientific journal, might at once raise some doubts as to its authoritative character from a scientific standpoint; and as soon as one makes a serious investigation, the thoroughly unscientific and unreliable premises upon which the article is based, at once become most glaringly apparent. Dr. Alanus finds signs of atheromatous degeneration. This means that the arteries have undergone a change by which a chalky matter has been deposited in them, this symptom also being accompanied by fatty degeneration in various parts of the body. In some cases of this sort a deposit also occurs in a circular form near the outer edge of the cornea, producing what is known as the *arcus senilis*. This is most frequently observed in very advanced age, but occasionally occurs in younger persons. This is especially the case with spirit drinkers. Finding himself possessed of atheromatous arteries, Dr. Alanus at once jumps to the conclusion that his arteries have become chalky in consequence of his having been a vegetarian for a number of years. He undertakes to find countenance for his opinion, in the assertion made by Dr. Monin, that "vegetable food, richer in mineral salts than that of animal origin, introduces more mineral salts into the blood," without stopping to inquire whether or not the statement is correct. Let us look at the facts. When one speaks of vegetable food as employed by vegetarians, it must not be understood that vegetables proper, those portions of plants other than the seed or seed-bearing parts, are alone referred to. The three classes of vegetables, or vegetable productions, fruits, grains, and vegetables, are freely used by vegetarians, and, according to our observation, vegetarians make a much larger use of fruits and grains than of vegetables proper.

Let us compare meats and vegetable foods of different classes, as regards the amount of salts which they contain. According to Letheby, and other recognized authorities on food analysis, lean beef contains 5.1 per cent of salts; lean mutton, 4.8 per cent; veal, 4.7 per cent—an average of about 5 per cent. According to the same authority, wheat flour contains about 1.7 per cent of salts; bread, 1.3 per cent; rye meal, 1.8 per cent; Indian meal, 1.7 per cent; rice, only .5 per cent; peas, 2.1 per cent; beans, 3.5 per cent, while of the fruits in common use, including grapes, ap-

ples, pears, peaches, plums, mulberries, blackberries, cherries, apricots, gooseberries, strawberries, raspberries, and currants, not a single one contains more than 1 per cent of salts. It will appear, in fact, from a careful investigation of this matter, that not a single vegetable contains so large a percentage of salts as do lean beef and mutton, while the two most commonly-used grains, wheat and corn, contain only one-third as much salts as does beef. And if we take into consideration the fact that a pound of wheat or corn is equal in nutritive value to three pounds of beef or mutton, in consequence of the large proportion of water which beef and mutton contain, it appears that the real amount of salts is about twelve times that found in the two grains mentioned, which very fairly represents an average percentage of salts as found in vegetable food stuffs. The banana, which furnishes the staff of life for thousands of the natives of South America, contains only .8 per cent of salts—less than one-sixth as much as meat, although its total nutritive value is nearly as great; indeed, meats have a nutritive value only 2 per cent greater than that of the banana. Such commonly-used fruits as grapes, apples, pears, and raspberries, contain less than one-half as much salts as beef.—*Good Health*.

#### WATCHING THE CLOCK.

As the *Christian Union* says, there is a deal of common sense in this story lately told of Edison, whether he said it or not. A gentleman went to the great electrician with his young son, who was about to begin work as office-boy in a well-known business house. The father asked Edison for a motto which the boy might take to heart in his struggle for promotion and success. After a moment's pause, Edison said laconically, "Never look at the clock!"

Edison meant, we take it, that the man who is constantly afraid he is going to work overtime or overhours doesn't stand a chance of competing with the man who clears up his desk, no matter how long it takes. The carpenter who drops his hammer, uplifted above his head, when the whistle blows, is likely to remain a second-class workman all his life. The carpenter who stays fifteen minutes to finish a "job" is working toward a shop of his own.—*Scientific American*.

## Disease and its Causes.

JUNE.

AND what is so rare as a day in June?  
 Then, if ever, come perfect days;  
 Then heaven tries the earth if it be in tune,  
 And over it softly her warm ear lays.  
 Whether we look or whether we listen,  
 We hear life murmur, or see it glisten;  
 Every clod feels a stir of might,—  
 An instinct within that reaches and towers,  
 And, grasping blindly above it for light,  
 Climbs to a soul in grass and flowers.

Now is the high-tide of the year,  
 And whatever of life hath ebb'd away  
 Comes floating back with a ripply cheer  
 Into every inlet and creek and bay;  
 Now the heart is so full that a drop overfills it;  
 We are happy now because God so wills it;  
 No matter how barren the past may have been,  
 'Tis enough for us now that the leaves are green;  
 We sit in the warm shade and feel right well;  
 How the sap creeps up and the blossoms swell!  
 We may shut our eyes, but we cannot help knowing  
 That skies are blue and grass is growing.

—*Sunshine at Home.*

### DISEASE AND ITS CAUSES.

BY MRS. E. G. WHITE.

MANY indulge in the pernicious habit of eating just before sleeping hours. They may have taken three regular meals, yet because they feel a sense of faintness, as though hungry, will eat a lunch, or fourth meal. By indulging this wrong practice, it has become a habit and they feel as though they could not sleep without taking a lunch before retiring. In many cases the cause of this faintness is because the digestive organs have been already too severely taxed through the day in disposing of unwholesome food forced upon the stomach too frequently and in too great quantities. The digestive organs thus taxed become weary and need a period of entire rest from labor to recover their exhausted energies. A second meal should never be eaten until the stomach has had time to rest from the labor of digesting the preceding meal. If a third meal be eaten at all, it should be light and several hours before going to bed.

But with many, the poor, tired stomach may complain of weariness in vain. More food is forced upon it, which sets the digestive organs in

motion, again to perform the same round of labor through the sleeping hours. The sleep of such is generally disturbed with unpleasant dreams, and in the morning they awake unrefreshed. There is a sense of languor and loss of appetite. A lack of energy is felt through the entire system. In a short time the digestive organs are worn out, for they have had no time to rest. These become miserable dyspeptics and wonder what has made them so. The cause has brought the sure result. If this practice be indulged in for a length of time, the health will become seriously impaired. The blood becomes impure, the complexion sallow, and eruptions will frequently appear. You will often hear complaints from such, of frequent pains and soreness in the region of the stomach, and while performing labor the stomach becomes so tired that they are obliged to desist from work and rest. They seem to be at a loss to account for this state of things, for, setting this aside, they are apparently healthy.

The stomach, when we lie down to rest, should have its work all done, that it may enjoy rest, as well as other portions of the body. The work of digestion should not be carried on through any period of the sleeping hours. After the stomach, which has been overtaxed, has performed its task, it becomes exhausted, which causes faintness. Here many are deceived, and think it is the want of food which produces such feelings, and, without giving the stomach time to rest, they take more food, which for the time removes the faintness; and the more the appetite is indulged, the more will be its clamors for gratification. This faintness is generally the result of meat eating and eating frequently and too much. The stomach becomes weary by being kept constantly at work, disposing of food not the most healthful. Having no time for rest, the digestive organs become enfeebled, hence the sense of "goneness," and desire for frequent eating. The remedy such require is to eat less frequently and less liberally and be satisfied with plain, simple food, eating twice, or, at most, three times a day. The stomach must have its regular periods for labor and rest. Hence eating irregularly and between meals is a most pernicious violation of the laws of health. With regular habits and proper food the stomach will gradually recover.

Because it is the fashion, in harmony with morbid appetite, rich cake, pies, and puddings, and



every hurtful thing, are crowded into the stomach. The table must be loaded down with a variety, or the depraved appetite cannot be satisfied. In the morning these slaves to appetite often have impure breath and a furred tongue. They do not enjoy health, and wonder why they suffer with pains, headaches, and various ills. The cause has brought the sure result.

In order to preserve health, temperance in all things is necessary—temperance in labor, temperance in eating and drinking.

Many are so devoted to intemperance that they will not change their course of indulging in gluttony under any considerations. They would sooner sacrifice health and die prematurely than to restrain the intemperate appetite. And there are many who are ignorant of the relation their eating and drinking have to health. Could such be enlightened, they might have moral courage to deny the appetite and eat more sparingly and of that food alone which was healthful, and by their own course of action save themselves a great amount of suffering.

Efforts should be made to preserve carefully the remaining strength of the vital forces by lifting off every overtaking burden. The stomach never fully recovers health, but a proper course of diet will save further debility, and many will recover more or less, unless they have gone very far in gluttonous self-murder.

Those who permit themselves to become slaves to a morbid appetite often go still further and debase themselves by indulging their corrupt passions, which have become excited by intemperance in eating and in drinking. They give loose rein to their debasing passions, until health and intellect greatly suffer. The reasoning faculties are, in a great measure, destroyed by evil habits.

I have wondered that the inhabitants of the earth were not destroyed like the people of Sodom and Gomorrah.

There is reason enough for the present state of degeneracy and mortality in the world. Blind passion controls reason, and every high consideration with many is sacrificed to lust. The first great evil was intemperance in eating and drinking, and men and women have made themselves slaves to appetite.

FOOD for reflection is mince pie and cheese. It keeps one awake nights for reflecting purposes.

#### RELATION OF COOKERY TO HEALTH.

[Abridged from a lecture given by Mrs. E. E. Kellogg before the Health and Temperance Training School.]

FOOD is one of the mightiest forces of the universe. The manner of men and women we are depends, in a great measure, upon the food we eat. Yet very few people ever stop to inquire what particular diet is best adapted to the maintenance of perfect health, but whatever gratifies the palate or is most conveniently obtained is eaten, without regard to its dietetic value. "Give us something good to eat" is the great cry of humanity. Good our food should certainly be, but its goodness should be determined, not alone by the amount of pleasure it gives to the palate, but by its fitness to be used in making our bodies so pure and strong and full of health that we may fulfill the purpose of existence in the best and truest manner. The fitness of a food for good building material depends upon its nutritive value, its digestibility, and its palatableness. The first requisite must be attained by the selection of proper material; the second requisite is mainly dependent upon its preparation, for even the best of material may be converted, by improper preparation, into something totally unfit to nourish the system. The evils of bad cookery are manifold; so many, indeed, that it has been calculated that they far exceed the evils resulting from strong drink.

If we have good food, properly cooked, then our lives run smoothly, because healthfully; but if we have poor food, the reverse is apt to be true; and so strong is the bond of union between mind and body that whatever creates a morbid action of the bodily functions, dwarfs and cripples the mental and moral faculties; thus any practice which lowers the standard of healthy action in the vital machinery has a tendency to degrade the powers of man's highest nature.

It is evident, then, that the proper preparation of food is of the greatest importance, but it is one of the curious things of our ethics that this most important subject is one which receives but little thought and study. Cookery is too often looked upon as a menial service, and its performance relegated to those who have not the first conception of what constitutes healthful food, although they can go through the mechanical process of mixing ingredients.

But the mere putting together of certain materials is by no means all. The proper preparation

of food involves both chemical and physical processes which necessitate careful study and a thorough understanding of scientific principles to insure success. Life holds no more responsible position than the one upon which depends, in so great a measure, the health and happiness of the family circle. What higher mission can one conceive than to prepare the wherewithal to make shoulders strong to bear life's burdens, and brains clear to solve its intricate problems? what worthier work than the building up of bodies into strong, pure temples, "fit for grand guests of thought and purpose"? And surely no one should undertake such responsible work in ignorance of the laws that govern health and nutrition.

But we often hear it said that people have lived and do live thus, and give little or no thought to such things, apparently assuming that, because the present system of living is customary, therefore it is right and proper. It is, indeed, true that many are utterly careless of dietetic principles, but we ask, Do these make the best of their lives, and accomplish the utmost possible with the talent God has intrusted to them? There is a trite saying about plain living making high thinking, and I believe the reverse is equally true,—that with high living one will do very plain thinking. It is just as easy to furnish our tables with well-cooked, easily-digested food, uncombined with any deleterious substance, if we only have the knowledge and the will to do so; and, indeed, if we have the will, we will get the knowledge.

It would be impossible, in the small space allotted to this subject, to enter into details regarding the healthful preparation of food, but I may, perhaps, mention a few general ideas.

It is a common notion that foods made rich with fats are especially nourishing, but this is an error. The nourishing quality of any food depends upon its digestibility as well as upon its food elements; and although fat is a true food element, and when partaken of in proper quantities serves a good purpose in the vital economy, its excessive use is injurious, since it is an article most difficult of digestion. The same may be said of the abundant use of sugar. Really rich and nutritious foods are those which contain a large proportion of the essential food elements, in a condition in which they can be easily assimilated. Whole-wheat bread, oatmeal, cracked wheat, and other whole-grain preparations, are the really "rich

foods." They also constitute the most perfect of all foods, since they not only contain all the elements of nutrition in proper proportion, but in a form easy of digestion, free from deleterious elements. A comparison of the nutritive value of the food grains with beefsteak and other flesh foods, shows that a pound of the former is equivalent to three pounds of the latter. Being in themselves so nearly perfect foods, and, when well prepared, exceedingly palatable, they are at once the cheapest and the most wholesome articles of diet.

Grains are sometimes objected to because of an idea that it requires great care to cook them, but this is not true; they are prepared with almost no effort on the part of the cook, and form one of the most excellent dishes for both old and young, while for growing children their value can hardly be overestimated. Hasty cooking will not suffice, however; nearly every variety of grain preparations requires several hours' cooking to render them wholesome, and slow cooking is always preferable. Soft water is preferable to hard in their preparation; and if salt is to be used at all, it should be added to the water before stirring in the grain or meal. The most convenient utensil for cooking either grain or meal is a double boiler, consisting of one vessel set inside another, the inner one containing the grain, the outer one filled with boiling water. Put the grain into boiling water in the inner vessel, allowing it to boil hard, and stirring constantly until the grain has set or thickened, after which the inner dish may be placed in the outer vessel, and water in the outer vessel, and no further care will be needed than to keep the water in the outer vessel boiling until the grain is done. No stirring is needed, and, indeed, should not be given, as stirring after the grain has begun to soften breaks up the starchy particles, and renders the entire mass unpalatable.

Another point should be noted in regard to the successful cooking of grains; the amount of grain cooked should have added to it only certain definite proportions of water, and both water and grain should be measured by the same utensil, since accuracy of measurement is one of the cardinal principles of good cookery. In adding the grain to the boiling water, the problem of latent heat must not be forgotten, and the grain be added so slowly as not to stop the boiling process.

If desired for breakfast, and the time allotted will not permit of prolonged cooking, the grain

may be cooked the day previous, and turned into a large earthen or china dish to remain overnight. In the morning all that is necessary to do is to set the dish into a steamer over a kettle of boiling water, and heat through, to make it ready for the table. Or, if cooked in a porcelain-lined or pure graniteware double boiler, it can be reheated in the same dish by filling the outer cup with boiling water and placing the inner cup containing the grain in it until well warmed through, which will be in about a half hour's time.

#### FRESH AND PACKED MEATS.

VEAL is whitened by feeding calves on chalk or whiting. Potted or canned flesh is often adulterated with sulphurous acid, nitrous acid, bisulphate of lime, zinc, etc. Lamb is also whitened by feeding chalk or whiting.

Bisulphate of zinc or lime is applied with a sponge to improve the color of fresh meat and arrest putrefaction. This process has been recommended to butchers by prominent chemists. Joints of flesh are dipped therein and then dried.

Potted and canned meats are adulterated with sulphurous, nitrous, muriatic and other acids, bisulphate of lime or of zinc, and various gases. Also mono-phosphoric acid preparations.

Dried and salted meats are adulterated with saltpeter to redden them, other salts for various purposes, and chemical liquids and gases for darkening, coloring, preserving, and flavoring.—*ScL*.

#### THE EXACT TRUTH.

Two young masons were building a brick wall—the front wall of a high house. One of them, in placing a brick, discovered that it was a little thicker on one side than on the other.

His companion advised him to throw it out. "It will make your wall untrue, Ben," said he.

"Pooh!" answered Ben, "what difference will such a trifle as that make? You're too particular."

"My mother," replied he, "taught me that 'truth is truth,' and ever so little an untruth is a lie, and a lie is no trifle."

"Oh," said Ben, "that's all very well; but I am not lying, and have no intention of lying."

"Very true; but you make your wall tell a lie, and I have read that a lie in one's work is like a lie in his character, it will show itself sooner or later, and bring harm, if not ruin."

"I'll risk it in this case," answered Ben; and he worked away, laying more bricks, and carrying the wall up higher, till the close of day, when they quit work and went home.

The next morning they went to resume their work, when, behold, the lie had wrought out the result of all lies! The wall, getting a little slant from the untrue brick, had got more and more untrue as it got higher, and at last in the night had toppled over, obliging the masons to do all their work over again.

Just so with ever so little an untruth in your character; it grows more and more untrue if you permit it to remain, till it brings sorrow and ruin. Tell, act, and live the exact truth always.—*ScL*.

#### CURSE OF VANITY.

A LADY made blind through vanity is bemoaning her sad condition in her home in Evansville. About a year ago this girl, who is of rare beauty, became the acknowledged flower of the city. A pair of large, liquid blue eyes set off a face that would put any picture to shame, and her form was perfect. The young lady was highly educated, and possessed all the qualities that go to make up a society favorite. Her parents are well-to-do, and she has wanted for nothing since she was old enough to prattle. But she had one fault, and that fault has proved her undoing. She fairly worshiped her own eyes, and did everything in her power to make them more beautiful than they were. She used numerous drugs before she found what she wanted. This last drug made her eyes sparkle like diamonds, and she used it to such an extent that her right eye began to shrivel. This brought her to her senses, and in alarm the family physician was called in. But he came too late, and informed the poor girl that she must lose one of her eyes for certain, and probably both. The right eye was taken out some time ago, and she has lost all sight in the left, and will be blind for life. Though it is rare that vanity leads to so direct and manifest a calamity as this, it has often led to spiritual blindness, which has more permanently disastrous results. Rom. 1:21.—*ScL*.

AN American official declares that one-fifth of all the boys examined for the United States Navy are rejected on account of heart disease, brought on by the excessive use of tobacco.—*ScL*.

## Temperance.

### LITTLE TIM'S SHOES.

CLOSE beside an old brown jug  
 Sat little Tim on the ground;  
 He to himself was talking,  
 For he thought no one was around.  
 On his face was an anxious look,  
 As into the jug he peered;  
 "I can see nothing," he said,  
 "That's what I almost feared.

"It is awful dark in there,  
 And, my! what a dreadful smell;  
 But mamma always speaks the truth;  
 I'll smash it, and then I can tell.  
 I'm afraid my papa will be mad,  
 And if so he will punish me;  
 But I can't give that picnic up,  
 For I must have shoes, you see."

It was only the work of a moment;  
 The old jug in pieces lay;  
 He quickly over the fragments bent,  
 But of hope there was not a ray.  
 His poor little heart was so sad,  
 And he sobbed as never before—  
 "What is this? Who's broken my jug?"  
 He waited to hear no more,

But sprang right up in alarm.  
 "I did," said Tim, in great fear;  
 "I thought I would find some shoes,  
 I want them so badly, oh, dear!"  
 "What made you think you would find them there?"  
 "Why, mamma told me so,  
 That lots of nice things went in there,  
 And I thought she ought to know.

"She never said anything before  
 That was not true, but then;  
 I am real sorry for breaking the jug  
 And will never do it again."  
 "I guess you won't," the father said,  
 As he slowly walked away,  
 Leaving wee Tim to wonder why  
 He was not whipped that day.

But the evening before the picnic,  
 When the father came at night  
 And handed him a package,  
 All done up nice and tight,  
 He untied the string, that happy boy,  
 "Hurrah for new shoes!" he cried;  
 "Did you buy a new jug, papa,  
 And were those shoes inside?"

"I did not buy another jug;  
 Your mamma was right that time,  
 For shoes and many another thing  
 Go in—as I spend each dime.  
 The getting them in is easy enough,  
 But when in they're gone forever;  
 And in this house, God helping me,  
 A brown jug shall come—NEVER."

—Banner.

NOTHING is ever done beautifully which is done  
 in rivalry, nor nobly, which is done in pride.—  
*Ruskin.*

### REFRESHING DRINKS FOR SUMMER.

AN exchange offers the following recipes for  
 beverages for this season of the year:—

**PINEAPPLE WATER.**—Peel, slice, and pound  
 to a pulp a pineapple. Pour onto it one pint of  
 boiling syrup (made by dissolving a cup of sugar  
 in a pint of water), add the strained juice of one  
 lemon, cover for two hours, then filter through a  
 fine sieve or strainer cloth, and add a quart of  
 cold water.

**GOOSEBERRY SHRUB.**—Pour boiling water over  
 green gooseberries, cover with a cloth, cool, and  
 drain. Heat the juice, and pour over the berries  
 again. Drain, cool, add a pint of sugar to each  
 pint of fruit; boil, skim, and bottle.

**CHERRY NECTAR.**—Select nice cherries, pound  
 well with the stones in them, press through a sieve,  
 add a little water, and boil up; filter through a  
 jelly bag (one made of flannel is best). Mix a  
 little sugar, water, and lemon juice, then add the  
 cherry juice to suit the taste, but do not make too  
 sweet.

**STRAWBERRY WATER.**—Crush one pound of  
 ripe strawberries with one-half pound of powdered  
 sugar; add half a pint of cold water, and the juice  
 of one lemon. Filter, and add two pints of water.

**CURRENT SHRUB.**—Equal quantities of strained  
 current juice and white sugar; boil ten minutes;  
 cool, and bottle tightly. In using any kind of  
 shrub, stir two or three teaspoonfuls into a glass of  
 water.

**RASPBERRY SHERBET.**—Crush a pound of ber-  
 ries; add to them one quart of water, a sliced  
 lemon, and one teaspoonful of orange-flower water.  
 Leave in an earthen bowl for three hours, and  
 strain. Dissolve one pound of powdered sugar in  
 it, strain again, and put in a cool place.

**TISANE.**—Tisane can be made of dates, figs,  
 prunes, or jujube, by boiling two ounces of the  
 fruit for an hour in sufficient water to make a quart  
 of tisane. Strain and cool.

**GRAPE DRINK.**—This is one of the most de-  
 licious and refreshing drinks. It is made of nearly  
 ripe grapes, pounded loaf sugar, and water. It is  
 strained until it becomes of the palest straw-colored  
 amber, and then frozen. Delicious drinks may be  
 made from grapes by stewing them with sugar and  
 water.

GRAPE JAM.—Pure grape jam pressed from the grape and put on ice to cool, makes a very wholesome and nourishing drink. A couple of glasses of it taken daily through the grape season would be a mild form of the grape cure, and benefit very many invalids.

### ALCOHOL.

A History of the Various Kinds—Its Chemical Composition and Effects upon Our System.

(Concluded.)

DISEASES RESULTING FROM THE USE OF INTOXICATING LIQUORS.—Diseases of the brain, vertigo, paralysis, epilepsy, softening of the brain, delirium tremens, craving for drink, and loss of memory; of the lungs, phthisis, bronchitis, and congestion; of the heart, feebleness of the walls, dilatation and disease of the valves; of the liver, congestion, shriveling and cerrhosis; of the blood, dropsy, scurvy, and separation of fibrin; of the muscles, fatty change, by which their power is diminished; of the membranes, thickening and loss of elasticity. In summing up the evil effects we find: "Its influence is always evil; it tends to produce thirst, it lowers the temperature, it inflames the nervous system, it is the immediate cause of disease, it is a cause of insanity, it leads the victim to commit crime; in fact, it endangers the whole life and happiness of its partaker. As a medicine only the most skilled physicians should prescribe it."

Our people talk of abolishing the evil use of alcohol and are voicing their attempt in prohibition and the W. C. T. U. Thus the cause of temperance is not without its advocates. It has been said often "that our nation is fast becoming a nation of drunkards." Just think of the thousands of dollars spent for poisonous liquor. Men spend their wages for whisky and bring their wives and children to want. If the sale of this vile stuff be prohibited, then would thousands of homes be made happier. How the mother, wife, sister and children of the drunkard would rejoice! Their hearts would swell with gratitude to God. Give us religion, temperance, and education, and we will soon have that culture which will lift our earthly nature into a higher, purer sphere of human action. I give herewith an extract from a poem published in a country paper in 1881, by a young lady who was told she was a monomaniac in her hatred of alcoholic liquor:—

"Go feel what I have felt,  
Go hear and see and feel and know  
All that my soul hath felt and known,  
Then look within the wine cup's glow,  
See if the brightness can atone,  
Think if its flavor you would try  
If all proclaimed, 'Tis drink and die."

As a closing remark, young reader, I will say, Never touch the first glass of alcoholic liquors and the second will not bother you.—*Word and Works.*

### CANCER AND TOBACCO.

THE question has been asked whether the use of tobacco, either in the individual or parents, may not be the cause of cancer. Some careful observers incline to this opinion. One thing is certain, that peculiar pallor of the face (and of the whole skin) which indicates a "cancerous diathesis," as the physicians say, may often be seen in women whose husbands are excessive smokers, and who, in their own homes, smoke their wives and children nearly to death. Now, if the constant breathing of tobacco fumes will produce the pallor referred to in those that breathe it, may it not also be a cause of the fatal tumor itself?

There have been numerous instances of cancer in the throat and lips, not to say of the tongue, in individuals who were the slaves of the tobacco habit—or at least of smoking. A writer in *Hall's Journal of Health* says that cancer appears to be about six times more common in males than in females, and that surgeons have found it far more frequent in persons who have been in the habit of smoking. The affection known as "smoker's patch" is common. It is a slightly raised oval area on the fore part of the tongue, a little to one side of the middle line, just where the end of the pipe rests, or where the stream of smoke from the pipe or cigar impinges on the surface of the tongue. The patch is usually red, but it may be bluish or pearly white. It lasts for years, but tends to spread over the surface of the tongue, if the irritation be continued. When diffused in this fashion, it constitutes "leucoma of the tongue," which the writer says is a predisposing cause of cancer.

Would it not be worth while to look into this question more closely? Most cases that have come under the present writer's observation would seem to confirm the opinion that the two things, cancer and tobacco, were correlated.—*Ex.*

## Miscellaneous.

### A LESSON OF FAITH.

BY FANNIE BOLTON.

ONE morn when all the skies were blue and fair,  
 And happy flowers were nodding in the sun,  
 And singing birds were winging through the air,  
 And growing grain was ripening gold and dun,  
 Upon the mount the holy Teacher stood,  
 And looked with deep and tender love on those  
 Whose blinded hearts perceived not God was good,  
 But only knew life's toiling and its woes.

Their hearts so fraught with care for life's sore needs,  
 They scarce dared wait to hear the Master's words,  
 Although God made his sun shine on their seeds,  
 And clothed the fields, and fed the singing birds.  
 Their hearts were full of grief and doubt and pain;  
 They seemed no part of the Creator's care;  
 Flowers could be bright, and birds could trill their strain,  
 But mortals must, unaided, burdens bear.

"Poor souls!" Christ's tears were flowing in his heart.  
 How wronged, how wronging in their blind unfaith!  
 Oh, could he rift the veil of doubt apart,  
 That God's great love might flash athwart their path!  
 "Why grieve ye so? Take no more anxious thought  
 Of meat and drink and raiment. Cease your care.  
 Behold the happy birds, do they lack aught  
 As they go singing through the radiant air?"

"They sow not, reap not, gather not in store,  
 No dark distrust about their bosom clings,  
 For the great Father loves and watches o'er  
 The sparrow's nestling, brooded neath her wings.  
 And, oh! if he the little birds beholds,  
 Who flit from bough to bough and tree to tree,  
 Think you that ye who bear his heavenly mould  
 Shall not to him than these more precious be?"

Behold the lilies, spotless in the mere;  
 See their fine glory, like to royal queens.  
 They toil not, spin not, yet their glory here  
 Is rarer glory than of silken sheens.  
 Their fair apparel far outvies the robes  
 Of Solomon's richest splendor and display;  
 But will God light with radiance their frail globes,  
 And leave ye naked in a coming day?

Seek not for that which only perisheth;  
 Seek for his kingdom and his righteousness,  
 And all these things your doubting hindereth  
 Will be supplied by Him who lives to bless.  
 His royal bounty for his creatures waits,  
 And nature pleads but to a pitying king.  
 Let praise arise to his eternal gates;  
 Speed to thy work, as birds that build and sing.

### MR. ALLERTON'S ANCESTRY. NO. 2.

MR. ALLERTON moved hither and thither among his guests, pointing out the pictures of his ancestors.

"This is Hugh of Allerton, one of my favorite kinsmen. I have records dating back to the feudal lords. Hugh was one of your high-handed ones; temper like Lucifer's; one of the finest hunters of his day, and a perfect epicurean. Nothing plebian ever came to his table; kept a palace for his dogs, and his peasantry fairly cringed before him.

"This is Lord of Allaine; regular society man; best of wines; best of society; regular ladies' man; some hard stories of his scrapes, but la," laughed Allerton, "hard stories go along with old families; show their blood.

"This one was a great statesman, iron will; made everything go through. Here are two of the ministerial profession. Archbishop Allerton always said prayers on the strength of his wine. All right, in my idea. Don't believe in the stiff-necked sort, Jovial fellows; had right sort of religion; kept it corked up for Sunday service, and then done with it.

"Greatest blessing in the world to be well born. Just think of the tastes a man inherits from noble blood. If ancestor is statesman he has germ of great man in him; if doctor of divinity, he can turn to religion like a duck to water, if it's of the right sort; no Puritanism, though, for me. I don't care if a man hasn't a penny, blood will tell, and you can't make such a man a plebian. The Government of the United States is all topsy-turvy on this question. Lineage don't count, for a peasant can become President. It grinds on a man of blood, who can trace a lineage back to feudal lords of England, to be ruled over by some bigoted upstart who can't point to a name beyond his grandfather's, who, perhaps, was crazy enough to try to invent perpetual motion. The land is going to ruin because of this. What you need here is a monarchy or a government exalting the clergy; then there'd be a change, sir, the rising of the better classes. I call on our clerical friend here to add his sanction to my remarks."

Mr. Allerton turned toward the minister who had lately been called to a church in the upper-ten circles. Allerton had invited him to his house as an element of respectability to be desired, and

the clergyman was there to see what he should have to deal with in his labors.

With careful art the minister seconded Allerton's remarks on the blessing of good birth, but turned from the root to the shoot and the fruit. He said a man might have never unearthed his ancestral roots, nor found their hidden springs, and yet might show by his daily life that he branched up from a noble fatherhood.

The clergyman declared the subject was full of suggestion, and that he would preach a sermon on ancestry at his church.

The clergyman soon withdrew from the merry company, and eating and drinking and dancing went on till the wee small hours of the night. Before the party closed, many were under the influence of wine. Mrs. Allen beckoned to Lawyer Briggs.

"Do come and help," she said. "The Lord of Allaine, Hugh of Allerton, the Archbishop Allerton, is under the table in a hopeless state of intoxication. We must get Allerton up to his room. His little wife is very much distressed."

There was a great buzz all through society about the "crank" on ancestry. His pride, his egotism, were hotly censured, and his theories laughed to scorn by those who had shared his hospitality and fawned for his favor, and there was as great a change in the brilliant company's appearance as in their words. The next day found the talkative ladies in languid spirits. Their vitality had been spent in the evening's amusement, and now, with exhausted nerves, how could they be otherwise than fretful, peevish, impatient? Men dozed over their accounts, had gloomy meditation on life and providence, grew cynical and skeptical, and vowed they were disgusted with life. The whole fete seemed to have been but a sowing to the flesh, and the reaping came swiftly in harvests of unrest and disappointment.

Allerton himself, couched in his chamber, took no immediate delight in his ancestors. He kept his tired little wife on the alert, waiting on him. Sleepy and weary though she was, she knew it would not do to make any complaint, but meekly submit to his orders. He had said he had the iron will of his stateman ancestor, and he exhibited this trait before his wife to its full, priding himself on his obstinacy, that always led to the accomplishment of his will. His wife was simply to him—

"A little better than his dog, something dearer than his horse."

If she ventured to remonstrate against his excesses, he broke into a storm of anger, declaring that he had high blood. Lord of Allaine and Hugh of Allerton always drank the best of wines, and were fond of society. He considered his wife far beneath him, as she had no ancestry to speak of, and many a bitter cup drank Mrs. Allerton on hearing the praises of other women, and her own deficiencies rehearsed by her lord.

By the time the ancestral sermon was to be preached, Mr. Allerton had regained all his former egotism. He had said he approved of church going on Sunday, and the bishop himself could not have presented a more pompous appearance than Allerton. He had no thought but that the clergyman would present his own views on ancestry; in fact, he had had a private interview with the minister and sought to color his ideas with his own ancestral visions.

Mr. Allerton had said: "I see but two ways in which men of natural worth can ever come into power, through monarchical or Church and State government. Give us Church and State, for instance, and then you have exalted the clergy from the least to the greatest, and the greatest will be like a king. The State will have to receive its directions from men of clerical cloth. They must give doctrines bound to be obeyed in harmony with natural religion. The trouble now with government here is that the people are left in independence, when the State ought to be a sort of parent, directing and controlling all its children in everything. The whole thing ought to go like clockwork, as it did in the time of the feudal lords. Here was the lord and his castle, and the peasantry in perfect subserviance; you never heard of insurrection, strikes, and riot, till these ideas of individual independence began to work; and the quickest way to stop it all is to put into the power of the State the whole ordering of things. The great common herd need law, and we men of blood and position ought to have the administration of law in our hands. Through the exaltation of the clergy into political power, there's an open door for ambition of many kinds. How easy for one to step into clerical robes, after the example of Bishop of Allerton! You can't tell now whether it's head or tail in government from one four years to another. The head needs to be exalted, and you

and I have power, sir, to see it placed high above the herd.

"You clergymen are sly foxes, foxes in the desert, and could easily point this theory with a text of divine authority, and lead the sheep wherever you please. I'll put my name in your record, and add a fat subscription to your salary if you hit the point just right."

So Allerton walked into church with great self-complaisance, and seated himself in a conspicuous place. There were many of his acquaintances around him who had come to see what the clergyman would do for Allerton's ancestry.

FANNIE BOLTON.

### ONE STANDARD FOR BOTH.

It is one of the saddest mistakes of our world, for which all humanity suffers, that purity, demanded imperatively of women, is deemed impossible of man. Where is the safeguard to society, where its exalted standard, while men are left to believe, and to act accordingly, that virtue, in the sense in which it is expected of women, is not within their powers? The practical working of this theory makes each sex but the prey to the other. This will always be till the standard of virtue in woman is made also the standard of virtue in man.

It was a great and pure man who uttered these words: "The world will never be better till men subject themselves to the same laws which they impose upon women." It was a man said this. Were it a woman, all the apostles of license would at once declare that she had said it because, being a woman, she could not know what man is. I do not forget what human nature is, in its universal and unchanging essence. I do not forget in its best estate how frail it is, how easily overcome, nor forget the inevitable modifications of life and character resulting from the varying laws of temperament, of sex, of physical and mental organization. But neither the history of polygamy or of monogamy, Campbell's "Philosophy of Marriage," or Leckey's "History of European Morals," or the history of the whole life of man in every race, and through every age, from the beginning of the world till now, can make me believe that man, created in the image of God,—man little lower than the angels,—man, the head of all human intelligence, through all his earthly life, is at best but little more than a

bundle of blind instincts and of lawless appetites, at whose mercy he is, which he is as powerless to control as the beast at his feet.

This brutal idea is the underlying impulse of polygamy, and of all the lasciviousness, license, and barbarism on the earth. The sister is taught, whatever her temptation may be, that she must be good; and the brother is left to believe that, however he tries, he cannot help being bad. It is expected of him that he will grow to be a respectable man some day; but before that event, through the law of his nature, he must necessarily be very wicked. The sister is taught that she must preserve herself blameless for the future husband, to whose life she is to be the crown; the brother is left to spend the time sowing his "wild oats." To his wife he is to bring no virginity of heart, no purity of person, no record of a stainless past.

Many a man looks into the eyes of his wife, who trusts him as she does her God, into the faces of his daughters, who believe him to be scarcely lower than the angels, with a secret remorse which cannot be measured, as memory forces in upon his thoughts what he has been, perhaps what he is. With what shame he is conscious that, if they knew his secret history, he would stand transformed before their eyes; that to remain what he is in their thoughts he must hide forever from their knowledge the crimes of his youth!

Young man, remember this: The dearest reward that can come to you in this world is a real home—the love and faith and help of wife and children. Remember this, while striving with foes without and foes within. If you *will* you *can* live worthy of your heritage. You can cherish a faith in human goodness; you can cultivate personal friendship with noble men and women; you can fill your life with honorable occupation and cheerful recreation; you can "steep your soul in one pure love," and, trusting in God, you will never be a fallen man.

The grandest object this side the throne of God is a perfect man—a man powerful in brain, powerful in frame, with conscience and will ruling over the animal force which makes the puissant basis of his manhood. The saddest sight on earth is such a man in ruin. By the height of what he might have been do we measure and deplore the fall which makes him what he is. Passion may be grand; but it is passion in obedience. Appetite is not ignoble till it debases the soul and triumphs



over purity. With our finest theories we cannot make this crooked world straight. But each one may make it so much the better and brighter by at least the character of one individual.

When shall we have purity in our lives? when peace in our hearts? when joy in our homes?—It will be when woman feels a deeper responsibility for her personal power over every man who comes within her influence; when that power is tested and controlled by a healthy conscience and a pure heart. It will be when she ceases to regard every man she meets as the legitimate prey to her vanity, as a tyrant to be turned into a slave, as a Sampson to be shorn of his strength. It will be when with true recognition and reverence she meets the royalty of manhood with the royalty of womanhood, saying, "If thou art the world's king, I am the world's queen!" It will be when man tests all his relations with woman by the same code of impartial honor which makes him honorable among men. It will be when he who scorns to be false to his comrade will scorn equally to be false to a woman; when he shall cease to stoop to subterfuge, to deceit, to falsehood, to keep peace with numbers of women, to each of whom he is personally committed, over all of whom he desires to exercise a secret illegitimate power. It will be when each man seeks in each woman something of that divine quality of womanhood which even the basest man desires to find in his mother, in his sister, in his wife. It will be when each shall seek in the other their noblest friend, their truest and dearest companion; when the woman shall revere the man, as man, because he is worthy of such honor, and the man revere the woman, as woman, because she commands his reverence before she wins his love. Then we shall not have the cause that we now have to weep over the fallen woman, and to bow our heads in shame before the fallen man.—*Mary Clemmer.*

#### A STORY OF A MATCH-BOY.

"THE only good use I ever knew old postage-stamps to be put to," said a gentleman in Boston the other day, "was before the present craze. About 1850 there was a boy who went about law offices selling matches. He was a bright, intelligent lad, and professed himself anxious for an education. An old gentleman who stood high at the bar, wishing to test the boy's honesty on this point, told him that

if he would paper a good-sized closet adjoining his office with old postage-stamps, he would pay for his education. The boy at once set to work, and interested every lawyer in Court Street, who saved all their stamps for him; and in due time the undertaking was accomplished, and the agreement carried out."

In that way the match-boy was enabled to rise in the world, and no doubt by this time, if he still lives, he is a man of consequence.—*Golden Days.*

#### RUINED YOUNG MEN.

ALL our great cities are full of them. They are among the saddest sights upon which the eye falls. Young, but already ruined! At the beginning of life, but with character gone, honor gone, principle gone, and only the thinnest veil of reputation in some cases left, sufficient to save them from immediate expulsion from all decent social circles and business employment! The devil has them fast in his snare. He knows how gradually to draw them on even from boyhood, by a graduated series of evil deeds and influences, running downward, as an inclined plane,—thus: bad companions, disobedience to parents, late hours, smoking, theaters, drinking, gambling, lewdness, *perdition!* Between the last two in many he interposes *crime*, but not always, for it is not necessary.

To what is this evil owing? On whom rests the responsibility? Alas! the causes are many, the guilty parties numerous; in truth, we are all in some respects involved, by reason of duty neglected. Parents have the first responsibility. They have the right, by God's law and human law, to restrain their minor sons. They ought to know who are the companions of their boys, and where they go, and how they spend their leisure time. Especially should they control their sons as to their evenings, restricting them as to the number that shall be spent away from home, and as to the hour of return, and positively deciding upon the places to be visited.

A chief mischief is the free allowance of spending money. This is the ruin of rich men's sons. They learn to gratify all their desires, and they thus secure the weakness of character which comes from indulgence, instead of the strength which is imparted by self-denial. They are surrounded, on this account, by evil companions; who wish to guide and share their pleasures, and to enjoy vice at their

expense. Here is where Christian men mistake, to their subsequent grief, who lavishly fill the pockets of mere boys with money, and thus oil the wheels of dissipation. It is far better that men of wealth should make their sons earn their spending money, by some form of work at home, or at the place of business, and should insist on their keeping an account of expenses. Vice is costly, and lean purses are great safeguards to virtue. Yet reliance must not be on mere negative means of repression. Home must be made pleasant and attractive, by music, books, wholesome games, and cheerful social circle, in which the parents are active participants; and variety must be given occasionally, by taking the older children to concerts and other pure entertainments.

Employers have a grave responsibility with respect to the young men who are with them. Self-interest, if no higher motive, should make them watchful over their moral welfare; for vicious habits once formed will break down the integrity of clerks, and lead to dishonesty. Many a business man pays hundreds of dollars annually for his heartless indifference to the morals of those whom he employs. It is not enough to pay the stipulated salary. There should be a knowledge of the habits and haunts of clerks out of business hours. There should be a manifestation of genuine interest in their improvement and success, and a readiness to aid them in pursuing honorable and virtuous courses, by opening to them doors of social intercourse, as they may prove worthy, and by encouraging them to seek mental improvement in courses of study, and in debating societies and library associations.—*T. De Witt Talmage.*

#### A GIANT APPLE TREE.

THE largest apple tree in New England, and probably in the world, is in the northwestern part of Cheshire, Conn. Its age can be traced by a family tradition to 140 years, at least, and it may be twenty or twenty-five years older. It is, at the present time, of symmetrical shape; the trunk is nearly round, without a scar or blemish on it; there are eight large branches; five of them have been in the habit of bearing one year, and the remaining three the next. From the five branches 110 bushels of apples have been gathered. The tree measures 13 feet 8 inches around, is 60 feet high, and the branches spread 100 feet.

#### HOW TO TRAVEL WITH CHILDREN.

WHENEVER, in taking a long journey, circumstances demand that children help make up the party, the pleasurable anticipations of the trip often lose their charm for the older ones, in the certainty that their young companions will make life a burden when once the novelty of traveling has worn off. As soon as they become tired, and everyone knows how easily a child wearies even of pleasure, there will begin the inevitable restlessness, the persistent questioning, the whining and fretting, and even positive ugliness, that characterizes most children with nothing to do, compelled to confine their active limbs in the narrow limits of a car seat.

It is such trying experiences that deter many a mother from taking a much-needed change. Rather than incur the consequent trouble, and risk becoming a bore to others, she pursues her accustomed routine at home, while her husband goes off for a few weeks in the country, or joins some tourists' party. She knows, perhaps, by experience, that, even could she find someone willing and competent to assume the responsibility of the children's care, she would get no real pleasure or benefit from a trip from home, because of the anxiety she would feel concerning the welfare of her darlings.

Did it ever occur to such mothers that, with a little forethought and pains on their part, the coveted recreation might be made possible for both themselves and children, and a general good time be had of it all around? Even children appreciate a change, and, if rightly managed, prove a great deal better travelers than most persons suppose. Besides, traveling is educative, and may be made the means of acquiring much useful information. And then, too, the time will come when each will make his first journey alone. If they have been taught the responsibilities of traveling, how to avoid its dangers, and the care of their luggage and general belongings, their experience will materially lessen your anxiety for them in the future. So take the children with you, and try a plan whose enjoyment may include the whole family, and whose benefits may be shared by all.

In the first place, don't dress them in their best clothes. Their school suits are plenty good enough, and you will not be worrying yourself nor them with perpetual admonitions to keep their clothes clean and unwrinkled, a thing incompatible with

railway travel. And knowing how easily you yourself suffer from *ennui*, and enjoy a good book or even a newspaper to pass away time, remember that an hour to a child is as long as two or three to an older person. Then fill a small bag or basket, so that each can carry his own, with a well-chosen mixture of work and play,—picture books, a whole family of small dolls to dress, with the wherewithal to do it, balls to cover, pictures to cut out, even toys to whittle out of a bit of soft wood,—and ten to one they will pass the time less irksomely than you. If these fail at last, invent some game of "guess" or puzzle, but never, as you value good behavior, try to buy it with peanuts or candy or pop corn. Restlessness and perversity are only aggravated by sweetmeats and constant nibbling.

Provide a lunch basket well filled with substantial. Fruits, and crackers of the various grains, make a lunch easily served and cared for. Time the meals as nearly as possible like those at home, and give the baby its customary nap in as comfortable a spot as you can arrange.

Never allow the car to become close and overheated from want of proper ventilation. Do not induce colds in the head and cinders in the eye by direct draft from the window, but open wide the ventilators. If a child has become feverish from confinement and weariness, do not allow it to drink unlimited quantities of ice-water from the tank. Give it a few sips now and then from your individual water cup.

We hope the time will come when we shall see more family pleasure parties, as we do in England,—father, mother, and half a dozen children taking a summer play spell together, their rosy, contented faces joyful with the keen zest any pleasure can give if shared by all the loved ones.—*Elizabeth A. Dewey, in Good Health.*

#### AN ITALIAN'S INGENUITY.

AN Italian on the river bank has solved the problem of giving his children an outing with the least possible exertion to himself. He places his three children in a baby carriage, to the handle of which a rope about twenty feet long is tied. The bank behind the house has a gentle decline, so that a brisk push from the father sends the carryall flying down the grade. When the water's edge is reached, the vehicle's flight is checked by a cord. But the most remarkable part of the contrivance is

the goat which draws it back up the inclined back yard. The animal is made to trot through a long hall from one end of the house to the other. Thus the man can sit inside the rear outside door of the hallway, away from the sun's rays, steer the goat by a well-directed kick, while at the same time the little ones are enjoying a delightful toboggan slide amid the refreshing breeze wafted across the stream.—*Springfield Republican.*

#### WHY SOME MEN SUCCEED.

Two of the most successful men on the North American continent were recently asked the question, "What are the causes of poverty?" One replied, "Ignorance and incapacity." The other said: "The prevalent cause is the number of young men who are wanting in decision and fixity of purpose. If they get into a good place at the start, they should stick to it, knowing that, by perseverance, industry, and ability, they win promotion in due course as vacancies occur. But they see or hear of someone making a fortune in Wall Street, or in ranching, or in mining, and away they go to try their luck. When they lose, as they will ninety-nine cases out of a hundred, that is the end of them; they can never settle down to the ordinary ways of earning a living after that, and their descent is rapid." This reason hits the nail square on the head. Go where we will and we find men who commenced life under the most favorable conditions, but who are such financial wrecks that there is but little hope for their reformation. They may be honest and temperate; they may even possess natural ability of a high order, but, lacking in steadiness of purpose, they will never succeed. Had they sufficient force to stick to one thing, no matter how disagreeable it might be at first, were they content to advance slowly, they would have no reason to talk of the "luck" of those who have pushed forward into the front ranks.

Another cause of poverty is a lack of self-confidence. Many men seem to have no faith in themselves, no independence, no pluck, and no push. They are afraid to stand up and speak for themselves, preferring to lean on others; they are afraid to make an investment, because of the possibility of failure; they are afraid to tell what they can do, as they might make an error in doing it; they are cowards in every sense of the word. This is often the result of early training. A boy naturally timid is kept in the background so persistently, and his mistakes are so severely criticised, that he grows up an entirely useless man. Push and fixity of purpose always bring a measure of success.—*St. Louis Miller.*

## Household.

### "SOMEBODY'S MOTHER."

THE woman was old and ragged and gray,  
And bent with the chill of the winter's day;

The street was wet with the winter's snow,  
And the woman's feet were aged and slow.

She stood at the crossing and waited long,  
Alone, uncared for amid the throng

Of human beings, who passed her by,  
Nor heeded the glance of her anxious eye.

Down the street with laughter and shout,  
Glad in the freedom of school let out,

Came the boys like a flock of sheep,  
Hailing the snow piled high and deep.

Past the woman so old and gray  
Hasten the children on their way,

Nor offered a helping hand to her,  
So meek, so timid, afraid to stir

Lest the carriage wheels or horses' feet  
Should crowd her down in the slippery street.

At last came one of the merry troop,  
The gayest laddie of all the group.

He paused beside her and whispered low,  
"I'll help you across if you wish to go."

Her aged hand on his strong young arm  
She placed, and, without hurt or harm,

He guided the trembling feet along,  
Proud that his own were firm and strong;

Then back again to his friends he went,  
His young heart happy and well content.

"She's somebody's mother, boys, you know,  
And she is old and poor and slow;

"And I hope some fellow will lend a hand  
To help my mother, you understand,

"If ever she's old and poor and gray,  
When her own dear boy is far away."

And "somebody's mother" bowed low her head  
In her home that night, and the prayer she said

Was, "God be kind to the noble boy  
Who is somebody's son and pride and joy."

—Sel.

God has bountifully provided for the sustenance and happiness of all his creatures; if his laws were never violated, if all acted in harmony with the divine will, health, peace, and happiness, instead of misery and continual evil, would be the result. —*Christian Temperance and Bible Hygiene.*

### QUERIES.

DEAR EDITORS: Are vegetables healthful to eat for everyone?  
A LEARNER.

No! but we must insist on a rigid inspection of all kinds of food, whether it be animal or vegetable. It is wrong and a great imposition on the health and the purse of all consumers to buy many of the potatoes sold in the market. Two-thirds of the potatoes are not only unhealthy but dangerous.

All fertilizers should be well rotted or oxidized before applied to the soil. The refuse of a city contaminated at times with poisons of typhoid fever and many other dangerous diseases, mixed through it with all virulent gases and acids, need burning with fire before it should be used as a fertilizer. Using the sewerage from cities, as it is now understood, for fertilizers is risky work. The relation of diseased products with disease of the soil is an interesting study for all who would see the earth shorn of fungus crops and insect pests. Insects burrow into fruit, making it corky and causing more woody material than normal, and much less cellular tissue, causing too early ripening, which is nothing more or less than early decay. This is not healthy fruit, and so many think fruit is unhealthy. So it is with many vegetables; when not well cared for they develop poisonous alkaloids instead of normal juices. Here is the reason why many tomatoes, squashes, egg plants, etc., often prove acrid poisons. All vegetables should be rejected which are scarred with the beginning of disease or decay, or worm eaten. See that all are tender, clear, and well colored. We say, Grow less crops and better ones, and many uncomfortable sensations you will avoid from eating vegetables.

EDITORS PACIFIC HEALTH JOURNAL: Will you give me a recipe for the relief of pain?  
MRS. S. B. A.

The simplest, most convenient, most effectual, is to use hot water externally and internally. Dip a large flannel cloth in *hot* or *boiling* water, wring out and apply very hot. There is relief for pain here, whether it be from bruises, sprains, or intentional or accidental injuries. Put fomentations over neuralgic pains, and should you have colic or indigestion to deal with, sip a cup of *hot* water and apply heat outside and the trouble vanishes soon. The hot cloth should be changed frequently, say every few moments. Let medicines alone unless prescribed by a good physician.

**HINTS TO YOUNG HOUSEKEEPERS.**

SELECT the house you are to occupy with due attention to needful size, sanitation, plumbing, gas-fitting, ventilation, sun, etc., convenience in arrangement of rooms, respectability of neighbors and neighborhood.

Select with care only such kitchen utensils as are good and useful, labor-saving, and, so far as possible, money-saving. But purchase only such as you have immediate use for, so that, as improved inventions make their appearance, you may avail yourself of them. At fairs, institutes, and expositions you will usually find all the new kitchen implements; see them tested and take the seller's card for future use. Avoid tin, iron, copper, and brass so far as possible. Potted and baked food should, in order to retain its food value, be done steadily in a covered earthen bean pot.

Have but few items of food at a meal, but give special attention to their preparation. This will promote satisfaction, and the digestive system will not be taxed. Let your variety be gotten in the changes for different days, but not a variety for one meal.

Use foods in season; do not use preserved foods in summer. Make it a point not to use canned foods when fresh can be had at a reasonable price.

To prevent waste and sickness, use only the soundest. Keep your foods in a dry, clean, airy place.

If you have any regard for your health and beauty, which is everybody's serious duty, study to select your food with even greater intelligence than you do your clothing and your associates.

Remember that in feeding the body you are building the temple of the soul. It is necessary that you build for soundness, for beauty, for expression.

The dining room should be, not glaring but cheerful, the windows brightened with blossoming plants or with stained glass. The globes over the gas or lamps may be of many colors or of one color, but should not be gloomy. Remember that cheerfulness is necessary to good digestion.

Pictures on the walls and wall paper should not be of animals, but may be of flowers, fruits, and grains. Pictures of fish, fowl, and animals are well enough in your "art room," but not in your dining room, where you will be reminded that, though they are pretty, you may be heartless enough to kill and eat them.

A bouquet in the center of the table should not be forgotten, and, when not procurable, may be substituted by one of autumn leaves or ripened grain.

Avoid square corners in the selection of a dining-room table; have the table always in the middle of the room (out from the wall), and indulge in a little ceremony at the meal if at no other time. Good cheer does not necessitate lack of ceremony. I can think of no one thing that so readily disarms one when out in society as neglect of table ceremony at home.—*Mrs. Carrica La Favre, in Food, Home, and Garden.*

**DYEING AT HOME.**

PEOPLE living at a distance from shops and in remote parts of the country where delicate and other aniline dyes cannot be easily procured, can be almost as well accommodated, when they wish to practice the economy of making some old article new by means of another color, by using the dye stuffs that nature furnishes them in any corner of their yard or garden, which their great-grandmothers doubtless found sufficient, and by various other domestic expedients of little or no comparative cost, and about as satisfactory in the long run as the new-fangled and more expensive practices. If they wish to procure a delicate rose color, let them steep in an earthen vessel balm blossoms in water—the right length of time they can discover by trial—and dip into that whatever article they wish to color, having, if the fabric be thin, dissolved a little gum arabic in the water, and they will probably be pleased with the result. A white fabric can be dyed a very pretty pink if put into a large pipkin with a little of the juice of the pokeberry and some copperas, and left overnight.

All dyes, it should be remembered on good authority, have the art of subduing the dyer's hand to what it works in, and one should wear, in handling them, stout gloves, and lift and stir with clothes sticks as much as possible. If one wants a pale and pretty straw color, she can have it by steeping, scalding, and straining the outside skins of onions. The bark of the barberry gives a deeper tint, and an exceedingly pleasant canary color can be had from the water in which the tops of the common garden saffron have been well soaked, while a desirable buff or nankeen color can be produced by boiling birch bark in a tin pail with a small piece of alum.

The wood found now and then in old gardens produces a pleasant blue, and sumach heads give a deep maroon. Not only the garden but the pantry can aid in the matter, for even the tea grounds, boiled in an iron pot with a few crystals of copperas, will provide a useful slate color; and the dark paper in which a loaf of sugar comes wrapped will give either a delicate lavender or a deep purple, according to the strength of the bath made with it. A piece of old iron boiled in vinegar with a handful of copperas (it will be remembered that copperas is poison) produces a good, decent black, although logwood chips boiled in old cider give the best black of all. And wherever there is a silk gown to be renewed, a sliced potato, over which a half pint of boiling water has been poured, will produce a dressing which will make it almost as good as ever—a more expensive way being to boil a cup of green tea in three pints of water in an iron skillet, and dip the silk therein, breadth by breadth, never wringing the material, and ironing it on the wrong side while still wet, with a moderately warm iron.—*Canadian Queen.*

#### THE BEST BREAD.

DR. B. F. RICHARDSON, F. R. S., in his *Guild of Life*, says: "Many people think that because it is fashionable to eat the whitest bread, therefore the whitest bread is the best for food. There cannot be a greater delusion. The coarser, or brown bread—the bread that is made from what is known as whole meal—is the proper bread. I see, day by day, many evils which arise from the custom of having for food the white bread. The mothers are so thin that they look like starved mothers; and they are so, while the babes are absolutely wretched and starved, because the mothers are. I try, under these circumstances, to make the mothers understand that this white bread is the worst food they can take, and, in the end, the dearest; and if I can get them to believe this, and to change the food for something cheaper and better, it is astonishing how much healthier both the mother and the infant soon become."

MOTHERS ought not to palm off idle and useless daughters on the public. Character to the home, character to the family, gives character to society and the State, and is found in the good house-keeper.

#### CELERY.

PROBABLY no class of people suffer more with rheumatism than farmers, and yet the remedy for this dreadful disease is, or should be, right at hand. If celery were eaten freely, sufferers from rheumatism would be comparatively few. It is a mistaken idea that cold and damp produce the disease; they simply develop it. Acid blood is the primary and sustaining cause. If celery is eaten largely, an alkaline blood is the result, and where this exists there can be neither rheumatism nor gout. It should be eaten cooked. Cut it into bits and boil till soft in as little water as possible. Add to this half as much milk as there is water in the celery, thicken with flour, and season with butter, pepper, and salt. If you cook it nicely and give it a fair trial, I am sure you will as soon leave potatoes out of the daily bill of fare as celery. It is nice as sauce for any kind of cold meat or fowl, or for roasted poultry or game of any kind. Children will like it poured over boiled potatoes, or it may be drained from the sauce, mixed with mashed potatoes, formed into little cakes and browned. A ready-witted woman will find numerous ways of using it.—*Melbourne Weekly Times.*

#### HOME-MADE SOAP.

I HAVE found a way in which I can make soap while waiting for the kettle to boil for supper. It is very easy. Get of a druggist or grocer a pound box of the pulverized lye now sold so cheaply, and in such convenient shape. It will cost you fifteen cents. It comes in a neat can, which can be opened with any penknife. Dissolve this lye in three pints of water. The lye heats the water, and you must wait till this heat passes off before making your soap. Melt your grease, and strain through a cheese-cloth and weigh five and a half pounds. As soon as this melted grease is cool enough to bear your hand in, pour grease and lye together, and stir thoroughly a few minutes, and you will see it thicken. Now pour it into a box or dripping pan lined with greased paper, and let it stand in a warm place for twenty-four hours, then cut into bars. It will be ready for immediate use, will keep growing better, is clean and thoroughly satisfactory for dish washing and the laundry, makes a good suds, and is economical, having cost you only fifteen cents, the price of your lye, as the grease

was saved at odd times. It can be made without fire, as you see it does not have to be boiled, or either have boiling water added. Our laundress uses it and says it is good, and she is apt to be critical.—*Good Housekeeping.*

#### PRACTICAL POINTS.

THE juice of raw onions applied to the sting of insects will destroy the poison.

Equal quantities of beeswax and linseed oil make a good dressing for an oilcloth.

Fruit stains will disappear from the fingers if exposed to the fumes of a bit of sulphur.

To make paper stick to a wall that has been whitewashed, wash in vinegar or saleratus water.

A tablespoonful of powdered alum sprinkled in a barrel of water will precipitate all impure matter to the bottom.

Oil of peppermint in water, diluted even to one part in one thousand, will kill cockroaches in an hour, they dying of convulsions.

A little borax put in water in which scarlet napkins and red-bordered towels are to be washed will prevent them from fading.

A small box filled with lime and placed on a shelf in the pantry or closet will absorb dampness and keep the air in the closet dry and sweet.

Cranberries are said to keep fresh a long time if put in cold water containing a piece of charcoal. The water should be changed occasionally.

To set the color in black or dark hosiery, calicoes, cambrics, etc., put a large tablespoonful of black pepper into a pail of water, and let the articles lie in and soak for a couple of hours.

When the cane seats of chairs have stretched out of shape, wash them with soap and water until well soaked, then dry thoroughly in the air, before using, and they will be tight and firm again, if the canes are not broken.

Whisky will take out every kind of fruit stain. A child's dress will be entirely ruined by the dark berry stain on it, but if whisky is poured on the discolored places before sending it into wash, it will come out as good as new.

Never put away food in tin plates. Fully one-half the cases of poison from the use of canned goods is because the article was left or put into the can after using. China, earthenware or glass is the only safe receptacle for "food left over."

A lady in Americus, Ga., is using a lamp chimney

she has had and used daily for the past eight years, and she expects to use it for many years yet. She says that she boiled it in salt water when it was bought, in 1882, and no matter how large a flame runs through it, it won't break.

Closets should be aired the same as bedrooms, and the coming architect, if a woman, will see to it that closets in which clothes are hung are provided with a window, be it ever so small, going out to the yard. This window will be protected so that in nearly all weathers it may remain open and supply the closet with fresh air and light.

#### SCIENTIFIC HOME-MAKING.

HAVE we not too much lost sight of the home as a fulcrum for the moral lever which is yet to lift the world heavenward? Neither the church nor the individual, but the family, is the unit of social forces. May it not be that both the church and the individual, in seeking to restore the harmony of society, have yet to find largest and most effectual social dynamics in the moral and Christian development of the family?

It is fashionable just now for women to "improve the mind," in private, in social gatherings, in clubs with enticing names, in multiplied Chautauqua circles, and in many other "ways" which follow the "will." It would be well if they would sink the plummet still deeper, and map out a study, almost a new sociology, quite new in our ethics, and still undreamed of in our methods of education and reform,—scientific study of the home, its constitution, possibilities, obligations, and relations.—*Congregationalist.*

#### COOKING EGGS.

POUR boiling water over the egg (in its shell), and let it stand on the tank, in the water, for five minutes; that is, set the vessel containing the eggs and the hot water where the latter will keep warm but will not boil. At the end of the five minutes the egg will be nearly as smooth as custard, and its flavor something delicious, provided it was good and fresh to begin with.

A TRAVELER in Japan writes that the Japanese pay more attention to personal cleanliness than any other people in the world. High and low bathe all over at least once a day and sometimes oftener.

## Healthful Dress.

### PATIENT IN WELL DOING.

SHE rested her foot on the treadle,  
The click of the needle was stayed;  
The long seam was finished, and round her  
White garments like snowdrifts were laid.

Always working, wearing for others;  
Life's burdens her woman's heart knew,  
For gleanings were oftentimes scatt'ring,  
The kernels so many times few.

For years she had struggled on bravely;  
'Twas sacrifice all her life long.  
For others she had to be gath'rer,  
For weak ones she had to be strong.

Now, weary and worn with the striving,  
She'd stop for a moment to ask  
If life like hers was worth living,  
Worth trying to finish the task?

The sunbeams came into the window,  
And they fell aslant on the Book;  
She took it and opened the cover,  
Then turned o'er its pages to look.

"To them," so she read, "who by patient  
Continuance"—"Ah!" whispered she,  
"I've lost heart, grown weary, and surely  
These words were not written for me."

"In well doing"—"Does that mean, I wonder,  
The work I'm trying to do?  
I've most times been patient and faithful,  
And run up the seams strong and true."

"I'll give glory and honor"—the tear drops  
Came into her eyes as she read—

"What glory, what honor, can ever  
Come into this garret?" she said.

"Not here, but beyond in that city  
The King in his beauty will wait  
To crown the well-doer, who, patient,  
Continues e'en up to the gate."

Then her foot pressed hard on the treadle,  
Her task must be finished, she knew,  
And her life was well worth the living  
With such glory and honor in view.

—Susan Teall Perry.

### TO THOSE WHO WEAR FALSE HAIR.

THE English consul at Canton says that eighty thousand pounds of human hair have been exported from that city during the past year, and that it comes mainly from those who have died of contagious disease, from mendicants, and from criminals.—*Physician and Surgeon.*

### SHOES AND CONSUMPTION.

As the health of the feet has much to do with the health of the lungs, I submit a suggestion or two. First, the sole should be broad and strong, and the heels broad and long. The *width* of the sole is most important. Nothing can be more absurd and cruel than the present narrow soles. The average woman's foot, when placed, nude, upon the floor, with the weight of the body resting upon it, is an inch and a half broader than the average sole of her shoe. How senseless, to hobble about through life with the feet thus squeezed into half their natural width. How the bones and ligaments are distorted! Most people are ashamed of their naked feet. I do not wonder, with their toes flattened and pressed into each other's sides; with the large toe pushed far to one side, the joint at its base projecting in a most unseemly way, we have a painful departure from the beautiful foot of the young child. The broad-toed boots and shoes are physiological.

It is said, if the shoe is loose, corns will disappear. This is a mistake. The upper may be large, if the sole is narrow the corns will remain. What is needed is a sole so wide that no part of the foot shall project over the sides of the sole. If the sole be as broad as the foot can spread, corns will not trouble you.

If you support your weight upon one foot, placed upon a narrow sole, from which the upper has been cut away, you will observe the sides of your foot at the little toe, and the large joint at the base of the great toe, will project over the sole, and if the sole be a thin one, the sides of the foot will reach the floor. Now suppose the upper to be in position. Is it not obvious that the sides of the foot will press against the upper, and, more, that there must be friction between the foot and the leather. In this way the greater number of the corns on the little toe and the joints of the large toe are produced.

I do not say that the upper should be tight—for I think it should be loose—but even if it is tight when the boots are new, little mischief will come of it if the soles are sufficiently broad. *The great essential of a comfortable shoe is a broad sole!*

Both taste and comfort demand a reform in this particular. Such a change would afford a greater relief than all the other improvements which have been proposed.—*Dio Lewis.*

(To be continued.)

THE dress and exercise that increase ability to breathe with the diaphragm and abdominal muscles do more to prevent and cure diseases of women, if not all diseases, than all other possible preventives or medicines. When a mother thinks her rosy, nine-year-old daughter is deformed, and she must begin to put her in stays to change her *horrid* figure to one that is trim and neat, what can we hope for the daughter when she takes the responsibility of her own garments? If I could do the greatest thing to stay degeneracy and disease of the human race, it would be to convince women that lung power more than anything else contributes to health, longevity, and power of endurance.—*Tokology.*



### WAISTS AND BRAINS.

AN English medical gentleman announces the absurd theory that the reason why the women of the present day have such small waists in comparison with those of the women of some generations back, is because they are undergoing a process of evolution by which their brains are getting larger and their waists smaller. The professor evidently overlooks the fact that women have larger livers than have men, and since the liver is located just beneath the waist line, it is evident that it requires just as much room as ever, and that the smallness of waist so characteristic of the modern civilized woman is the result of tight lacing, instead of the working of any natural law. Doubtless if some female child should be born with a callosity on the balls of its feet, or an abnormally large great-toe joint, or a distorted toe, the professor would find a ready explanation in the law which secures "the survival of the fittest" rather than in the hereditary influence of wearing tight and high-heeled shoes. Such a physiologist belongs to the class of men who are bound to maintain that whatever is right. Nevertheless, the influence of this class of thinkers is quite too small to stay the onward march of progress, and we think we can see, not far in the future, the day when all intelligent women will demand as much room at the waist as do the men, and the same opportunity for the development of all their muscles.—*Ex.*

### INJURIOUS EFFECTS OF WAIST CONSTRUCTION.

ONE of the greatest obstacles in the way of reform is that so few women can be made to understand that their clothing is harmfully tight, even when they are suffering from this cause to an extreme degree. A short time ago I took occasion to measure the waist of a lady who had made the worn-out statement that she never in her life had worn her clothing tight. In applying the tapeline about the waist outside the clothing, I found the measurement to be exactly twenty-five inches. My lady office assistant directly afterward measured the waist, at the same point, with all the clothing removed, and found the measure to be exactly twenty-seven inches, showing that this lady, who was so very positive that her clothing was "not the least bit tight," had diminished by two inches the space which should be occupied exclusively by the stomach, liver, spleen, kidneys, bowels, and nerve centers, and in addition had crowded in the thickness of a corset, several undergarments, and a dress!

When exhorted upon the subject, many women exclaim in triumph, "I do not wear a corset. I have never worn a corset in my life;" or, "I wear a health corset;" or, "I suspend all my garments from the shoulders." Nevertheless, an examination will show that, almost without exception, even those who consider that they have made a praiseworthy reform in dress, and are exceptionally correct in their observance of the requirements of hygiene in this particular, are found to be suffering serious injury from the constriction of waistbands. It is useless for a woman to deceive herself by lifting the skirts and calling attention to the looseness of the bands, as she very well knows that these same bands, when dragged downward by the weight of skirts either

heavy or light, are drawn tightly about the body. If this was not the case, nothing would prevent them from slipping over the hips. They must be tight to be of the slightest service in supporting the skirts. Supporting the skirts by bands passed over the shoulders seldom helps matters very much, since the narrow straps usually employed as skirt supporters, when dragged down by the weight of the several garments commonly attached to them, cut into the flesh and produce so much discomfort and restriction of movement of the shoulders that, to relieve the strain, the garments are attached at a point so low as to allow the weight to practically rest on the hips. The evil thus sought to be avoided is scarcely mitigated.

A woman's clothing should be as loose as a man's. There should be ample room for the full play of the breathing muscles of the waist and abdomen. There should be ample opportunity for the diaphragm to play up and down in its ceaseless, rhythmical activity. The liver, stomach, spleen, pancreas, and kidneys should be allowed to remain where they belong, so that they can perform their work naturally and efficiently. To insure this, the only safe plan is to have the upper and lower garments made in one piece, and to employ as few undergarments as is consistent with warmth, so that no unnecessary weight may be loaded upon the shoulders or carried about the waist or hips. Shoulder straps and braces, skirt supporters, stocking supporters, and the various sorts of harnesses recommended to women who wish to make a reformatory improvement in dress, must be unhesitatingly pronounced failures. They do not accomplish what is expected of them, but are themselves in many cases productive of positive mischief. The numerous health corsets, elastic corsets, dress-reform corsets, hygienic corsets, and the whole category of similar garments, are merest sophistries. The only service which they efficiently perform is that of deceiving the wearer into the supposition that she is conforming to the laws of health as regards dress, while the worst mischiefs are steadily being wrought by some garment, the only sanitary feature of which is its alluring name.—*J. H. Kellogg, M. D., in Good Health.*

### DRESS REFORMERS.

WE do not believe in appealing to the stage for examples in either dress or morals, but it may be both interesting and profitable for some persons to know that many of the most noted actresses are thoroughgoing health reformers. Cora Tanner, Margaret Mather, Emma Juch, and numerous others, have publicly announced themselves as being both theoretically and practically in favor of the abolition of the corset and every garment which confines or restricts. According to good authority, Mrs. Browne-Potter and Miss Eastley never wore corsets in their lives. Sarah Bernhardt wears only a flannel waist, while Modjeska wears a simple waist of chamois skin. If these women can safely appear before the public in the most conspicuous manner possible, without corsets, why cannot other women also believe themselves to be decently and gracefully clad without the aid of this instrument of torture? It is wholly a perverted taste which demands that the female figure shall be distorted into the abnormal shapes induced by corset wearing and tight lacing.—*See.*

## Publishers' Department.

### THE SEASON.

THE season for hammocks and tents is on. There is a freshness in the air at this writing, which comes into the open casement with the dawn of day, highly agreeable to all, while the reader and author may be specially favored in their work. These words may not be true everywhere, but here at the Retreat words are inadequate to express the true condition of things. It would be hard for poet's pen or painter's art to picture the grandness of our situation on the hillside, as to pure air, pure water, lovely sunshine, and the company of good people here from all parts of our country. Here the invalid is recovering, the well are seen preparing to return home, feeling happy for a stay with us, and still others who are invalids are seen daily wending their way to this delightful place. We will cheerfully greet all who may choose to come to our home to recover health.

JUNE 1 the office of our esteemed contemporary, the *Good Health*, of Battle Creek, Michigan, burned to the ground, destroying nearly all the material which was connected with the publication of the journal, such as manuscript, valuable plates, back numbers, etc. The loss above insurance was from five to ten thousand dollars, but of course there was much lost which can never be replaced. But, although the June number, which was about ready to go to press, was all burned, the June number reached us by the 20th ultimo, looking as fresh as though it had never seen the fire. It has our sympathies and best wishes for future success.

THE Prohibitionists have instituted a National School of Methods for Reforms, at the National Prohibition Park, Port Richmond, Staten Island, N. Y. It begins July 4 and extends to August 16 inclusive. An elaborate program of all meetings has been arranged and speakers of national celebrity secured. Temperance will be prominent. A program may be secured by addressing Col. R. S. Cheres, West New Brighton, Staten Island, N. Y.

### BOOK NOTICES.

THE "EVOLUTIONIST."—It is a good journal; all should read it who are interested in the evolution of science. Send in your subscription to the *Evolutionist*, Pittsburg, Pa.

"SONGS AND MISCELLANEOUS POEMS," by John Imrie, Toronto, is before us; there are many good things in it and well expressed. We will quote from it occasionally for the HEALTH JOURNAL. But this fact should not keep any from purchasing it, at the low price of \$1.50.

A BOOK entitled "Sexual Neurasthenia," by Beard & Rockwell, is sent to us by E. B. Treat, 5 Cooper Union, New York. The price is \$2.75. We can recommend the reading of the work. We hope it may serve to check much of the evil of to-day, which is covered up, and bring its readers to know that there is a God who will judge even the secret things.

THE "Origin, Purpose, and Destiny of Man, or Philosophy of the Three Ethers," is before us. It is a book of 100 pages, by William Thornton, of Boston. It is well written, but although there are many good thoughts in the book, we are not able to say to our readers that we coincide with the views of the author wholly. The subject of "Immortality," found under chapter five, might have been improved. We believe the mind is the function of the brain. We see as the brain changes the mind changes, and there is no doubt but that *thought* is cell action. The mind is produced by the brain, and that mind is a function of the brain those who are engaged in the treatment of mental diseases know full well. The mind of man is not immortal any more than the brain is immortal.

THE July number of *Lippincott's Magazine* contains, among other interesting articles, "Physical Culture" (illustrated), by Edwin Cheekley; "The Future of Cuba," by Frank A. Burr; "Some American Changes," by James W. Gerard, who points out, in a forcible and logical manner, many of the evils, political, social, and physical, which affect America, and gives an interesting resume of the modern conditions and characteristics of the American people. "The Future of Cuba" is of decided and timely interest. Cuba is undoubtedly upon the eve of great political changes, and Mr. Burr tells what these changes may be, and gives a concise account of the present condition of this oppressed island.

"Circular of Information No. 4," of the Leland Stanford Junior University, has come to hand. It announces the faculty and gives an outline of courses of instruction for the academic year of 1891-92. Address David S. Jordan, president, Menlo Park, Cal.

A HEALTHY appetite, good digestion and assimilation, a long, useful, and happy life, may be secured, by subscribing, reading, and practicing what the PACIFIC HEALTH JOURNAL teaches. Try it and see.

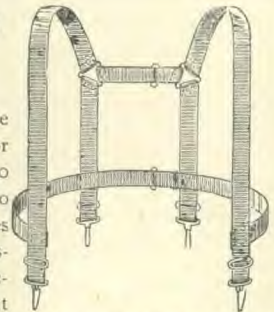
NEWSPAPER CLIPPINGS.—Anything you want, from a birth notice to a sermon. We read every newspaper on the Pacific Coast. The Clemens News Agency, Box 2329, San Francisco, Cal.

### A SHOULDER BRACE AND SKIRT SUPPORTER

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

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

RURAL HEALTH RETREAT,  
ST. HELENA, CAL.



**HEALTHFUL FOODS.**

HAVING at our Health Retreat a revolving oven, and first-class cracker machinery, we are prepared to furnish the foods advertised below, at their respective prices. These foods are not only adapted to those suffering from digestive ailments, but are also excellent for all persons who wish food free from lard and all other deleterious shortening. None but the purest and best articles are used in the manufacture of these foods.

**Oatmeal Biscuit.**—These are about twice the thickness of an ordinary cracker, are slightly sweetened and shortened, and made light by yeast, exceedingly palatable. They are recommended for constipation, if the person is not troubled with acidity or flatulence; per lb..... 12 cts.

**Medium Oatmeal Crackers.**—Made about the same as the above, only they are not fermented; per lb..... 10 cts.

**Plain Oatmeal Crackers.**—These are neither fermented, shortened, nor sweetened. They have an agreeable, nutty flavor, and are crisp and nice; per lb..... 10 cts.

**No. 1. Graham Crackers.**—Slightly sweetened, and shortened. Just the thing for persons with fair digestive powers and inactive bowels; per lb..... 10 cts.

**No. 2. Graham Crackers.**—Shortened, but not sweetened. Very palatable; per lb..... 10 cts.

**Plain Graham (Dyspeptic) Crackers.**—These crackers contain nothing but the best graham flour and soft water, yet by the peculiar preparation of the dough they are as crisp as though shortened. If by exposure to dampness they lose their crispness it may be restored by placing them in a hot oven for ten or fifteen minutes; per lb..... 10 cts.

**White Crackers.**—These are made of the best patent flour shortened. But they are not mixed with lard or any other deleterious substance; per lb..... 10 cts.

**Whole Wheat Wafers.**—Composed of flour and water. Made especially for dyspeptics, and those of weak digestion; per lb..... 10 cts.

**Gluten Wafers.**—Especially good for those troubled with acid or flatulent dyspepsia, or those suffering with nervous exhaustion, and who wish to restore nerve power speedily. Such as have to live largely on meat, because they cannot digest vegetable food, will find in these wafers a valuable substitute; per lb..... 30 cts.

**Anti-Constipation Wafers.**—Composed of rye-meal and whole wheat flour. Crisp and palatable. Persons suffering with painful dyspepsia, or tenderness at the pit of the stomach, should use whole wheat crackers in preference to these. For all other forms of dyspepsia or constipation, these are just the thing; per lb..... 12 cts.

**Fruit Crackers.**—The best varieties of foreign and domestic dried and preserved fruits are used in the preparation of these crackers. They are exceedingly wholesome for those

of normal stomachs, but are not recommended for confirmed dyspeptics; per lb..... 20 cts.

**Carbon Crackers.**—These are especially intended for cases of dyspepsia in which there is acidity of the stomach, heart-burn, and flatulence of stomach or bowels. The black color of the cracker is due to the presence of pulverized carbon, which acts as a preventative of fermentation, and is an absorbent of irritating gases resulting from indigestion; per lb..... 15 cts.

**Wheatena.**—This is a preparation of wheat which is subjected to a process by means of which it is partly digested, and rendered readily soluble in the digestive juices. Good for persons suffering with slow digestion and constipation; per lb..... 12 cts.

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

**Granola.**—This is a preparation from various grains, and combines all the qualities of the preceding preparation. There is no farinaceous preparation in the market that will compare with granola. This is the verdict of those who have given it a fair and impartial trial; per lb..... 12 cts.

**Diabetic or Gluten Food.**—This is a form of bread deprived of its starchy and saccharine elements, but retaining all the other palatable and nourishing elements of the flour. By the use of this food and the observance of careful dietetic rules, this obstinate disease (diabetes) may be kept at bay for many years, and cured in cases where a cure is possible. It is prepared with great care, and has been thoroughly tested. It is a perfect substitute for animal food in cases of nervous debility, and is to be used in the same cases as those for which the gluten wafer is recommended; per lb..... 30 cts.

**Infants' Food.**—Most of the food offered in the market as infants' food contains too much starch for the digestive powers of the infantile stomach. The article here offered will often be digested when other articles of food cannot be eaten without producing serious derangement of digestion; per lb..... 30 cts.

Some of the goods here offered may be higher priced than those shortened with lard, etc., but you may rest assured of securing, in these foods, pure, healthful articles, conscientiously prepared.

For fifty cents you may receive, post-paid, a sample package of these foods, and thus decide what to order in larger quantities. Give them a trial. Address,

RURAL HEALTH RETREAT, ST. HELENA, CAL.

Orders taken also at Pacific Press, Oakland, Cal.

# ST. LOUIS Hygienic College OF PHYSICIANS AND SURGEONS

Will Begin Its Fifth Annual Course of Instruction,  
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**MEN AND WOMEN ARE ADMITTED.**

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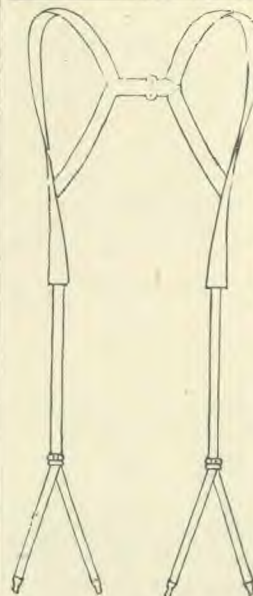
## LADIES' SKIRT SUPPORTERS.

**I**T is the unanimous opinion of those who have made *female disorders* their life study, that one of the most fruitful causes of these complaints is supporting the under-garments from the hips. When this burden is transferred to the shoulders, there is at once an improvement in health.

Mrs. E. B. Lyman, the popular lecturer to ladies "on dress, and its relation to female diseases," says: "Pathology demonstrates the fact that during the past 15 years that class of diseases peculiar to females has been steadily on the increase, and the verdict is almost universal among those physicians who make a specialty of these difficulties that they are largely the result of the improper mode of dress adopted by our women. First, from its being too tight, or so inconveniently arranged as to prevent the free action of the internal organs. Second, from the great number of bands, with heavy skirts, resting entirely upon the delicate walls of the abdomen, causing the intestines to fall down upon the organ in the pelvic cavity. Owing to the flexible nature of the abdominal walls, NO WEIGHTY clothing should be permitted to rest upon the hips, but should, instead, be supported from the shoulders entirely."

## 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  
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- Digestion and Dyspepsia*, by J. H. Kellogg, M. D., 12mo., 176 pages, with colored plate, *price* - - - - - 75
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By this simple and substantial device the stockings are nicely supported from the shoulder. These are sold at the Rural Health Retreat, as follows:—

- No. 7, Ladies' . . . .60 cents
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Sent, post-paid, on receipt of price.

### SAFETY POCKET,

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PENS AND PENCILS.

*Attached by pin to coat or vest.*

Price, with 2 pockets, 15 cents.

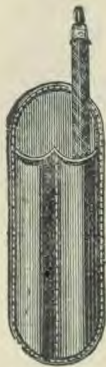
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Who has not lost pencils and pens? Who is not in constant fear of losing his invaluable stylographic or fountain pen? Here is the preventive—simple, efficient and cheap.

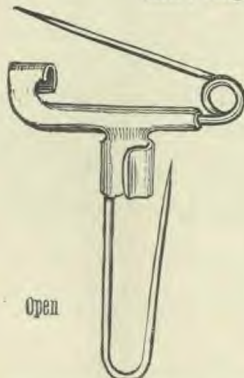
The SAFETY POCKET is usually worn with bottom in the vest pocket, and top fastened with the safety pin, not shown in the cut. The leather, by its elasticity, holds securely any size of pen or pencil. After a trial, no student, clerk, merchant, or lawyer will do without one.

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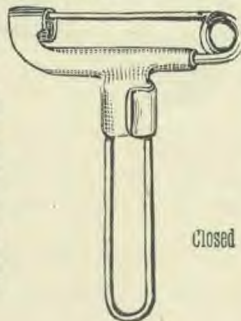


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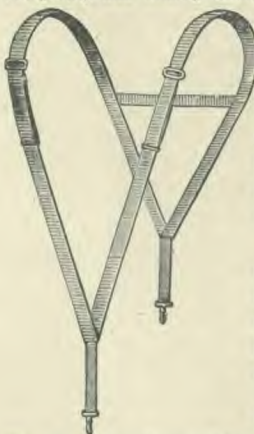
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### The Ladies' Hygienic Safety Supporter.

*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.

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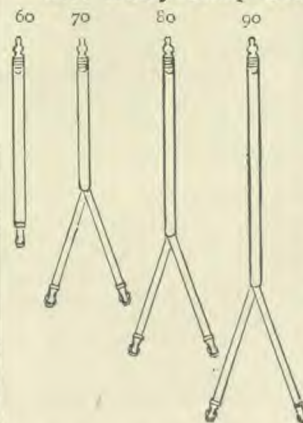


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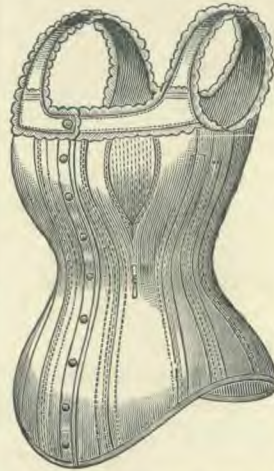
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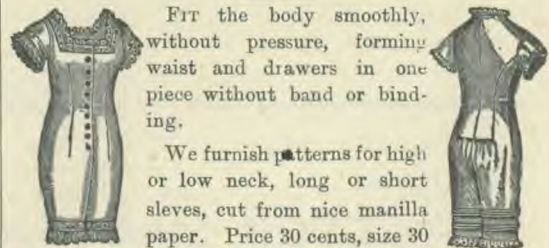
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