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WHEN there is room in the heart, there is room in the house.

SILENCE never shows itself to so great an advantage as when it is made the reply to calumny and defamation.

MEDICAL statistics show that about one out of every four tobacco-users has palpitation or some trouble of the heart.—*Sci.*

WE spend £120,000,000 for one article of luxury; and drunkenness sends more to the grave in one year than war in ten years.—*Canon Howell.*

EDITING a paper is like carrying an umbrella on a windy day. Everybody thinks he could manage it better than the one who has hold of the handle.

THE only way to regenerate the world is to do the duty which lies nearest us, and not to hunt after grand, far-fetched ones for ourselves.—*Chas. Kingsley.*

HE that waits for an opportunity to do much at once may breathe out his life in idle wishes, and regret, in the last hour, his useless intentions and barren zeal.

WE must make the keeping of ourselves in health both a duty and a privilege. Health is so much a measure of our capacity for work, and work is so much the only thing we can do for human welfare and holy service, that it behooves us to use this talent as not abusing it.

ERRORS IN DIET.

HAVING considered some facts in regard to proper food and drink, it may be well to notice some errors that are quite common in the preparation of food. We will commence with cooking. Proper cooking of the food is the commencement of digestion; in other words, it is a process which renders the food elements more digestible. To look over the various recipes of cooks and caterers it would seem that they had racked their brains to so combine ingredients as to make even that which was digestible as indigestible as possible.

On the subject of cookery, J. H. Kellogg, M. D., in his "Digestion and Dyspepsia," says: "The position of a cook ought to be made so respectable and lucrative that it will attract persons of sufficient mental capacity and culture to make the art subservient to the purposes for which it was first employed and designed. A bad cook in the family is a worse enemy to the health, the comfort, and even the morals of the household than would be a swamp-generating malaria a half mile away, a cess-pool fever-nest at the back door, small-pox across the street, or a Chinese Joss-house in the next block. Give us good cooks, intelligent cooks, cooks who are thoroughly educated, and we will guarantee the cure of nine-tenths of all dyspeptics without money and without medical advice."—*p. 78.*

One of the greatest errors we will now notice is *fried* foods. Of these Dr. Kellogg says: "Of all dietetic abominations for which bad cookery is responsible *fried* dishes are the most pernicious."—*Ibid., p. 79.*

In the *Journal of Reconstructives* for July is an excellent article on this subject by Marian Harland, from which we quote:—

"What the spit is to the English cook, and the *bain-marie* to the French, the frying-pan is to the American. The Canadian lumberman slings his soup-pot over his pack; the British sportsman cuts

a stick, trims it and impales his game over or before the embers; our native who 'roughs it' cares for no kitchen utensil beyond the culinary *vade mecum* of his grandmothers. In it he grills bacon, venison, and fish, makes gravy, fries flap-jacks, and stews the maple sugar and water that is to drench them, boils water for tea, coffee, and shaving, and washes the dishes when what has been prepared in it has been eaten.

"The dietetic chord for the day is sounded at our national breakfast in fried chops, fried cutlets, fried eggs, fried ham or bacon, fried fish, fried fish-balls, fried potatoes, fried sausage, fried tripe, and fried beef-steak. The relative mirror is indicated in fried buckwheat or other griddle-cakes, fried mush or hominy, or, what some prefer to all these, fried bread. Luncheon and dinner maintain the theme in fried vegetables of all sorts, in fritters and pancakes, and, if supper be served, croquettes, fried oysters and doughnuts 'give the diapason closing full.'

"The reasons for the preference we display for this mode of cookery are neither various nor many. It is the easiest way of making ready raw material, or 'left-overs,' for the table. The steady, slow simmer that from toughness brings forth tenderness; the steaming, roasting, boiling—to perfect which attention must be paid to degrees of heat, to basting and turning—require skill and time. Our middle-class women are overladen with work, and ambitious to accomplish what they consider as higher things than cookery. What can be hurried up is 'put through' in what Americans (and no other people) call 'less than no time. The frying-pan makes short work in unrighteousness of whatever is cast into its gaping maw. The housewife—with no conception of the valuable truth that cooking of the right sort will take care of itself, if once properly put in train, while she is busy with other matters—delays setting about it until the margin of time is reduced to a minimum. With this class and with most hired cooks frying is misconducted, thus:—

"The pan is set on an uncovered hole of the range, an uncertain quantity of fat—lard, dripping, or butter—is slapped into it, and an immediate fizzing signifies to the operator's apprehension that it is ready for business. She meditates, we will say, fishballs for breakfast, an old New England prototype of the modern croquette. The balls have been hastily moulded and rolled in flour. She puts as many of them as the pan will hold into

the shallow bath and lets them splutter and smoke until she 'guesses' the lower side is done, turns them over and waits again; removes them with a cake-turner to a dish, and pronounces them cooked. They are flattened on both sides, ring-streaked and speckled from the burnt grease, and as unctuous at heart as on the reeking surface.

"The best writers on dietetics proscribe fried foods so unsparingly that even she whose chief aim in the day is to run through a given quantum of labor, might pause to read and ponder. The pernicious properties of hot grease and substances soaked in it are published in the market-place of medical and domestic journals. 'As a broad rule,' says Dr. Fothergill, 'the harder the fat, the less digestible is it.' When all that is volatile and soluble is driven out of it by rapid heating and cooking, and the ever-nauseous touch of calcined grease is superadded, the digestive organs give over trying to assimilate it.

"Yet our dear sisters continue to fry everything that can be fried; to grow sallow and spleeny, to take patent medicines to patch up the coats of their stomachs."

Of fried food Dr. Kellogg says: "Meats, fried, fricasseed, or otherwise cooked in fat, fried bread, fried vegetables, doughnuts, griddle-cakes, and all other similar combinations of melted fat with other elements of food, are most difficult articles of digestion. None but the most stalwart stomach can master such indigestibles. The gastric juice has little more action upon fats than water. Hence, a portion of meat or other food saturated with fat is as completely protected from the action of the gastric juice as is a well-oiled boot from the snow and water outside. [Let these stars within the circles below represent grains of starch wrapped in an encasement of fat by the cooking process.



The digestion of starch should commence in the mouth, but as neither the saliva nor the gastric juice can remove this encasement of fat, it remains to be emulsified in the duodenum by the bile and pancreatic juice.—ED. OF JOURNAL.] It is a marvel indeed that any stomach, under any circumstances, can digest such food, and it is far from remarkable that many stomachs after a time rebel.

"It is principally for this same reason that 'rich' cake, 'shortened' pie-crust, and pastry generally,

as well as warm bread and butter, so notoriously disagree with weak stomachs, and are the efficient cause in producing disease of the digestive organs.

"The digestion of the food being interfered with by its covering of fat, fermentation takes place. The changes occasioned in the fat develop in the stomach extremely irritating and injurious acids, which irritate the mucous membrane of the stomach, causing congestion and sometimes even inflammation."—*Ibid.*, p. 79.

The original provision for man's food, "I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat" (Gen. 1: 29), would suggest to us that, if man lived as was originally designed, there would be no necessity for the art of cookery; for the fruits, nuts, and soft grains which compose the natural diet of man are provided by nature in a condition ready to be acted upon by the organs of digestion. Cooking is an aid in preparing as food a great variety of vegetables that man could not use in their raw state,

The object of cooking the food is to dissolve the adhesive substance which holds the fibers of the food together, so that the digestive fluids can the more readily act upon every part of the food. "The starch granules of corn, wheat, rye, and other grains, with those of the potato, turnip, and other vegetables, are very difficult of digestion in a raw state. The digestive fluids act upon them slowly and only with great difficulty, owing to their insolubility. When subjected to heat, these granules swell very greatly in size, and rupture, when they become easily soluble. This effect of heat is familiarly illustrated in the parching of corn, the effect upon the whole kernel being due to a similar effect upon each individual granule. The indigestibility of raw fruits is due to unruptured starch granules which they contain; hence they are improved by cooking.

"To be of service, cooking must be done well. Cookery which renders food more indigestible than it would be if taken in a natural state, is, of course, no improvement. Hence the impropriety of mixing with the food, in cooking, substances of an injurious character in the shape of condiments.

"Grains, especially, need long cooking to insure complete rupture of the starch granules, as well as to soften the outer portion of the grain so

as to render it digestible. Some kinds of grain, as corn meal, require much longer cooking than others. Oatmeal is improved by long cooking."

To assist our readers in selecting nutritious foods we present, in closing this article, the following table, which has been prepared from the most recent scientific works on food and diet, chiefly from Dr. Smith's excellent work on "foods." It shows the proportion of nutriment to each 100 parts of the foods mentioned.

Articles of food.	100 parts.	Articles of food.	100 parts.
Beef.....	27.0	Sheep.....	26.4
Fowl.....	26.3	Calf.....	25.6
Fish.....	22.0	Wheat.....	86.0
Oats.....	88.0	Maize.....	93.0
Barley.....	86.0	Rye.....	85.0
Rice.....	87.0	Millet.....	87.0
Beans.....	86.0	Peas.....	85.0
Lentils.....	77.0	Potatoes.....	26.0
Turnips.....	9.0	Carrots.....	17.0
Parsnips.....	18.0	Beets.....	16.5
Cabbage.....	5.6	Apples.....	16.0
Pears.....	14.0	Peaches.....	15.0
Strawberries.....	12.7	Figs.....	81.3
Cherries.....	23.7	Dates.....	76.0

J. N. L.

SWINE'S FLESH FORBIDDEN IN THE WORD OF GOD.

AMONG the unclean beasts in almost universal use as food in our time is the swine. We speak particularly of this because of its nature and very common and abundant use by Christians. These profess to receive the word of God as a rule of faith and practice, and yet that very word says of the swine: "It is unclean unto you; ye shall not eat of their flesh, nor touch their dead carcass." Deut. 14:8. If it be said that this prohibition is Jewish, and therefore not binding upon Christians, then we reply:—

1. The distinction between the clean beasts and the unclean, recognized at the flood, long before the existence of a single Jew, was established upon the very character of God's living creatures. This distinction received the sanction of law in the days of Moses; not, however, because God would have an arbitrary rule for the Jews for sixteen centuries, but because those things forbidden were of themselves unclean and abominable for man to use as food.

2. The character of the swine is plainly given as the reason why the Hebrews should not eat of it or touch the dead carcass. "*It is unclean unto you.*" With this agree the words of the prophet, which class swine's flesh with the broth of abomi-

nable things. If it be said that these words were given through Jewish prejudice, then we reply that it is the great God that speaks. He changes not, and never speaks from prejudice. Hear him:—

"I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; a people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels." Isa. 65: 2-4.

"For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens, behind one tree in the midst [marginal reading, "one after another"], eating swine's flesh, and the abomination, and the mouse shall be consumed together, saith the Lord." Chap. 66: 15-17.

The candid reader, after a careful examination, of the chapters from which we have quoted, will entertain doubts as to their application to the Jewish age. In fact, it is evident that they apply to the present age, and that the last quotation, with its threatened judgment for sins, such as eating swine's flesh, applies definitely to the close of the present age.

Dr. Adam Clarke once said that if he were to offer a burnt-offering to the devil, he should choose a pig stuffed with tobacco. And when invited to ask a blessing at the table, he used these words: "Lord, bless this bread, these vegetables, and this fruit; and if thou canst bless under the gospel what thou didst curse under the law, bless this swine's flesh."

God said of the flesh of swine in the days of Moses, "*It is unclean unto you.*" What change can have taken place to make it clean and a proper article of food for Christians? Has God changed his mind on the subject? Has man so changed that what was unclean as an article of food for the Hebrews has become clean to Christians? Or, has the change taken place in the pork? Has the change from the Jewish dispensation improved the nature of the hogs? Did the death of the Son of God sanctify the swine? And does the freedom of

the world-wide proclamation of the glorious gospel of Jesus Christ give liberty to Christians to eat these things which were an abomination if eaten by the Hebrews?

"But did not God make the swine?"

We reply that he did, and that he also made dogs, cats, rats, mice, and toads; not, however, for Christians to eat.

"Then what were the swine made for?"

We may not fully understand why God made rats, lizzards, hogs, and rattlesnakes. And we are very grateful that we are not obliged to eat all the brutes and reptiles for which we cannot definitely assign other uses. But swine's grease is extensively used to lubricate carriage and railroad car wheels. And the swine's nature and taste adapt him to the work of a scavenger, to gather up the filth, and thus prevent impurities in the atmosphere.

The swine delights in filth. He revels in it. He is happiest when nearly buried in it, or satisfying his vile taste with most horrible rottenness. If, by chance, he meets a fellow-swine that has lain dead a week, until the carcass has become a blackened mass of putrefaction, he will delight in his taste, fatten on carrion, and hold jubilee. He devours that with the keenest relish which is in harmony with his gross nature.

And, more, the swine is an absorbent. Through his lungs, and the pores of his skin, he takes in miasma, as a sponge absorbs water. His taste and his smell are in harmony with the most abhorrent rottenness.

As a scavenger, the swine takes into his brute system, from the filth he eats, and from the corruptions he delights to breathe, until every particle of him contains the deadly infection. And then Christian men and women, in their turn, do him the honor to become scavengers to the swine, in serving up the flesh of his abominable dead carcass as an article of food.

And how very careful and prudent these Christian people are not to waste any portion of the precious swine. They will use his heels, whence issue grossest secretion from his corrupted blood, and his snout, which never blushed or turned aside when coming in contact with the most disgusting corruptions, for souse. Some will recognize more of the delicious in a roasted pig's tail than in a pint of ripe strawberries. And lest a precious scrap of the swine should be left, they even use his miserable intestines for sausage cases.

The terrible influence of swine-eating upon the human system is beyond description. The word *scrofula*, which represents a nearly universal disease in our day, the almost endless varieties of the taint, of which may be named legion, comes from the Latin word *scrofa*, which signifies, "a breeding sow," the mother of abominations. And it may be a question whether the word, or the terrible disease signified by it, would have had existence had man never eaten swine's flesh.

The very character and disposition of the swine accords with his gross habits and diseased flesh. We do not say that the moral evil of eating swine is proportionate to the physical; but we do say that the very close connection of physical and mental, of matter and mind, would lead one to conclude that the moral evil would run very nearly parallel with the physical ruin. At least, the character of the swine is illy complimented by the poor devils, as Christ was about to cast them out of the man from the tombs, who, seeking their affinity, "besought him saying, If thou cast us out, suffer us to go away into the herd of swine."—*Elder James White, in Health Reformer, 1872.*

DIGESTIVE FLUIDS.

A READER of this JOURNAL, speaking of the January number, offers some criticisms, as follows: "On the first page *bile* is named among the digestive fluids. In regard to this, Dalton says, in his 'Human Physiology,' seventh edition, page 183, 'But if bile be tested for its digestive influence on the alimentary substances, it does not exhibit any distinct properties in this respect.' Professor Martin, of Johns Hopkins University, in his 'Human Body,' page 161, says: 'Bile has no digestive action on starch or proteids. . . . In this animal (the rabbit), therefore, the bile alone does not emulsify fats, and since the bile is pretty much the same in rabbits and other mammals, it probably does not emulsify fats in them either.' These authorities—than whom there are none better in the world—agree that bile is *not* a digestive fluid. Ought not this to be conclusive?"

If bile is not a digestive fluid, and has no part to act in the work of digestion, we might inquire, Why is it that the bile is poured into the duodenum with the pancreatic juice while the chyme is there? If it has no distinct properties to emulsify fat, it seems that it has some power, as combined with

the pancreatic juice, to further the work of digestion.

Dr. J. H. Kellogg, in his "Digestion and Dyspepsia," page 32, says: "It has long been well known that the bile is an excrementitious fluid; but more recent investigations show that it also has an important office to perform in the process of digestion. The alkaline character of the bile enables it to emulsify the fatty elements of food, and by thus permanently dividing it into very small particles, renders possible its absorption. It is probable, also, that the alkaline elements of the bile to some extent saponify the fats, and thus render them soluble in water. An additional office of this digestive fluid is to stimulate the absorption of the digested food, as well as to encourage activity of the intestinal mucous membrane. Deficiency in the quantity of the biliary secretion is the cause of constipation."

Gerald F. Yeo, M. D., F. R. C. S., professor of physiology in King's College, London, Eng., in his "Manual of Physiology," edition of 1884, pp. 176, 177, says: "The bile has no doubt some power of forming an emulsion, but in a far less degree than the secretion of the pancreas; however, the mixed secretions are probably more efficacious than either separately, from the free fatty acids which form soaps and aid in forming the emulsion."

Again, he speaks of another use of the bile,—*"by neutralising acidity and precipitating peptones.* When the acid contents of the stomach are poured into the duodenum and meet with a gush of alkaline bile, a copious cheesy precipitate is formed, which clings to the wall of the intestine. This precipitate consists partly of acid albumen (parapeptone) and peptones thrown down by the strong solution of bile salts, and partly of bile acids, the salts of which have been decomposed by the hydrochloric acid of the gastric juice. With the bile acids the pepsin is mechanically carried down. Thus, immediately on their entrance into the duodenum, the peptic digestion of the gastric contents is suddenly stopped, not only by the precipitation of the soluble peptones and the shrinking of the parapeptone, but also by the removal of the pepsin itself from the fluid and the neutralization of the gastric fluid by the alkaline bile.

"By thus checking the action of the gastric ferment the bile prepares the chyme for the action of the pancreatic juice."

In "Physiology and Hygiene," by Huxley and Youmans, published for educational institutions, revised edition of 1884, page 179, we read: "Recent observations, moreover, have shown that pancreatic juice has a powerful effect on proteid matters, converting them into peptones differing little, if at all, from the peptones resulting from gastric digestion. It would appear, too, that fats are not only minutely divided or emulsionized by the bile and pancreatic juice, *i. e.*, acted upon mechanically, but also to a small extent converted by a chemical change into soaps, and thus rendered more soluble. Hence it appears that, while in the mouth amyloids only, and in the stomach proteids only, are digested, in the intestines all three kinds of food stuffs, proteids, fats, and amyloids, are either completely dissolved or minutely subdivided, and prepared for their passage into the vessels."

In the "Manual of Human Physiology," by Landois and Sterling, 1885, page 365, we read: "Concerning the functions of bile, (1) bile is concerned in the digestion of certain food stuffs; *it emulsionizes neutral fats*, whereby the fatty granules pass more readily through or between the cylindrical epithelium of the small intestine into the lacteals. It does *not* decompose neutral fats into glycerine and a fatty acid, as the pancreas does.

"When, however, fatty acids are dissolved in the bile (Lenz) the bile salts are decomposed, the bile acids being set free, while the soda of the decomposed bile salts readily forms a soluble soap with the fatty acids. These soaps are soluble in the bile, and increase considerably the emulsifying power of this fluid. Bile can dissolve directly fatty acids to form an acid fluid, which has high emulsionizing properties (Steiner)."

J. Milner Fothergill, M. D., of Edinburgh, in his "Manual of Dietetics," 1886, page 10, says: "When the stomach has done its work, and gastric digestion is complete, the acidity seems pretty much exhausted, and the chyme (as the pultaceous mass is termed) finds its way into the duodenum, where it becomes mixed with the bile and the pancreatic secretion. In this alkaline medium the pancreatic diastase comes into play, and the transformation of insoluble starch into soluble dextrine and grape sugar recommences."

M. Foster, M. A., M. D., F. R. S., prelector in physiology and fellow of Trinity College, Cambridge, England, in his "Text-Book of Physiology," page 257, says, "In some animals, at least, bile con-

tains a ferment capable of converting starch into sugar."

"Bile has a slight solvent action on fats, as seen in its use by painters. It has by itself a slight, but only a slight, emulsifying power; a mixture of oil and bile separate after shaking rather less rapidly than a mixture of oil and water. With free fatty acids, bile forms soaps. It is, moreover, a solvent of solid soaps, and it would appear that the emulsion of fats is, under certain circumstances, at all events, facilitated by the presence of soaps in solution. Hence bile is probably of much greater use as an emulsion agent when mixed with pancreatic juice than when acting by itself alone."

I cannot see from a comparison of the testimony of these celebrated physicians, many of them of recent date, that we have committed a very serious mistake in calling *bile* one of the digestive fluids.

Our reader continues: "On the same page, also the next, you call glutinous foods starchy, using the terms synonymously. Now gluten means 'like glue.' See Webster." We have not intended to use the terms starch and glue as synonymous terms. If anyone has so mistaken our meaning, he has greatly misunderstood us. We did not say that chewing cracker turned the gluten to sugar, but the starch. I suppose in the cracker and the wheat there is both starch and gluten, and it was just that class of foods that we had in mind.

Again, our reader says: "Why do you allow your imaginary questioner to say, a little further on, 'If saliva turns starch into sugar to prepare it for digestion?' etc. A little later the impression is given, by implication, that pure cane sugar is identical with the sugar into which starch is converted during, or by the process of, digestion. The idea is erroneous." Certainly such an idea would be erroneous, yet it was just the idea the man had of whom I spoke. It was not an "imaginary" man that I referred to in that article, but it was the actual opinion of a man in St. Joseph County, Indiana, that he could eat clarified sugar and get his nutrition much easier than in the use of ordinary foods. There is a vast difference between cane sugar and the sugar produced in the human system by the digestion of starch, as our readers will see in another column.

J. N. L.

LET a Christian's character be such that those cannot fail to admire it who live with him in his home.

REGULARITY IN EATING.

IF there is one table law about which all persons are agreed, it is that our meals should be taken at regular periods. People may differ about vegetarianism, about sweets, about pies and cakes, about tea and coffee; but I have never met a person who would insist that *regularity* was of no consequence—that it was just as well to take two meals to-day and five to-morrow; to take dinner at one o'clock to-day and three to-morrow, and five the next day. Without understanding the physiological law, all are agreed that regularity is important.

A long journey by rail does not derange the stomach because of sitting in an unventilated car, for the traveler may occupy a still worse place in the pursuit of his business at home; neither is it because of the character of the food furnished at the railway lunch-rooms, for the food at home is often worse; but the stomach derangement which nearly always comes with the long railway trip is, in great part, to be traced to irregularity in the times of eating.

In a recent trip we took breakfast the first morning at half past nine o'clock, the next at seven, and so with the other meals, only one day we had no dinner at all. When we reached San Francisco we were all sufferers from indigestion; some were conscious of no discomfort in the stomach, but not one of us escaped the dullness and depression of spirits which comes of imperfect digestion. Among the table laws this one of regularity is pre-eminently important.—*Dio Lewis.*

MEDICAL PRESCRIPTIONS.

IN ancient times every prescription or formula had, at its commencement, certain characters, abbreviations, or sentences of a superstitious or pious nature, such as † (the sign of the cross); α and ω (the first and last letters of the Greek alphabet, Christ being designated the "Alpha and Omega, the beginning and the ending." Rev. 1: 8.) C. D. (*cum Deo*); J. D. (*Juvante Deo*); L. D. (*laus Deo*); N. D. (*nomine Dei*); etc. These constituted the *inscription (inscriptio)*.

The symbol R or abbreviated word *Rec.* (*Recipe, take thou*) usually commences every formula.

The most ancient recipes on record are those mentioned in the Pentateuch for preparation of an odoriferous ointment and confection. Their date is 1401, B. C.

OUNCES OF PREVENTION.

IN China, so it is reported, physicians receive stated payments, monthly or annually, from their clients, as long as their clients remain in good health; but as soon as they fall sick the payments are stopped, and the doctor's income is cut off until he has wrought a cure. In consequence of this happy arrangement, the science of preventing disease is said to have reached great perfection in China. With us the opposite plan is in vogue. Not a penny for prevention, but pounds for cure, would seem to be the motto of many households; certainly it is the practice, if not the profession, of many.—*T. M. Coan, M. D.*

"THE WORLD OWES ME A LIVING."

WHY does it? What have you done for the world to entitle you to merit a living from it? These questions often arise in our mind when we hear a great, lubberly fellow, with both hands plunged into his pants' pockets, roll a huge quid of tobacco from one cheek to the other, and with an oath exclaim: "The world owes me a living and I'm bound to have it!" No, no, we beg leave to differ with you, for the world owes you nothing unless you earn it. Nearly all are endowed with physical or mental qualities which enable them to be of some use in the world, and unless we make suitable use of those gifts we cannot conscientiously claim our living as a matter of right.—*Ex.*

SOMETIMES a blundering pupil may, by confounding two events, approach almost to the truth. The following question and answer are said to have been taken from an examination in an English high school for girls:—

Question—Who introduced tobacco into England?

Answer—Tobacco was introduced into England by Sir Walter Raleigh, who said, "Be of good cheer, for we have this day lighted such a flame in England as, by God's grace, shall never be extinguished."

It certainly has not yet been extinguished.

BE cheerful; do not brood over fond hopes unrealized until a chain, link after link, is fastened on each thought and wound around the heart. Nature intended you to be the fountain-spring of cheerfulness and social life, and not the traveling monument of despair and melancholy.—*Arthur Helps.*

DISEASE AND ITS CAUSES.

Words to Christian Mothers on the Subject of Life, Health, and Happiness.—No. 2.

BY ELLEN G. WHITE.

OBEDIENCE to the laws of our being should be regarded of great importance, and to every individual a matter of personal duty. Indifference and ignorance upon this subject are sin. The two great principles of God's moral government are supreme love to the Creator and to love our neighbor as ourselves. We are under obligation to God to take care of the habitation he has given us, that we may preserve ourselves in the best condition of health, that all the powers of our being may be dedicated to his service, to glorify his name, whose we are, and whom we ought to serve. It is impossible to render God acceptable service while we, through wrong habits, are diseased physically and mentally.

We are also under obligation to ourselves to pursue a course which will not bring unnecessary suffering upon ourselves, and make our lives wretched, we groaning under the weight of disease. If we injure, unnecessarily, our constitution, we dishonor God, for we transgress the laws of our being. We are under obligation to our neighbors to take a course before them which will give them correct views of the right way to insure health. If we manifest an indifference in this great matter of reform, and neglect to obtain the knowledge within our reach, and do not put that knowledge to a practical use, we will be accountable before God for the light he has given us, which we would not accept and act upon.

I have heard many say: "I know we have many wrong habits that are injuring our health; but our habits have become formed, and it is next to impossible to change and do even as well as we know." By hurtful indulgences these are working against their own highest interests and happiness in this life, and are, in so doing, disqualifying themselves to obtain the future life. Many who are enlightened still follow a course of transgression, excusing themselves because it is very inconvenient to be singular. Because the world at large choose to war against themselves and their highest earthly and eternal interests, they who know better venture to do the same, disregarding the light and knowledge which hold them responsible for the result of their violation of natural laws. God is not respon-

sible for the suffering which follows the non-conformity to the natural law and moral obligations to him. Enlightened transgressors are the worst of sinners, for they choose darkness rather than light. The laws that govern physical life, they may understand if they will; but the desire with them is so strong to follow popular, sensual indulgences of the day that are in opposition to physical and moral health, that they are insensible to its importance, and will not impress it upon others either by precept or by example.

Their neglect of this important subject exposes them to a fearful accountability. Not only are they suffering themselves the penalty of nature's violated law, but their example is leading others in the same course of transgression. But if men and women would act in reference to their highest temporal good, untrammelled by fashion, living naturally, we should see fewer pale faces, hear less complaint of suffering, and attend less death-beds and funerals.

Because the majority choose to walk in the path which God has positively forbidden, shall all feel compelled to tread the same path? The question is not, What will the world do? but, What shall we as individuals do? Will we accept light and knowledge, and live simply and naturally, feeling that we are under obligation to society, to our children, and to God, to preserve health and a good constitution, serene tempers, and unimpaired judgment? We have a duty to live for the interests of others. In order to benefit others, many think they must conform to custom, or they will lose the influence they might have upon the world. But when they do this, their influence to reform and elevate is lost, and their example leads away from reform. They are on a level with transgressors, therefore cannot elevate them, while their own example sanctions the customs and enslaving fashions of the age. The only hope of benefiting society is in showing them a better way, by proper instruction sustained by a correct course on our part.

Those who have means at their command can do a good work if governed by religious principles. They can demonstrate, if they will, to rich and poor, that happiness does not consist in outward adorning and needless display. They may show by their own simplicity of dress and unaffected modesty of manners that there are higher and nobler attainments than conformity to the latest styles of fashion.

If we would have happiness in this life we must live for it, and show to society that we can preserve firm principles in defiance of extravagant and injurious fashion. If we conform to the world and bring on disease by violating the laws of life and health, fashionable society cannot relieve us of a single pain. We shall have to suffer for ourselves, and if we sacrifice life, we shall have to die for ourselves. We should, as individuals, seek to do right, and to take care of ourselves, by living naturally instead of artificially.

We cannot afford to live fashionably, for in doing thus we sacrifice the natural to the artificial. Our artificial habits deprive us of many privileges and much enjoyment, and unfit us for useful life. Fashion subjects us to a hard, thankless life. A vast amount of money is sacrificed to keep pace with changing fashion, merely to create a sensation. The votaries of fashion who live to attract the admiration of friends and strangers, are not happy—far from it. Their happiness consists in being praised and flattered, and if they are disappointed in this they are frequently unhappy, gloomy, morose, jealous and fretful. As a weather-vane is turned by the wind, those who consent to live fashionable lives are controlled by every changing fashion, however inconsistent with health and real beauty. Very many sacrifice comfort and true elegance, to be in the train of fashion. The most enfeebling and deforming fashions are now enslaving those who bow at her shrine.

Fashion loads the heads of women with artificial braids and pads, which do not add to their beauty, but give an unnatural shape to the head. The hair is strained and forced into unnatural positions, and it is not possible for the heads of these fashionable ladies to be comfortable. The artificial hair and pads covering the base of the brain heat and excite the spinal nerves centering in the brain. The head should ever be kept cool. The heat caused by these artificials induces the blood to the brain. The action of the blood upon the lower or animal organs of the brain causes unnatural activity, tends to recklessness in morals, and the mind and heart are in danger of being corrupted. As the animal organs are excited and strengthened, the moral are enfeebled. The moral and intellectual powers of the mind become servants to the animal.

In consequence of the brain being congested, its nerves lose their healthy action, and take on morbid conditions, making it almost impossible to

arouse the moral sensibilities. Such lose their power to discern sacred things. The unnatural heat caused by these artificial deformities about the head induces the blood to the brain, producing congestion, and causing the natural hair to fall off, producing baldness. Thus the natural is sacrificed to the artificial.

Many have lost their reason, and have become hopelessly insane, by following this deforming fashion. Yet the slaves to fashion will continue to thus dress their heads and thus suffer horrible disease and premature death, rather than be out of fashion.

Pleasure-seeking and frivolity blunt the sensibilities of the professed followers of Christ, and make it impossible for them to place a high estimate upon eternal things. Good and evil, by them, are placed on a level. The high, elevated attainments in godliness, which God designed his people should reach, are not gained. These lovers of pleasure seem to be pleased with earthly and sensual things, to the neglect of the higher life. The enjoyments of this life, which God has so abundantly provided for them in the varied works of nature, which have an elevating influence upon the heart and life, are not attractive to those who are conformed to the fashions of the world. They rush on, unmindful of the glories of nature, seen in the works of God's hands, and seek for happiness in fashionable life, and in unnatural excitement, which is in direct opposition to the laws of God, established in our being. The *Marshall Statesman* says:—

“A physician, writing a series of letters to a school-girl, devotes one to the nice keeping of the hair. Among other directions he remarks that much is said against wearing switches, or jutes, or chignons, because they breed pestiferous vermin, whose life is sustained by the drain on the small blood-vessels of the scalp; but all such objections to these monstrosities become as nothing compared with the congested condition of the blood-vessels of the back brain by reason of their use. A switch or chignon is a substance which, in itself, is a great conductor of animal heat. As the back of the head has a great deal of blood, and a great deal of blood has a great deal of heat in it, the surplusage of this heat should be allowed to pass off outwardly. To wear one of these appliances is to keep the heat in, and as the part thus dressed becomes excessively heated, disease takes place in a little while and the whole bodily structure becomes affected. In women there is such an intimate connection be-

tween the back brain and the reproductive structure, that when the former becomes enfeebled the latter invariably takes on morbid conditions."

God has surrounded us with his glories, that the natural eye may be charmed. The splendor of the heavens, the adornments of nature in spring and summer, the lofty trees, the lovely flowers of every tint and hue, should call us out of our houses to contemplate the power and glory of God, as seen in the works of his hands. But many close their senses to these charms. They will not engage in healthful labor among the beautiful things of nature. They turn from shrubs and flowers and shut themselves in their houses, to labor and toil in closed walls, depriving themselves of the healthful, glorious sunlight and the pure air, that they may prepare artificial adornments for their houses and their persons. They impose upon themselves a terrible tax. They sacrifice the glow of health God has given in the human face, the blended beauty of the lily and the rose, and tax the physical and the mental in preparing the artificial to take the place of the natural. The beauty of the soul, when compared with outward display, is regarded almost valueless. In the anxiety to meet the standard of fashion, beauty of character is overlooked.

HOME INFLUENCE.

MRS. RUTH EASTON had been ironing when she had not been running back and forth between her table and the stove, or sweeping, dusting, cooking, or washing dishes; of the two last she had not done much, for she very firmly insisted that Christians, and especially believers in "present truth" should think very little about what they should eat and drink, and much more about other and more important things. Her daughter Caroline had many times wondered in her own mind which needed the most attention, the cooking-stove, which her mother took so much pains to keep polished to a degree that it almost shone like a mirror, or the food cooked by it; and if it could be a greater sin to think a little more about what they should put into their stomachs, before eating, than to think a long time after eating about what they *had* put in, because of the utter inability of the stomach to digest the food.

They had all, as a family, grown to understand that upon days when washing, or ironing, or any

extra work had to be done, the matter of eating was at least a fourth or fifth-rate consideration. For breakfast perhaps a bowl of bread and milk all around, which would not have been so bad a breakfast if only the bread had been good, instead of being, as it almost always was, sour, heavy stuff, not deserving the name of bread at all, and for dinner often it did seem as if there was just nothing at all.

It was a little better, yes, a good deal better, as far as regularity and quantity were concerned, when the husband and father was at home, but the quality—well, every member of the family was more or less dyspeptic, even to the little baby girl only five and a half or six years old; and the neighbors said (but neighbors I suppose always will talk) that "they did not wonder at all, with the irregularity of the meals, the piecing between meals, and the poorly cooked food." Mrs. Easton was a clever neighbor enough, good housekeeper, rather above the ordinary, so far as taste and tidiness were concerned, but she had faults which stood out so prominently that they were often discussed by both saint and sinner; and some of her most charitable brethren and sisters did at times even go so far as to "wonder if the home *régime* did not lay at the foundation of her daughter Caroline's invalidism, and if she or the rest of the children should be eternally lost if the fault would not lie at her own door;" which, when good old Grandmother Mitchel heard, caused her to exclaim, with tears in her eyes, "And oh! if the *children* are lost through the parent's remissness how can the parent hope to be saved?" A question perhaps many a parent would do well to ponder upon, as Mrs. Easton is only a type of too large a class of professed Christians.

This day of which we write she had risen at 4 o'clock, and had not forgotten to drop on her knees in prayer before going to the kitchen; but if the truth were told she spent just double the time she spent praying, in polishing the top and hearth of the cook-stove before she put her irons on to heat, which might have been (we do not assert positively) the first and crowning mistake of the day. As soon as the irons were hot she had set to ironing, letting the children all sleep, "so as to have them out of the way," till Mary, the only one who went to school, had barely time enough to hurry on her clothes, hurry down a bowl of milk and bread, and snatch her hat to start for school just as the clock struck nine.

At the sound of the clock she threw down her books and hat and angrily exclaimed: "I think you are mean as you can be not to wake me up in time; so I do! I just won't go a step; the teacher scolds and keeps us in at recess unless we have an excuse; I don't want to go anyhow with nothing but this old sour bread for my lunch. I *hate* the stuff."

"There, take that, Miss Saucebox! ["that," was a sound slap on the side of the head] I'll not give a grumbling, saucy girl like you an excuse; staying in at recess is good for girls who are as bad as you are. Now march to school without another word;" shaking her hard by the arm and then giving her a push as a send-off.

An hour went by in which Mrs. Easton ironed faster and harder than ever, trying hard to think she was in no way to blame for Mary's display of temper, but feeling very uncomfortable all the while. In the meantime little Margaret had "slept out," and dressed herself, with Caroline's help in fastening the clothes at the back; had come down stairs, played awhile with the kitten, and breakfasted on some lemons she had accidentally found in a paper bag. When she was on the third her mother went for a hot iron and discovered what she was doing.

"Now, Margie," she said, "those are lemons mamma got for sister Caroline, you know she is sick and can't eat as we can. What do you think she will say when she finds her lemons half gone?"

"I don't care, there isn't any breakfast."

"Oh, yes, there is! some good bread and milk. Don't you want some?"

"Ugh! I don't want any bread, I don't like bread; only but sometimes I do when 'tisin't sour or hard. What makes bread get hard if 'tain't sour, mamma?"

Mrs. Easton did not answer, but went on ironing, thinking it was so near noon Margie might as well wait till she had enough appetite to eat what was set before her, and that she would have some potatoes baked for dinner; that wouldn't be any trouble and would be good too.

Still later, perhaps another hour, and Caroline, who had been up some time, sitting in the parlor playing on the organ, came in and picked up Mary's lunch-basket that was on a chair, and said, "Mary's coming home to lunch is she, mamma?"

"Suppose so if that is her lunch-basket; she forgot it, likely."

Caroline had opened it and looked in. "I guess

she knew what you had put in, and forgot it on purpose, the way I always did when I dared. I tell you bread like this, and nothing else," holding up two enormously thick slices, "don't go down your throat good at school, when all the rest, or most all, have lots of nice things and lovely light bread. Mamma, it was always a mystery to me why you didn't make nice bread and cook like other people."

How aggravating it was! and Mrs. Easton was getting warm and tired too; and then she had wondered about this same thing so often and been mortified so much that she was particularly sensitive upon the subject, and now when she tried to answer this third thrust in the same sore point she found her throat all filled up so she couldn't speak. Caroline was used to having her mother fail to answer her questions, but when in a minute or two she saw tears falling off her mother's face on the pillow-sham she was ironing with extreme nicety, she felt as deep compunctions of conscience, and as great sympathy, as a nervous, dyspeptical, hysterical young lady like herself possibly could. She even thought about offering to iron awhile and letting her mother rest, but that was as far toward any purely unselfish deed as she was any longer capable of; so instead she threw herself on the couch, saying: "My stomach feels worse than ever this morning; I am afraid I am going to have one of my spells, and I do think I would rather die. Oh, dear me!"

"If you would go and get yourself a good breakfast when you got up and try and act like other folks I think you would be better off. If I had a girl to help me cook and work, I might manage to have things now to your liking. Why don't you spunk up and learn to cook yourself?"

"Learn to cook! Who would teach me? I am sure I never want to cook like you, nor make bread like yours either."

This was one straw too much, and Mrs. Easton went out in the kitchen and cried as if her heart was breaking; for a few moments she cried, and then, remembering that the irons were cooling, the clothes drying, and the day growing every moment warmer, she went to work again, but maintained an uninterrupted silence until she finished, feeling herself abused, just by whom the most a certain something within herself made a little doubtful. Really conscience was at work, but for long she did not recognize its voice. It was telling her that she

should be more careful in the preparation of the food she put upon her table for her family to eat; more prompt and regular with their meals. It even suggested that the hot biscuit, which they all hailed with pleasure as a change from poor bread, and the pancakes she so frequently gave them for supper, were not the best things for her children, or even herself; and, growing bolder every moment, it actually asked her if she was not herself in large measure responsible for Caroline's condition of confirmed invalidism.

What more it might have said I do not know, if an accidental glance at the clock had not shown her that in half an hour it would be time for Mary to come home for dinner, and for once she concluded to stop with the ironing unfinished, and cook as good a dinner for her family as she could.

She put potatoes in the oven to bake, stirred up some graham gems with sour milk and soda, and made some cod-fish gravy, of which Mary was especially fond. But when all was ready the child did not come, and Mrs. Easton was obliged to put away their dinner things without seeing her enjoy the dinner. She and Margie had eaten alone, as Caroline "didn't feel as if she could eat if she tried;" and really it was hard for her to feel glad that she had taken so much pains, hindered herself in ironing, and "all for no thanks from anybody."

Was it "no thanks from anybody?" when Margie told Caroline a moment after her mother had settled into this state of discouragement, "O Carrie, I never did eat so good a dinner before, better'n lemon I tell you!"

When Mrs. Easton commenced ironing where she left off conscience commenced chiding where it left off, and had so little pity for the lady's feelings that it kept her in such an uneasy, unhappy state of mind all the afternoon that the moment she finished the last piece of ironing she stole away upstairs to her own room, drew down the shades, locked the door, and just poured out her griefs into the wide-open, waiting ear of Him who has graciously promised to "help in every time of need," and thus continued till Caroline called, "Mamma, Sister Martin wants to see you just a moment; shall she go up to your room or will you come down?"

"I'll come up, of course, Sister Easton. Don't you come down a step, you are tired and I am not."

And Sister Martin was up at the head of the stairs before her friend had wiped the tears away.

"Poor thing, you are tired out!" she said. "I don't mean to disturb your rest, but I have come to tell you that I made some French yeast yesterday, and as I was going to jug it just now, it came to my mind to wonder if you wouldn't like some; it might save you a little work."

"Nothing could have been more opportune; and, Sister Martin, do you suppose you could have patience to teach me how to make bread? I don't know how any more than a child. I would rather take a whipping any day than undertake to make a loaf of bread."

"Teach you to make bread? Of course I can, and will just take pleasure in doing it; I love to make bread, and so will you two weeks from to-day."

Mrs. Easton looked her doubt and astonishment. "I am not an apt scholar in cookery of any kind, but I am so anxious to learn. When will you give me my first lesson?"

"To-night if you are in need of bread."

Who doubts that God was answering the prayer of that contrite heart, almost as soon as made? Later in the evening the neighbor, who lived "but a step away," came in, directed the boiling of three small potatoes, the pouring of the water in which they were boiled, slowly onto a teacup of flour, stirring the same briskly the while, so no lumps formed, but a smooth paste, then the mashing of the potatoes till free from every lump, and adding to the paste, which, by adding the remainder of the water after the flour had been smoothly scalded, was very thin; cold water was then added to make of such temperature as to scald no more flour, nor the yeast, a half teacup of which was put in with a little salt, a large spoonful of brown sugar, and then thickened with flour till just as stiff as it could be stirred with the iron spoon. This Mrs. Easton was bidden to let stand to rise, in some place where no draft or wind could strike it; and in the morning she was to dust her moulding-board well with flour, divide the dough into the sized loaves she desired, knead just enough to make smooth, well-shaped loaves, put in pans, and again making sure to set these where they would be kept of even temperature, and not exposed to any draft or air, to let rise, and when nicely light to bake in an oven moderately hot to commence with, increasing the heat a little when about half done, finishing up with a moderate oven again.

The next morning Sister Martin was in early to show her pupil "just how." And to Mrs. Easton's surprise, at nine o'clock she took from her oven four large, beautifully light and spongy loaves of bread, all baked to a turn. It had seemed no work at all, and she could not help a sort of feeling that there must have been some magic due to Sister Martin's assistance, though really she had done nothing only to direct.

The children's praises of the bread were too much for Mrs. Easton to bear; they humbled her, and spurred conscience to work again, until once more she found shelter in her closet, where earnest resolves were booked by the recording angel, of more determined effort to order her household aright in all its ways; to more patience with her children, to less fretfulness, to cultivation of love, to earnest endeavor to counteract the evil results of past neglects and mistakes. She had begun to realize her own weakness, and to know that God would hold her accountable for every wrong lesson learned and habit formed in that home of which she was sole mistress and teacher.—*Selected, by permission of the author.*

HAIR DOCTORING.

A FASHIONABLE *modiste* gave a reporter some points on women doctoring their hair to obtain certain effects in color. She said:—

"Women are blessed with such luxuriant hirsute adornments that they rarely become bald. If they did not attempt to doctor their hair, it would never fall out, unless some scalp disease caused it. In nearly every hair store you visit will be found a hair lotion specially prepared to do something wonderful either in the way of producing extraordinary growth, or changing the color from a sandy to a golden, or as desired. Women have a fondness for experimenting with their hair, and cannot resist the temptation to try all the nostrums offered.

"I have seen many a beautiful head of hair ruined by applications of lotions. I know a young married lady who moves in the highest circles. She had long, wavy, blonde hair, the envy of nine-tenths of her friends. She concluded that she wanted it a shade lighter—someone had told her that it would add to its beauty. She began by using borax and a lot of prepared stuff, guaranteed by each person who sold it to do its work effectually and without harm. Her hair is now an ugly

shade of sorrel, and completely dead. It is also much thinner, and will come out, I think, in a few years. Her case is but one of many.

"If women would only take into consideration the fact that health, as a rule, gives vitality to the hair, they would not use so many ineffectual remedies. It is enough to have a race of bald-headed men—may the females be spared."—*New York Mail and Express.*

HEALTH PRINCIPLES.

A MAN had a finger-nail torn off, causing very great pain; brown sugar was thrown on a pan of burning coals, and the finger held over the smoke for twenty minutes. The pain was removed, and in due time a cure was effected. In *Health at Home* it is narrated that a horse seemed to be dying of a festering wound. Some old shoes were cut up in a hog-trough and set on fire under the horse, so that the smoke would reach the wound. In a few hours the swelling began to subside, the wound discharged, and the horse got well.

An old lady was knitting a stocking. A member of the family came in with a painful wound. She unraveled the stocking, put the yarn on a shovel of burning coals, caused the smoke to ascend against the wound, giving immediate relief.

The first thought of ordinary readers is that of wondering that such a "simple" thing should have such beneficial effects.

Instead of burdening the mind with the remembrance of old leather, and brown sugar, and yarn stockings, it is better to ascertain the general principles; for one may have the most agonizing sore, and be a thousand miles from an old shoe, or spoonful of brown sugar, or a yarn of stocking. What then? In all cases there was smoke; out of smoke creosote is made, and carbolic acid is of the same essential nature; hence the application of these useful substances to all varieties of wounds, burns, and sores. Their essential nature is twofold—they arrest decay, and purify.—*Hall's Journal of Health.*

HUNDREDS of boys, says the *Scientific American*, apply for enlistment in the United States Navy, but are rejected because they cannot pass the physical examination. The first question is, "Do you smoke?" The invariable response is, "No, sir;" but the tell-tale discoloration of the fingers at once tells the truth.

Temperance.

NATURE'S FEAST.

SPREAD me a feast of luscious fruits,
That grow and ripen in the light,
And every luxury that suits
A true and natural appetite.
From vineyard, nursery and grove,
Prepare a dinner fresh and sweet,
Whose tempting odors well may prove
Ambrosias fit for gods to eat.

Away your flesh-pots, steaming hot,
Your soups, your condiments and wine,
With terrifying ailments caught
From the foul stuff on which ye dine!
Away your taffies, cakes, and pies,
Your gravies, spices, floating isles;
In them a lurking tempter lies
That leads ye by his pampering wiles?

—E. Pittsinger.

PROHIBITION IN AMERICA.

ELDER S. N. HASKELL, of Massachusetts, now in London, England, thus speaks of the cause of temperance in America: "The temperance question in America is a live issue. At the present time no less than ten of the thirty-eight States have adopted prohibition. These are New Hampshire, Vermont, Maine, Iowa, Kansas, half of Maryland, half of Kentucky, three-fourths of Tennessee, Georgia, and Rhode Island.

"Notwithstanding this, the enemies of temperance are continually asserting that prohibition is a failure in various of these States. Kansas and Maine are particularly singled out in support of this assertion, as they have been longer under temperance administration. The following is from John A. Martin, appearing in the *Alliance News*, of August 1. Mr. Martin is thoroughly acquainted with the work in Kansas, and speaking of the sentiment there he says he doubts if there are 75,000 out of the 300,000 voters in the State who would be willing to invite back and re-instate the saloon. He says:—

"One argument of the whisky interest, viz., that saloons promote the prosperity and growth of communities, has been answered in Kansas by the convincing logic of facts. In 1880 the population of this State, as shown by the census, was 996,096. In March, 1886, as shown by the State census, it was 1,406,738, and is now fully 1,650,000.

In 1880 Kansas had only 3,304 miles of railway within her borders. On the first of March last, the State Board of railroad assessors reported 6,208 miles for taxation, and from six hundred to eight hundred miles will be added to this aggregate before the close of the year.

"In 1880 the assessed value of all the real and personal property of the State aggregated only \$150,891,695. On the first of March, 1886, the total was \$277,575,360, and for the present fiscal year the returns thus far recorded indicate a total of \$300,000,000. In 1880 there were 5,315 school-houses, 2,514 churches, and 347 newspapers in Kansas. There are now fully 8,500 school-houses, 3,500 churches, and 700 newspapers.

"In 1880 only fifty-five towns and cities had a population in excess of 1,000 each. In 1887 more than 200 towns had each over 1,000 inhabitants; fully twenty-five had each over 5,000, and four had each over 20,000. In 1880 only 8,860,000 acres were planted in crops. Last year the area planted exceeded 16,000,000 acres. In 1880 the value of farm property in Kansas was only \$84,521,000; for 1887 the value was over \$164,000,000. For the fiscal year 1880, the percentage of State taxation was five and one-half mills; for the last fiscal year the total percentage levied for all State purposes was only four and one-half mills.

"Summing up, the facts of the census confute and confound those who assert that the material prosperity of any community is promoted by the presence of saloons. So far as Kansas and all her cities and towns are concerned, the reverse of this assertion is true. The most wonderful era of prosperity, of material, moral, and intellectual development, of growth in country, cities, and towns, ever witnessed on the American continent, has been illustrated in Kansas, during the six years since the temperance amendment to our Constitution was adopted, and especially during the past two years of its most energetic and ample enforcement."

"In the same journal Canon Wilberforce, who is visiting in America, writes thus respecting prohibition in Maine:—

"It is not pretended that there are no liquors sold in Maine. Undoubtedly drink is sold in many places clandestinely, very secretly, and presenting no temptation to those not already enslaved, and only accessible to the enslaved with difficulty. It is said that it is sold openly in Bangor; but that

is not because the law is a failure, but because those who are appointed or elected to administer it are failures. According to ex-Governor Dingler (now a member of congress), "There are three hundred and thirty-three other towns in Maine, in none of which is there a drop sold as a beverage."

"The search for concealed liquors is as close as for a stolen watch, and many and curious are the shifts to which the liquor-sellers are put. We were shown in the "condemned cell" a long tube having at one end a tap, which had been placed under the stairs in an innocent-looking house. The "law and order" men were two days digging after that tube, until at last they discovered the other end connected with beer casks buried in an adjoining garden. That the people of Maine have no wish to return to the old system of drink and poverty is proved by the fact that at a recent canvass they voted by a majority of 47,000 to retain the law in its integrity."

"This shows the sentiment of the people where prohibition has been tried. He concludes his article thus:—

"Two conclusions I draw from what I have seen in America: The first is that the plausible sophistry so often repeated in England to the effect that you cannot make people sober by act of Parliament, is proved to be an absurdity by American experience. Diminish the facilities for getting drunk, and sobriety, prosperity, and cessation of crime are the result. Secondly, I am more and more convinced that the high-road to prohibition is the unwearied inculcation of total abstinence principles, that the measure may be demanded by an enlightened people in self-protection.

"In the matter of personal abstinence, America is far ahead of us. It is the exception, not the rule, to see wine on the table in private houses and in the restaurants and hotels; it is the rarest thing to see any alcoholic liquor consumed at the public meals. Nearly all the religious bodies of the nation have uttered the strongest protests against the drink and the drink traffic, inculcating upon their members abstinence from alcoholic beverages, and a very large number of the ministers of all denominations are total abstainers, and in general the attitude of Christians in America is one of uncompromising opposition to drink in all its forms."

"We can only wish that England and all of her colonies would but once fairly try the effect of prohibitory laws. By so doing they certainly would

reap a benefit, and a prosperity which has never been realized in the past. Should an entire nation adopt such a law, it would call people from every shore. Men of moral worth and intelligence would wish to be among a people who had abolished the curse of intemperance and all its attendant evils."

ONE YOUNG MAN'S "NO."

MANY a weak youth has escaped temptation because a stronger companion said, "No"—and many another has fallen because no such help was near. A "life-sketch" in the *New York Ledger* (by an eye-witness) details a scene in a hotel billiard-room, at a fashionable resort, where half a dozen young men were playing for money and "the drinks." An acquaintance having some errand to one of the players, came in, and was boisterously urged to make one of the party in the game and the bibulous indulgence.

"Bring another *hot Scotch!*"

"Not for me," said Harry, peremptorily, and with a bit of extra color in his face.

"You won't play?"

"No, I don't wish to."

"Nor you won't drink a bumper with us?"

"Jack, you are going too far. I would drink if I wanted it. You would not force a man to drink who is not thirsty?"

"Harry, you're afraid to risk a dollar! You'd drink a hot Scotch, or a glass of wine with us, if you dared to play. O Hal, I didn't think you'd grown so timid!"

And now the young man's face flushed to some purpose. It was a handsome face; and he really looked grand—noble—as he drew himself up to his full, manly height.

"Boys, you have spoken freely with me; let me say a word to you in reply; I *am* timid, I confess. I am fearful; but you know—you know very well—that I fear not the loss of a dollar. I will tell you presently what I do fear. Do you remember D—H—?" naming a young man who, not a year previously, had been apprehended, tried, and convicted of forgery and embezzlement to a large amount, and who was at that time serving his penalty in State prison. And, further, that young man, a trusted book-keeper and cashier, had been intimate with these very youths.

"You remember him I know," Harry continued

"and you can remember the time when he was as jovial and happy over his billiards and whisky, and his gambling, as you are now. Oh, do not wince! I call it by its right name. If it is not gambling, what is it? Ah, boys! if Dan had been a little fearful in those days, he might have been differently situated now."

He paused for a moment, looked around upon the players, and presently added in a lower tone, and with deep solemnity:—

"And now, boys, I'll tell you frankly of what I am afraid: I have a mother—you know whether she loves me or not—and I have a dear sister, looking to me for joy and comfort in life. I have, also, a business character, and, I trust, a broad, bright future before me. Must I tell you I am afraid—I shrink in mortal dread from anything that can endanger these sacred interests? Not for all the wealth of all the land would I knowingly and willingly bow my dear mother's head in sorrow. And since even the appearance of evil may weaken the prop of a sterling character, I will try to avoid that. Now you understand me. Go on, if you will, and enjoy yourselves, if you can. It would be misery for me to join you here.

"One word more: if anything of this interview should become known abroad, be sure that I did not tell it, for my lips will be closed when I go out from you."

He then called aside the young man whom he had come to see, who, after a brief private conversation with Harry, put up his cue, and announcing that he should not go on with the game, quietly went out with his friend.

Two balls remaining on the table were not pocketed. The game was suffered to end where it stood. There was a question asked by one of the five remaining as to what should be done with the money in the "pot." The chief answered instantly, and without argument, by giving each man back his dollar. Then they put their heads together, and after a brief confab, which I could not overhear, they left the place, leaving fully one-half the drink in their glasses untouched.

Six months later I had occasion to spend another night at the same house, and during my sojourn I spoke to the host of the six young men whom I had seen engaged in that game of pool. He knew what I meant, because I had told him the story at the time.

He answered that three of those youths had not

been seen in the billiard-room since that evening; two of them had occasionally dropped in together, and played a social game; but neither had put up money nor drank. Of the sixth man he would not speak.

And then I thought of the personal influence of that young man. And the end is not yet. The end no man can see.—*Sel.*

MORAL SUASION.

A YOUNG man once advised me to advocate pure moral suasion. At a meeting where this young man was present I said to the audience, pointing to him: Some say we ought to advocate moral suasion exclusively. Now, I will give you a fact. Thirteen miles from this place there lived a woman who was a good wife, a good mother, a good woman. I then related her story as she told it:—

"My husband is a drunkard. I have worked, and hoped, and prayed, but I almost gave up in despair. He went away and was gone ten days. He came back ill with the small-pox. Two of the children took it, and both of them died. I nursed my husband through his long sickness—watched over him night and day, feeling he could not drink again, nor ever again abuse me. I thought he would remember all this terrible experience. Mr. Leonard kept a liquor-house, about three doors from my house, and soon after my husband was well enough to get out, Mr. Leonard invited him in and gave him some drink. He was then worse than ever. He now beats and bruises me. I went into Mr. Leonard's shop one day, nerved almost to madness, and said, 'Mr. Leonard, I wish you would not sell my husband any more drink.'

"'Get out of this!' he said. 'Away with you! This is no place for a woman; clear out!'

"'But I don't want you to sell him any more drink.'

"'Get out, will you? If you wasn't a woman I would knock you into the middle of the street.'

'But, Mr. Leonard, please don't sell my husband any more drink.'

"'Mind your own business, I say.'

"'But my husband's business is mine.'

"'Get out! If you don't I will put you out.'

"I ran out and the man was very angry. Three days after a neighbor came in and said, 'Mrs. Tuttle, your Ned's just been sent out of Leonard's shop, so drunk that he could hardly stand.'

"What! my child only ten years old?"

"Yes."

"The child was picked up in the street and brought home, and it was four days before he got about again. I then went into Leonard's shop and said, 'You gave my boy Ned drink.'

"Get out of this, I tell you!" said the man.

"I said: 'I don't want you to give my boy drink any more. You have ruined my husband, for God's sake spare my child!' and I went upon my knees, and tears streamed down my cheeks. He then took me by the shoulders and kicked me out-of-doors."

Then said I, pointing directly to my friend, "Young man, you talk about moral suasion. Suppose that woman was your mother, what would you do to the man that kicked her?" He jumped right up from his seat and said, "I'd kill him." I believe this, that you might as well attempt to storm Gibraltar with a pop gun, dam Niagara with a bundle of straw, or do any other impossible things, as to move a man by moral suasion who has no moral principle.—*John B. Gough.*

THE LICENSE SYSTEM.

AN old copy of the New York *Tribune* contains the following editorial by Horace Greeley, which, viewed in the light of subsequent events, amounts to prophecy: "No practical enforcement of the license system will ever sensibly mitigate the evils of intemperance. But let the law inflexibly forbid the sale of alcoholic beverages, and every youth is thereby warned from the cradle, that those beverages are harmful and dangerous, and that in drinking them he encourages the violation of the law. It would command the respect of the antagonists."

THAT was an argument for prohibition which even the drinker can appreciate which was made by an Ohio drinking man just before the election in that State. He said: "I have three boys. One of them is old enough to drink, and is drinking. He learned it in the saloon. My prayer is, and my vote shall be cast, to close the saloons before my other boys get into them and get to drinking; and I know scores and scores of other drinking men who are as anxious as I to close the saloons before the little boys reach them."

THAT is false liberty which brutalizes humanity.

CIGARETTES KILLED HIM.

TROY, New York, December 29.—Richard H. Barringer, a popular young man who has just died here, was a constant smoker of cigarettes. He became troubled with an affection of the heart which was followed by dropsy. Several physicians attended him and all agreed that his system had been shattered by nicotine poisoning. He had a fine physique and until recently was believed to have good prospects of a long life. After his death one of his veins burst and the blood therefrom was almost as black as ink.

WE have a great horror of arsenic, and fifty other things; the fact is, all these things are a mere *bagatelle* in relation to the most direct, absolute, immediate and certain poisonings which are caused by alcohol. There are more men killed—so far as I know English statistics—more men poisoned by alcohol, than are poisoned by all other poisons put together.—*James Edmunds, M. D., London, England.*

To make the s'loon biznis wat it ought to be, I want a noo race of men. I want a set of customers with glass-lined stumicks, backt up with fire-brick. I want a lot uv men with heds so constructed that they kin go to bed drunk and wake up in the mornin' and go about their work. I want a set of customers with stumicks and heds so constructed that liker won't kill 'em jest ez soon ez it becomes a necessity to 'em. However, I manage to get on. There ain't no roze without a thorn.—*Nusby.*

THE use of tobacco shortens life. Its direct tendency is to defile, emaciate, enfeeble, and undermine the whole man. Dr. Shaw specifies over eighty diseases which may be traced to this as a cause. German physicians also state that of the deaths in Germany of young men from the age of eighteen to twenty-five, more than half are from tobacco. Tobacco is a deceiver. "I did not realize its power," said a doctor of divinity, "till I gave it up;" and thousands thus emancipated have confessed its subtle influence.—*Sel.*

LITTLE boy comes into the house crying most piteously.

Mother—Egbert, what are you crying about? What do you want?

Little boy—I don't want nothin', only a piece of bread and butter, with cream and sugar and apple sass on top of it.

Miscellaneous.

CONTENTMENT.

"HAPPY the man who tills the field,
Content with rustic labor;
Earth does to him her fullness yield,
Hap what may to his neighbor.
Well days, sound nights—oh! can there be
A life more rational and free?"

LABOR AND FOOD.

THE human body never ceases to work. Even in the most profound slumber some of the functions of life are going on, as, for instance, breathing, the circulation of the blood, digestion, when there is food in the stomach; and it follows that some part of the nervous system is therefore awake and attending to business all the day and night long. In the act of living, some of the substance of the body is being constantly consumed. The amount of work done by the heart in one day in propelling the blood, is now estimated as equal to the work of a steam-engine raising 125 tons one foot high, or one ton 125 feet high. We lose in weight by working. Weigh a man after several hours' hard labor, and he will be found two or three, and in extreme cases several, pounds lighter. If we do not wish to become bankrupt, we must replace by food the amount we have lost by labor. Hunger and thirst are the instincts which prompt us to do this. They are like automatic alarm clocks, which stop the engine at various points to take on fuel and water. In a healthy man as much is taken in as is required to maintain the weight of the body against loss. Nature keeps the account. On one side is so much food spent in work; on the other, so much received into the stomach for digestion. They should balance, like the accounts of an honest book-keeper. In an unhealthy person the instinct of hunger becomes disordered and does not sound the alarm, and so the person goes on working without eating until he becomes pauperized; or the instinct works too frequently, and he eats too much and clogs the vital machinery. A calculation of the business done in the body reveals the fact that for a hard-working person about $8\frac{1}{2}$ pounds of food and drink are used up daily; some bodies use more and some less, but this is the average. The profit which the body gets on the transaction has been calculated, and may interest

our readers. The energy stored up in the $8\frac{1}{2}$ pounds of food ought to raise 3,400 tons one foot high. Most of this energy, however, is expended in keeping the body warm and its functions active. About one-tenth can be spent in our bodily movements or in work. The profit, then, on the process is about ten per cent. This is enough to raise 340 tons one foot high each day. A profit which is quite enough for earning a good living if rightly expended, and it is probably more than most make; but all ought to strive to reach this point if possible.—*Medical Record.*

THE CARE OF MILK.

PROFESSOR VAUGHAN, in the *Medical News*, of June 18, 1887, presents the following practical points in regard to the relation of milk deterioration to cholera infantum:—

Preventive measures will consist for the most part in attention to diet, and especially to milk. I have drawn up the following rules concerning the care of milk:—

1. The cow should be healthy, and the milk of any animal which seems indisposed should not be mixed with that from the perfectly healthy animals.
2. Cows must not be fed upon swill, or the refuse of the breweries, or glucose factories, or any other fermented food.
3. Cows must not be allowed to drink stagnant water, but must have free access to pure, fresh water.
4. Cows must not be heated or worried before being milked.
5. The pasture must be free from noxious weeds, and the barn and yard must be kept clean.
6. The udders should be washed, if at all dirty, before the milking.
7. The milk must be at once thoroughly cooled. This is best done by placing the milk-can in a tank of cold spring water or ice-water, the water being the same depth as the milk in the can. It would be well if the water in the tank could be kept flowing; indeed, this will be necessary unless ice-water is used. The tank should be thoroughly cleaned every day, to prevent bad odors. The can should remain uncovered during the cooling, and the milk should be gently stirred. The temperature should be reduced to 60° F. within an hour. The can should remain in the cold water until ready for delivery.
8. In the summer, when ready for delivery, the

top should be placed on the can and a cloth wet in cold water should be spread over the can, or refrigerator cans may be used. At no season should the milk be frozen; but no buyer should receive milk which has a temperature higher than 65° F.

9. After the milk has been received by the consumer, it should be kept in a perfectly clean place, free from dust, at a temperature not exceeding 60° F. Milk should not be allowed to stand uncovered, even for a short time, in sleeping or living rooms. In many of the better houses in the country and villages, and occasionally in the cities, the drain from the refrigerator leads into a cess-pool or kitchen drain; this is highly dangerous. There should be no connection between the refrigerator and any receptacle of filth.

10. The only vessels in which milk should be kept are tin, glass, or porcelain. After using the vessel it should be scalded, and then, if possible, exposed to the air.

PURE ICE.

By *pure ice* we mean more than simply an article which does not display to our natural sight the filth of pond or stream from whence it was taken. We refer to that which is actually pure, and does not hold in its congealed mass germs of disease which are only awaiting their time of thawing out in our bodies to do their mischief. The old theory that all impurities are excluded, and that only the pure water freezes, is now exploded by actual experiments in freezing water and various substances. On the danger of receiving disease from impure ice, we quote from the *Journal of Reconstructives*, of July, 1887:—

“Notwithstanding the large consumption of ice, very seldom do you find but that it is received by the community as an article of absolute purity, never once having a doubt or asking a single question as to purity or the source from which it came. Persons living in the country should be very careful and inquire from whence the supply. In the city we think we know when told it is from ‘Croton Lake, upper Hudson,’ etc. We take it for granted, and, like the alligator in bayou, close our mouths and swallow it. In the country I have seen during the ice-harvesting season, wagon after wagon passing me on the road laden with ice that had been collected from canals, rivers, and streams receiving sewerage, and from ponds that are in the

summer-time reeking with slime, and often offensive from the quantity of decomposed vegetable and animal matter brought in by the washing from the meadow. These streams would be shunned as a source of water supply.

“Should you interview a native regarding the slimy mud puddle before you, called Mr. So-and-so’s private ‘ice pond,’ he would say that ‘in winter it is much better, and when frozen, you know, it makes fine ice,’ presenting that popular though ignorant belief that while in the act of crystallizing water rids itself of all its injurious qualities, however offensive it may be in its liquid state. Such ice for the purposes for which it is used is not without risk, for we have often found that ice has acted as a vehicle in conveying the germ of typhoid and other low forms of fever. Unfortunately there is enough truth in the current idea of the elimination of noxious and foreign matter during the process of freezing to give color, but not enough to be kept as a popular or general belief; therefore all means should be used to enlighten the general mind regarding this. Physicians in the country should impress this upon their clients, both for their own sakes and for ours, as experiment has shown in the hands of Pengra that there is but little change or effect produced in overcoming the poisonous influences.

“Other experiments with the same material showed that purification which did take place amounted to about 20 per cent of the total admixture. The results would doubtless vary according to such circumstances as the rapidity of freezing, but since in all the instances recorded, the specimens were frozen naturally, they amply suffice to show, as Pengra contends, that pure ice can only be procured from water free from impurities, and that ice for domestic or surgical purposes should never be collected from ponds or streams which contain animal or vegetable refuse or stagnant and muddy contents.”

As this is the season of the year for the laying in of ice we trust any of our readers who have such business to do will give especial attention to the facts above stated, and let us all at all seasons of using ice, give more attention in selecting it with reference to its purity.

J. N. L.

A FORCING process, or hot-house culture, does not produce the hardiest plants, either in nature or in grace.

SUGAR.

OF the different forms of sugar, Fothergill says: "Sugar may be divided into crystalline or cane sugar, and glucose or grape sugar; the crystalline sugar is the object of the sugar-baker; and the fæces of sugar-boiling, treacle or molasses, are the non-crystallizable sugar. On the other hand non-crystallizable or invert sugar, otherwise levulose, is the object of the manufacturer who supplies the brewer with substitutes for malt. Crystalline sugar is found in the sugar-cane, the beet root, other roots, the maple and the sugar grass. Both are sweet to the taste; crystalline sugar being more intensely sweet, while the flavor of non-crystalline sugar is finer to most palates.

"Although cane sugar requires no digestion to fit it for absorption, it may be considered, probably, that it undergoes conversion into grape-sugar, certainly in part if not wholly, before leaving the alimentary canal. If cane sugar be introduced into one of the vessels of the general circulation, it passes off from the system without being utilized, and escapes, still in the form of cane sugar, in the urine.

"If, however, cane sugar be introduced into the alimentary canal beyond the capacity, say, for subsequent assimilation, sugar similarly passes off with the urine, but now in the form of grape sugar instead of cane sugar. (Pavy.)"

BEWARE OF DAMP LINEN.

DAMP linen is sufficient to account for frequent colds and consumption, and often the premature death of a whole family; and where the mischief has not taken that direction, but is developed in the form of rheumatism, when once set in from that cause the disease is generally incurable. All body linen, shortly before putting on, should be made dry by a good fire. Those who have experienced no signal evidence of the mischief of damp linen are apt to be careless on the subject; but the carelessness will inevitably entail its punishment, which is likely to accumulate insidiously until it is too late.—*Hall's Journal of Health.*

SUNLIGHT is one of the best disinfectants. The microbes that cause disease do not flourish in strong sunshine. It has also the advantage of being cheap.

CASES TREATED AT THE RURAL HEALTH RETREAT.

THE following cases are taken from the report of treatment made by the physician-in-chief, J. S. Gibbs, M. D., to the Board of Directors of this institution:—

TUMOR OF THE BREAST.

MISS A. was suffering with a tumor of the breast as large as a duck's egg. The glands in the arm-pits were also enlarged. The tumor presented some very unfavorable signs of malignancy and was pronounced by her home physician to be "cancerous."

The tumor was removed at once, and appropriate remedies used for the glandular difficulties. In two months the glandular enlargements were scarcely perceptible, and the case discharged as cured. Several months have passed and the patient is apparently in perfect health. This is but one of many similar cases reported.

LACERATION OF WOMB, WITH HEMORRHAGE.

MRS. — came to the Retreat, having suffered several years with profuse and prolonged menstruation, leucorrhœa, backache, and many unpleasant symptoms that usually accompany such diseases. A careful examination revealed the fact that there was an abnormal growth within the uterus. The uterus was greatly enlarged, eroded, and lacerated, as a result of hasty delivery at childbirth.

After a little preparatory treatment and cure of the erosion the morbid growth was removed. After one month this was followed by an operation wherein the laceration was sewed up, and in a few weeks she was again attending to her household duties, in perfect health.

A PATIENT'S TESTIMONY.

THE following from Mrs. Harris, of Healdsburg, Cal., speaks for itself:—

"MESSRS. EDITORS: I would like, with your consent, to say a few words through the columns of your valuable JOURNAL in regard to the benefit which I have derived at the Rural Health Retreat, a delightful home on the mountain-side.

"At the age of fourteen I took cold, whereby I contracted pelvic trouble and was not able to do work for nearly two years. About this time another severe cold gave me serious trouble in my lung. The two physicians that I subsequently employed

advised me to go to Colorado, as I had breaking down of lung tissue. For years I was then troubled with my lungs, coughed and raised a great deal.

"Another skillful physician, upon examination of the sputa, pronounced it to be of that form of consumption known as tuberculosis, affecting a portion of the left lung. Nine years ago I had a trouble in my right side that terminated in abscess, and bloody, mattery evacuations were discharged from the bowels. Almost yearly this abscess, in the spring and fall, gathered and discharged; at one time about three pints. Eight years ago I had what my physician called an 'abscess of the left lung.' For the following six years I raised tuberculous matter, and was sometimes confined to my bed.

"In July, 1886, I was taken much worse, and this time the abscess took a new route in addition to the old one, and for five weeks discharged almost constantly by the uterine canal. Just previous to this I had suffered several severe hemorrhages. Fortunately, during this five weeks I was attended at the Rural Health Retreat, Crystal Springs, St. Helena, Cal., having been carried there in August, upon a bed, not being able to sit up for weeks. While the physician in charge thought my case a grave and doubtful one, he still held out to me the light of hope. I remained under treatment at the Retreat for over six months, and I can say with thankfulness, that for seven months past I have done hard work, requiring me to be upon my feet nearly all day, and climbing three flights of stairs many times each day in my daily work, and in addition have taken all the care, both night and day, of my husband during three weeks' severe illness resulting from a fall, and have only lost one day from labor during the seven months, and that from taking a cold.

"I shall ever feel grateful to God that I went to the Retreat, and would advise all who are not in perfect health to avail themselves of the advantages to be obtained there. Do not fear of being lonely and homesick, for all connected with the institution will seek to make you comfortable and at home. The physicians are untiring in their efforts to do all that can be done for those who seek their aid; in addition to this we would say of the surroundings, one never tires of the ever charming and varied scenery. With every look one beholds something which had not arrested the attention

before. Words fail to express it, and I will only say in conclusion, *Go and see for yourself.*

"MRS. B. F. HARRIS."

BE AGREEABLE AT MEALS.

EVERYONE can do something to add to the social life at the table. If one cannot talk, he can listen or ask questions, and draw out others who can talk. Good listeners are as necessary as good talkers. Never argue at the table, but tell pleasant stories, relate or read anecdotes, and look out for the good of all. Sometimes a single anecdote from a paper starts a conversation that lasts during the meal-time. The family table ought to be bright and cheerful, a sort of domestic altar, where everyone casts down his or her offering, great or small, of pleasantness and peace; where, for at least a brief space in the day, all annoyances are laid aside, all stormy tempers hushed, all quarrels healed, everyone being glad and contented to sit down at the same board, and eat the same bread and salt, making it, whether it were a rich repast or a dinner of herbs, equally a joyful, almost sacramental, meal.—*Sel.*

THE SICK-ROOM.

SELECT the sunniest room in the house. There is life and healing in the solar ray, even if its light, which is only a part of the ray, is excluded. We all feel instantly, on entering a room on which the sunlight never directly falls, a chill, and an absence of something essential to cheer and brightness. Observation shows that in hospitals more patients die in shady than in the sunny wards; and in cities disease is more fatal on the shady side of the street than on its opposite.

TEA.

FEW dietetic errors among the poor are so pernicious as the place accorded to tea in the daily food consumption. It is essentially a nerve stimulant, and contributes no nutritive element to the tissues, but it gives a fallacious sense of comfort and well-being, banishing appetite. There results a condition of exhaustion which is really merely a modification of starvation.—*British Medical Journal.*

It is a good maxim: "That you may be always in time, take care always to be ready a little before the time."

Household.

LOVE ME NOW.

WE have careful thought for the stranger,
 And smiles for the sometime guest;
 But oft for our own the bitter tone,
 Though we love our own the best.
 Ah, lips with the curl impatient!
 Ah, brow with the shade of scorn!
 'Twere a cruel fate were the night too late
 To undo the work of morn.

—Sel.

THE OLD-FASHIONED MOTHER.

THANK God some of us have had an old-fashioned mother. Not a woman of the period, enameled and painted, with her great chignon, her curls, and bustle, whose white, jeweled hands never felt the clasp of baby fingers; but a dear, old-fashioned, sweet-voiced mother, with eyes in whose clear depths the love-light shone, and brown hair just threaded with silver, lying smooth upon her faded cheek. Those dear hands, worn with toil, gently guided our tottering steps in childhood, and smoothed our pillow in sickness, ever reaching out to us in yearning tenderness. Blessed is the memory of an old-fashioned mother. It floats to us now, like the beautiful perfume from some wooded blossoms. The music of other voices may be lost, but the entrancing memory of her will echo in our souls forever. Other faces may fade away, and be forgotten, but hers will shine on. When in the fitful pauses of busy life our feet wander back to the old homestead, and crossing the well-worn threshold, stand once more in the room, so hallowed by her presence, how the feeling of childish innocence and dependence comes over us, and we kneel down in the molten sunshine, streaming through the open window—just where long years ago we knelt by our mother's knee, lisping, "Our Father." How many times when the tempter lured us on, has the memory of those sacred hours, that mother's words, her faith and prayers, saved us from plunging into the deep abyss of sin. Years have filled great drifts between her and us, but they have not hidden from our sight the glory of her pure, unselfish love.—Sel.

If you would not have affliction visit you twice, listen at once to what it teaches.

KEEP YOUR MOUTH SHUT.

THE peculiar arrangement of the narrowed and branched and delicately-furnished nasal passages is specially suited to strain the air and to warm it before it enters the lungs. The foul air and sickening effluvia which one meets in a day's travel through the crowded city are breathed with greater impunity through the nose than through the mouth. Raw air, inhaled through the mouth, induces hoarseness, coughs, etc.

The great actor Cooke, when dying, told his friend and faithful attendant, Broster, that although he could make him no bequest in money, he would give him something worth money. He then advised Broster to set up as a teacher of elocution, and to impart to his pupils, on condition of a large fee, and a solemn promise not to divulge it, the secret of his (Cooke's) extraordinary powers of voice and its unflagging quality, which was to carry on respiration through the nostrils, so as not to dry or irritate the delicate organs of the voice. Broster took this advice, and used it so well as to retire with a fortune. He made every young clergyman who took lessons sign a bond that in the event of his becoming a bishop he would pay a further sum of 100 guineas. John Thelwall inherited the secret from Broster, and used it with similar reserve and profit; but his son, on being appointed a college lecturer, on public reading and speaking, disclosed the secret to all his pupils as a thing of the greatest importance to them.

Mr. Pitman gives an epitome of the experience of Mr. George Catlin in his travels among the Indians, of whom he visited one hundred and fifty tribes. Everywhere he found the Indian women careful to press together the lips of their children after leaving the breast, and before being suspended in their narrow cradles in the open air, and he found it to be a very rare thing to hear of a death during childhood among any of the tribes, before strong drinks and new diseases were introduced among them by the whites. It is said that no animal but man ever sleeps with its mouth open, and that the lungs need a degree of rest from labor which they get with the moderate inhalation that, with a low pulse, attends perfect nightly repose.

Mr. Catlin attributes his escape from malarial fevers, and his actual recovery from pulmonary weakness, to a strict observance of the rule to keep the lips and teeth closely shut. When he went to

the wilderness, he was feeble. He found himself compelled to sleep in the open, dewy air. His one main precaution secured the entire restoration of his health and vigor. He found that all Indians had good teeth, which remained sound to old age, and that there were no stutters among them.

In his closing paragraphs he advises that mothers at home, and teachers in seminaries, should make nightly rounds as long as necessary, to put a stop to the unnatural, dangerous, and disgusting habit of sleeping with the mouth open. No one who has been snoring through the night feels properly refreshed in the morning. Keep your mouth shut when you read silently, when you write, when you listen, when you are in pain, when you are walking or riding, and by all means when you are angry.—*Sel.*

KEEP THE SOUL ON TOP.

LITTLE Bertie Blynn had just finished his dinner. He was in the cozy library, keeping still for a few minutes after eating, according to his mother's rule. She got it from the family doctor, and a good rule it is. He had in his hand two fine apples—a rich red, and a green. His father sat at a window reading a newspaper. Presently he heard the child say:—

"Thank you, little master." Dropping his paper, he said:—

"I thought we were alone, Bertie. Who was here just now?"

"Nobody, papa, only you and I."

"Didn't you say just now, 'Thank you, little master'?" The child did not answer at first, but laughed a shy laugh. Soon he said:—

"I'm afraid you'll laugh at me, if I tell you, papa."

"Well, *you* have just laughed; and why mayn't I?"

"But I mean you'll make fun of me."

"No, I won't make fun of you; but perhaps I'll have fun *with* you. That will help us digest our roast beef."

"I'll tell you about it, papa. I had eaten my red apple, and wanted to eat the green one too. Just then I remembered something I'd learned in school about eating, and I thought that one big apple was enough. My stomach will be glad if I don't give it the green one to grind. It seemed to me for a minute just as if it said to me, 'Thank you, little master,' but I know I said it myself."

"Bertie, what is it that Miss McLaren has been teaching you about eating?"

"She told us to be careful not to give our stomachs too much food to grind. If we do, she says it will make bad blood, that will run up into our brains, and make them dull and stupid, so that we can't get our lessons well, and perhaps give us headaches, too. Miss McLaren says that sometimes, when she eats too much of something she likes very much, it seems almost as if her stomach moaned and complained; but when she denies herself, and don't eat too much, it seems as if it was thankful and glad."

"What more did Miss McLaren tell you about this matter?"

"She taught us a verse one day about *keeping the soul on top*. That wasn't just the word, but it's what it meant."

"Weren't these the words, '*I keep my body under*'?"

"Oh, yes! that was it; but it means just the same. If I keep my body under, of course my soul is on top."

"Of course it is, my boy. *Keep your soul on top*, and you'll belong to the grandest style of man that walks the earth."

Bertie put on his coat and cap, and went away to school. His father took up the apple he had left behind on the table, and put it in his pocket. On his way home, late in the afternoon, he called at Miss McLaren's boarding-house. He gave her the apple, and told her all that Bertie had said.

She could not eat that apple. She wrapped it in rose-colored tissue-paper, and laid it in the drawer where she kept her dainty laces and nicest things. She had worked hard in school that day, and was very tired. At night, when her head was resting on its pillow, the moon looked in through the window, and saw tears of joy dropping on it from a sweet face.—*Well-Spring.*

DON'T BOX THE EARS.

BOXING the ears is a too common form of punishment practiced by irritable and ignorant persons and it is almost always done in fits of sudden anger, I say done by irritable and ignorant persons, because it seems to me that no person of any information on the subject would allow his passion to get the better of his judgment in such a matter. The drum of the ear is of paper-like thinness; it may, and has been, in numbers of cases, ruptured

by a single slap on the side of the head, incurable deafness resulting. Says an eminent physician: "All strokes on the head of children with an angry hand are brutal and criminal." In the same connection he adds that "a generous, wise, and humane parent should allow a night to intervene between the commission of the fault on the part of a child and any decided punishment. The veriest thief should be allowed time, lest the law should be vindictive and wrathful. And shall a man or woman punish an unresisting child with angry inconsideration, with unreasoning wrath in the heart? It is monstrous."—*Toronto Truth*.

BIRDS ON BONNETS.

WE take the following extract from the *Lady's World*: "All the protests against their destruction, and all the efforts of the different societies for their preservation, have been of little avail in saving the lives of small birds, which are appearing in an infinite number upon hats and bonnets. Wings no longer suffice; for the presence of head, claws, and tail is quite as indispensable to fashion; and unless the bird be as large as an owl or a heron, more than one is placed by the milliner's fingers on the same head-dress." From this it appears that the barbarians of this country are more uncivilized than the dwellers in the United States, where public opinion has recently enforced itself by legal measures for the protection of the birds commonly used for ornamental purposes. No excuse can be made for the wearers of the adornments described. When feathers only are used, we may sometimes give the wearer the benefit of a doubt. Ladies are usually innocent of zoological knowledge; they may therefore be forgiven if, when they know that ostrich and peacock feathers are procured in a manner guiltless of cruelty, they fail to remember that the same is not the case with the feathers of the bird of paradise. But when the unmistakable carcass of a bird is displayed on a piece of millinery—well, there is only one thing left to say, to wit, that it is not altogether to the disadvantage of the stronger sex if marriageable young women choose to ticket themselves with a sign that they are either thoughtless or cruel. "Danger signal: either brainless or heartless," is the warning some ladies choose to give to their acquaintances; the latter may find the label save them a little trouble.

—*Vegetarian Messenger*.

RURAL HEALTH RETREAT.

IN the January number of this JOURNAL it is stated that our friends from the East were with us from November 18 to 30. It should read, 28 to 30. In the January number of *Good Health*, published in Battle Creek, Mich., J. H. Kellogg, M. D., thus mentions his visit to the Retreat:—

"At the Rural Health Retreat we found great improvements in progress. Two stories have been added to the main building, and are now being fitted up for the use of patients. When completed, we are informed it will accommodate one hundred persons. The Rural Health Retreat is located on the side of a mountain overlooking a beautiful little valley, and is said to enjoy the advantage of one of the most salubrious localities of the golden State."

Our elevator run by water is now in successful operation, and as mountain and vale are now putting on their beautiful coating of green, the view from the piazzas and deck of our roof is just delightful.

WHAT OTHERS SAY.

WE have received No. 1, Volume 3, of the PACIFIC HEALTH JOURNAL AND TEMPERANCE ADVOCATE, published at Oakland. The magazine is compiled in popular form, and is the most acceptable and useful home journal we have seen in print. It is just the kind of a guide and advisor that should be in every family.—*Western Watchman, Eureka, Cal., Dec. 31, 1887.*

ERRATA.

IN January number, p. 17, eleventh line from top, for *in-digestion* read "digestion."

PACIFIC HEALTH JOURNAL

AND TEMPERANCE ADVOCATE.

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A JOURNAL FOR THE PEOPLE,

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USEFUL HINTS.

WATCH your back yard; keep it clear from dirt and bones.

AFTER having your hands in soapy water, wet them in vinegar and spirits of camphor; it kills alkali and keeps your hands soft.

To mend iron pots, use the white of one egg, dry lime, and iron filings, equal parts. Mix till it is a paste, spread on and dry thoroughly.

To clean tin, use sifted ashes, moistened with kerosene oil; rub briskly, and wash with soap-suds. This will make all tin that is not burned as bright as new.

CLEAN nickel-plate just as you would silver. Either whiting or Star powder is excellent. If blackened by coal gas, try ammonia or kerosene with the whiting.

FOR cracks in stoves, use equal parts of wood ashes, fine salt, and clay. Mix all together with soft water. Put on and dry gradually, and it will be as good as new.

TO REMOVE MARKING INK.—Wet the stain with fresh solution of chloride of lime, and after ten or twelve minutes, if the marks have become white, dip the part in solution of ammonia; in a few minutes wash in clean water.

OIL stains on carpets, if action is taken at once upon the oil being spilled, may be removed by scattering corn-meal upon them. Also the application of a hot iron through a heavy sheet of blotting paper will have a like effect.

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Attached by pin to coat or vest.

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- Dakota Tract Society—A. H. Beaumont, Sec., Vilas, Miner Co., Dakota.
- District of Columbia—International Tract Society, 1831 Vermont Avenue, N. W., Washington, D. C.
- England—The *Present Truth*, 451 Holloway Road, London, N.
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- New York State—J. V. Willson, Sec., N. Y. Tract Society, 317 West Bloomfield St., Rome, N. Y.
- New York City and Brooklyn, L. I.—International Tract Society, 264 President St., Brooklyn, N. Y.
- New Zealand—International Tract Society, Turner St., off Upper Queen St., Auckland, N. Z.
- North Carolina—Elder J. M. Rees, Springfield, Tenn.
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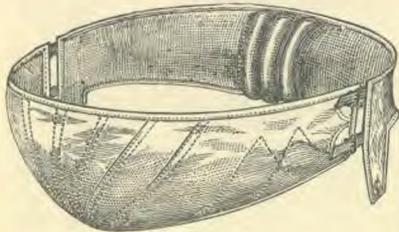
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Abdominal * Supporter.

PATENTED DECEMBER 18, 1877.

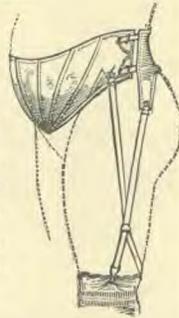


FOR many years a want has been strongly felt by all our leading Physicians and Surgeons for an Abdominal Supporter that

would more fully meet the requirements of common use. To this end, Drs. Gray and Foster, having had an extensive experience in the treatment of Chronic Diseases of Females, and knowing just what was wanted, devised this Supporter, the merits and worth of which have been at once recognized and appreciated by every Physician who has seen and examined it.

Relief to the Back.

LADIES who are suffering from pains in the back, hips, loins and sides, accompanied with constipation, nausea, headache and neuralgic pains in the limbs,—troubles which are often caused by the weight and downward pressure of the bowels, may be greatly relieved or permanently cured by the use of this Supporter; and for ladies just before and after confinement it is especially adapted.

**Aid in Walking.**

THESE Supporters can be worn with ease at all times, and are the greatest aid ever yet devised to give comfort and support in walking up and down-stairs, riding over rough roads, or any active exercise whatever.

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THEY are so adjustably constructed that they can be made to fit the form perfectly, and hold up the bowels in a comfortable position without undue pressure. Provision is also made for attaching a hose supporter, as shown in the right-hand figure above. For slender forms, this will aid greatly in keeping the Abdominal Supporter in place.

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

What Drags the Life Out of a Woman.

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

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

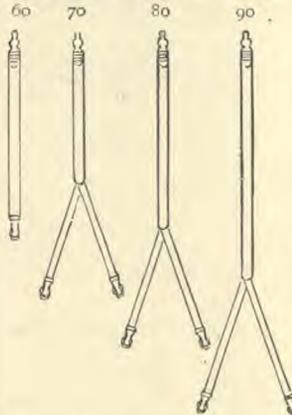
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Can be attached to all the skirts in one minute, securing and holding them together, so they may all be put on or off in less time than one skirt is usually put on and secured. This Supporter transfers the weight of the skirts to the shoulders, from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

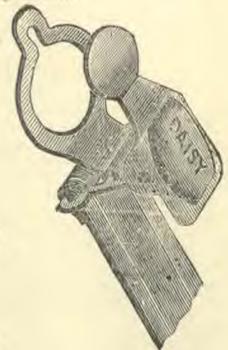
Garters are another serious source of functural obstruction. Whether elastic or non-elastic, the effect is essentially the same. They interfere with the circulation of the blood in the lower limbs, and often produce varicose veins. Cold feet and headache are the ordinary results of their use. The stockings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

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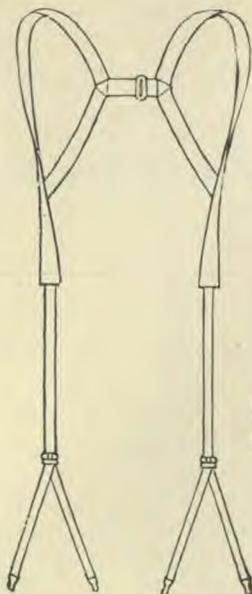
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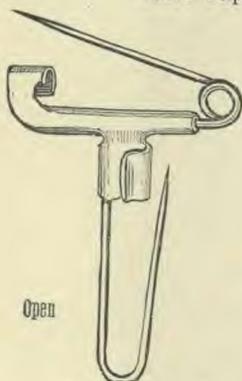


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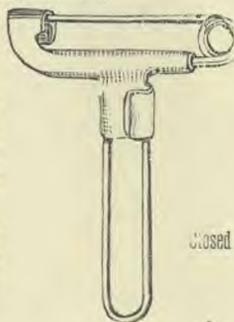
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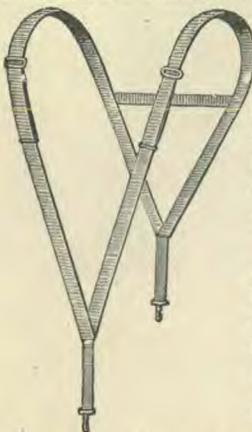


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The Ladies' Hygienic Safety Supporter.

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.

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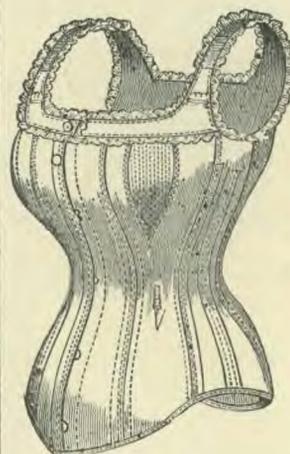
LADIES' SKIRT SUPPORTERS.

IT 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 organs 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."

THE HYGIENIC CORSET

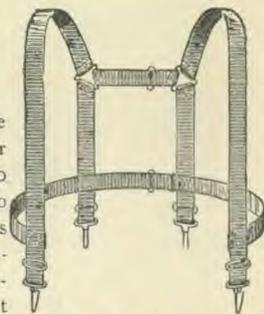
Is suspended from the shoulders. It is so arranged that the garments may be attached to it by means of hooks, as shown in this diagram. This useful article, as may be seen in another column, can be obtained from the Rural Health Retreat. Price, post-paid, \$2.00.



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.

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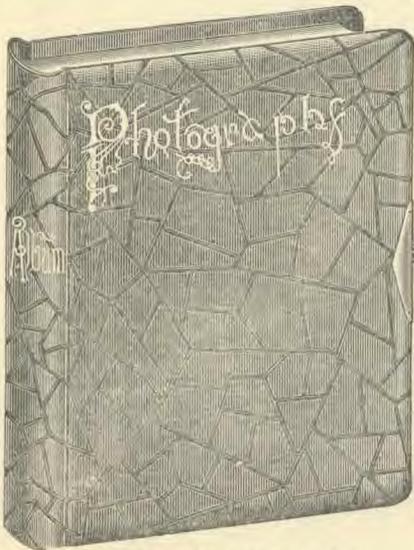


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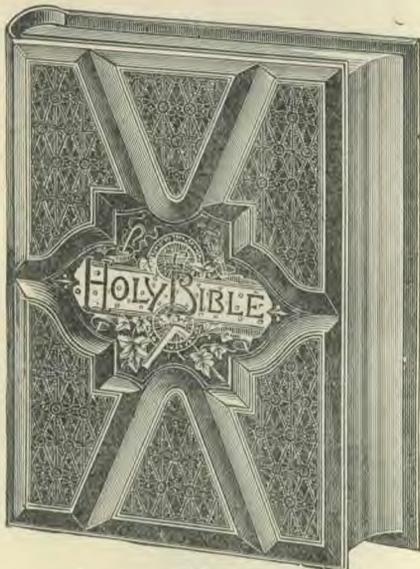
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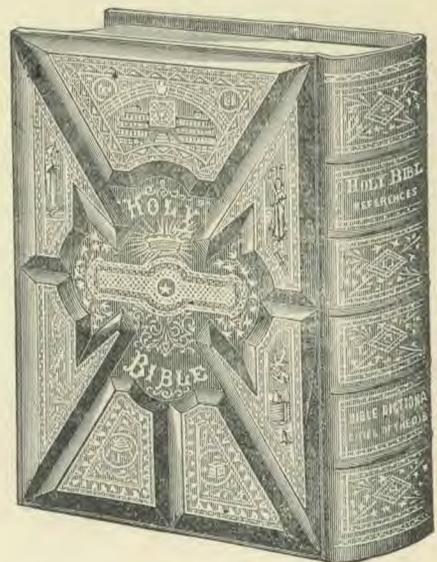
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