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SELF-MADE men are very apt to worship their maker.

PUNISH a child only when it will make him better, never to show your authority.

“MY riches consist not in the abundance of my possessions, but in the fewness of my wants.”
 —*Brotherton.*

“ILL fares the land, to hastening ills a prey,
 Where wealth accumulates, and men decay.”

—*Goldsmith.*

GERMANY is the largest drink trader with Africa, sending there more than seven million gallons annually.

THERE is enough iron in the blood of forty-two men to make a plowshare weighing about twenty-four pounds.

I HAVEN'T the courage to die, sir,
 Hardly the courage to live;
 Can't drink enough to forget, sir,
 Ain't Christian enough to forgive.

THE celebrated physician, Abernethy, when visiting his patients would sometimes go into the kitchen and shake hands with the cook, saying, “If it were not for you, and such as you, we physicians would have very little to do.”

“THE other from his short, light supper goes,
 And, snatching a few hours of sound repose,
 Springs up betimes with spirits blithe and gay,
 To do the well-planned business of the day.”

—*Horace.*

CARE OF THE BRAIN AND NERVES.

IN order to the proper health of the brain and nerves of the human body, it is of the first importance that the body be supplied with food that shall build up and strengthen the nervous energies of the system. In one of our exchanges we find the following excellent hints upon the subject of “Nerve Food:”—

“Our best physicians say that the lack of nutriment in our super-white flour is causing early decay of the teeth, loss of hair, weak eyes, and much loss of nerve power. The increase of nervousness among young men and women, and even children, is largely due to the absence of mineral phosphates and gluten in our ‘beautiful’ flour of commerce. ‘Sentiment is not food,’ neither is morphine nor arsenic, though possessing the quality of purest whiteness. Let us use common sense, and ask for *fine flour of entire wheat.** The thin outside scale of the kernel in this flour is removed; therefore the weakest stomach need not become irritated, as is often the case with graham flour. But even that, if sifted, is much preferable to this starch-white flour over which some housekeepers have become sentimental.

“Then, too, in some places, flour as well as sugar is adulterated with ground baryta and other rock; the former is a poison.”

Proper food may be used to nourish the brain, and then there may be a reckless expenditure of brain power that will tend, sooner or later, to undermine nerve energy; so it is of great importance, in the care of brain and nerves, that proper rules of rest be observed, as well as rules of labor. On this point I will quote a few plain statements from J. H. Kellogg, M. D., in his ex-

*Flour of this character, called whole-wheat meal, can be obtained at a figure but little in advance of the price of ordinary graham flour, at the Del Monte Mills, San Francisco, California.

cellent "Home Hand-book." On page 165 he says: "While a proper amount of brain labor is in the highest degree wholesome and conducive to longevity, as already shown, too much mental work is harmful in a high degree. The brain wears rapidly, and requires abundant time for rest and repair in sleep; when this is supplied, almost any amount of work may be performed which is possible to the individual. Brain worry wears much faster than work, and to it should be attributed much that has been charged to brain work. Physiologists have shown that three hours of severe mental labor exhausts the system as much as ten hours of severe physical labor, which leads to the conclusion that less time should be spent in mental labor than is usually spent in muscular labor between the intervals of rest. The student or professional man who goads his brain into activity when it is exhausted by want of sleep or long and severe labor, commits a crime against himself. The strongest mind will eventually break down under such usage. When the brain is weary, and thought is laborious, rest is required, and it should be secured."

"Marah," in *Housekeeper*, gives some excellent thoughts upon the subject of "Rest." We take the liberty to quote her words:—

"How many thousands of women on this American continent find an early grave, simply because they fail to take the rest nature demands for their wearied frames! The constant attempt to outdo someone else robs many a cheek of its rosy bloom and dims the luster of hundreds of sparkling eyes.

"It is not in fashionable life alone that we find these wearied, worn-out women compelling themselves to turn night into day, and abusing the energies God gave them for the accomplishment of good. In all ranks of society the same deplorable state of things exists. How many tired housewives long for a brief respite from the kitchen drudgery to seek, not only rest for their tired limbs, but also food for their starving minds! But there must be just so many kinds of cake and pie in the pantry, and just so much washing and ironing done, even though they faint in the performance of the duty.

"With all the labor-saving machinery of the present, there are more broken-down women now than there were fifty years ago. Surely there must be some cause for this. Is it really necessary that so much more labor be performed now? If women would but consider this matter a little more

carefully, it seems to me they would soon discover the cause and hit upon a remedy. Is it not of far more importance that the young mother shall preserve her strength to train her child to maturity than that the child shall be clad in dainty garments whose tucks, ruffles, and embroideries represent many weary hours with aching back and throbbing head? Would not mother and child be happier for all time, if, instead of wearing out both her strength and temper over the sewing-machine and ironing-table, she should clothe him in neat, plain garments, and thus find time to romp with him in the fresh air, gathering new vitality every moment, and also to store her mind with useful knowledge to be imparted to the young, thirsty soul given her to train for eternity?

"Again, would not many homes be happier if the table were spread with plainer food, while the wife spent the time, thus saved, in intellectual pursuits, that she might be able to keep up and sympathize with her husband? If, instead of trying to outdo Mrs. B. in the variety of pies, cakes, puddings, and pickles, with which to derange the stomachs of all who sit at her board, she would be content to prepare plain, wholesome food, and thus save time to read the "current topics," methinks she would far less often be the victim of hysteria, and be able to meet her husband, when he comes from business, with a cheerful smile instead of peevish complaints. No one can be cheerful when every nerve is throbbing, and every muscle uttering a protest against the task required of it.

"It is a sacred duty that we owe to ourselves and all around us to take the rest necessary to fit us for the fullest development of the powers given us by our Creator. There may be times, as in case of sickness, when circumstances compel us, for a season, to overtax our powers of endurance; but when no such necessity exists, it is just as much suicide for us to require more of our bodies than they can perform as to take our life in any other way.

"Rest is a necessity, though few, at the present day, seem to realize it. From the politician, toiling early and late to advance the interests of his party, and the lawyer, continually making large drafts upon the energies that should be saved for further needs, to the wearied matron stitching her very life into ruffles and tucks, and the thoughtless girl straining every nerve to obtain as stylish a wardrobe as her companions, there is a continual

rush and hurry with scarcely time for one long breath.

"We frequently wonder why paralysis, spinal affections, insanity, and many other diseases of mind and body, have grown so alarmingly frequent; but is it any wonder that this is true, when we are constantly subjecting the very centers of life to such a course of treatment?"

"Oh, that every woman in the land might awake to the importance of this subject, and realize that one of her first duties is to rest!"

In another of our exchanges we read some excellent words concerning *how to rest*. They are so good that we will give them to our readers:—

"A mere cessation of physical labor is not rest. A majority of our busy housewives do not get the rest they ought during the little spare time they can call their own; because although their hands are in an attitude of repose, their minds are exercised over their work, worries, and other wearisome topics. As a result, when their 'rest' comes to an end, they are not rested, and they are not fit to meet the new difficulties in their paths.

"Someone will say, 'Yes, but I can't help it; I have so much to fret and trouble me.' But this matter can be controlled to a great extent, because it is largely a matter of habit. Whether it would be work, worry, or a real trouble that is 'on your mind,' stop and think—'Can I do anything to help this matter this day or this very hour?' If reason says, 'Yes,' meet the matter as bravely and firmly as you can; but if it says, 'No,' then exert your will to put the matter entirely out of your thoughts for the present, and get a genuine rest for the time you have, whether it be five minutes, an hour, or a day. 'Live one day at a time.' Every morning consider what you must do, what you can do to-day; do it the best you can, but don't worry over the future; new light may come before to-morrow."

And still another has some excellent hints relative to the effect of *monotony* in our pursuits:—

"It is said that among the insane of this country, there are more farmers' wives than women from any other class. It is *monotony* that does it more than hard work. The unvarying, tread-mill round of drudgery under a dun-colored mental sky either kills the more high-strung, nervous, and ambitious, or makes them mad. It is natural and right and desirable that people should have a change—the farmer's wife not excepted; and she

should exert her will to this end, and not permit monotony to kill her. The new era of cheap books, and the literary enthusiasm which is spreading all over this fair land, promises one great help. But see to it that once or twice a year you get a vacation from your usual duties. Arrange matter so that your work or a part of it shall vary from time to time, and get away altogether sometimes for a visit and complete change for a week or two, even if things don't move quite so smoothly while you are gone. If possible, secure a frequent and pleasant change for both hand and brain."

In another of our exchanges we have an interesting account of how a Christian lady got sweet rest and peace in the midst of those things over which so many fret and worry their peace away:—

"She had a very heavy temporal burden. It took away her sleep and her appetite, and there was danger of her health breaking down under it. One day, when it seemed especially heavy, she noticed lying on the table near her a little tract called 'Hannah's Faith.' Attracted by the title, she picked it up and began to read it, little knowing, however, that it was to create a revolution in her whole experience. The story was of a poor woman who had been carried triumphantly through a life of unusual sorrow. She was giving the history of her life to a kind visitor on one occasion, and at the close the visitor said feelingly:—

"O Hannah, I do not see how you could bear so much sorrow."

"I did not bear it," was the quick reply; "the Lord bore it for me."

"Yes," said the visitor, "that is the right way. You must take your troubles to the Lord."

"Yes," replied Hannah, "but we must do more than that; we must leave them there. Most people," she continued, "take their burdens to him; but they bring them away with them again, and are just as worried and unhappy as ever. But I take mine, and I leave them with him, and come away and forget them. And if the worry comes back, I take it to him again; I do this over and over, until at last I just forget that I have any worries, and am at perfect rest."

"My friend was very much struck with this plan, and resolved to try it. The circumstances of her life she could not alter; but she took them to the Lord, and handed them over into his management; and then she believed that he took the burden, and she left all the responsibility, and the worry,

and anxiety with him. As often as the anxieties returned, she took them back; and the result was, that although the circumstances remained unchanged, her soul was kept in perfect peace in the midst of them. She felt that she had found out a blessed secret, and from that time she never again tried to carry her own burdens, nor to manage anything for herself.

"And the secret she found so effectual in her outward affairs she found to be still more effectual in her inward ones, which were in truth even more utterly unmanageable. She abandoned her whole self to the Lord, with all that she was and all that she had, and, believing that he took that which she had committed to him, she ceased to fret and worry, and her life became all sunshine in the gladness of belonging to him. It was a very simple secret she found out, only this, that it was possible to obey God's commandment contained in these words: 'Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God;' and that in obeying it, the result would inevitably be according to the promise, that the 'peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus.'"

If we partake of food of the character to properly build up brain and muscle, observe proper periods of labor, physical and mental, with proper periods of rest and recreation, with a constant trust in God like that of the faithful "Hannah" spoken of above, then indeed may we be happy.

J. N. L.

FLESH AS FOOD; OR, THE TEETH OF MEN AND ANIMALS.

It did not enter into God's plan at the time of the creation that a single drop of blood, from any living creature, should be shed. Flesh was not designed as food for man, or for the beast. "And God said, Behold, 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. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat." Gen. 1: 29, 30. In the absence of any statement whatever that flesh was to constitute any portion of the food for man, or for

any other living creature, the text quoted fully sustains the foregoing propositions.

The voice of inspiration, that God is love, will be clearly recognized where his great designs are not understood. He is not the author of pain and death. In creation, the beneficent Creator did not design that the creatures of his hand should writhe in pain, and their existence close in the agonies of death. Pain and death, under which "the whole creation groaneth and travaileth," are the result of transgression. Had sin not entered our world, death and pain would not have existed, a single drop of blood would not have been shed, and flesh never would have constituted any portion of the food for man, or for beast.

The foregoing propositions will be more clearly understood when the subject is viewed from the standpoint of the restitution. That which was lost in Adam will be restored in Christ to those who believe on him. God made the world all glorious for Adam, and designed it for his eternal inheritance. Sin entered, and the curse followed, upon man, and the earth, and all upon it. The proposition of the Redeemer of that which was lost by sin is in these words: "Behold, I make all things new." It is not that he should create all new things for the redeemed, or, as the poet sings:—

"Beyond the bounds of time and space,
Look forward to that heavenly place,
The saints' secure abode."

No; the Redeemer will, at his second advent to this world, remove the curse, put an end to death and pain, and redeem his people to the enjoyment of life eternal. Then will the earth, and every living being upon it, be restored to the condition of things before the fall. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new." Rev. 21: 4, 5. The very words "redemption" and "restitution" convey the double idea of carrying things back from the present bad state to their original condition.

Then, as in the restitution, pain and death—one portion of God's living creatures taking the lives of others, and subsisting upon them—did not enter at all into the divine plan. These, with the entire habit of using flesh as food, are the result of sin. Flesh eating being of so doubtful origin, its

continued practice, especially by those who look upon sin with abhorrence, and seek for purity and true holiness, may with propriety be called in question. Those who "seek for glory, honor, and immortality, eternal life," will wisely and safely come as near as possible in conformity to God's original plan when all creation was robed in spotless purity.

Those who urge that the structure of the human teeth indicates that man was designed to subsist, in part at least, upon the flesh of God's living creatures, are invited to a careful reading of the following words, taken from the "Science of Human Life," written by Sylvester Graham:—

"Nothing is more incontrovertibly true, then, than that, so far as the masticatory organs are considered, comparative anatomy does not afford the slightest evidence that man is in any measure a carnivorous animal; and I am bold to affirm that such an idea never was drawn from any actually perceived resemblance between the masticatory organs of man and those of carnivorous animals, but it was derived entirely and exclusively from the dietetic *habits* of man; and being thus derived it gave birth to the creative fancy which imagined and announced the resemblance; and this imagined resemblance has been confidently relied on by thousands, because they did not care to take the trouble to examine for themselves."

"It is said that the orang-outang, on being domesticated, or brought under the care of man, readily learns to eat animal food, and soon discovers more fondness for it, and devours it more greedily, than it does any kind of vegetable food; and hence it is inferred that this animal is naturally omnivorous, and confines itself to fruits, etc., in a state of nature, only because it is unable to procure animal food in a condition adapted to its organization and alimentary wants. But this involves a monstrous absurdity; for it assumes that God has constituted an animal with certain alimentary wants, and endowed it with corresponding instincts, without giving it the necessary mental and voluntary powers to obey those instincts and supply those wants. Besides, if the fact that the orang-outang readily learns to eat animal food proves that animal to be naturally omnivorous, then the horse, cow, sheep, etc., are all naturally omnivorous animals; for every one of them is easily trained to eat animal food, and to subsist on a mixed diet. Indeed, they readily become so accustomed to this

artificial mode of living as greatly to prefer their prepared dishes of beefsteak, toast, and coffee, to their own natural diet of grass or hay and water. In the "Life of Reginald Heber," Harpers' Family Library, No. 40, p. 360, we read: "In Norway, as well as in some parts of Hadramant and the Coromandel coasts, the cattle are fed upon the refuse of fish, which fattens them readily, but seems at the same time totally to change their natures, and render them unmanageably ferocious." Horses have frequently been trained to eat animal food so as to demand it with great eagerness, and devour it greedily; and sheep have often been so accustomed to animal food that they would wholly refuse to eat grass. By this dietetic change, the physiological condition of the digestive organs may be so affected that if the animal be suddenly deprived of this diet, and exclusively confined to its own natural and proper food and drink, it will at first droop exceedingly, and perhaps become sick, and in some instances die.

"It is also true that the lion, the tiger, and other carnivorous and predaceous animals may be trained to a vegetable diet, and learn to live on vegetable food alone; and it is an interesting fact that if the young of these animals be taken before they have ever tasted of flesh and carefully trained to a vegetable diet till they are grown up, they will discover no desire for flesh meat. A friend of mine took a young kitten, and carefully trained it to a vegetable diet. It did well, and became a fine cat, remarkable for its strength and activity. When it was fully grown, flesh was put before it, but the cat would not touch it; and although the cat was an excellent mouser, yet it was never known to devour or eat any part of its prey; but having killed the rats and mice which it caught, it would always bring them into the kitchen and lay them down at the feet of some member of the family, and there leave them. By slow degrees, however, this cat was trained to eat a portion of flesh with its dinner, and after a while it appeared to relish it well; yet if flesh were offered to it in the morning or evening, it would not touch it; and this cat continued to refuse flesh meat at all other times except at its dinner. Since the experiment, several others have been made with similar results. In one instance, after the cat was grown up, it was occasionally fed with flesh, and was invariably made sick by it.

"In this manner all carnivorous animals, among

beasts and birds, can be trained to a vegetable diet. And it is worthy of remark that this class of animals can be brought to subsist exclusively on vegetable food with less physiological inconvenience and greater safety to life and health, and much less deterioration of the constitution as a permanent effect than herbivorous and frugivorous animals can be brought to live exclusively on animal food. Hence, therefore, if the fact that the orang-outang and other species of monkeys can be trained to subsist on a mixed diet of vegetables and animal food, proves them to be naturally omnivorous, then it is equally proved that the lion, tiger, cat, eagle, and other predaceous animals, and the horse, cow, sheep, and other herbivorous animals, are naturally omnivorous. But no enlightened and honest mind will for a moment admit that any of these animals are naturally omnivorous.

"It is therefore perfectly certain that the whole evidence of comparative anatomy, when correctly apprehended and accurately estimated, goes to prove determinately that man is naturally a *frugivorous* animal. And thus it appears that the true evidence of comparative anatomy and the ancient Mosaic record of the natural history and dietetic character of man perfectly agree. That record explicitly asserts that in the truly natural state of man, ere he had transgressed any of the laws of his nature, he subsisted, according to divine adaptation and appointment, wholly upon the fruits of trees and the seeds of herbs, or upon fruits and farinaceous vegetables."

Mr. Graham sustains his position by quotations from prominent naturalists and physicians, as follows: "Linnæus, the distinguished naturalist who flourished about one hundred years since, speaking of the natural dietetic character of man, says that his organization, when compared with that of other animals, shows that fruits and esculent vegetables constitute his most suitable food."

"Sir Everard Home says, 'While mankind remained in a state of innocence, there is every ground to believe that their only food was a produce of the vegetable kingdom.'

"Baron Cuvier, who is perhaps the highest human authority on any question in comparative anatomy, says: 'The natural food of man, therefore, judging from his structure, appears to consist of fruits, roots, and other succulent parts of vegetables; and his hands offer him every facility for gathering them. His short and moderately strong jaws, on

the one hand, and his cuspidati being equal in length to the remaining teeth, and his tubercular molars on the other, would allow him neither to feed on grass nor devour flesh, were these aliments not previously prepared by cooking.'

"Professor Lawrence, of England, agrees fully with Baron Cuvier, and justly observes that 'physiologists have usually represented that our species holds a middle rank in the masticatory and digestive apparatus, between carnivorous and herbivorous animals; a statement which seems rather to have been deduced from what we have learned by experience on this subject than to have resulted fairly from an actual comparison of man and animals.' After having accurately compared the alimentary organs of man with those of carnivorous, herbivorous, and frugivorous animals, he correctly remarks that 'the teeth of man have not the slightest resemblance to those of the carnivorous animals, except that their enamel is confined to the external surface. He possesses, indeed, teeth called canine; but they do not exceed the level of the others, and are obviously unsuited for the purposes for which the corresponding teeth execute in carnivorous animals. Whether, therefore, we consider the teeth and jaws, or the immediate instruments of digestion, the human structure closely resembles that of the simiæ, or monkeys, all of which, in their natural state, are completely frugivorous.'

"Mr. Thomas Bell, lecturer on the anatomy and diseases of the teeth at Guy's Hospital, and surgeon-dentist to that institution, in his 'physiological observations on the natural food of man, deduced from the character of the teeth,' says: 'The opinion which I venture to give has not been hastily formed nor without what appeared to me sufficient grounds. It is not, I think, going too far to say that every fact connected with human organization goes to prove that man was originally formed a frugivorous animal, and therefore probably tropical, or nearly so, in his geographical situation. This opinion is principally derived from the formation of his teeth and digestive organs, as well as from the character of his skin and general structure of his limbs. If analogy be allowed to have any weight in the argument, it is wholly on the side of the question which I have just taken.'

But the attentive reader will observe that our position upon this subject, that it was not the design of the Creator that a drop of blood should be shed,

reaches further than that of Dr. Graham. He labors to show, by comparing the human teeth with those of flesh-eating animals, that man was not designed to eat flesh. In this he virtually admits, that while the Creator formed the human teeth for a vegetarian diet, he did form the teeth of certain animals to devour others. This makes death and pain a part of God's original plan.

Before adopting the position that the Creator designed that a portion of his living creation should devour another portion, making him the author of death and pain, and thereby virtually impeaching his character, the reader will carefully consider the subject in the light of the following facts:—

1. The curse, in consequence of transgression, embraced great changes. The man was sentenced to a life of wearisome toil, the woman to pain, and the earth to bring forth thorns and thistles. Changes then and there, in the structure of the teeth, digestive organs, etc., of certain animals would have been a miracle of no greater magnitude than those recorded changes in the representatives of the race, and in the products of the earth.

2. God did say that to *every beast*, to *every fowl*, and to *everything that creepeth upon the earth*, he had given every green herb for meat. We necessarily conclude that infinite wisdom did provide the beasts with teeth, etc., suitable to their food; therefore changes have taken place, either immediately after the fall, or from habit by gradual processes.

3. The condition of things in the restitution, showing what it was at creation, beautifully sets forth the original design: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox." Isa. 11:6, 7.—*Elder James White, in Health Reformer, 1872.*

SOME NEGATIVES ABOUT BEDROOMS.

TEACH all members of your family that they must never leave their rooms in the morning without first opening the window, even in cold weather, and removing the clothes from the bed. Let them air two or three hours.

Never turn bedclothes down at the foot of the bed to air; but always gather them with both hands through the middle of each, and lay them

loosely on a chair. Never let the ends of the sheets or covers rest on the floor.

Never leave the bed unmade until bed-time, and never make it before breakfast.

Never fail to comb your hair before putting on your dress in the morning, and never comb it at any time without removing your dress.

Never go down to breakfast with your shoes unbuttoned or your dress untidy.

Never rise so late that you must hurry to get breakfast, but rise so early that there need be no haste, disorder, or confusion.

Never do without a wash-bowl, pitcher, towels, etc., in your room, and always use them before putting on your dress.

Never allow soiled dresses to hang up with clean ones or to lie around; but place them in a bag at once, used for soiled clothes.

Never fail to empty all slops as soon as possible in the morning, rinsing and wiping all toilet articles.

Never use the same cloth for wiping both sets of toilet articles.

Never fail to change the beds once a week, removing the under sheet and putting the upper sheet right side up next the mattress with a clean upper sheet wrong side up.

Never fail to sweep the sleeping-rooms once a week thoroughly, taking care to brush all cobwebs from the walls, shutting drawers and doors, and removing all articles that might be injured by the dust before sweeping.

Don't fail to look into your servant's sleeping-room occasionally. Unless you do this frequently, you may find the bed unmade from week to week, and the air stifling. No wonder girls sometimes half do their work, sleeping in such an atmosphere as that.—*Selected.*

QUICK PROMOTION.

A DUTCHMAN whose son had been employed in an insurance company's office, was met by an acquaintance, who inquired, "Well, Mr. Schneider, how is Hans getting along in his new place?"

"Shoost splendid; he vos von off dem directors already."

"A director! I never heard of such rapid advancement; the young man must be a genius."

"He vas; he shoost write a splendid handt!"

"Oh, yes, plenty of people write good hands; but you said Hans was a director!"

"So ne vos [indignantly]; he direct dem cirgulars ten hours ofery day already!"

DISEASE AND ITS CAUSES. NO. II.

Proper Education.

BY MRS. E. G. WHITE.

IN educating youth the greatest care should be taken to vary the manner of instruction so as to call forth the high and noble powers of the mind. Parents and teachers of schools are certainly disqualified to educate children properly if they have not first learned the lesson of self-control, patience, forbearance, gentleness, and love. What an important position for parents, guardians, and teachers! There are very few who realize the most essential wants of the mind, and how to direct the developing intellect, the growing thought and feelings, of the youth.

There is a period for training children, and a time for educating youth, and it is essential that both of these should be combined to a great degree in the schools. Children may be trained for the service of sin, or for the service of righteousness. The early education of the youth shapes their character in this life, and their religious life. Solomon says, "Train up a child in the way he should go; and when he is old, he will not depart from it." This language is positive. The training which Solomon enjoins is to direct, educate, and develop. In order for parents and teachers to do this work, they must themselves understand "the way the child should go." This embraces more than mere book knowledge. It embraces everything that is good and virtuous. It comprehends the practice of temperance, godliness, brotherly-kindness, love to God and to each other. In order to train up a child in the way he should go, the physical, mental, and moral powers of his nature must have education.

In households and in schools the education of children should not be the training of dumb animals, for children have an intelligent will which should be properly directed. The dumb animals need to be trained; for they have not reason and intellect. The human mind must be taught self-control. It must be educated to rule the human being, while the animal is controlled by the Master. The beast is trained to be submissive to his master. The master is mind, judgment, and will, for his beast. A child may be so trained as to have, like the beast, no will of his own. His individuality may even be submerged in the one who superin-

tends his training, and the will is to all intents and purposes subject to the will of the teacher.

Children who are thus educated will ever be deficient in moral energy and individual responsibility. They have not been taught to move from reason and principle. Their will was controlled by another, and the mind was not called out, that it might expand and strengthen by exercise. They were not directed and disciplined with respect to their peculiar constitution and capabilities of mind to put forth their strongest powers when required. Teachers should not stop here, but give especial attention to the cultivation of the weaker faculties, that all the powers may be brought into exercise, and carried forward from one degree of strength to another, that the mind may be harmoniously developed.

There are many children who appear to be well trained while under discipline; but when the system which holds them to set rules is broken up they seem to be incapable of thinking, acting for themselves. These children have been so long under iron rule, not allowed to think and act for themselves in those things in which it was highly proper that they should, that they have no confidence in themselves to move out upon their own judgment; when they go from their parents, to act for themselves, they are easily led by others' judgment in the wrong direction. They have not stability of character. Their minds have not been properly developed and strengthened, and their parents have been mind and judgment for their children.

The severe training of youth, which does not properly direct them to think and act for themselves, retards development, lessens self-respect, deprives of confidence, and will ever produce a class that are weak in mental and moral power. When youth trained in this manner stand in the world to act for themselves, they will reveal the fact that they were not rightly educated. Their wills, instead of being guided, were forced into subjection by harsh discipline of parents and teachers.

Parents and teachers who boast of having complete control of the minds and will of the children under their care, would cease their boastings could they trace out the future lives of these children who are thus in subjection by force and through fear. These are almost wholly unprepared to engage in the stern responsibilities of life. When

these youth are no longer under their parents and teachers, and are compelled to think and act for themselves, they are almost sure to take a wrong course, and yield to the power of temptation. They do not make this life a success, and the same deficiencies are seen in their religious life. Could the instructors of youth have the future result of their mistaken discipline mapped out before them, they would change their plan of action in the education of children and youth. That class of teachers who are gratified that they have almost complete control of the will of their scholars, are not the most successful teachers, although the appearance for the time being may be flattering.

On the other hand, the youth should not be left to think and act independent of the judgment of their parents and teachers. Children should be taught to respect experienced judgment, and be guided by their parents and teachers. They should be so educated that their minds will be united with the minds of their parents and teachers, and they be so instructed that they can see the propriety of heeding their counsel. And when they shall go forth from the guiding hand of their parents and teachers, their characters will not be like the reed trembling in the wind.

God never designed that one human mind should be under the complete control of another human mind, and those who make efforts to have the individuality of their pupils submerged in themselves, and they be mind, will, and conscience for their pupils, assume fearful responsibilities. These scholars may, upon certain occasions, appear like well-drilled soldiers, but when the restraint is removed, there will be seen a want of independent action from firm principle existing in them; but those who make it their object to so educate their pupils that they may see and feel that the power lies in themselves to make men and women of firm principle, qualified for any position in life, are the most useful and permanently successful teachers. Their work may not show to the best advantage to careless observers, and their labors may not be valued as highly as the teacher who holds the will and mind of his scholars by absolute authority; but the future lives of the pupil will show the fruits of the better plan of education.

There is danger of both parents and teachers commanding and dictating too much, while they fail to come sufficiently into social relations with their children or scholars. They often hold them-

selves too much reserved, and exercise their authority in a cold, unsympathizing manner, which cannot win the hearts of their children and pupils. If they would gather the children close to them, and show them that they love them, and manifest an interest in all their efforts, and even in their sports, and sometimes be even a child among the children, they would make the children very happy, would gain their love, and win their confidence; and the children would sooner respect and love the authority of their parents and teachers.

The principles and habits of the teacher should be carefully considered. If the teacher is a sincere Christian, he will feel the necessity of having an equal interest in the physical, mental, moral, and spiritual education of his scholars. In order to exert the right influence, he should have perfect control over himself, and his own heart should be richly imbued with love for his pupils, which will be seen in his looks, words, and acts. He should have firmness of character; then can he mould the minds of his pupils, as well as to instruct them in the sciences. The early education of youth generally shapes their character for life. Those who deal with the young should be very careful to call out the qualities of the mind, that they may better know how to direct their powers, and that they may be exercised to the very best account.

The system of education for generations back has been destructive to health, and even to life itself. Each day many young children have passed five hours in school-rooms not properly ventilated, nor sufficiently large for the healthful accommodation of the scholars. The air of such rooms soon becomes poison to the lungs that inhale it. Little children with puny bodies and undeveloped brains have been kept in-doors to their injury. Many have had but a slight hold on life to begin with, and confinement in school from day to day has made them nervous and diseased. Their bodies have been dwarfed because of the exhausted condition of the nervous system. And when the lamp of life has gone out, parents and teachers have not considered that they were in any way responsible. When standing by the graves of their children, the afflicted parents have looked upon their bereavement as a special dispensation of Providence. Through inexcusable ignorance, their own course destroyed the lives of their children. To charge their death to Providence is blasphemy. God wanted

the little ones to live and be disciplined, that they might have beautiful characters, to glorify him in this world and in the better world.

Parents and teachers, in taking the responsibilities of training children, do not feel their accountability before God. They do not become acquainted with the laws of physical organism, that they may treat their children and pupils in a way that will preserve life and health. Thousands of children die because of the ignorance of parents and teachers. Mothers will spend hours of needless work upon their own dresses and that of their children, in order to make a display, but they at the same time plead that they cannot find time to obtain the information necessary to take care of the health of their children. They think it less trouble to trust them to the doctors.

To become acquainted with the wonderful organism,—the stomach, liver, bowels, heart, bones, muscles, and pores of the skin,—and to understand the dependence of one organ upon another, for the healthful action of all, is a study that most mothers have no interest in. The influence of the body upon the mind, and the mind upon the body, she knows nothing of. The mind, which allies finite to the infinite, she does not seem to understand. Every organ of the body was made to be servant to the mind. The mind is the capital of the body. Children are allowed flesh meats, spices, butter, cheese, pork, rich pastry, and condiments generally. They are allowed to eat irregularly, and to eat between meals, to eat of unhealthful food, which deranges the stomach, excites the nerves, and enfeebles the intellect. Parents do not realize that they are sowing the seeds which will bring forth disease and death.

Many children have been ruined for life by urging the intellect, and neglecting to strengthen the body. Many have died in childhood because their intellects were forced by flattery or fear, when they are too young to see the inside of a school-room. Their minds have been taxed with lessons, when they should not have been called out, but kept back until the physical constitution was strong enough to endure mental effort. Small children should be left free as lambs to run out-of-doors, to be free and happy, and be allowed the most favorable opportunities to lay the foundation for sound constitutions. Parents should be their only teachers, until they have reached eight or ten years of age. They should open before their children God's

great book of nature as fast as their minds can comprehend it.

The mother should have less love for the artificial both in her house and in her dress. She should find time to cultivate, in herself and in her children, a love for the beautiful buds and the opening flowers, and call the attention of her children to their different colors and variety of forms. She can make her children acquainted with God, who made all the beautiful things which attract and delight. She can lead their young minds up to their Creator, and awaken in their young hearts a love for their heavenly Father, who has manifested so great love for them. Parents can associate God with all of his created works. Nature's beautiful scenery should be the only school-room for children from eight to ten years of age. And the treasures of nature should be their only text-book. These lessons, imprinted upon the minds of young children, among the pleasant, attractive scenes of nature, will not be soon forgotten.

In order for children and youth to have health, cheerfulness, vivacity, and well-developed muscle and brain, they should be much in the open air, and have well-regulated employment and amusement. Children and youth who are kept at school and confined to books, cannot have sound physical constitutions. The exercise of the brain in study, without corresponding physical exercise, has a tendency to attract the blood to the brain, and the circulation of the blood through the system becomes unbalanced, the brain has too much blood, and the extremities too little. There should be rules regulating their studies to certain hours, and then a portion of their time should be spent in physical labor. And if their habits of eating, dressing, and sleeping, are in accordance with physical law, they could obtain an education without sacrificing physical and mental health.

If it is a *small* sacrifice for you to give up wine drinking, do it for the sake of others; if it is a *great* sacrifice, do it for your own sake.

BENEFIT your friends, that they may love you still more dearly; benefit your enemies, that they may become your friends.

A SINGLE hour in the day given to the study of some interesting subject brings unexpected accumulation of knowledge.

**ANTHRAX, TUBERCULOSIS, TEXAS FEVER
AND BIG JAW AMONG CALIFORNIA
CATTLE.**

UPON more than one occasion this journal has taken opportunity to warn its readers against diseased meats, and to some it may seem altogether unnecessary to again revert to this somewhat unpleasant subject; but we feel that we should be derelict in duty did we fail to notice the following from the San Francisco *Daily Alta* of October 9. The *Alta* says:—

"A. S. Mercer, editor of the *Northwestern Live Stock Journal*, published at Cheyenne, Wyoming Territory, is in the city, being on a mission to California under instructions from Washington as agent of the Bureau of Animal Industries. In conversation with an *Alta* representative yesterday he made a statement of serious import concerning the prevalence of contagious, infectious, and deadly diseases in certain portions of the State.

"Said Mr. Mercer: 'I left Cheyenne about a month ago for California on statistical business for the Department, and came by way of Idaho, Washington Territory, and Oregon. I found no serious complaints among the live stock *en route*, except that there were instances of actino-mykosis, or big jaw, among the herds. Big jaw is found everywhere. On arriving here I learned that there was a serious disease prevailing among the cattle, horses, sheep, and other animals, which were dying in great numbers in Salinas Valley. I telegraphed to Washington for instructions with regard to it, and got orders to visit the field, taking with me a competent veterinary physician, and investigate.

"Having secured the services of Dr. Thomas Bohill, a veterinary doctor of this city, and Dr. Montgomery, of the State University, we repaired to the district that was reported to be infected. At Mr. Breen's ranch, near Chalome, Monterey County, we found that during the month of September, 900 out of 1,200 head of cattle and horses had died of Texas fever, and they will lose the rest. The animals were dying at the rate of about 100 a day. They have Texas fever all through that country. At a dozen different ranches we visited, it was prevailing. About Gonzales, also in Salinas Valley, we found no Texas fever, but they had anthrax among the horses, cattle, and sheep. Several hundred hogs had died from eating the carcasses of infected animals. On other ranches we found actino-mykos (big jaw). There were thirteen cases of it on one little ranch. The country was full of it. We were surprised. We found also tuberculosis.

"Anthrax is the worst of all the diseases that affect the herds. It is contagious, and communicable to man as well as animals. It attacks

poultry, especially ducks. It has probably existed in that valley for several years. When it made its advent, or whence it came, is not known. It is certain that it was there last year. The stockmen there have had more or less trouble for several years.

"The people are, however, very reticent; they are afraid of getting the valley a bad reputation, and consequently it is difficult to get facts from them. The Mexicans residing there are in the habit of going out and cutting, from the carcasses of animals that have died of anthrax, meat, which they jerk and send to San Francisco.

"In Gonzales fourteen children died during the summer of 1887. They belonged to Mexican families, who had eaten meat from these diseased animals. Dr. Hertel, of Gonzales, says he is satisfied that the children die from eating that meat. We made autopsies of the bodies of horses and cattle at Breen's ranch, near Chalome, and at Gonzales, and demonstrated that it was Texas fever that was killing a large amount of stock. Texas fever is infectious but not contagious. . . . Texas cattle have it and get fat; it does not hurt them. They make good beef, while native cattle which come in contact with the Texas breeds become infected and die.

"Actino-mykosis, or big jaw, is supposed to be caused by a fungous growth on barley, which the stock eat. It is a new disease to the profession, and not yet thoroughly understood. It is contagious, spreading to man as well as animals, and no instance of a cure is known. Eating the flesh of anthraxed animals produces internal troubles—putrid sore throat or something of the kind. The infection can be taken by handling the hides, and by getting the blood of the animals on the hands.

"All I or the Federal Department can do is to investigate and suggest. It is one of the reserved rights of the State to legislate concerning matters of this kind, and the State ought to take hold of it. The people of the State should be protected. Inspectors should be appointed with prescribed duties, and the diseases which are decimating the stock and imperiling the health and lives of men, women, and children, should be eradicated by vigorous measures."

It is perhaps unnecessary to remind our readers that San Francisco and Oakland are distant from this infected district only some six or eight hours by rail, and that it is scarcely possible that such diseases could exist among so many cattle so near a great market and some of the infected stock not reach the slaughter pens of these cities. It is a well-known fact that the inspection of cattle in San Francisco is entirely inadequate to prevent the slaughtering and marketing of diseased animals. Less than two years ago, it was stated in the papers

of that city that diseased cattle were being shipped to that market and there slaughtered and sold for food, and aside from what was said in the papers we are not aware that anything was ever done about it. Certainly those who eat meat ought to insist upon such regulations as would secure at least a thorough inspection of all animals about to be converted into food.

C. P. B.

WHAT A PATIENT HAS A RIGHT TO EXPECT FROM A NURSE.

HAVING been a patient, and having cared for the sick, I know the difference between a nurse and a companion.

A patient has a right to be free from all thought of entertaining a nurse, and should be made to feel that a nurse is an abiding providence, a helper, a care-taker, a comforter. A patient has a right to feel perfect confidence in the nurse. Confidence in a nurse has a greater significance than is sometimes accorded it.

The patient expects to intrust to the nurse her family, her property, and her own good name.

Trouble often arises from a little word that has gone astray from the lips of the nurse. So I repeat, a patient has a right to expect she can have perfect trust, and to feel that whatever transpires in the home shall be as a closed book even to the nurse herself.

More than this, a patient must have confidence in the ability of her nurse to care for and aid in her recovery, and that the work of nursing is fully understood, or the washerwoman might as well be employed.

Nursing means something besides simply staying with the sick one, waiting upon her and being a companion.

It means earnest, diligent intelligent care, never tiring, always on the lookout for the enemy lest it approach unannounced in the garb of a chill, a headache, cold extremities, indigestion, or perhaps despondence and nervousness, all of which have a cause, should be recognized by the nurse, met and banished at once, but in the most quiet way possible. It is expected of a nurse that she should understand the causes of all or any of these symptoms, and be able to give the patient reasons, why she takes such and such methods to remove these troubles. It is quite important that the nurse should understand something of physiology

and the rudiments of chemistry, in order to be successful. A patient has the right to expect a nurse to be ever ready, ever willing, with a pleasant countenance, a gentle manner, with encouraging and sympathetic words, and the air of one who has something to do, and knows just how to do it; with patience to overlook the vagaries and whims of the sick and nervous, to be very careful to do nothing that would in any way excite or worry, as in telling unpleasant things, of others who had like symptoms and died, or carrying to the bedside any little trouble that might have arisen in the kitchen, or elsewhere, that would be likely to annoy and thereby cause more pain.

In all these things the nurse must be the watchman ever on guard, knowing just what work belongs to her, never assuming what belongs to the attending physician, in order to do justice to each profession and to the patient intrusted to her care. The greater the perfection attained in nursing, the more laudable the occupation.—*Mrs. M. M. Newton, in Journal of Practical Nursing, Rockford, Ill.*

MORAL NECESSITY OF HEALTH.

LIFE is devoted to the pursuit of *happiness*; and to this, health is obviously indispensable. *Usefulness* is so essential to happiness that all good and enlightened men teach that the most useful life is the happiest; and health is also obviously indispensable to the greatest usefulness. *Morality* is essential to usefulness; and while morality evidently promotes health, it is equally true, though unfortunately not so evident, that health promotes morality; for the laws of health are the laws of nature's God, and obedience to these laws is necessarily good morals, and such treatment of the body as will in no wise diminish the fullness or vigor of its vitality; that is, the capacity for usefulness is demanded by the highest morality. Health and morality are, then, to a great extent interdependent, each one promoting the other. *Knowledge* as well as morality is essential to usefulness. How dependent knowledge is upon health is made sufficiently obvious by the fact that however great a man's knowledge may be, he, if sickly, is less useful and happy than is an ignorant man who is healthy. Thus it seems that knowledge, and morality, and usefulness, and happiness—the four great objects of life—are all dependent on health.—*Sanitarian.*

DANCING AND INSANITY.

THE *Christian Secretary* thus sensibly comments on a growing vice in our midst. It says, in view of the announcement of a "charity ball" in aid of an asylum for the insane, under the auspices of four hundred ladies and gentlemen of the citizens of New York and Brooklyn, including many of the social leaders of both places, that the *National Baptist* says: "Of course there is admirable propriety in such a ball for such a purpose; because, while the feet are endowed with a peculiar universality of expression, all thoughtful persons must confess to a special relation of fitness between the dance of modern society and *insanity*."

The remark is pertinent; it would bear to be more severe. We are sick of this fashion of connecting a *dance* with all sorts of commemorations and celebrations, to say nothing of "charities." Even some of our higher seminaries must end a term or a year with a dance, thus decoying our boys and girls to a love for the ball-room, besides inevitably making an invidious distinction between those who can afford to dress for the dance and those who cannot. The scruples of parents, of course, are too "old-fogyish" to be taken into account!

HEALTH FOR WOMEN.

OUT of all the helplessness and misery of modern invalidism is coming a realization that no other right of woman is more precious to her than her right to good health, and that many wrongs must be righted before she can possess it. With the dear mothers of the land, and the fathers as well, rests a responsibility as yet unmeasured. It is for them to take time, strength, and all available means to train up their daughters in the way they should go, and to teach them by example and precept the value of health; that without it life loses its worth, its zest, its highest import and happiness. When in the education of girls their physical welfare receives the attention which nature demands, when their dress imposes no restraints and causes no deformities; when their sleep is regular and abundant, their food nutritious and unirritating; when the brain is not forced at the expense of the growing body; when the normal balance is maintained between the activities of the muscular and nervous systems, and both are brought under the control of a self-disciplined will, then it will be

reasonable to expect at maturity an embodiment of health, and so of beauty, grace, and strength; a womanhood not shadowed or made helpless by the many ills of to-day, but rich in those capabilities and resources for want of which the homes of the world are suffering.—*Sel.*

A VEGETARIAN'S JOKE.

THE elder Booth once took the fancy to be an absolute vegetarian, and while possessed of this idea he was traveling on a Western steamboat, and happened to be placed at a table opposite a solemn Quaker who had been attracted by the eloquent conversation of the great actor. The benevolent old Quaker, observing the lack of viands on Booth's plate, kindly said, "Friend, shall I not help thee to the breast of this chicken?" "No, I thank you, friend," replied the actor. "Then shall I not cut thee a slice of the ham?" "No, friend, not any." "Then thee must take a piece of the mutton; thy plate is empty," persisted the old Quaker. "Friend," said Booth in those deep stentorian tones, whose volume and power had so often electrified crowded audiences, "I never eat any flesh but human flesh, and I prefer that raw." The old Quaker was speechless, and his seat was changed to another table at the next meal.—*Tit-bits.*

MULTITUDES of women lose their health every year by busying themselves in a warm kitchen until weary, and then throwing themselves on a bed or sofa without covering.

HONEST and courageous people have very little to say about either courage or honesty. The sun has no need to boast of his brightness, nor the moon of her effulgence.

To be truly happy, forget your unhappiness in ministering to someone more miserable than yourself. Whoever carries coals to another will warm his own hands.

SOME men make a great flourish about always doing what they believe to be right, but always manage to believe that is right which is for their own interest.

If you wish success in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother, and hope your guardian genius.

Temperance.

THE LITTLE GOLDEN SHOES.

BY FANNIE BOLTON.

[This story is true.]

"WHAT! you won't trust me for a drink?
Landlord, I've spent my fortune here;
Aye, and my manhood, too, I think,
And all the human soul holds dear.
But I must drink. Just one glass, come,
To give me strength. I'll get the chink
From wife's wash-money, hid at home
In the old can beneath the sink.

"So you won't give me even a glass!
You've taken my last cent, sir, my last.
Stand back, that decent folks may pass!
Kicked out! I'm going downward fast.
Kicked out of Murphy's. Let me think,
I'll get Kate's money. It's not the first
I've had to steal to get a drink
To quench this terrible heat and thirst."

Home went the drunkard. Was it home?
Sorrow and darkness filled each room.
The drunkard's wife, with pale, worn face,
Seemed like a shadow in the place;
And clinging to her skirts, there stood
Her little daughter, sweet and good.
Ah! who can tell the anguish wild
That presses such a wife and child!

The drunkard seeks the hidden store;
The last wash earning's there no more;
And as he passes out, he sees
His wife and child upon their knees.

"Landlord, I've come to get that glass;
I've got the money, don't you fear;
I'm decent folks when I can pass
My poor wife's earnings in for beer.
Yes, whisky straight, I'll take, I think;
I must drown everything in drink."

Just as he grasped the glass to quaff,
The landlord's wife and child came in;
The landlord gave a merry laugh,
And kissed the baby's dimpled chin.

"See, papa, see my golden shoes
That some old drunkard's child must lose."
The babe held up her pretty feet
With roguish smile to still amuse.
"Ha! ha! if drunkards will be beat,
Long may you walk in golden shoes."

The drunkard set his glass aside.
"Why don't you drink?" the landlord cried.
The drunkard spake: "The stuff accurst
I'll take no more to quench my thirst.

My little girl has bare, cold feet,
My wife's a wash-woman in your street,
As fine a woman as ever trod
Beneath the sunny skies of God.
But, hear my vow, no more I choose
To buy your daughter's golden shoes."

The drunkard turned with manlier pace;
With stern resolve upon his face,
He hastened back with anguish wild.
He found his little freezing child;
He wrapped her tender bleeding feet
Within his coat upon the street.

"Come, dear," he said, "no time we'll lose;
I'm going to buy you golden shoes."

"Maker," he said, with trembling tone,
As in the shoe-shop he sat down,

"I have a little extra chink—
I meant to spend it all for drink;
But now, I'll never spend it thus.
Maker, come, do your best for us;
My little daughter long has trod
Like some poor little colt, unshod;
But from this hour, if God shall choose,
My child shall walk in golden shoes."

The drunkard's eyes were filled with tears.
He had not wept for many years.
He fitted on her poor, chafed feet
A darling pair, so trim and neat.
He paid the maker from the purse
The gold that could not bring a curse,—
The first the landlord could not use
To take away his golden shoes.

"I've just a few more cents," he said;
"I'll take poor Kate a loaf of bread."

Upon his breast he bore his girl;
Soft on his neck he felt a curl,
Her little arms clasped close his neck;
His tears of joy he could not check,
As on he went to tell the news,
Of how he'd bought the golden shoes.

To-day that home is full of light.
The happy family unite
In words of prayer, in songs of praise
That God has given them such good days,
For Heaven's gifts no more they use
To buy the landlord's golden shoes.

O ye who haunt the dens of ill,
Think what ye put within the till;
Think, how your home, your love, your bliss,
Are all exchanged for wretchedness,
Your purest hopes are cast away,
And hearts are broken day by day.
To feed the demon of the bowl,
You sell the birthright of your soul.
Rouse you! In Heaven's strength refuse
To buy for hell its golden shoes.

SYMPATHY FOR THE DRUNKARD.

I TELL you there is not a village or a town in this country that sustains and supports the liquor traffic but is bound in honor to furnish places of refuge for every poor victim of drink. My sympathies go out to these men. I do not believe in coddling them or making pets of them, but I believe in helping them to help themselves, and to remove, as fast as we can, temptation out of their way. One thing more. When the poor wrecks come to me by the score, I sometimes thank God I have no son. One Scotchman said: "I am a lost laddie." And so many of them are lost! I sometimes thank God I have no son to be lost; but if I had, I would rather take him to the vilest and dirtiest grog-shop that could be found, and keep him there for half an hour, than to take him into the most respectable social drinking circle in Saratoga. If I took my boy fresh from his pure home, fresh from the touch of his mother's knee, fresh from Sunday-school exercises, into such a den as that, it would frighten him. He hears strange sounds; he does not like the odor of the place; he puts his hands to his ears. "Take me out of this, papa. What are these men doing? I don't like it. Oh, take me away!" But in the social circle, where the mother smilingly offers the wine to her guests, and the minister, under whose preaching the boy has sat, gives assent to it by a smile, there he will take his first glass. So, if we wish to prevent this evil, we must assail the drinking customs of society that are made fashionable and respectable. The moderate drinker tells us we are very hard on him. I do not pretend to say that the moderate drinker intends to do this mischief. A lady says to me: "My son, eighteen years of age, came from his chamber one New Year's morning, and said: 'Happy New Year, mamma.' While seated at his breakfast, he said: 'Now, mamma, I am going out for the first time in my life to make New Year's calls, and I mean to make a business of it; good-morning;'" and he kissed her on both cheeks. She said she stood in the bay-window and watched him till he turned the corner, and then drew a long sigh of satisfaction. "My boy, sweet, pure, clean, lovely! I was proud of him. I thought of him all day." At night came a ring of the bell—a strange sort of ring—and instead of permitting the servant to go, she went herself, and there she beheld two young

men holding up her drunken son. She said: "Bring him in." They laid him on the carpet. "And then," she said, "I sat down and lifted his head in my lap. I tried to comb his hair; it was all matted and damp; his lips, that were so pure and sweet, were cracked and dry, and his breath, that was like the odor of newly-gathered violets, was a horrible stench. My boy! The eyes half-closed, just showing the white; the horrible breath pouring forth in pestiferous effluvia. My boy! His face seemed to be so changed. It was so smooth when he went out, but now it looks coarse. Mr. Gough," she said, "if that had been the work of my boy's enemy it would have been a comfort to look upon him and feel that it was the work of my boy's bitterest foe; but if that is the work of my boy's friend, God have mercy on me! for I have but very little hope for the future." And she said that was not the last time, by many, that he came home to her drunk. Who gave him his first glass? —*John B. Gough, in Watchtower.*

DANGER OF MODERATE DRINKING.

THE last sophistry that has been hung up to throw its delusive light at a dangerous gateway, is the following sentence uttered by a ministerial brother, whom I love as a friend, but reject as a safe teacher of ethics. I quote his words exactly. He says: "A third moral error of the total abstinence theory is its assumption that moderate drinking leads to drunkenness. The millions upon millions of our race who have been accustomed to drink wine and who never knew drunkenness, stand up against this atrocious dogma. And yet this dogma has actually become an axiom with the total-abstinence reformers, and they would disdain to argue it." Yes, I do disdain to argue it, as much as I would disdain to argue that Fulton Street leads to Fulton Ferry. All human observation settles that. I do not say that everyone that goes down Fulton Street enters the gate at the ferry, but I do say that those who are in the ferry-house must have gone through that street. If my learned friend simply meant to say that a very moderate drinker is not an enslaved drunkard, and may never become a drunkard, we grant it. We grant that Niagara Rapids are not Niagara Cataract. We grant, too, that some men who have launched their boats far up toward the head of the rapids have pulled out of the stream and have reached

the shore. But this we declare, that just so long as Niagara Rapids tend toward the cataract and draw with an increasing suction and momentum toward the cataract, so long by the immutable law of God will every use of alcoholic stimulants tend to drunkenness and draw to destruction. That some have resisted it and have not been drawn over does not alter the character of the tendency. There is not a moderate drinker in this house who is not constantly resisting the tendency while he remains a moderate drinker. I set before you all the clear, straight channel of total abstinence. It is a safe channel, strewn with no wrecks of health, and wrecks of homes, or wrecks of hearts or eternal hopes. It has guided millions to competence and comfort and cleanliness of life. It has borne thousands to the cross of Christ. God has blessed the honest efforts of pulpit and platform and press to guide men and women into this safe channel, and as long as this pulpit stands, the true light shall shine on the safe channel, and no wife, or mother, or daughter, or sister, shall ever call me to account and charge upon my example, or the utterances from this pulpit, the wreck of a son, or a brother, or a husband, for time or for eternity. All I ask is to be on the safe side, on God's side, for this world and for the life everlasting.—*T. L. Cuyler.*

A SHARK KILLED BY TOBACCO.

WE had not fished very long before a large shark put in an appearance and stopped our sport. We first knew of his presence by his greedily snapping off the fish from one of my neighbor's lines, having followed up from the bottom. He executed this performance several times, and then the snappers stopped biting entirely. Not even a nibble could we get; so we hauled in our lines and commenced to pay our attention to the shark. He was a monstrous fellow, about fifteen feet long, and he kept swimming round and round the vessel, sometimes on top of the water and sometimes away down deep below us, but always at a respectful distance. His reddish-brown body could be plainly seen through the clear, transparent, green water, and you may be sure he was the cynosure of all eyes.

While we were talking I noticed the native pilot every now and then throwing overboard one of the snappers we had so recently caught, and as the current carried it a little clear of the vessel the shark would gobble it down; and in fact the inter-

vals were so regular that Mr. Shark seemed impatient when the regularity was broken by a little delay. We saw that our pilot had some ultimate object in view, and it drew our attention to him. As he was born and raised on this coast, and had probably served his pilot's apprenticeship as a fisherman, he knew how to deal with his inveterate foe, the shark. Anyhow, we all thought so, and gave him credit for it, and although he did not say much he went about it in a very earnest manner.

After having thrown over ten small fish he selected another a little larger than the others, and with a stick of wood rammed a roll of chewing tobacco, nearly as large as a man's hand, down into its belly, and pressed its throat together again. He held it ready to throw, and as the shark came up anxiously looking for his fish, he tossed it to him, and as it barely touched the water the shark turned over on its back and sucked it in. The shark then swam off as usual to the side of the vessel and then below us, and was apparently rising again in expectation of another fish when the nicotine commenced its work. His struggles and contortions were terrible to behold as he darted here and there in a blind rage and vomiting blood; but as he swam or was carried by the current away from us his struggles grew gradually less until they ceased altogether. The tobacco had killed him!—*Forest and Stream.*

FRUITS OF INTEMPERANCE.

THESE children are very impressible. A friend of mine, seeking for objects of charity, reached the upper room of a tenement house. It was vacant. He saw a ladder pushed through a hole in the ceiling. Thinking that perhaps some poor creature had crept up there, he climbed the ladder, drew himself through the hole, and found himself under the rafters. There was no light but that which came through a bull's eye in the place of a tile. Soon he saw a heap of chips and shavings, and on them lay a boy about ten years old.

"Boy, what are you doing here?"

"Hush, don't tell anybody, please, sir."

"What are you doing here?"

"Hush, please don't tell anybody, sir; I'm a-hiding."

"What are you hiding for?"

"Don't tell anybody, please, sir."

"Where's your mother?"

"Please, sir, mother's dead."

"Where's your father?"

"Hush, don't tell him. But look here." He turned himself on his face, and through the rags of his jacket and shirt my friend saw that the boy's flesh was terribly bruised, and his skin was broken.

"Why, my boy, who beat you like that?"

"Father did, sir."

"What did he beat you for?"

"Father got drunk, sir, and beat me 'cos I wouldn't steal."

"Did you ever steal?"

"Yes, sir; I was a street-thief once."

"And why won't you steal any more?"

"Please, sir, I went to the mission school, and they told me there of God and of Heaven and of Jesus, and they taught me, 'Thou shalt not steal;' and I'll never steal again, if my father kills me for it. But please don't tell him."

"My boy, you mustn't stay here. You'll die. Now, you wait patiently here for a little time. I'm going away to see a lady. We will get a better place for you than this."

"Thank you, sir; would you like to hear me sing my little hymn?"

Bruised, battered, forlorn, friendless, motherless, hiding from an infuriated father, he had a little hymn to sing!

"Yes, I will hear you sing your little hymn."

He raised himself on his elbow and then sang:—

"Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity;
Suffer me to come to thee.

"Fain would I to thee be brought;
Gracious Lord, forbid it not;
In the kingdom of thy grace,
Give a little child a place."

"That's the little hymn, sir. Good-by."

The gentleman hurried away for restoratives and help, came back again in less than two hours, and climbed the ladder. There were the chips, there were the shavings, and there was the little motherless boy with one hand by his side and the other tucked in his bosom—*dead!* Oh, I thank God that he who said, "Suffer little children to come unto me," did not say "respectable children," or "well-educated children." No, he sends his angels into the homes of poverty and sin and crime, where you do not like to go, and brings out his redeemed ones, and they are as stars in the crown of rejoicing to those who have been instrumental in enlightening their darkness.—*J. B. Gough.*

ODD WAYS OF THE CELESTIALS.

CHINAMEN have a habit of storing 40 or 50 cents in 10-cent pieces in their ears, to save, no doubt, the trouble of feeling in their pockets for such small change. Another curious thing in connection with the Chinese is their custom of putting coins of various denominations in the mouths of the dead. These coins fall into the hands of the coolies, who scrape the bones of the disinterred bodies, and through them pass into general circulation. It is said that a \$50 gold slug was found in the mouth of a Chinese body disinterred at the Chinese Cemetery recently, while it is a frequent occurrence to find gold \$5 and \$10 pieces. Taking into consideration the foregoing facts, it is, indeed, an unsafe habit to put money into one's mouth, especially when it is not known whether the Chinaman ever washed his ears or whether the deceased died of leprosy, small-pox, or something else as bad. Some ladies have a bad habit of putting small change into their mouths previous to paying the car conductor, who in turn puts the money into his mouth while making change. To those who practice this habit this bit of information should be a warning.—*San Francisco Examiner.*

SOLILOQUY.

THE past is gone. We cannot call it back;
We can but trace its dull or shining track.
The future is before us. Shall it be
With error fraught, and failure? Or shall we
With earnest caution toil, and with our mind,
Fired by a holy purpose, shed the light
Of peace and kindness, justice, truth, and right,
And health and pleasures pure upon mankind?

A MISTAKE.—*Lady* (to servant's mother): "And why has your daughter given me notice? Isn't she satisfied with the place?" "Well, mum, the fact is, when she came to you we thought you was Methodists; but it turns out you are only Vegetarians."—*The Good Templars' Watchword.*

A TERSE writer says that nature likes to let the best of us find out, from time to time, that, after all, we do not know much.

It is one of the beautiful compensations of this life that no one can sincerely try to help another without helping himself.

Miscellaneous.

ILLOGICAL.

SHE stood beside me while I gave an order for a bonnet;
She shuddered when I said, "And put a bright bird's wing
upon it."

A member of the Audubon Society was she,
And cutting were her comments made on worldly folks like
me.

She spoke about the helpless birds we wickedly were harm-
ing;
She quoted the statistics, and they really *were* alarming.

She said God meant his little birds to sing in trees and skies;
And there was pathos in her voice, and tears were in her
eyes.

"Oh, surely in this beauteous world you can find lovely
things
Enough to trim your hats," she said, "without the dear
birds' wings."

I sat beside her that same day in her own home at dinner.
(Angelic being that she was, to entertain a sinner!)

Her well-appointed table groaned beneath the ample spread;
Course followed appetizing course, and hunger almost fled.

But still my charming hostess cried, "*Do have a reed-bird,
dear;*

For they are so delicate and sweet at this time of the year!"

—*Cosmopolitan.*

QUEER DISHES.

COOKERY, though universal, is by no means the
same the world over, and the study of the culinary
department of the various nations is decidedly
interesting. Our own table would present to the
Dyak as curious a spectacle as his feast would be
to us, and we could never accustom our tastes to
the bill of fare which the Celestial daily consults.

Shark fins dried are sold in every Chinese meat
shop. They are fins of the white shark, and the
best bring nearly four dollars a pound. When raw
this eatable resembles whalebone, but boiling re-
duces it to a glutinous substance, which the Celestial
considers a delicacy. Rich Chinamen revel
in dishes of bird's-nest soup, which is a luxury the
poor cannot enjoy. The material before cooking
resembles gravel more than anything vegetable,
and tastes a little like gum arabic. The birds
form it by masticating a sort of seaweed, and the
nest when finished is transparent and dissolves
readily. Chinamen obtain this luxury from Java,
and will never learn that they could get the sea-

weed itself, and make their own bird's-nest soup at a
cost infinitesimal compared to the cost of the
article they import.

The Samoans have a dish called "palolo," which
rises from the bottom of the sea to the surface.
It is composed of countless thousands of worms
allied to the Nereid family. They vary in length
from an inch to a yard, and exhibit every conceiv-
able color as they wiggle and twist on the waves.
Whole villages of Samoans go out in boats to
collect this native dainty, and the feast that follows
is one of the great festivities. "Palolo" is wrapped
in breadfruit leaves and cooked in ovens. It
makes its appearance so regularly from the sea
that the inhabitants of the Fiji group call October
and November little and great palolo, it being first
seen during the first-named month, but reaches
its plenitude in November.

Among the African tribes the Bagalai are fond
of a dish which they style njavi. It is neither
fowl, fish, nor beast, but is prepared from the seeds
of the njavi, which is one of the largest trees in
the country. No American would accept a second
invitation to dine on njavi, the flavor of which is
said to resemble scorched lard. The Bakalai even
do set a very high value on this dish. They are
great meat eaters, and, for savages, are the cleanli-
est of cooks.

Ostrich eggs form one of the staple articles of
Bushman diet. He is not particular how they are
served, and the age of the egg is seldom ques-
tioned. Roasted in the fires of the kraal, or eaten
raw, as they often are, they never get below being
a dainty to the diner. The bird itself is eaten as
well as its produce, and some parts of it are said
by travelers to form a dish fit to be set before a
king. Reade, in his "Savage Africa," says that a
Bushman can enjoy anything, from roasted ele-
phant foot to a grilled serpent, which latter is one
of the queer dishes among them.

Speaking of elephant's foot takes us naturally to
the Kaffirs, where this dish is the crowning triumph
of their bill of fare. Night is the time generally
selected by the Kaffir for the enjoyment of this
prime luxury. Other portions of the elephant are
eaten with great gusto, but the feet are esteemed
the delicacies of the feast. A hole is dug in the
ground, and a fire made on the bottom. It is
allowed to burn down to a heap of coals, which
are scraped out by the cooks. When the oven
has been freed from embers, the foot is rolled into

it and covered with twigs and green leaves. After this the hot embers are replaced, and a roaring fire started over the heap. In this manner the foot is baked, and when the fire has burned low the contents of the oven are lifted out by several men, and the feast opens. Travelers who have feasted with the Kaffirs on occasions of this kind have paid glowing compliments to their cookery. The natives are said to love elephant foot next to the marrow taken from the leg bones of the giraffe or eland, but the preparation of this food does not afford the enjoyment which is associated with the dish we have described.

The Kaffirs are fond of locusts also. They eat them whole, just as more civilized people devour shrimps. They have, too, a certain fondness for lion's flesh, about the toughest dish anyone can sit down to. The late Gordon Cumming, who was familiar with the secrets of Kaffir kitchen, used to say that "a very good idea of the meat which is usually obtained in Kaffirland may be gained by taking the very worst part of the toughest possible beef, multiplying the toughest by ten and subtracting the gravy."

I know of no people who get oysters from trees but the Mandingoes, through whose country flow the Senegal and Gambia Rivers. The bivalves are taken from the branches, to which they attach themselves during high tide. Here is a Mandingo bill of fare which Reade, the explorer, leaves on record for the amusement of the curious: "Then followed," he says, "gazelle cutlets, *a la papillote*; two small monkeys, served cross-legged and with liver sauce on toast; stewed iguana, which was much admired; a dish of roasted crocodile's eggs; some slices of smoked elephant (from the interior); a few agreeable plates of fried locusts; land crabs, and other crustacea; the breasts of mermaid, or manatee, the grand *bonne-bouche* of the repast; some boiled alligator, and some hippopotamus steaks." While this dinner does not equal in courses some of the elaborate feasts of civilized lands, certainly no one will say that it lacked variety.

Lotus seeds form one of the most common dishes known to the Barri of Central America. The pods, when gathered, are bored and strung on reeds, and hung in the sun for drying, before they go to the table. Along the upper Nile another wing of the Barri tribe bleed their cattle monthly, and cook the blood with their flour and

meal. They esteem this a luxury, and the dish is eaten with great relish.

There are thousands of queer dishes among the tables of the world. Captain Hall, the Arctic explorer, found it necessary to live on raw blubber to keep his health amid the cold of the Northern winters, and he has left on record the statement that its flavor was by no means disagreeable. The courts of kings have known viands as curious as any mentioned in this article, and one does not have to go far back to reach them.—*Philadelphia Times*.

FOOD FOR WINTER.

THE only difference between summer and winter food is that we want more substantial food in winter. Owing to the loss of moisture by perspiration in the heat of the summer, and the consequent thirst which is felt, there is an appetite for cool foods containing a good deal of water, such as juicy fruits and salads; while, owing to the disinclination for exercise created by the hot weather, the quantity of solid food which is required is less than usual. In winter, on the contrary, perspiration is checked by the cold, so that there is little thirst; and, at the same time, we are inclined to be very active, because exercise keeps the body warm, and we therefore require less of fruits and vegetables, and more of solid dishes. With regard to the *kind* of solid food, whether nitrogenous or carbonaceous, one has a tendency to fancy that carbonaceous foods, such as oils, which give out the greatest quantity of heat when they are burnt, would supply the greatest quantity of heat in the body. The body, however, is not a furnace in which food can be directly oxidized to supply heat; every particle of food has to become flesh before it can contribute to warm us, and to form flesh, carbonaceous food requires the addition also of nitrogenous food. The ordinary balance of the nitrogenous and carbonaceous constituents of food requires, therefore, to be maintained in cold weather, just as at other times; and the popular idea that meat is wanted in cold weather has just this foundation, that when we take *more exercise* we require more nitrogenous food to build up the extra waste of muscular tissue which occurs during brisk exercise, especially when that exercise is unusual in amount. The extra nitrogenous food required, however, is a small quantity, not the ex-

cessive proportion found in flesh meat; and you will find everything that is necessary in such vegetarian foods as those given in the following list: Brown-bread; vegetable soups, thickened with pulse and grain; pulse foods of every kind; cereal foods of every kind, such as porridge, frumenty, boiled wheat or barley of every kind; nuts. With regard to drinks, a word may be added. The sedentary person, kept warm by the fire, should avoid drinking too much or too hot drink in cold weather. The person chilled by long exposure to the cold may, with advantage, on the contrary, take liquid food as hot as he can take it, when he feels cold, especially if meals are taken out-of-doors. It need hardly be added that alcohol, which robs the body of its natural power of resisting cold, although for a time it gives a delusive feeling of warmth, is to be avoided in cold weather even more than at other times.—*Vegetarian Messenger*.

WHITE AND NICE DRIED FRUIT.

THE patronizing public, in selecting fruit for table use, demand that which is "white." To meet this demand those preparing it inquire how they can dry it so as to have the required appearance. The answer is given, Pare and cut the apples when quite green and use sulphur in your drier to bleach them. Use the common, cheap sulphur, it sometimes has arsenic in it; this will give your apples a "white and nice look," but they will be destitute of nearly every quality of palatability or healthfulness.

Peaches pared and sliced green and doctored the same way in drying will have the same "nice and white" appearance which the public demand, and which the merchant is ready to supply because it sells so readily.

Hygienists, who inquire into the practical bearing of the food more than simply the looks, discover that the red colored dried apples and peaches are immeasurably superior to the "white and nice." Why is this so? Because the fruit is allowed to ripen on the trees before it is prepared for drying, and when dried it is not bleached with deleterious drugs. Ripe, juicy apples and peaches pared and dried without this doctoring and bleaching process are very palatable, and highly conducive to health, while those prepared by the above bleaching process are quite likely to produce disease.

One family of my acquaintance were recently poisoned by using the sulphur-bleached apples. The apples were stewed in a brass kettle. The kettle had been thoroughly scoured and cleaned before the stewing; but all of this precaution did not avail. Sulphate of copper was formed by the presence of sulphuric acid in the dried apples, and the family came near dying by poisoning from this source. There may have been also arsenic in the sulphur used in the bleaching of the fruit. The cheap grades of English sulphur are said all of them to contain more or less arsenic. The physician who was called to attend the above-named family gave antidotes for poisoning by sulphates of copper, and admonished the family to throw away the rest of their "white and nice" dried apples.

GEORGE W. COPELEY.

Huntsville, Arkansas.

THE BLACK EWE.

A LONDON merchant, seeking respite from the vexations of business, came in view of a shepherd. He was playing upon his pipe while reclining under the branches of a widespreading willow, near a beautiful stream, while his flock, quietly ruminating around him, combined to render the scene the very picture of peace and contentment. The merchant, enchanted with it, pulled the bridle of his horse, and calling to the shepherd, said:—

"My friend, you certainly must be a very happy man."

The shepherd looked up and replied:—

"Yes, sir, I would"—when, springing up, he darted off after a sheep, which, running over field, hill, and dale, kept him on the chase till at length he succeeded in heading it off and driving it back to the flock. Returning heated and panting, he saw the merchant still stopping, intensely observing the incident, and he then finished the reply he had commenced: "I would, as I was saying, be right happy, sir, if it were not for this black ewe, but she is so fond of mischief that when all is quiet around I have to be constantly watching her or she is sure to give trouble."

The merchant replied in a thoughtful tone, as he put spurs to his horse, "My friend, I guess every man has a black ewe in his flock."

LET him who regrets the loss of time make the proper use of that which is to come.

NEW IDEAS.

MANY persons boast of their aversion to what they call "new-fangled notions;" they only approve of "what has been tested by experience," and has the mark of age upon it. This boasted wisdom when looked at intelligently is seen to be the weakest folly. All the ideas we now possess were once new, and those cautious souls who never look with favor on "new ideas" are always the dullest scholars, who never learn a lesson till after all the rest of the school have learned it and passed on to other lessons. This is especially true as regards the laws of health. The multitude is still passing on in the old paths, in which men continue to "sin and suffer," while the fortunate few are learning something of the laws of health, and how to avoid both sin and suffering.

It was said by Theodore Parker that "more people died in New England from bad bread than from intoxicating drinks." This is quite as true in those States where "hog and hominy, saleratus bread and strong coffee" are the staples of almost every meal. When that class get sick they promptly call a doctor; but he is usually of the kind that "kills or cures" in the old way. They do not stop to think that sickness comes from violated law, or that the best way to escape the penalties of sin is to stop sinning.

The "new idea" that sickness is usually the result of palpable causes, and not "a dispensation of Providence," is making progress but very slowly; with many it will have to be demonstrated a long time yet before it is old enough for them to accept. Human experience is ever teaching new lessons. The few investigate them promptly, and at once receive the benefits they confer; while the many live and die rejecting what they are too stupid to examine. Hygiene and medical science, as now studied and practiced, is chiefly made up of new ideas. All anesthetics were but recently discovered. Surgery is a new science, and hygiene is yet in its infancy; and yet the benefits they have conferred upon the world are incalculable. An instance in my own experience illustrates the benefits we sometimes derive from receiving "new ideas" hospitably.

In the winter of 1857-58, while residing in Minnesota, business called me to the city of New York, where I was detained some weeks. While there, though not in the medical profession, I had

the curiosity to inquire about the "Swedish movement cure," of which I had seen some notice a few weeks before. Learning that "Doctor Taylor" was introducing this new mode of treating a class of diseases, I visited his office, and asked him to explain to me the philosophy of this new remedy. He promptly and courteously replied that it was "to give the patient the benefit of exercise without its fatigue." To illustrate this he said a feeble person, whose blood does not circulate vigorously, is often advised to take exercise when the effort is too much for the patient's strength, and the exercise will weaken more than it invigorates. If this person can get the vigorous circulation, by extraneous application, without drawing at all upon his own strength, there is a great gain. I told him that looked to me philosophical, and asked him to give me treatment for a few days that I might see the practical application of the principle. I took the treatment and was satisfied.

Three years after this, when about starting for the Pacific Coast, I stopped in New York and obtained a copy of Doctor Taylor's book on the "Swedish Movement Cure," then recently published. A year later, while residing with my family in the Territory of Nevada, one of our boys became very sick with the disease known as marasmus, and was given up by all of the physicians, since medical science regarded that disease as incurable. The boy was a mere skeleton, and while all the time faint and hungry, and eating with a voracious appetite, the food afforded him no nourishment, and he was literally starving to death. The glands of the stomach failed to appropriate the food to the nourishment of the body. When the doctors told me they could not help him, and that he could not live three months, my mind turned to the "Swedish Movement Cure;" and it seemed to me that the philosophy of the treatment might be applicable to such a case. We had a family council, adopted Dr. Trall's recommendation for diet in such a case (which was exactly opposite to that prescribed by the doctors), and I went to work rubbing him thoroughly with my hand all over, four times a day. When the skin was dry I dipped my hand in water so that it would adhere and produce a glow upon the surface. There was very little flesh to work upon, but I did the best I could with what there was. I fixed the hours for treatment, and went home from my office at the appointed time. I spent about one hour each time

in rubbing, and it produced so comfortable a feeling that the boy soon begged for it. We gave him a very little dry toast, or dry soda cracker, at stated times, with barley water enough to moisten the mouth. Occasionally we gave a very small piece of broiled steak. With this treatment the stomach soon began to digest the food, and within a week we saw some improvement.

At this time one of the physicians, whose last prescription we had thrown away, called to inquire after the boy, and I told him what we were trying to do, and the theory on which we were working. Said he, "What is this Swedish movement cure? I never heard of it." I took the book and explained to him the theory. He seemed surprised and interested, and asked to borrow the book. I let him take it, and the next week he returned and said we had got the right idea, and offered his co-operation in carrying it out.

The first change we noticed, aside from the comfortable feeling produced by rubbing, was a healthier condition of the stomach, and a little increase of flesh below the knees. Our doctor suggested that this apparent increase of flesh might be dropsy. To this I suggested the inquiry whether a healthy and vigorous circulation produced by rubbing might not overcome even a tendency to dropsy? He answered, "It is the only hope." The next week the doctor came again, and after examination said there were "indications of dropsy of the heart." To this I suggested the same inquiry whether a vigorous circulation, induced by the rubbing, might not overcome even that difficulty. To this he replied as before, "It is the only hope." We continued the rubbing, and the diet, without change, week after week, until even months had passed; and the result was a complete restoration to health. That boy became a strong man, and is now living and rearing a family of his own in this State.

Here was a case where a "new idea," and a little common sense, accomplished what the doctors had failed to do. In this case it is perhaps worth remembering that we did not sit down in despair when the doctors gave up; nor did we consent to let a child die, as medical science thought we should, rather than save him by "new-fangled notions." It may be well to notice that we were not content with spasmodic efforts, or with a brief trial. We were working for a dear life, and when we adopted our plan we pursued it steadily,

thoroughly, uninterruptedly, until the work was done. Had we faltered or hesitated we would probably have failed. It was a good remedy faithfully applied that won success.

In this age, when new light is breaking in on all departments of human knowledge, sensible people will keep their eyes open to welcome new truth as a boon, instead of spurning it, as ignorance is ever ready to spurn wisdom. Instead of regarding new ideas with coldness, indifference, or aversion, we should watch for them "as they that watch for the morning." If they prove worthless we can easily drop them; if they are good, they are of incalculable value.

J. W. N.

Fresno, Cal., Nov. 2, 1888.

MESSAGE.

WE trust all will read carefully the article on page 373, from the pen of Judge North, entitled, "New Ideas." The Judge and his wife have just spent a number of weeks at the Retreat. They are not only able to see the evidences of not being afraid to apply "new ideas" in the case of their son, but we trow that following for years the light of hygiene in their own habits has kept them so fresh and cheerful 'mid advancing age. Let all our readers bear in mind that the Swedish movements and massage (rubbing), which the Judge mentions, is effectively applied as a remedy at Rural Health Retreat.

THE RURAL HEALTH RETREAT.

WE intimated in the November journal that Dr. M. G. Kellogg would soon be an *associate* physician at Rural Health Retreat. He arrived on the tenth of November, with good courage, and filled with zeal for the prosperity of the institution. The weekly parlor talks to patients will now be resumed by the physicians. We not only wish our patients to recover health as soon as possible, but we wish them to know how to keep well when they go home; hence the free parlor lectures.

PACIFIC HEALTH JOURNAL.—A subscriber, writing from Arkansas, says, "I am well-pleased with the PACIFIC HEALTH JOURNAL. I regard the dollar I paid for it for one year one of the very best bargains I ever made in my life."

A HAPPY heart makes a blooming visage.

Household.

NOTHING TO DO.

"NOTHING to do!" in this world of ours,
Where weeds spring up with the fairest flowers;
Where smiles have only a fitful play;
Where hearts are breaking every day!

"Nothing to do!" there are minds to teach
The simplest form of Christian speech;
There are hearts to lure with loving wile,
From the grimmest haunts of sin's defile.

"Nothing to do!" there are lambs to feed,
The precious hope of the church's need;
Strength to be borne to the weak and faint;
Vigils to keep with the doubting saint.

"Nothing to do!" there are heights to attain,
Where Christ is transfigured yet again;
Where earth will fade in the vision sweet,
And the soul press on with wingéd feet.

"Nothing to do!" and my Saviour said:
"Follow thou me in the path I tread."
Lord, lend thy help in the journey through,
Lest, faint, we cry: "So much to do!"

A PLEA FOR FATHER.

It is not because wives and children are cold and cruel, nor yet because they are selfish, but only because of thoughtlessness or wrong training, that father occupies the unenviable position in his own home that is characteristic of the majority of households to-day. Whether it is in the family of the millionaire or in that of the man who ekes out an existence on the miserable pittance of one dollar a day, the position he occupies in his own home is the same—simply the supporter of the family, the one on whom depends the easy running of the domestic machinery, and whose personal feelings receive very little consideration.

Of course there are many exceptions to this rule—families where the very name of "father" seems hallowed, and where his tastes and desires must be considered above all others; but in many more families an entirely different state of affairs exists. It is a fact beyond dispute that a man's family must look to him for support, comforts, and pleasures, and it is right that this should be so; but it is also right that reason should be allowed to judge how far this dependence should go. I have known some families in which the

position of the head of the house seemed a most unenviable one, where he appeared to be regarded merely as a money-getting, want-supplying machine, and where it was necessary for him to give so much time and thought to others, to strive to the utmost limit of his powers to gratify desires and supply requirements, as to exclude all thought of self and leave no time for enjoyment or rest.

That this is true is caused much by habit and wrong instruction. Children are taught from early infancy to look upon "father" as the gratifier of all wishes and desires, and come to believe that it is in his power to promote the fruition of every wish, and grant every request; and as they grow this habit naturally grows with them and stays only to be transferred from father to husband, when exchanging one protector for the other, and is, in turn, transmitted to children. Thus, the evil of misunderstanding the rightful position of the father in his household grows and brings other evils in its train. Father's occupation of "running" things, keeping everything "moving," has been his so long, his position is so thoroughly established and is so firmly believed in, that seldom is he thought of as one deserving pity or extra care and attention, because of the burdens put upon him and which are so uncomplainingly borne; and yet the life the average "head of the family" lives is truly not an enviable one. To feel that all family and business cares, the comfort and happiness of dependent loved ones, must rest on one's shoulders, however tired or bent they may be, and to feel that nothing short of genuine helplessness must hinder one in his labor when so much is depending upon him, is certainly depressing to the lightest spirits. To those on whom no responsibility rests, life goes so smoothly on, so smoothly as to sometimes savor of the monotonous, that we fall naturally and unconsciously into accepting, and finally forget that there is back of it all a something that keeps things moving just so, and not until that something gives out, stops—to us suddenly, yet as it must perforce do in time—do we realize the frail support we have been resting on in seeming security for so long.

Surely one who labors so constantly and so well, enduring disappointments and misfortunes for those depending on him, those so fondly dear to him, deserves a little kindness and thoughtfulness, a little tender attention, and more than all these at their hands does he deserve patience and respect. After being out in the world working to obtain the

wherewithal with which to meet the many bills—rent, provisions, dry goods, millinery, tuition, physician's charges—bills of all kinds coming due every day, often being compelled to put off many or effect a compromise, with the coming of the night and the time to lay aside active business cares for a time, the longing for rest that comes over the weary father can only be gratified at his own fireside, beside those he loves and labors for; and surely it isn't hard to return the care and thoughtfulness of years with a little patience and sweet kindness when craved by a weary and discouraged husband or father; and surely it savors of heartlessness to taunt him with the epithet "penurious" when his pocket-book is empty, or to designate the possible irritability of his utter weariness as "cross." Patiently, day by day, he toils on, often to go home when the day is spent and its labors over, to find dullness, when brightness and a good cheer should rule, cross words, sullen looks, and impatience, when his heart is longing for kindness and love.

The life the average wife leads is no sinecure, I know. Cares, many and weighty, beset her path on every side; yet she has advantages the head of her family lacks. Her work may stop for a time and may be caught up, without any very serious results; but with the other, not very often can the lost be regained, and he feels acutely how much is depending on him, and so long as strength holds out, keeps going. Despite repeated failures, a step growing gradually slower day by day, furrowed lines of care in his worn face, the once dark locks turning to gray, he yet toils on, asking of his loved ones only appreciation of his efforts in their behalf, only a little kindness and thoughtfulness. If we all would only look on "father," ever, and under all conditions, as commanding our greatest respect and veneration; would strive to emulate the noble example of steadfastness of purpose and loyalty to dear ones under his care and protection, that he is setting us day by day; remember that to be compelled to refuse a request because of incapability to grant it, hurts him—much more than the disappointment does us; if we would strive always to accept the truth, bow to the inevitable with good grace, however unpalatable such a course may seem,—then would father's cares be made lighter, his days be made longer and brighter, and all our homes be brighter and happier thereby.—*H. L. Twining, in Housekeeper.*

OLD LADIES AND THEIR DRESS.

WHOEVER else can afford to be careless as to her looks, it is not the old lady. She, of all women under the sun, needs to be dressed like a picture. If possible, the fabrics of which her gowns are fashioned should be rich and fine. Dark, plain colors, made to hang in graceful, falling folds; a pretty, tasteful cap; and, if a shawl is worn, a knitted or crocheted one of gray or white, with a crimson or purple border, will make any old lady look lovely. There is a peculiar winning charm about the old age of a woman who has lived a sweet, refined, and useful life. It is as if the soul, jealous of the ravages which time has committed upon the body, were determined to assert its own superiority, and shine forth in more than the beauty of youth. In a certain sense we all have it in our power to determine the appearance we shall present when we grow old. While we are young there may be those among our friends who are far handsomer than we are; those who have more lustrous eyes, brighter bloom, more elasticity of step, and greater symmetry of figure. But these are charms which are often all transitory. The one immortal beauty which will grow superb as the outward fades, is the beauty of the intellect and of the heart. Every time we conquer ourselves, every time we are brave in the face of discouragements, every time we are serene amid confusion, and trustful under trial, we are gaining in that beauty of holiness which makes some aged faces glorious.

But even soul-beauty cannot quite atone for negligence and personal untidiness when one is old. The portrait needs a setting, and the setting should be a worthy one. I never heard an old lady say, "Oh, anything will do for me; I am past the age when my dress is of importance," without wanting to reply, "You are mistaken, dear madam. You, of all people, deserve the dignity that fitting garments confer, as a queen is entitled to her coronation robes." Young ladies should see that grandma's cap is not only put on straight, but that it is the fresh, white, and dainty head-dress that gray hair needs. As the mother grows older the daughters should take upon themselves the thought for and of her which she once had for them.

Aged ladies should not hesitate to accept the privileges which the years have brought and laid at their feet. Let others undertake the difficult

things and do the hard work. They have earned the right to the easiest chair, to the coziest corner, to the best room in the house, and the choicest of everything. Leisure and luxury are appropriate to the evening of life.—*Christian at Work.*

A BILL OF FARE FOR VEGETARIANS.

THE careful and intelligent housewife and mother watches unceasingly the health and strength of every member of the family, and feels a certain responsibility in each individual case. If any are ill, she looks about to learn, if possible, the cause. She knows well that the happiness and welfare of her family depend largely upon herself, and hence the need of carefulness in dietary habits. Upon reflection and careful study, she is persuaded that the vegetarian diet is far preferable to that of a meat diet, but knowing well that if food does not relish, a lack of nourishment is the result, and consequently a loss of strength, how to make the change and at the same time furnish the table with wholesome, palatable, and relishable food without the use of meat is, to her, a culinary problem.

It is to this class of careful, conscientious mothers and housekeepers that I venture to make a few practical suggestions. With the hope of helping such we give the following bill of fare:—

BREAKFAST.—Crushed wheat mush; baked potatoes with white butter gravy; egg on toast; whole wheat bread; unleavened bread; canned peaches; hot or cold milk.

DINNER.—Split pea soup; Lima beans; mashed potatoes; tomatoes stewed; apple bread pudding with cream; *Dessert:* oranges, apples, nuts in variety raisins.

The above is only suggestive, and can be varied as taste may dictate. In preparing the crushed wheat, first see that you have a proper utensil in which to cook it. A double boiler of granite iron is preferable, but in the absence of this, a kettle of water in which a tin pail may be suspended is a good substitute. Any kind of grain is better cooked in this way as it obviates stirring, which is objectionable. The water in the outer kettle should be kept boiling, and should surround the inner kettle sufficiently to thoroughly cook its contents, but should not be allowed to boil into it.

We will add a few recipes which we know by actual use to be most excellent:—

To one part of crushed wheat take three parts of water. Stir the wheat into the water when boiling hot. Add a very little salt, and cook from thirty to forty minutes. Cook rice and crushed oats in the same manner.

WHITE BUTTER GRAVY.—For a pint of gravy take a piece of butter the size of an English walnut. Rub this into two heaping spoonfuls of white flour until smooth. Then add half a cup of hot water, not boiling; after which turn on boiling water until it is the proper consistency. Stir continuously. Let it boil till the flour is thoroughly cooked. Salt to taste.

UNLEAVENED BREAD.—Two cups of sifted graham flour, two cups of germea, one cup of sweet milk, one cup of thin cream; knead until the dough is fine and smooth. Roll about half an inch in thickness, cut into cakes, and prick with a fork. Bake in a quick oven. In the absence of cream use a little butter. If in kneading more flour is required to prevent sticking to the board use the sifted graham.

APPLE BREAD PUDDING.—A thin layer of apple sauce and a layer of grated bread crumbs about a quarter of an inch thick, then another layer of apple sauce a little thicker than the first, and lastly a second layer of bread crumbs, with the addition of a little sugar, unless the sauce is sufficiently sweet. This makes a good pudding. If the sauce is quite juicy it will moisten the crumbs sufficiently; if not sprinkle the last layer of crumbs with water. Bake fifteen or twenty minutes in a moderate oven. With whipped cream it is excellent. Try it. A. M. LOUGHBOROUGH.

CLOSE OF THE VOLUME.

WITH this number we close volume 3 of the *PACIFIC HEALTH JOURNAL*. We are cheered by the increased patronage we have obtained, and by the words of approval received from all parts of America and even "Old England." As we enter upon volume 4 we shall furnish our patrons the best we can get upon the great themes of Hygiene and Christian Temperance. We request our readers to continue with us through volume 4. Induce some of your friends to subscribe also and thus aid the good work.

ALL reforms have to pass through three stages, —ridicule, argument, and adoption.

THE CLOSE OF LIFE.

It is a great mistake to suppose that the usefulness of life ceases with the power of active service. When the tired hands are folded in the repose which their toil has rightly earned for them, when the weary brain is relieved from the burden of cares and perplexities which it has nobly borne, there should be a season rich in blessings and in influence which no one would willingly forego. Then should come the leisure vainly longed for in past years, and the opportunity to attend to many things and to enjoy much that was before impossible. If the busy life has also been an honorable one, there are sweet memories, cherished friendships, the devotion of children, the respect of society, the power of helping others through the accumulated experience and intelligence of many years. The very presence of a venerable and beloved face is a blessing to those who look upon it, bringing suggestions of well-earned peace and calm to the busy toiler, and calling up emotions of tender reverence in the eager and buoyant youth.

—*Pacific Rural Press.*

HEALEY CRACKERS.

THIS is the name we have given to a very wholesome article of bread, made from a recipe invented by Mrs. W. M. Healey, of San Diego, California, and by whose courtesy we are permitted to insert it in the JOURNAL.

Take one pint of germea, one pint of white flour, and one pint of sifted graham flour, mix these together, adding either a little cream, or a piece of butter about the size of an English walnut. If the butter is used it should be rubbed through the flour thoroughly. If cream is used for shortening, the mixture should be wet up for dough with water; but in case butter is used, wet up with milk. Make the dough as stiff as you can roll out. Roll about the thickness of an ordinary cracker, cut in shape with a cup, or a glass tumbler, perforate well with a fork to prevent blistering. Bake in a quick oven. With a little practice you will be able to obtain a healthful, toothsome article of food. It is not necessary to use any baking powder to make a nice, tender cracker by this recipe. In case you think you must use some material for rising, a small teaspoon even full of baking powder is all you will require.

FACTS FOR REFERENCE.

TO TAKE OUT FRUIT STAINS.—Saturate the stain with kerosene, cover thickly with common baking soda, and hang in the sun. This will take out stains that have been in for years.

BREAD.—Keep in a tin or tin-lined box with a well-fitting cover. Stone and earthenware are likely to collect moisture, while bread kept in a wooden receptacle will absorb odors from the wood.

CELLARS.—Keep dry and clear of all decaying vegetables, wood, wet coal, rubbish, and mold. Frequently wash the walls with whitewash, or a strong solution of copperas, and ventilate thoroughly.

TO REMOVE GREASE.—Grate thick over the spot French chalk (or common will do), cover with brown paper, set on it a hot flat-iron, and let it remain until cool; repeat if necessary. Do not have the iron hot enough to burn.

WET, muddy feet and legs are fully as injurious to the lower orders of animal life as they are to men. Instinct teaches the animal in a state of nature to avoid such unwholesome exposures; but man has obliged them to grovel in such miserable places, and is, therefore, responsible for the results.

CLEANSING BLANKETS.—Put two large tablespoonfuls of borax and a pint of soft soap into a tub of cold water. When dissolved, put in a pair of blankets, and let them remain overnight. Next day rub and drain them out, and rinse thoroughly in two waters, and hang to dry. Do not wring them.

BED-BUGS.—Use quicksilver beaten up with the white of egg. It is sure, if you use it thoroughly enough. To keep from getting them, put a little of it on the bedsteads every year in March, whether you find any bugs or not. Also be very particular to keep all parts of the bedstead wiped free from dust.

BAKED POTATOES.—Potatoes that are to be baked should be thoroughly washed and dried, then placed in a moderately warm oven, either in a baking tin or on the grate. If the oven is at the right temperature, potatoes will bake in from forty to fifty minutes. If they cannot be served as soon as done, gently break the skin and they can be kept in tolerable condition for a short time.

BOOK REVIEW.

WE have just received a copy of a pamphlet entitled "Health and Temperance Analysis and How to Remember," by G. K. Owen, which seems to us to be so perfectly adapted to the wants of those who teach physiology and hygiene without a text-book, that it ought to be brought to the notice of all. Whether one teaches by public lecture or in the school-room or parlor he will find this analysis to be a great saver of time in the preparation and arrangement of his subject matter; it will certainly aid him, also, in his effort to remember the subject matter as well as the order in which he may wish to present the truths to be taught. The plan of this little book of fifty-two pages is to group together on a single page in headings, sub-headings, and catch-words, the outline of each subject to be taught. This is admirably accomplished by means of braces and brackets in such manner that at a single glance the eye can compass the entire subject. We feel sure it will be appreciated and used by public teachers of hygiene.

J. E. CALDWELL.

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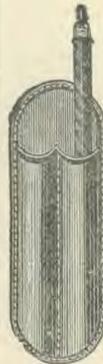
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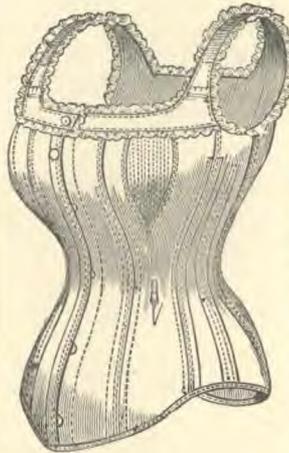
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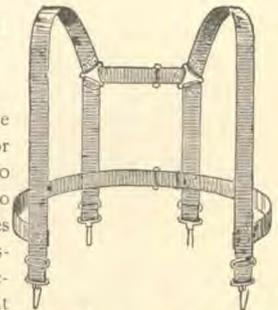
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