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LUCIFER MATCH.—It was invented in England by John Walker, in 1829.

OF 26,000 criminals arrested in Paris, 16,000 had not attained the age of 20.

THAT friendship is very frail that thinks it always necessary to give presents in exchange for presents received.

THE world may owe you a living, but the nobility that you owe the world will forbid your taking your due.

THE man who works not with either body or brain is a very devil. He is a curse, robbing himself, mankind, and God.

A CLOVE tree grows from forty to fifty feet in height. It begins bearing at twenty years of age, and continues until fifty. Its yield is from five to thirty pounds annually.

So old is the necessity of informing the public that they must pay for what they obtain, that even in the ruined city of Pompeii a similar caution is found. Above the door of a house, once inhabited by a surgeon, occurs the following laconic intimation, "*Eme et Habebis.*" [Pay and you shall have.]

That this little peculiarity is not confined to Christians is shown by an inscription not unfrequent on the signs of Chinese shopkeepers: "Former customers have inspired us with caution; no credit given here."

FOOD AND NUTRITION.

"Wherefore do ye spend your money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isa. 55. 2. *

It may be claimed that this language of the prophet is used in a figurative sense to represent the reception, by the believer, of that spiritual grace needful to his advancement in the heavenly growth. Be that as it may, if it is a figure it is certainly borrowed from matter of fact. If we look at the sanitary laws of the Jews we shall see that the "fatness" recommended to them for food was not the fat of slain beasts, filled more or less with the unhealthful accumulations of the body. The Lord said to them, "It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood." Lev. 3:17. This being the case, the word "fatness" may be used to represent the abundance of those things which the Lord created as the wholesome food for man. See Gen. 1:29, 30. In this very sense this same prophet uses the word "fat:" "Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be *fat* and plenteous." Isa. 30:23.

Instead, then, of drawing the hasty conclusion from these words that a wholesome food must consist of the fat of animals, let us examine the first expression of the text, "Eat ye that which is *good.*" We would suppose this word "good" to mean good for food, and not simply what might be agreeable to a vitiated taste. In man's primitive state, when God first placed the happy pair in beautiful Eden, we read, "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and *good for food.*" Gen. 2:9. Thus we learn that the primitive food of man was the fruits, grains, and herbs. All animal life, whether in man or beast, is sustained by

elements obtained from the vegetable kingdom, so that the facts in the case correspond exactly with what was declared, in the beginning, to be God's plan and provision for the sustaining of animal life. See Gen. 1:29, 30. It is not contended here that the flesh of animals does not contain elements of nutrition, but a chemical analysis of flesh shows that those nutritive elements, found in the animal food, are really partly digested vegetable retained in the flesh of the animal. So it might be a question whether it was better to take the vegetable before it was digested by the animal, or after. In some instances of weak digestion and feeble constitution, the physician may recommend animal food on the ground of partial digestion of the real food elements (vegetable) contained in such food, and not deem it essential for those of good digestion.

In coming to the question, What is food? we shall find, if we look at either plants, animals, or mankind, that food must be that which contains the elements needful for the nourishment and building up of the vegetable or animal, as the case may be. This consideration seems to be forcibly set forth in the statement of Solomon, when he says, "Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness." Eccl. 10:17. Eating for strength is the real object that should be before us in eating, not eating simply that which is going to momentarily please the taste, but that which is selected with reference to its adaptation to building up and strengthening the body, and then partaking of it in such condition, portion, and manner as will conduce to obtaining from it vigor and strength.

Even in the natural and healthful movements of the body there is a constant waste that must be supplied from food. Every muscular movement of the body, every pulsation of the heart, and, in fact, every life manifestation in the body, is at the expenditure, or death, of some of the minute tissues of the body. There is a constant breaking down and repair of cell structure going on in the body. Waste and repair are the constant action of the human system. Life itself has been denominated, "A constant battle against causes which induce death." The human system must be constantly supplied with elements to repair this waste, or the death struggle will exceed the life, and the result will be, sooner or later, permanent disease in

the parts improperly nourished. As the mechanic cannot repair worn-out parts of machinery without proper material, so neither can the vital mechanism of repairing worn or wasted organs of the body be carried on without a supply of building-up material in nature's physical workshop.

The most common Scripture term used when speaking of the food of man is *meat*. Some may have supposed this to mean flesh of animals. That this is not the meaning will be apparent from an examination of texts in which the term occurs. The first time it is used in the Bible is when God appointed the food of mankind. It is in these words, "Every tree, in the which is the fruit of a tree yielding seed; to you it shall be for *meat*." Gen. 1:29, 30. It readily appears that meat is used here in the sense of food. Another case, "Only the trees which thou knowest that they be not trees for *meat*." Deut. 20:21. On this Scripture word "meat," Prof. John E. B. Mayor, of Cambridge University, says, "Of the many words rendered 'meat' in the Bible of 1611 [King James' translation] no one necessarily denotes flesh meat exclusively; the meat-offering of the Old Testament consisted of wine and oil. Even now, when we speak of sweatmeats, or cite the proverb, 'What's one man's meat is another man's poison,' we use the word meat in the sense of food generally."

In considering the subject of food there are many questions which will at once arise, as, what constitutes proper food for mankind? What is the proper food for various conditions of the body? What is the proper amount of food to sustain life and energy in the body? What kind of food should be used in case of disease of different organs of the body? These questions, especially the last one, are entitled to due consideration, especially if the fact be recognized that disease in certain organs of the body results from a lack of food supply, or rather a failure in furnishing the proper elements to build up said organs. Many persons have very erroneous ideas as to the amount of food, even the most healthful, required to sustain life and vigor. Plutarch said, "Food and drink are not only the cause of life and health and strength, but often also the cause of death and disease and weakness." It will not do to conclude, as did a young man of my acquaintance, some thirty years ago, when Brandreth's pills were considered a grand panacea for all human ills, on

being recommended to take two of the pills, on retiring to rest, to relieve a bilious attack, as they were *good*, concluded that if a little was good a good deal would be better, so he took a half box of pills at one dose. He did not die for his folly, but we will state with assurance that he was not bilious for the next week, at least.

Of this matter of overeating and dosing Professor Mayor says: "When we follow the history of diet and medicine, we are apt to wonder that the race survives, so deadly are the poisons which have been in many ages, especially the most highly civilized, employed to add a relish to life or restore lost health.

"Fifty years ago the Church of England was blind to the national sin and danger of drunkenness, and her duty in regard to it. Against other rampant sins, impurity, gambling, she is only now beginning to put on her armor, to cry aloud and spare not. There is another vice, ranked in the middle ages among the seven deadly sins, coupled with drunkenness in one of the homilies of our church, which is rarely mentioned to ears polite. Yet Proverbs teaches us that if the sword slays its thousands, gluttony slays its ten thousands. Physicians of vast experience, while warning us that intoxicants, even moderately used, shorten life, add, 'Excess in eating carries off even more victims than excessive drinking.' Almost every thoughtful man will admit, if you press him, that we all eat too much, too much in bulk, and too many kinds. A nation of sparse eaters would not need a tithe of our present druggists' shops.

"The chief reason for observing seasons of mortification [fasting] is that so—and so only—we discover whether our appetites are gaining the mastery over us. If we greatly miss any customary indulgence, common prudence bids us give it up forever. When a man complains that he cannot do without this or that luxury, you may be sure that Socrates and St. Paul and Luther did their work without its aid. The dietetic history of earth's greatest sons would shame us out of many fancied necessities. Demosthenes was lampooned as a water drinker. Schwarz, the greatest of missionaries to India, ate, drank, and was clad as a native. Our Lord's regimen seems to have been barley-bread and fruit, a honeycomb, grain picked by the way, with an occasional fish from the lake, and the paschal lamb once a year. One of those true patriots, who go out into the streets to rescue

homeless children, Mr. Fegan, has for three years fed his large family on fruit and grain and vegetables, not only at a much smaller cost for food, but with greatly improved health."—*Professor Mayor's Manchester Sermon.*

The apostle Paul speaks of some in his time whose god was their belly. Literally, they were controlled by appetite. Of such it might be said, "They live to eat." He gave a wholesome admonition to all on this important matter of diet, in the following words: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Such would carry out in their lives the proverb, "Eating to live."

Some of the modern heathen nations seem to have as vague ideas of the nature of food as did those of Paul's time. In an account given by *R. E. Forbes*, of the *British Royal Navy*, in his journal, in the year 1850, speaking of the subjects of King Dahomey, Africa, he says:—

"All black nations, in common with many less barbarous, as, for instance, the Chinese and the Malays, in speaking of the organ of man's understanding, imagine that we derive reason and wisdom from the belly. In this there is not so much cause for wonder as is generally considered; with a wild man the day's pastime is regulated by appetite, and by the state of his stomach he is ruled. The uneducated blacks look upon eating and drinking as necessary evils they are compelled to submit to; and while satisfying the cravings of hunger and thirst, only partake of a sufficiency to sustain nature, and give the necessary strength to enable them to pursue their course of duty. These primitive habits suffer materially on the common advance of civilization and intermixture with Europeans; unless particularly guarded against, the luxury of intoxication completely prostrates the unfortunate barbarian, and, as with the Indians of North America, might probably exterminate the aborigines of Africa, contemporaneously with the advance of civilization."

Not only is it true that intemperate habits in eating and drinking are wasting away the barbarous nations, but even among those called civilized and enlightened the indulgence of gross appetites is leaving its inevitable mark. A. J. Cranston, of Lucerne, Switzerland, in the *Vegetarian Messenger* of February, says: "The Swiss of the Canton of Lucerne—farmers and laborers—eat a great deal more flesh meat and drink more 'schnaps' than

did their ancestors, and I am credibly informed that they are much more unhealthy, and their work worse than was the case with their forefathers."

As mankind are made *from*, and *of* what they eat and drink, we may lay it down as an axiom that, "As a man eateth so is he." In other words, proper food, supplied to the body in proper quantities, at proper times, and in proper condition, is essential to vigor of mind and body. On the other hand, improper food, or even proper food taken at improper times, in improper conditions, and in improper quantities, must, sooner or later, impair the vital domain.

J. N. L.

THE POWER OF FASHION.

HIGH-HEELED shoes placed under the instep; high, airy, and feather bonnets and hats that neither protect, nor add real ornament to, their wearers; long, heavy trains that are always in the way, and convert their owners into helpless pets instead of useful companions—these have all had their full share of criticism from hygienists. The last (but not least) foolish craze of this kind is the bustle. Absurd and laughable as this monstrous ornament (?) is, its use is not so much to be deprecated as that of the corset, because the former does little real injury to the health, while the latter sometimes kills.

Think of the chagrin and shame that a thoughtful, practical man must feel, viewing these things when worn by a sister or wife, and reflects that he is helpless to prevent such utterly senseless perversion of taste, and correct ideas of dress.

But hygienists are always writing about ladies' dress. Why don't they find some fault with men's clothing? Doesn't fashion dictate in cut, and size, and color, among men as truly as among ladies? Certainly. But the foibles of fashion in men's clothing seem to have escaped the notice of adverse criticism more successfully than those of ladies' dress. Let us look into this matter some, to see if gentlemen's clothing is always just what it should be.

I shall hold that healthfulness and comfort are the considerations to be first met, both in material and cut or style. As to material, I suppose that inasmuch as cotton and linen are unsanitary, on account of the poisonous gases they have been shown to absorb and retain, and their failure to allow the perspiration to escape, as shown in the

April JOURNAL, they must be avoided as articles of clothing. This leaves us to choose between wool and camel's hair, both of which are unobjectionable from a hygienic standpoint. "What," says one, "no cotton or linen to be worn?" No, not a thread. Shirts, coats, linings, wadding, if any be worn, should all be of animal fiber.

"But surely you would not have us go without our linen shirt fronts!" Why not? From considerations above mentioned they are very unsanitary. Did anyone ever find them particularly comfortable? On the contrary, are not the stiff shirt front, the stiff linen wristbands, and cuffs, and stiff linen or celluloid collar, about as uncomfortable articles of clothing as anyone ever tried to wear? I question if in a day's search one could find a single sane man who would say that he ever found these garments to be articles of comfort.

Nearly all men, if dressing for an afternoon's real enjoyment and recreation in the woods, or even in the hammock in the back yard, would choose soft, porous flannel or stockinet. Why, then, do they nearly all wear the starched collars and shirts? Simply for the same reason that ladies wear the bustle and the corset, and bang their hair. Fashion dictates.

In particulars where the health is not concerned, these foibles of fashion are merely matters of personal taste or imitation, and may or may not be adopted by the thoughtful and the consistent; but when health and comfort are destroyed or threatened, there ought to be no hesitancy as to what course to pursue.

Cold on the lungs, sore throat, and even pneumonia and pleurisy, often occur without any known exposure. I do not doubt that in many such cases the starched linen shirt front, if asked, would reveal the secret of the cause. I believe them to be the direct cause of disease in many cases where other causes are assigned.

How about the vest as it is generally made? Is it calculated to increase the safety and comfort of its wearer? The cotton lining, wadding, and stiffening must certainly be condemned on the principle above named. We have in the vest a very thick, heavy covering for the front half of the body, while the back is as light as it can be to hold the front in place, and the arms are entirely uncovered. Since the arms are remote from the center of circulation and smaller in proportion to the entire body, it would seem that if extra clothing were

needed anywhere it would be to protect them instead of the trunk. "But," says one, "the vest is made thick and heavy in front to protect the delicate organs of respiration." Is it? Why, then, is it cut so as to leave entirely unprotected a triangular area immediately over the most sensitive portion of these organs? If the vest is for protection why does it not button up to the chin? I am satisfied that, as generally worn, the vest does not add to the healthfulness or the comfort of the dress of any man. If the coat be buttoned high, as it should be, the vest is an article of dress entirely uncalled for, except to enable its wearer to display his starched shirt-front, and gold studs and scarf pin. The same general principles might be applied to the coat when it is made to be left unbuttoned, in part or wholly. To be sure, during heating exercise one may experience a desire to unbutton his coat; but when the ordinary linen or cotton shirts are worn it is an extremely hazardous practice to engage in.

If the coat is to be left open one wants a vest, of course. But why wear two garments when one will furnish better protection, when properly constructed, than both together as they are generally worn? Those wearing their coats buttoned up to the chin, though they may not like it at first, will soon become used to it, and will feel much more comfortable and safe than when they wore the ordinary coat. Soldiers and others who have had occasion to wear uniform will corroborate this statement.

J. E. C.

APOPLEXY.

The Kind of People Who Have It and Why.

APOPLEXY is one of the most dreaded diseases, because of the sudden onset of the "stroke," the victim, as a rule, having no premonition of its coming. It brings him very near to death, and if recovery takes place at all, it is very slow and uncertain, and there remains an almost absolute certainty of its return.

The term "stroke" or "apoplexy" merely applies to a train of symptoms of the disease, which arise from a sudden and continued pressure on the brain substance, by a clot of blood, poured out from a rupture in a small artery. It is a well-known fact that as people advance in life past middle age, the general nutrition of the body suffers, and in the general decline the arteries must

participate. An artery has three coats—an inner lining, called serous, which is smooth and shining; a middle or muscular coat, from which the artery gets its elasticity; and another coat, which acts merely as a covering. The middle, or muscular, coat is the one with which we are at present concerned. The elasticity which an artery derives from its muscular layer is one of great importance, for it is by this elastic quality that the vessel can resist the enormous pressure given the blood by the action of the heart. An example of this may be noticed in the pulse at the wrist. The radical artery here, from its proximity to the surface, can be felt to swell and subside with each contraction and dilation of the heart. It is this coat which suffers innutrition. The small subdivisions of the muscular fibers undergo what is called "fatty degeneration," which means that the cells, instead of being made up of muscular tissue, become filled up with fat globules. This fatty matter afterward "dies," and its place is taken by minute calcareous or bony particles, which are deposited, or rather crystallized, from the blood. In the arteries of very old people, these bony particles can be readily recognized, particularly at the wrist, giving it a hard, rough, and incompressible feeling. Another evidence of this diseased nutrition of the arteries can be seen in the "arcus senilis" (arc of old age), which is a yellowish-colored circle surrounding the colored part of the eye. When this diseased condition of the vessels occurs, it must follow that they have lost, to a great extent, their power of resistance to the pressure of the blood, that they have become softened, and that a rupture might easily take place.

The causes of apoplexy, or hemorrhage into the brain substance, must be divided into two kinds—the predisposing, or the causes which bring about this diseased condition of the walls of the vessels; and the exciting, or those which will be the immediate cause of a rupture and consequent hemorrhage. Among the predisposing causes, one of the most frequent is age. A regular stroke of apoplexy rarely occurs before the age of forty-five, and from that age on the susceptibility gradually increases. Heredity has considerable influence in transmitting that peculiar condition of the arteries which renders them favorable to disease, and exerts the same influence here as it does in consumption, although not to so great an extent. Under this head may be mentioned the habit or build of a

person, which will predispose him to apoplexy. Those heavy-set, short-necked people who have been high liverers are most apt to suffer from degenerative changes in the system. Men are more predisposed to apoplexy than women, probably because they are more exposed, and, consequently, more liable to disease. In stating the exciting cause of a hemorrhage into the brain, it must be remembered that we are not now considering those cases where direct injury, such as a blow or fracture of the skull, may be the occasion at any time or at any age, but those instances only wherein the hemorrhage occurs from the rupture of a diseased artery. From the nature of this disease, it will be readily understood that one of the most common exciting causes is anything that will increase the blood pressure in the brain, such as straining or lifting at heavy weights; any mental emotion, as extreme grief or joy; and active exercise after a hearty meal when the vessels are laden to their full capacity; still, there are cases where the hemorrhage comes on during sleep, or when none of the above causes are acting to increase the blood pressure. These can only be accounted for by the fact that the softening of the vessels has advanced to such a state that the rupture will occur by the vessel simply giving way.

Of course, the termination of a case of apoplexy will depend on the amount of blood poured out and the size of the resulting clot. Sometimes the hemorrhage will be overwhelming, and the laceration of the brain substance so great that the patient will never regain consciousness, and will die from the shock. Again, there are cases where the hemorrhage is so small that the clot is easily absorbed and the patient gradually recovers from the paralysis, but can only look forward to the time when there will be a hemorrhage which will more effectually overcome him.

From this short account of apoplexy, I hope the importance of care on the part of old persons will be recognized. They should avoid all unusually active exercise, especially after a full meal, or any excitement that might lead to an undue amount of blood in the brain.—*Henry Baldwin, M. D., in Housekeeper.*

THE men who get through the most work are those who never seem to be busy, while those who have a morbid habit of being busy and never have a moment's leisure are the worst of time wasters.

THE PHOSPHORESCENCE OF THE SEA.

EVERYONE recognizes the beauty of the singular phenomenon of what is called the phosphorescence of the sea,—has watched the track of the foam and diamond points of light, left behind as the steamer cuts the wave. For a long time the cause of the shining appearance was a puzzle to philosophers. But the naturalists finally came to the conclusion that it was produced by animalculæ, which are excited to luminosity when the water is agitated. It was also shown that the phosphorescence is brightest, and the sparks most numerous, immediately preceding an atmospheric disturbance. Thus the little animalculæ must be included in the long list of delicate organisms that feel the approach of bad weather.

Prof. M. Decharme observed this coincidence, and has been diligently studying the habit of the tiny creatures, and their shining propensities. He tells us as the result of his observations that they are visible in the daylight with a glass magnifying about forty times. They are, under this magnifying power, of a lens-shaped form and from seven to fifteen-hundredths of an inch in diameter. They are of a transparent nature, more daphnoid in the center than around the periphery of their little bodies. The specimens experimented on by the professor lived in a bottle for several weeks, and became very brilliant when the water was shaken or stirred, or whenever a small quantity of exciting fluid, alcohol or acid, was introduced into it. We shall look hereafter with increased respect upon these infinitesimal barometers, which, when fully developed, attain the size of from two to four-thousandths of an inch! We wonder how many it takes to make the track of sparkling foam we have so often watched upon the ocean.—*Ex.*

EXCITEMENT AN EVIL.

WHOEVER has studied man's earthly tenure and the causes which tend to lengthen or curtail it, will scarcely have failed to notice how contradictory is the evidence of those we naturally look to to explain them, and that their evidence, even when they agree, does not always accord with what would seem to be the facts as they appear around us. One authority says general physical development is necessary to prolong life, while another insists that this is not required if the day's employment does not call for physical exertion. Dr.

B. W. Richardson, an eminent English authority, declares, among many obvious, though scarcely novel, propositions, that everything that quickens the action of the heart, any kind of excitement, taxes and reduces the storage of life. If this were said of those naturally feeble or inheriting disease, or even of those leading sedentary lives and living from day to day without the invigorating benefits of fresh air and exercise, it would seem reasonable, for one does not have to be a skillful physiologist to know that excitement affects the nerves as well as the heart. But is this statement strictly true when referring, as here, to the entire human family? Surely soldiers engaged in actual warfare, and sailors in peace, as well as war, live among excitement, besides being notoriously addicted to indulgence, as to drinking and smoking, yet they are long-lived. Statistics show it, and observations corroborate them. The pension list of the British army, giving the ages of the beneficiaries, men who have served in all climates for from twenty to forty years, and excluding those pensioned sooner because of "wounds received while in the performance of a duty," shows that soldiers do not die as other men do; so it is with the naval pensioners of the Greenwich Hospital, now scattered over Great Britain because of its abolishment. In the merchant service to-day it is no uncommon thing to find a man seventy years old in charge of a vessel—a post requiring activity of body as well as of mind. From this it would appear that a sound human body can withstand hunger and exposure, and even frequent excitement if only there is plenty of fresh air and exercise of a vigorous kind thrown in.—*Scientific American*.

THE NERVELESS CHINESE.

A WRITER in the *North China Herald* has lately been making a study of what he calls the "nervelessness" of the Chinaman. He notices, for instance, that it seems to make no particular difference to a Chinaman how long he remains in one position. "Even Chinese infants remain as impassive as 'mud gods'"—a remark which corresponds curiously with De Quincy's declaration that such a thing as a Chinese child was a complete anomaly. Another strange way in which the Chinese show their absence of nerves is in their power to go altogether without exercise. They do not want exercise themselves, and cannot under-

stand why other people should go through athletic performances "when they might hire coolies for the purpose." Perhaps, however, it is in the matter of sleep that the Chinese show their nervelessness most thoroughly. However sound an Englishman may be in wind or limb, however little accustomed to luxury, he is liable to find sleep difficult if he has an uncomfortable bed, or if he is surrounded by noises. It is quite otherwise with the Chinaman. Nothing, apparently, annoys or discomposes him. "With a brick for a pillow, he can lie down on his bed of stalks, or mud bricks, or rattan, and sleep the sleep of the just, with no reference to the rest of creation." But it is the nervous, not the nerveless, race which has swum the Channel and climbed the Matterhorn. In a word, it is our sensitive organizations that make us men worthy the name.—*The Spectator*.

STOOPING.

THE stomach and liver sustain mechanical pressure in numerous sedentary employments where there is much stooping or leaning forward. A great deal of derangement in those organs is induced. We find, also, that as a consequence of this same influence—stooping or leaning forward—not only the digestive organs, but the entire system, suffers no little injury. The air does not enter the lungs as freely as it ought, therefore the changes in, and the circulation of, the blood is more or less impeded, and here again we find that the liver, stomach, and intestines suffer.—*Boston Journal of Health*.

SWEATING OF THE FEET.

DR. JOHN MORGAN writes: "By applying boric acid thoroughly to the feet, particularly about the nails, between and under the toes, and to the soles, two or three times a week or oftener as the case may be, dressing them while there is a good coating of powder on the skin, sweating of the feet may be effectually relieved. The application is easily made and will prove satisfactory." Washing before and after might help.—*Medical Record*.

Miss Sangbleu (indignantly)—Waiter, you've got your thumb in my soup!

Green Waiter (assuringly)—No matter, miss; it isn't hot enough to burn me.—*Harvard Lampoon*.

Disease and its Causes.

FARMER JOHN'S SOLILOQUY.

I MOUT as well acknowledge, 'taint no use o' beatin' round,
I've done a heap o' thinkin', plowin' up this faller ground,
An' suthin's been a painin' an' achin' me like sin—
I reckoned 'twas dyspepsy or malarly creepin' in.

At last I got my dander up, an' to myself sez I,
The biggest fool in natur's him that tells hisself a lie;
I've been lettin' on 'tis malarly, an' my stummick, when I
know

It's my conscience that's a hurtin' an' worryin' me so.

I've been a shirkin' this here thing for thirty year or more,
An' I orto had this shakin' up an' settlin' down afore.
I've been honest fur as payin' goes, not a penny do I owe,
But the kind o' cheatin' that I done was the kind that didn't
show.

My mind goes back to Hanner, when I fetched her here a
bride—

No apple bloom was sweeter, an' she nussled to my side
Like she thought she had a right to, an' could trust me
without fear,

For the love I never hinted at for more'n thirty year.

There was churnin', bakin', bilin', there was nussin' an' the
rest,

From long afore the sun riz 'till he slumbered in the west,
An' when the rest of us was done, an' lollin' round on cheers,
Hanner was recuperatin' with her needle an' her shears.

But when the life was ebbin' from that faithful, patient heart,
I had to face the music—I hadn't done my part;
An' I couldn't help a-thinkin', watchin' out that weary life,
That there's other ways o' killin' 'xcept a pistol or a knife.

It sounds like sacreligion, but I knew just what she meant,
As I whispered, "Fly to meet me when my airthly life is
spent"—

"I'm tired, John, so tired, but I've allus done my best,
An' I may feel more like flyin' when I've had a spell o'
rest."

—Amy Hamilton, in *Exchange*.

TEMPERANCE ESSENTIAL TO CHRISTIAN CHARACTER.

BY MRS. E. G. WHITE.

GOD gives no man permission to violate the law of his being. But man, through yielding to Satan's temptations to indulge intemperance, brings the higher faculties in subjection to the animal appetites and passions; and when these gain the ascendancy, man, who was created a little lower than the angels, with faculties susceptible of the highest cultivation, surrenders to the control of Satan, and he gains easy access to those who are

in bondage to appetite. Through intemperance, some sacrifice one-half, and others two-thirds, of their physical, mental, and moral powers. Those who would have clear minds to discern Satan's devices must have their physical appetites under the control of reason and conscience. The moral and vigorous action of the higher powers of the mind is essential to the perfection of Christian character.

The ignorance that has prevailed in regard to God's law in our physical nature, is deplorable. Intemperance of any kind is a violation of the laws of our being. Imbecility is prevailing to a fearful extent: Sin is made attractive by the covering of light which Satan throws over it, and he is well pleased when he can hold the Christian world in their daily habits, under the tyranny of custom. Those who allow appetite to govern them, are, in many of their habits, elevated but little above the heathen. Satan is constantly drawing the people from saving light, to custom and fashion, irrespective of physical, mental, and moral health. The great enemy knows that if appetite and passion predominate, health of body and strength of intellect are sacrificed upon the altar of self-gratification, and man is brought to speedy ruin. If enlightened intellect holds the reins, controlling the animal propensities, and keeping them in subjection to the moral powers, Satan well knows that his power to overcome with his temptations is very small.

In our day, people talk of the Dark Ages, and boast of progress. But with this progress wickedness and crime do not decrease. We deplore the absence of natural simplicity, and the increase of artificial display. Health, strength, beauty, and long life, which were common in the so-called Dark Ages, are rare now. Nearly everything desirable is sacrificed to meet the demands of fashionable life. Many are working out for themselves, through this violation of the laws of their being, physical suffering, and mental and moral feebleness.

Through his devices, Satan has, in many respects, made the domestic life one of care and complicated burdens, in order to meet the demand of fashion. His purpose in doing this is to keep minds so fully occupied with the things of this life that they can give but little attention to their highest interest. Intemperance in eating, and extravagance in dressing, have so engrossed the

minds of the Christian world that they do not take time to become intelligent in regard to the laws of their being, that they may obey them.

If we would see the standard of virtue and godliness exalted, we, as Christians, have a work devolving upon us individually to control appetite, the indulgence of which counteracts the force of truth, and weakens moral power to resist and overcome temptation. As Christ's followers, we should, in eating and drinking, act from principle. When we obey the injunction of the apostle, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God," thousands of dollars which are now sacrificed upon the altar of hurtful lust will flow into the Lord's treasury.

Many who are held by Satan under the power of slavish appetite, are the professed followers of Christ. They profess to worship God, while *appetite* is their God. Their unnatural desires for hurtful indulgences are not controlled by reason or judgment. Those who are slaves to tobacco will see their families suffering for the conveniences of life, and for necessary food; yet they have not the power of will to forego their tobacco. The clamors of appetite prevail over natural affection, and this brute passion controls them. The cause of Christianity, and even humanity, would not in any case be sustained, if dependent upon those in the habitual use of tobacco and liquor. If they had means to use in only one direction, the treasury of God would not be replenished, but they would have their tobacco and liquor.

It is impossible for such men to realize the binding claims and holiness of the law of God; for the brain and nerves are deadened by the use of this narcotic. They cannot value the atonement, or appreciate the worth of immortal life. The indulgence of fleshly lust wars against the soul. The apostle, in the most impressive language, addresses Christians: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God." If the body is saturated with liquor and defiled by tobacco, it is not holy and acceptable to God. Satan knows that it cannot be, and for this reason he brings his temptations to bear upon the point of appetite, that he may bring us into bondage to this propensity, and thus work the ruin of thousands.

The Jewish sacrifices were all examined with careful scrutiny to see if any blemish was upon

them, or if they were tainted with disease; and the least defect or impurity was a sufficient reason for the priest to reject them. The offering must be sound and valuable. The apostle has in view the requirements of God upon the Jews, in their offerings, when he, in the most earnest manner, appeals to his brethren to present their bodies a living sacrifice, not a dead, decaying offering, but a living sacrifice, holy and acceptable unto God.

Many come to the house of God in feebleness, and many come defiled by the indulgence of their own appetite. Those who have degraded themselves by wrong habits, when they assemble for the worship of God, give forth such emanations from their diseased bodies as to be disgusting to those around them. And how offensive must this be to a pure and holy God!

A large proportion of the infirmities that afflict the human family are the results of their own wrong habits, because of their willing ignorance, or of their disregard of the light which God has given in relation to the laws of their being. It is not possible for us to glorify God while living in violation of the laws of life. The heart cannot possibly maintain consecration to God while lustful appetite is indulged. A diseased body and disordered intellect, because of continued indulgence in hurtful lust, make sanctification of the body and spirit impossible. The apostle understood the importance of the healthful condition of the body for the successful perfection of the Christian character. He says, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." He mentions the fruit of the Spirit, among which is temperance. "And they that are Christ's have crucified the flesh with the affections and lusts."

WOMAN'S DRESS—SHOES.

If you place the feet of an infant side by side, you will see that the great toes touch each other along their entire length. Before two years of age, if the child have worn shoes, the great toes have begun to diverge, and by the time the individual has attained his growth, this divergence is so great that the joints have become very prominent. The majority of feet are more or less thus deformed; indeed, it is doubtful if a perfectly natural foot can be found in an adult who has worn shoes.

Most, if not all, the shoes in market are made upon the same false principle, and even loose shoes will tend to turn the great toe from its normal axis. A line drawn from the end of the great toe, through its length, ought to pass through the heel of the same foot, but in the foot shaped after the shoemaker's model the line will be far more likely to pass through the heel of the other foot. The painful affection known as bunions is produced by this turning of the toe from its axis by the pressure of the shoes. Shoemakers who advertise to make physiological shoes, sometimes advise drawing the outline of the sole of the foot on paper, in order that the shoe may be made to fit exactly. It does fit over the knobs and projections of the foot, but it is not comfortable, for its contour tends to perpetuate the deformities, and so increases discomfort.

The shoe should not have been patterned after the deformed foot, but after the model of a natural foot. It is true it would at first seem much too long, for by the divergence of the great toes the foot has been shortened, but in time, the foot finding an opportunity to return to its natural shape, will fit itself to the physiological shoe.

The present fashion is to have the shoe longer than the foot, but as narrow as possible, and tight over the instep in order to keep the foot from slipping forward on the inclined plane made by the high heels. This constant pressure tends to destroy the arch of the foot, which is its chief beauty, and further to diminish the ease and grace of walking. The evils of high heels are not to be compressed into a single sentence. Dr. Gross, of Philadelphia, performed a surgical operation upon a young lady whose feet were deformed by high heels. He was obliged to cut the tendons of the great toes and fasten them by straps into physiological shoes until they were healed.

High heels throw the body out of balance and thus irritate the whole nervous system. I have known difficulties of the eyes to result from the same cause, and be incurable until the high heels were discarded. Displacements of internal organs, headaches, spinal irritation, often have their origin and continuance in the fashion of the shoes.

The pointed toes of some so-called English walking shoes are not to be commended.

Herman Meyer, professor of anatomy in the University of Zurich, has designed a physiological shoe which is known by the name of its manufact-

urer, as the Waukenphast. While some give it unqualified commendations, others assert that the curved outer line of sole presses upon the little toe and produces corns. The low heel and broad sole of the common-sense shoe is a step in the right direction; but the ideal shoe has yet to appear, and it is doubtful if it does appear until people demand that shoemakers shall understand the anatomy of the human foot, and shall be to some extent orthopedic surgeons.—*Mary A. Allen, M. D., in Congregationalist.*

DIPHTHERIA.

WE want to caution the mothers in regard to the prevailing habit of kissing the little ones indulged in by friends and foes almost, and especially when such diseases as diphtheria, tonsillitis, etc., are prevalent. And when a member of the family has even a common sore throat, it is the duty of the mother to keep him separate as far as possible from the rest of the family, prohibiting, if an adult, all kissing or fondling of the children, for it is open to discussion whether sore throats, such as tonsillitis, etc., do not sometimes bring the more dreaded diphtheria. Of course, as to the treatment in the latter disease, we would always advise the calling of a physician at once, but some little hints might not come amiss. The use of steam in as many different ways as possible, inhaling it, keeping it in the room, hanging up wet sheets, keeping room at a high degree of heat, eighty-two degrees at least, with fresh air admitted carefully but constantly; gargling with alcohol and water, or chlorate of potash with the addition of permanganate of potash; using hot fomentations to throat or hot poultices; in short, keeping all the heat possible around the patient so as to dissolve the forming membrane. A remedy has been given us that has been known to give almost instant relief. It is the burning in a pan of equal parts pine tar and spirits of turpentine in the room, closing all the doors, etc. For reduction of the fever use packs and oil rubs. Watch the ordinary sore throat, and never neglect for an instant to apply some of the simple remedies to "only a sore throat."—*Housekeeper.*

THE morphine craze is growing. A Portland, Maine, manufacturer has made and sold 250,000 hypodermic needles since 1886.

THE NEED OF ARM EXERCISE.

WALKING on an even surface, the only variety of physical exercise which most business and professional men get in town, is well known to be a poor substitute for arm exertion. The reason is partially plain, since walking is almost automatic and involuntary. The walking mechanism is set in motion, as we would turn an hour-glass, and requires little attention, much less volition and separate discharges of force from the brain surface with each muscular contraction, as is the case with the great majority of arm movements. The arm-user is a higher animal than the leg-user. Arm motions are more nearly associated with mental action than leg movements. A man's lower limbs merely carry his higher centers to his food or work. The latter must be executed with his arms and hands. A third way in which arm exercise benefits the organism is through the nervous system. Whether this is due to an increased supply of richer, purer blood, or whether the continual discharge of motor impulses in some way stores up another variety of force, we do not know. One thing is certain, the victim of neurasthenia is very seldom an individual who daily uses his arms for muscular work; with this, the limit of hurtful mental work is seldom reached.—*Popular Science Monthly*.

FEVER GERMS IN DRINKING WATER.

ABOUT the first of August last, a stranger came to Iron Mountain affected with typhoid fever, and died there. No attempt was made to disinfect the surroundings, and from this the fever spread until there have been 350 cases of typhoid fever and thirty-five deaths there. Dr. Vaughn, of Michigan University, inoculated sterilized meat preparations and sterilized milk with the Iron Mountain well water, and kept the preparation at the temperature of the body for seven days. A germ developed which was inoculated into some of the lower animals, which became sick with typhoid fever.

It was thus proved that typhoid fever at Iron Mountain was produced by the use of impure water. Dr. Vaughn says that freezing does not destroy the germ. The ice which the Iron Mountain people used came from a very suspicious source, and no doubt contained germs of typhoid ever. This is the first time that the plan men-

tioned has been employed to produce the disease in the lower animals from the cause germ obtained from drinking water.—*Associated Press*.

LEAVE YOUR WINDOWS OPEN.

ALL the higher organisms plead hard for pure, fresh air. It keeps off disease. Don't close windows too soon. Keep them open a little, or much, night and day, as long as possible. When you use double windows don't have the outer, or storm, window fastened on the frame and depend only on the almost useless little slit of an opening in the frame of the sash, misnamed a "ventilator," for your life-giving oxygen. Have the window hung with hinges so that it can be opened wide, as well as the inner one, and have both opened freely and often to flush the room. Even in rooms with provisions for ventilation, this flushing is desirable.—*Sel.*

"*PAWTUCKET!*" shouted a brakeman on the New England railroad. An old lady from the West glanced about inquiringly; but when the same silver-tongued automaton, after some hours, opened the door and bawled, "*Nantucket!*" she stared at him until he banged it shut, when she turned to a fellow-passenger with the remark: "It's mor'n likely he tuck it himself and then lied about it."—*Detroit Free Press*.

AN absent-minded doctor who had considerable investments in real estate, was about leaving a patient, after writing a prescription, when he was asked for directions as to how the medicine was to be taken. "Oh, yes," he said, "I forgot. One-third down and the balance in one and two years."—*Boston Journal of Health*.

A RECENT number of the *Hearth and Home* states that there are 250,000 chronic invalids in the United States. The names of these invalids are known, and are peddled, quoted, and sold as an article of commerce. In support of the statement, the names of quack doctors dealing in them are given.—*The Argonaut*.

Flippant Young Lady (to Rector, who, dining out, has just taken turtle soup)—Why, I thought you fasted in Lent?

Rector—Yes, my dear young lady, I subsist chiefly on fish. Turtle is a kind of fish, you know.—*London Fun*.

Temperance.

RESOLUTION.

GOOD-BY to dreams, for the time has come
That comes to every heart,
When I hear the roll of life's battle-drum,
And must bravely act my part.
Like wavering mists the shadows roll
From the future dim and gray;
And I, welcoming, meet with dauntless soul
The limitless, glad to-day.

There is never a good so vast, so grand,
That I may not make it mine.
God aids the blow of the honest hand,
And we strive with a strength divine.
What man has done that I can do,
If I only dare begin.
There are heroes now as when earth was new,
And as royal crowns to win.

Though jagged and fierce the peaks that rise
Against the frowning sky,
I can measure their height with unflinching eyes;
I shall scale them by and by.
For the end is sure if the will be strong,
Temptations flee away;
And the serried hosts of sin and wrong
Strike tents in wild dismay.

—Selected.

RUM'S RUINOUS REIGN.

HACK! hack! hack! The dull, uncertain strokes of an unskilled workman's ax reverberated through the white birch grove, through the fiercely whirling snow of a winter's day. Strange, unwonted sight, in a land of boasted civilization! A woman swings the ax! A woman clad in a scant calico dress, ragged shoes, stockings without bottoms, was essaying, with queer little unskilled strokes, to fell the trees near the miserable wreck of a house. She worked as awkwardly as only a woman brought up to in-door work and laboring under the double infliction of pain and weakness can, sometimes stopping to press one hand to her side, and at others to wipe her freezing tears from her blurring sight. When a tree fell she hacked till it was fitted for stove wood. Hack! hack! hack! till her children shouted again and again, "Come, mother, come; you've chopped enough; baby's starving and we're freezing."

Despite their frenzied cries, despite the cold, despite the mortal anguish only a mother may know, she worked on till the sun went down on the short,

dreary, freezing winter day. Then, laying down the ax, she loaded her frail arms with all they could hold of the lead-like, frozen sticks, and slowly entered the house, well knowing she would not be able to leave it on the morrow. Here were her babes, her very life, one, two, three, four, five, six, seven, eight, nine, ten—each and every one dear to her noble heart as are your tender ones, favored mother—crouched over the dying fire in the black, cooling stove, bare-footed, half naked, with hunger-pinched faces, and blue, claw-like hands; some were crying vociferously, while some only moaned, in low, plaintive tones, of cold and hunger.

For two weeks these eleven had subsisted on the milk of one cow and turnips. The cow had come so short of food as to be fed from their straw beds. After giving the starving children the milk and feeding the dumb giver the last armful of straw in their beds, she built a fire and sat down to warm her frozen feet. First, she took off one thin petticoat and pinned it about the shoulders of the oldest child, and putting off her shoes and ragged stockings for its feet, sent it off to the wood pile to bring in the wood she had chopped.

The fire burned up bright and warm, and the famished children cuddled down beside the stove under their scant bed-covers, and forgot their woes in sleep. Not so the tired, starving mother. She took a turnip and sat up to scrape it as she warmed her frozen feet. Ere the morning dawned another babe was added to the ten starving beside her.

Think of this true picture, mothers, you who have passed the fiery ordeal of motherhood amid the luxuries of warmth, food, clothes, comforts, husband, friends and physicians—think of this frail, starving, frozen woman alone with the rayless midnight and her mortal anguish! Have you forgotten with what grateful avidity you seized a cup of hot tea held by the hand of ministering friends? Contrast that moment of grateful refreshment with the empty, craving stomach of this long-famished creature, comforted only by the cold, scraped turnip; she would have, perhaps, given worlds for a taste of it had it not been frozen. Can you not drop a tear over this poor neighbor? My own flow like summer rain as I write.

You will ask where this "brute of a husband," the father of eleven children, was at such a time. Hush, indignant matron! Name not one of the "lords of creation" in such a tone!

I'll whisper it in your ear; be careful your busy tongue reveal not the secret. He was only down to Passadamkeag on a little bit of a spree, lasting a couple of weeks or so! They can drink or let it alone, you know; so we must not say anything about their doing either lest we get to saying it on the wrong side.

Two or three days after the new babe came to the poor woman a neighbor learned and reported her condition. A noble Scot came gallantly to her relief with food, clothes, and firewood. The eager, starving children, crowding about the hunger queller, could not be fed carefully enough to save them from the reaction consequent upon repletion after famine. Tears flowed so thickly over the cheeks of sonsy Scotch build, that one poor, naked starveling got just a cake too much, and though the physician was called, its little life went out, a sacrifice to the god Bacchus, to whom the nations of earth deem it necessary to sacrifice so many human lives yearly.—*Portland (Me.) Herald.*

THE DUCHESS OF RUTLAND ON TOTAL ABSTINENCE.

PHYSICIANS assure us that a very large proportion of cases of ill-health are caused by over-indulgence in strong drink. Sir William Gull, who, as we all remember, was instrumental in saving the life of the Prince of Wales when he was at death's door, writes: "In cases of feeble digestion alcohol is sometimes given to stimulate digestion. I should not be prepared to go so far; I should be prepared to advise the use of alcohol on certain occasions when a person was ill, but to say that persons should drink habitually, day by day, I should not be prepared to recommend. All alcohol, and all things of an alcoholic nature, injure the nervous tissue *pro tempore*, if not altogether. You may quicken the operations, but you do not improve them. And, even in a moderate measure, they injure the nervous tissues, and are deleterious to health. Alcohol acts upon the brain, and causes the blood to flow more rapidly in the capillary vessels. I should like to say that a very large number of people in society are dying day by day, poisoned by alcohol, but not supposed to be poisoned by it. If a patient came before me as a drunkard, and not as a sick man, I would say, Get rid of the alcohol at once. In the case of an habitual drunkard, to whom drinking had become a second nature, I

would, when he left it off, recommend nothing beyond good food. It would not at first supply the craving, but it would ultimately overcome it." Perhaps I ought to apologize for making so long a quotation, but testimony from Sir William Gull is, indeed, valuable. He concludes with this sentence: "I should say from my experience that alcohol is the most destructive agent that we are aware of in this country." In another paper he says: "The public ought to know that of all the diluents or solvents for the nutritious parts of foods there is nothing like water. Water carries into the system the nutriment in its purest form."—*The Quiver.*

A FRENCH OFFICER'S TESTIMONY.

A Swiss friend has forwarded us the following extract from a letter written by a distinguished officer in the French army: "I am well satisfied and very thankful that I smoke no longer, because I find it is a freedom from a veritable bondage or slavery I was subjected to, from which I had never tried to deliver myself, because I did not perceive the sad and direct effect it had upon my organism or corporeal system. The smell of tobacco had never inconvenienced me, nor made me feel unwell or sick; and it was merely a pastime, which by degrees was transformed into a veritable habit or want, of which I thought I could never deprive myself, or dispense with. Therefore it demanded more energy and perseverance to forego it than to renounce the use of flesh meat or spirituous liquors of any sort. It is now three years that I have deprived myself of indulgence in this most absurd fashion, and now I not only feel no inclination for it, but even the smell of smokers is disagreeable to me. I can truly say, also, that I have always admired those persons who were not smokers, and yet were obliged to be constantly with smokers. For my own good I ought to have renounced it forty years ago, or, what is better, never have habituated myself to it. I avow this most willingly, notwithstanding the great comfort I had in it. I must also add that the abstaining from irritating and exciting or stimulating drinks and food, and above all the use of fruits, have singularly facilitated my endeavors. For instance, whenever a great desire to resume the habit of smoking seized upon me, I at once took and ate an apple or some other fruit, and my desire or inclination to smoke at once disappeared or left me, just as the eating

of fruits causes thirst to pass off by degrees.—*Veg-etarian Messenger, July, 1888.*

TWO OPINIONS OF WHISKY.

[From the St Louis *Globe-Democrat*.]

BOB INGERSOLL'S.

I SEND you some of the most wonderful whisky that ever drove the skeleton from a feast or painted landscapes in the brain of man. It is the mingled souls of wheat and corn. In it you will find the sunshine and shadow that chased each other over the billowy fields, the breath of June, the carol of the lark, the dews of night, the wealth of summer and autumn's rich content—all golden with imprisoned light. Drink it, and you will hear the voice of men and maidens singing the "Harvest Home," mingled with the laughter of children. Drink it, and you will feel within your blood the star-led dawns, the dreamy, tawny dusks of many perfect days. For forty years this liquid joy has been within the happy staves of oak, longing to touch the lips of man.

A PROHIBITIONIST'S.

I SEND you some of the most wonderful whisky that ever filled with snakes the boots of man or painted the towns in cardinal red. It is the mingled souls of corn and strychnine. In it you will find the moonshine that made the marshal chase the shadows over western hills; the breath of flame, the whistle of police, the hoodlum wagon, and thirty days in prison for thinking you could fight. Drink it, and you will hear the voices of comrades singing, "When Johnny Comes Marching Home," mingled with the laughter of the boys. Drink it and you will feel within your head a sense of swelling—the boony bliss of many high old sprees. For sixty days this liquid fire has been within the meek and mild-eyed demijohn, longing to scorch the throat of man.

CIGARETTES.

CIGARETTES are largely used by boys; but cigarette smokers, both young and old, usually regard with skepticism the statement made by physicians concerning the evil consequences of the habit. The smokers say that their cigarettes are made of the "purest Virginia;" but if they want to know what this "purest Virginia" is, they should read what a large manufacturer of tobacco said to a New York reporter. "The quantity of drugs used in cigarettes is appalling," he declared, "and the commonest of these is valerian and tincture of opium. An experienced tobacconist can detect the presence of valerian by the smell. The drug imparts a sweet, soothing effect, that in a little time

obtains a fascinating control over the smoker. The more cigarettes he smokes, the more he desires to smoke, just as is the case with one who uses opium. The desire grows into a passion. The smoker becomes a slave to the enervating habit.

"By the use of drugs it is possible to make a very inferior quality of tobacco pleasant. Cigarettes are put on the market at such a price that the poorest can easily procure them, and boys go in swarms for them."

"What is this Havana flavoring that is so much used?"

"It is made from the tonca bean, which contains a drug called melleolotis, a deadly poison, seven grains being sufficient to kill a dog. It has become quite an article of commerce, and is extensively used in the manufacture of cigarettes."

"Does the paper wrapper of a cigarette add a great deal to its injuriousness?"

"Certainly. There are three sorts of paper in common use, made respectively from cotton, from linen rags, and from rice straw. Cotton paper is made chiefly in Trieste, Austria, and the linen and rice paper in Paris.

"The first, manufactured from the filthy scrapings of rag pickers, is bought in large quantities by the manufacturers, who turn it into a pulp, and subject it to a bleaching process to make it presentable.

"The lime and other substances used in bleaching have very harmful effect upon the membranes of the throat and nose.

"Cotton paper is so cheap that a thousand cigarettes can be wrapped at the cost of only one penny. Rice paper is rather expensive. Tobacconized paper is also manufactured.

"It is common paper saturated with tobacco in such a way as to imitate the veins of the tobacco leaf very nearly. It is used in making all tobacco cigarettes. Arsenical preparations are also used in bleaching cigarette papers, and oil of creosote is produced naturally as a consequence of combustion. The latter is very injurious to the throat and lungs, and is said to accelerate the development of consumption in anyone predisposed to the disease."—*Youth's Companion*.

THERE are some people who are so happy, smelling and plucking the roses about them, that they never think of the slugs and creeping things that may be at their roots.—*Douglas Jerrold*.

COFFEE DRUNKENNESS.

MOST physicians are doubtless able to recall numerous instances in which coffee has induced more or less serious symptoms. It seems that personal idiosyncrasies often determine the extent of the evil. The evils upon the eyes and ears of people are more frequent from coffee than from tobacco or alcohol. It does not absolutely destroy vision or hearing, but it induces functional troubles very annoying to their possessors. That coffee is the efficient agent appears from the fact that, upon the entire discontinuance of the use of coffee, the symptoms complained of disappear.

Dr. Guelliot has published twenty-three cases of chronic caffeism. Of these cases seventeen were women.

He gives as the characteristics of caffeism: anorexia, disturbance of sleep, trembling of the lips and tongue, attacks of gastralgia, different kinds of neuralgia, dyspepsia, and leucorrhœa, often profuse. In the twenty-three cases, he found in eighteen anorexia; in sixteen, disturbance of sleep; in sixteen, trembling of the lips and tongue; in twelve, leucorrhœa; in eleven, gastralgia; in ten, dyspepsia; in ten, neuralgia of various forms; in eight, cephalalgia; in four, vertigo and convulsive attacks; in four, obstinate constipation; and in three, constipation and diarrhea alternating.

The evil effects of coffee are especially observable in children. The coffee drunkard is described as thin, pinched features, pale, wrinkled face, and a grayish yellow complexion. The pulse is weak, frequent and compressible. The sleep is troubled with anxious dreams. . . .

It is important to bear in mind the evils that it [coffee] is able to produce under favoring circumstances. In a general way it may be said that in-door brain workers do not bear coffee as well as outdoor muscle workers. Persons of nervous temperament bear coffee badly.—*Revue Gén. de Clin. et de Thérap.*

ACCORDING to the *Brewers' Report*, Kansas drinks 16,000 barrels less of beer than she did seven years ago, and in the same time Nebraska has increased her quantity 62,000 barrels. This is an unanswerable evidence that prohibition prohibits, and that high license does not restrict. Nebraska is, however, we are glad to know, about to vote a prohibition amendment, which, if adopted, will soon reduce the consumption of beer in that State.

OPIUM HELL.

"OUR sharing of responsibility [in the opium trade] and the Chinese feeling," says a correspondent of the *Missionary Review*, "were vividly impressed on the writer once when preaching on the street in Shashing. Hell was mentioned, and a fine-looking elderly man exclaimed, with equal courage and severity: 'Yes, there is such a place. *Since you foreigners came, China has become a hell!*'"

A BAR-TENDER was complaining of having to rub the sticky remains of half-dried beer off the bar. "But if I let it stay on," he said plaintively, "it rots the wood."

"Then what on earth must it do to the stomach?" asked the man, who had just finished a schooner.

"That's beyond me," replied the manipulator of drinks. "I am sure of one thing,—that a man's stomach is made of cast-iron; how else could it stand what he pours into it? Let me show you something." He put a piece of raw meat on the counter, and poured a small glass of an imported ale on it. In five minutes the meat had dropped into little pieces, as though hacked by a dull knife.—*Philadelphia News.*

SAM JONES tells a story of a man in Gainesville, Ga., who woke up in jail one morning. He asked the jailor why he was confined there. "You've murdered your wife," was the reply. The man fell back in a dead faint, and was unconscious for an hour. When he came to he said to the jailor, "Get a mob and rope and hang me to the nearest tree, for I have murdered the best wife that ever lived." Jones' conclusion is that a man who drinks such stuff is a fool, and that the man who sells it is a knave. Who can say that he is mistaken?

IN Switzerland seventy per cent of the young men are said to be unfitted by the use of alcohol and tobacco for the military service required by the Government, and upon examination have been rejected on account of this impairment of their physical condition.

THE great secret of getting on in the world—a secret which few have learned—is to know when to speak, and especially when to keep still.

ORDER is the sanity of the mind, the health of the body, the peace of the city, the security of the State.—*Southey.*

Miscellaneous.

THE MODERN DOCTOR.

THE old-time doctor's had his day
 And now in peace is laid away.
 The modern doctor's on the stage,
 And so it is in every age.
 The people change, the doctors change,
 And bring forth things both new and strange.
 The present age ignores the last,
 Looks to the future, not the past;
 Condemns the solid, steady ways
 Of learned men of other days;
 Demands a light and easy cure
 For all the ills mankind endure.
 The modern doctor trims his sails
 To suit the breeze and ride the gales.
 He's right, he can't control the age,
 Must act his part upon the stage.
 It is a dreadful letting down
 Of the profession of renown,
 But who's the fool and who the sage,
 The one who bucks against the age,
 Or he who caters to its will,
 And draws the shekels in his till?
 The stately men and classic lore
 Of ages past is seen no more; •
 All this is fogyism now,
 To which the public will not bow.
 The doctor's made at railroad speed,
 No more for science has he need;
 The pharmacists now have the brains
 And also firmly hold the reins.
 They furnish pills and pellets too,
 Elixirs, tablets, nice and new,
 Prescriptions elegant and sure
 Our every pain and ache to cure.
 For all disease of every kind,
 E'en to disorders of the mind,
 A tempting cordial is prepared,
 So rare and safe it is declared
 No man who takes will ever die
 While sun and moon are in the sky,
 With full directions how to use,
 And ample stores from which to choose.
 The modern doctor, made with speed,
 Now flings his banner to the breeze,
 Expects to conquer death with ease;
 The old-time fogies he disdains,
 None of their armament he retains,
 But deals out new and untried means
 So dainty and so nice—it seems
 So strange long ages passed away
 Before the dawning of this day.
 He mingles with the rich and fair,
 He boasts his skill so great, so rare,
 And swears that not a patient dies.

Of course, I do not say he lies,
 But somehow people will get sick,
 And somehow linger, oh, so long;
 Somehow the undertaker thrives,
 Although no patient ever dies;
 And somehow men have restive grown,
 And doubt the power of all means known;
 And somehow now the healing art
 Has lost its grip on mind and heart.
 The people now begin to feel
 The modern doctor does not heal,
 And what to do they do not know.
 The old-time doctor, brave and bold,
 Upon the people had a hold;
 Though kind, was feared, respected, loved
 In all the circles where he moved;
 But in this age all faith is lost,
 And men at sea are tempest-tossed,
 The old foundations broken down,
 And nothing new to rest upon.
 In time this craze may pass away,
 And Reason then resume her sway;
 The Virtues of the old and new
 Combine in one more grand and true
 Than ever blest the world before,
 And faith and hope and love restore.

—J. T. Stewart, M. D., in *Dietetic Gazette*.

LIFE.

WHENEVER we examine the various living things found in the vegetable or animal kingdoms we discover a vast difference in the life manifestations. Living vegetable cells have the power of transforming elementary substances into living vegetable cells and tissues, and of building up the tissues into plant structures. In the vegetable kingdom the only life manifestations are those of organization. In the animal kingdom the building up of the cells and tissues is performed in a manner quite similar to that of the vegetable kingdom. There is, however, a much higher life manifestation in the animal kingdom.

Animal beings are said to have two forms of life, organic life and animal life. They possess, in a greater or less degree, all the life properties of the vegetable kingdom, and their own consciousness in addition. Animal life may be suspended for a time without in any degree destroying the organic life. Fish or frogs which have been frozen solid for days or weeks have, after being thawed out in cold water, exhibited all the manifestations of life of which they were ever capable.

In the slaughter of animals, as sheep and bees, the flesh is seen to quiver for hours after the animal life has become extinct, and even after the car-

case has been dressed and the vital organs have been removed. The heart of the turtle will beat regularly for several hours after removal from the body. The beating of the heart and the quivering of the flesh are due to the fact that organic life still exists.

Man, in common with all other animals, possesses all the properties and powers manifested by the life force in the vegetable kingdom. He also possesses all the various forms of life which are manifested in the lower animals, and, in addition thereto, he is capable of soul life, which consists solely in the power of recognizing things, properties, and qualities, and the power of acting from choice with reference, or in response, to these recognitions. It is this soul life which makes the animal superior to the vegetable kingdom. The manifestation of this soul life is wholly dependent upon the form and condition of the organic structure, and the relation that its different parts bear to one another.

Man is superior to all other animals, having an organization differing from theirs to that degree which qualifies him not only to recognize things, properties, and qualities, but also to recognize the various relations these sustain one to another, to compare these relations, and to draw conclusions therefrom; to recognize right and wrong, or moral principles; to perform acts from choice, either from expediency on the one hand, or because he thinks them right and proper. We should bear in mind, while studying the proper maintenance of life and health in man, that the chief thing to be secured is a high degree of this soul life.

That portion of the body which is alone capable of manifesting this soul life is the nervous organism. All other parts of the body are subservient to the nervous system. The great center of this soul life is the brain, situated in the cranium, but the spinal cord and the various nerves form a part of the system through which the soul life is manifested. Although the nervous system is capable of recognizing those things and conditions which are necessary to the maintenance of the body, yet without the aid of the other organs it cannot in any degree manifest soul-life properties or powers.

The nervous system is composed of the most delicate structures in the body. The brain is composed almost wholly of water, there being only enough of solid material connected therewith to permit of its being formed into cell structures.

If men and women understood the various relations which the nervous system sustains to the other organs of the body, and acted in a manner consistent with that understanding, very many of the diseases of the present age would soon disappear from our midst.

The other organs of the body are the servants of the nervous system, and the instruments through which it performs its work. This work may be classified under two general divisions. One part is the proper maintenance of the organization of the body, independent of the volition or will; the other part is the manifestation of intelligence and the development of moral character. The former is performed by what is commonly called the organic nervous system, while the latter is performed by the cerebro-spinal nervous system.

That part of the nervous system which pertains to, and presides over, the vital organs and their functions, comprises between thirty and forty ganglia, or little brains, situated on either side and in front of the spinal column, within the cavities of the body. These ganglia have each a special work to do. One pair of them preside over the salivary glands, others preside over the stomach and its work, still others preside over the functions of the liver, others have charge of the duties of the kidneys, and others that of the intestinal canal, while others have charge of the heart, lungs, veins, capillary vessels, etc. The work in the cerebro-spinal nervous system is divided also among the various brain structures of that system. One part do the work of recognizing the form and position of things. Another portion recognize the various vibrations of matter, known as sound. Other portions recognize the odor of things. While other portions have the power of distinguishing the various gustatory qualities and properties of things. Still other portions recognize the texture of the various substances with which our senses come in contact. Over all these a higher-sense portion recognize the various relations sustained by the things of sense. Then in addition to this work comes the still higher work of developing and manifesting the various emotions of love, pity, benevolence, adoration, and worship, and the discerning between right and wrong, or the recognition of moral principles. While high above all others is that portion which performs the work of will power, or which chooses between right and wrong.

It is impossible for the human mind to compre-

hend the complexity in the mechanism of the human body until it has carefully considered the infinitesimal variety of work performed by the various organs of the body. Neither can we comprehend the vast importance of properly caring for the life and health of the body until we first comprehend how intricate is the make-up of the human frame. It will be readily understood by the reflecting mind that the development of human intelligence by man is dependent to a greater or less extent upon the development of his organs of external sense. The man who would have a perfect intellectual development must have and maintain in a perfect degree the sense of feeling, hearing, tasting, smelling, and the sense of temperature and the sense of weight. Deprived at his birth of any one of these senses, he can never become as intelligent as he would become were he possessed of all of them. The individual who is born blind can never develop or manifest any intelligence concerning the color of things. He who is born deaf can never distinguish the variation of sounds, and so it is with each of the other organs of special sense. Deprived of any one of those organs, he can form no idea of the special properties of matter which is only recognizable through that sense; and, deprived of all the organs of sense from infancy, he could neither develop nor manifest any intelligence whatever.

It was stated in a previous article that the human body was an aggregation or community of living beings associated together for the accomplishment of a common end. The common end for which the human body is working is the development and manifestation of soul life or will power, choice between right and wrong, moral character.

M. G. KELLOGG, M. D.

MUSCLE-FORMING FOOD.

"WHAT is the best food for producing muscle?" This question, asked frequently, is a legitimate one. Some foods are particularly muscle-formers; others produce fat, and still others brain and nerve, while most of the common articles of diet combine these uses in varying degrees.

But the question, to cover our entire physical needs, requires to be broadened into this: What combination of food will best nourish the body? Even then the answer must be modified to suit individual cases. For the digestive power differs

greatly in different persons. Moreover, there is an interdependence between the different bodily organs and tissues, so that the body must be built up as a whole. If one part lacks, the whole suffers, and if one part is overfed, the others will be underfed.

Thus a person who becomes unduly fat loses in muscular fiber, either in quantity or quality. One who overfeeds the brain loses in muscular strength. So, too, muscular development may be carried to such excess as to impoverish the brain, and also to reduce the fat of the body below what is necessary, both as surplus food laid up for emergencies, and as a protection against sudden changes of temperature.

The best food for producing muscle, must, while being duly appetizing, contain a large per cent (1) of nitrates for the muscles, (2) of phosphates for the brain and nerves, and (3) of carbonates for the fat.

Of the first class, the nitrates, beans stand at the head, at twenty-four per cent; then peas, at twenty-two; cabbage and salmon at twenty; oats, at seventeen; eggs and veal, at sixteen, and beef, at fifteen.

Of the second class, the phosphates, salmon stands first, at seven; then codfish, at six; beef and eggs, at five; beans and veal, at four, and cabbage, peas, and oats, at three.

Of the third class, the carbonates, butter stands at the head, at one hundred; rice, at eighty; corn and rye, at seventy-two; wheat, at sixty-nine; oats, at sixty-six; peas, at sixty; beans, at fifty-seven, and cabbage, at forty-six.

1. The mere eating of food cannot make muscle. The muscles must be called into vigorous daily exercise, yet without overdoing.

2. Excessive eating is weakening, and must be avoided. It is the amount digested and assimilated that tells, not the quantity taken into the stomach.

3. All the laws of health must be steadily observed.—*Ladies' Journal*.

THE VITAL FUNCTIONS.

It is well understood that the vital functions are more or less processes of combustion, and are subject to laws similar to those which regulate the burning of coal in our fire-places. We are apt to put on too much coal, or allow the fire to be smothered in ashes. The child pokes the fire from the

top to make it burn faster; but the wise man pokes it from below to rake out the ashes and allow free access of oxygen. And so it is with the functions of life, only that these, being less understood, many a man acts in regard to them as a child does to the fire. The man thinks that his brain is not acting because he has not supplied it with sufficient food. He takes meat three times a day, and beef-tea, to supply its wants, as he thinks, and puts in a poker to stir it up in the shape of a glass of sherry or a nip from the brandy bottle. And yet, all the time, his brain is suffering from an accumulation of ash, and the more he continues to cram himself with food, and to supply himself with stimulants, the worse he ultimately becomes, just as the child's breaking the coal may cause a temporary blaze, but allows the fire to be smothered in ashes.—*Hall's Journal of Health.*

KIDNEY DISEASES.

It is quite a study to the logical mind to trace to their probable cause the diseases of the patients that come to Eureka Springs for relief. For example, take those suffering from kidney diseases, they are usually those who come from localities where alkali water abounds. Some kidney troubles I find to be induced by the habitual use of hard water—hard by the presence of carbonate of lime.

Irregular habits generally, as injudicious eating, and some other things that men are inclined to do, weaken the kidneys, and then, when extra labor is put upon them by the use of alkaline and hard waters, they break down under the extra strain. The usual causes of kidney diseases, therefore, may be briefly summed up as follows: too great a per cent of starchy food, ungovernable passions, alkaline and lime waters, habitual use of beer and spirituous liquors.

A life of chastity gives great comfort to the kidneys, as well as to the system generally. These kidney diseases, so difficult to cure under the very best medical treatment, emphatically prove the truth of the saying, "The way of the transgressor is hard." In cases of diabetes *life* usually depends on whether the patient has sufficient moral power to practice that austere self-denial imperatively required in order to effect a cure. Gluten crackers are quite likely to be at a discount with those who must live on them to get well.

GEO. W. COPLEY.

Huntsville, Arkansas.

DRESS REFORM.

PERHAPS the one reform most calculated to awaken public interest in the present is the dress reform, whose secret so many earnest women have thus far vainly sought to solve. In dress, as in everything else, there will always be certain recognized leaders; but to waken them to a sense of their responsibility as guardians of the moral and physical well-being of their sisters, has thus far been the futile endeavor of the philanthropist.

To "look pretty" is the secret desire of every woman's heart. But there are graver questions than artistic merit resulting from woman's present dress. Whatever cramps woman physically, dwarfs her mentally, and yet we know many keen intellectual women who refuse to recognize this truth. Reforms in dress are needed by others than the frivolous society belles.

We know a bright young woman journalist, whose work is often delayed by heart troubles, due to tight lacing, indignantly though she denies it. The higher education of woman has failed, as yet, to free her from all the traditions that dwarf her mortal powers.

The great attention paid to the physical development of woman in the early days of Sparta produced men and women who have remained the models of the ages for physical beauty and strength. The advantages of physical culture are beginning once more to be appreciated and talked about, but whatever is gained by physical culture in the fashionable woman is more than counterbalanced by the evils of her dress.

Its evils are moral as well as physical in their outcome. Ill-health is the prolific source of much misery and even crime. And that enfeebled constitution must be the direct outcome of modern dressing, who can doubt? What student of physiology can look without a shudder at the anatomical suggestions of the waist of the fashionable woman or stylish shop-girl? And when one reads of dresses whose weight is thirty, forty, fifty pounds, what wonder that the optimist even gets discouraged. The world was not more ready for Luther and his gospel than it is for a race of reformers dedicated to the physical and moral uplifting of woman.—*Sel.*

THIRTEEN tons of postage stamps were sold last year in America.

Household.

A LESSON IN BUTTER.

A LITTLE maid in the morning sun
 Stood merrily singing and churning—
 "Oh! how I wish this butter was done,
 Then off to the fields I'd be turning!"
 So she hurried the dasher up and down,
 Till the farmer called, with half-made frown—
 "Churn slowly!"

"Don't ply the churn so fast, my dear,
 It is not good for the butter,
 And will make your arms ache, too, I fear,
 And put you all in a flutter;
 For this is a rule wherever we turn,
 Don't be in a haste whenever you churn—
 Churn slowly."

"If you want your butter both nice and sweet,
 Don't churn with nervous jerking,
 But ply the dasher slowly and neat,
 You'll hardly know that you're working;
 And when the butter has come you'll say,
 'Yes, surely, this is the better way'—
 Churn slowly!"

Now, all you folks, do you think that you
 A lesson can find in butter?
 Don't be in haste, whatever you do,
 Or get yourself in a flutter;
 And when you stand at life's great churn,
 Let the farmer's words to you return—
 "Churn slowly!"

—*The Provisioner.*

COMMON-SENSE PARENTS.

WHAT would farmers think if half their young cattle and horses were sure to die before they attained the age of five years? And yet, half the children in this country do not live to that age. What is the trouble? It is not a dispensation of Providence. God put them here to thrive and grow. Something else takes them away. Admitting that there are some accidents and mortal ailments which no human skill or knowledge could avert, it is yet true that nine-tenths of the children die because mothers either don't know how to take care of them or are not able to take care of them as they ought.

One great trouble is that a majority of mothers are so overworked that the children come into the world weak and puny, and show little hope of pulling through at the start. This is all wrong—it is wicked, and God's just punishment follows

every time. The prospective mother should be able to rest and keep her body in a fresh, vigorous condition, her mind in a bright, thoughtful, and happy state. She should be careful to exercise enough to keep herself vigorously healthy, either about her housework or out-of-doors, but she should stop as she begins to feel tired. Then her child will be strong, healthy, and happy, and her own discomfort will be reduced to a minimum. Otherwise, her child will be weak and puny, and her own sufferings will be increased a hundred-fold. Parents have no right to bring children into the world when they know that they cannot properly care for them. It is true, as recently remarked by one of the sisters, that nature sets a limit to the number of children; so she does, but reason and common sense sometimes set narrower ones, and God intended that parents should listen to their voices; else why did he bestow these monitors? Henry Ward Beecher, when asked what he considered the first rule of good health, replied that it was "to be born well," and that is true. The little voiceless creatures who come into this world through no volition of their own, have a righteous, standing claim that they shall either be born well or not born at all.—*Selected.*

OUR BOYS AND THEIR FRIENDS.

It is an acknowledged fact that many a boy who has the advantage of good training at home and at school, fails to avail himself of his opportunities, and grows up careless in dress and language; and, while not absolutely vicious, yet looking leniently upon much that his parents and friends regard as reprehensible.

Among the various causes that lead to such physical, mental, and moral laxity, none is more potent than companionship with dirty, idle, or immoral boys. Many a lad spends hours with comrades whom he despises, at first, then excuses, and finally associates with on terms of a close companionship. We all desire that our sons should keep good company, and we cannot and should not deprive them of the outdoor companionship of boys of their own age. What we most desire is that they themselves should choose their companions among honest, studious, manly boys, and, as far as possible, avoid the society of the mean, idle, and vicious, yet, at the same time, that they should treat all with the courtesy due from one human being to another.

We can scarcely understand the character of our boy's companions by his own description of them, since, like the rest of humanity, boys regard their favorites with eyes that see only their good qualities, forgetting the coarse language, the vulgar jest, the cruel trick, the truant playing—he is “such a jolly fellow, plays such a good game!” Although we may notice occasionally that our boy is coarse in speech, or manifests an unusual spirit of rebellion at school regulations, still we do not often associate these effects with “such a good fellow, always ready for fun!” But if we occasionally saw this “good fellow,” then, indeed, the cause would not be far to seek. Our boy himself would feel ashamed of his acquaintance if he saw him in the home circle. He would suddenly discover that his friend was not ashamed that his hands were dirty, that he “talked to mother” with his hat on. These boys of ours are apt to be very chivalrous about “mother,” and, besides, they do not often care for companions of whom they are ashamed.

I once heard a mother say to her son: “Harry, I wonder at you, to be seen on the street with that Brown boy. Why, he is dressed like a beggar!”

Now I, too, had seen Harry and the “Brown boy,” and while the boy's clothes were worn and old, they were whole and clean. He was clean, too, and I knew him to be an upright, manly lad, more so, indeed, than Harry was, or ever likely to be, with such training. Provided a boy is truthful, clean, and careful in his language, we should not let the pecuniary circumstances of his condition enter into consideration, for our desire is to build up a noble manhood in our boy. And how despicable a creature is that man who esteems his friends according to the length of their purses!

There is only one way of judging our boy's companions, and that is by knowing them ourselves. This we can do by encouraging him to invite his friends to visit him, not always formally, but now and then, as it may happen. We can pleasantly welcome them, but let us be careful not to entertain them too much, for there is nothing a boy hates more than to have a “fuss” made over him. An occasional taffy pulling is not an expensive luxury, and a little hot water removes all traces from the kitchen, to which it should be limited. Sometime, when it is convenient, let us tell our boy to invite some of his friends to spend the evening, and use the best china, and the preserves

and cake he likes best. Do not say, “It's only those boys!” Let him feel that his guests are well treated, and he will be the more anxious to have his guests worthy of the treatment they receive.

I think that much of the clownish behavior of boys arises from the only-a-boy treatment they experience. Feeling slighted, they instinctively resent it by being as disagreeable as possible. Nor is it necessary that one's house should be turned into a barn for boys to carouse in. On the contrary, our boy should always tell his mother when he wishes to invite a friend, or, if he knows it, when his friends are coming; not as a rigid rule, but as a courtesy due to a lady in her own house. I think we shall find our boy more stringent than we are ourselves on points of etiquette. No matter whether the home consists of one room or twenty, the mother is always the hostess, and she can train her son into a well-bred man, or allow him, even though well educated, to grow up a boor. Many men owe their success in life to their observance of the minor courtesies in which they were trained by a good mother. These habits, and those of correct speech, should be insisted upon by every mother, because it is so very difficult to acquire either after manhood is reached.

If we can create in our children a desire for good company, and a distaste for vulgar, immoral associates, we have done much to keep them in the right way long after they have left the nest and are flying, with strong wings outspread, around the world.—*Mary Hume Dougine, in Housekeeper.*

A CORRESPONDENT of the *Advance*, describing a Sioux Indian wedding feast in Dakota, says, of the festivities: “Upon these we dared not intrude. Rumors of a dog-feast came to us. Dog-flesh is their richest delicacy, and they say, ‘Why not? You eat pig. Is dog worse than pig?’ The correspondent did not attempt to answer the question, and neither will we. However, we shall, as has long been our custom, abstain from eating either pig or dog.”

ALTHOUGH an egg is animal food, yet there is none of the disagreeable work of the butcher necessary to obtain it. Be it animal or vegetable, the vegetarians of England use eggs freely, and many of these men are eighty and ninety years old, and have been remarkably free from illness. Eggs are certainly good food, but they should be fresh.

ECONOMICAL BILLS OF FARE.

Breakfast.—Germea mush with cream; graham puffs; whole-wheat bread; scrambled eggs; canned strawberries and currants mixed.

Dinner.—Dried green pea soup; mashed potatoes; sweet-potatoes baked; boiled onions; beets chopped; cherry pudding. Dessert: fruit and nuts.

Germea Mush.—To one quart of boiling water take one and one-half teacupsful of germea, sift through the fingers slowly into the water, stirring constantly. Add a little salt, and cook from fifteen to twenty minutes. This preparation of grain is said to be the germ of wheat, and, being so easily prepared, is used mostly for breakfast, in the form of mush. With cream or rich milk it is good.

Graham Puffs.—To one tablespoonful of rich cream add enough new milk to make one teacupful. Sift through the fingers one and one-third teacupsful of graham flour, and a very little salt. Stir thoroughly. Beat the yolks and whites of three eggs separately, the whites to a stiff froth; then beat all the ingredients together, and drop from a spoon into a hot gem-pan, and bake in a quick oven. Should bake in ten minutes after being placed in the oven.

Scrambled Eggs.—Have ready a buttered frying-pan. Break into a dish as many eggs as you wish to cook, being careful not to break the yolks. Slip the eggs into the frying-pan, sprinkle with a little salt, and add three tablespoonfuls of cream to every six eggs used. When the eggs begin to whiten, stir them carefully from the bottom, until cooked to suit. Care must be used not to have the frying-pan too hot. Serve at once.

Dried Green Pea Soup.—Take one quart of peas, look over carefully, and soak overnight. Cook until perfectly tender, then sift through a colander, and add three pints of boiling water. Boil from five to ten minutes, after which add salt to taste, and one cup of rich cream. In the absence of cream use a pint of new milk, and a piece of butter about the size of an English walnut. Serve with slices of nicely toasted bread cut in small squares. If desired, use one onion and a sprig of parsley cut fine.

Boiled Onions.—Take as many onions as desired, the same size as nearly as possible, take off the outside skin, cut both ends close, and let them stand in cold water an hour. Have ready a cotton bag, which could be kept for the purpose, into

which place the onions. Drop into plenty of boiling water, with a tablespoonful of salt; boil till tender, then lift the bag from the water, and drain. Replace in the sauce-pan with a quart of hot milk (skim milk will do), and boil ten or fifteen minutes and drain again, after which turn them into a deep dish. Pour over them one cup of hot cream, and they are ready for the table. Prepared in this way the greatest objection to their use is removed, and they are white and appetizing.

Chopped Beets.—Wash thoroughly and trim, but do not pare them. Old beets should boil from two to three hours. One hour is sufficient to boil young and small beets. When cooked, skin while hot, chop fine, add a little salt and cider vinegar. Some prefer the juice of lemon; others prefer a little butter to either vinegar or lemon juice.

Cherry Pudding.—One pint of sweet milk, half cup of cream, two even teaspoonfuls of cream tartar, one of soda, and a little salt. Mix with sufficient flour to roll out thin, spread with canned cherries freed from their pits and juice. Roll up as for jelly-cake, press the edges tight, so that the fruit will not run out. Steam in a pudding bag one and one-half hours. Serve with sauce prepared from the juice of the cherries, by heating the juice till boiling hot, and thickening a very little with corn-starch, and sugar, if not sufficiently sweet. In case the juice is too rich, dilute with water.

Canned strawberries and canned currants together make excellent sauce. The fruit, however, should be put up separately, as when canned together they do not keep as well; but mixed when desired for use, the flavor of the fruit is fine.

A. M. LOUGHBOROUGH.

RECIPES.

THE following recipes are good and reliable, as proved by constant use:—

Rice Pudding.—Two quarts of milk, one-half cup of rice, one cup of sugar, one cup of raisins, salt, and a little nutmeg, if desired. Soak the rice overnight in a little milk. Early in the morning place all in a pudding-pan, and set on the range to scald; then bake moderately four hours or more. Stir two or three times during the baking, and the last time add a small piece of butter, and leave it to brown. This pudding may be served

hot, or cut in slices when cold, making a good dish for two dinners.

Baked Indian Pudding.—Scald one quart of milk, stir in one small cup of Indian meal. Pour over this one quart of cold milk, two-thirds cup of molasses, add a little salt, and ginger, if desired. Bake moderately four hours or more. Serve hot or cold, with cream, if desirable.

A. W. HEALD.

HELPFUL HINTS.

MORTAR and paint may be removed from window glass with hot, sharp vinegar.

THE squeaking of shoes may be stopped by driving a few pegs into the soles.

COPPERAS mixed with the whitewash put upon the cellar walls will keep vermin away.

LAUNDRY starch makes the best paste for scrap-books, because age does not turn it yellow.

WHEN baking cakes, "grease" the griddle with a white turnip cut in half. It works better than butter or grease, and don't smoke or smell.

TAR may be removed from the hands by rubbing with fresh orange or lemon peel and drying immediately. The volatile oils dissolve the tar so that it can be rubbed off.

USE lukewarm soap-suds applied with a soft sponge for cleaning mirrors and windows. Wipe dry and polish with a chamois skin or a soft newspaper and finely powdered chalk.

TOOTHACHE from decayed teeth is said by a Swiss authority to be relieved promptly by cotton-wool moistened with a mixture of equal parts of camphor and chloral and a fifth as much cocaine.

TO EFFECTUALLY STOP UP RAT OR SQUIRREL HOLES.—Soak one or more newspapers, knead them into a pulp, dip the pulp in a suitable solution of oxalic acid. While wet, force the pulp into any crevice or hole made by the mice or rats. Result, a disgusted retreat, with sore snouts and feet, on the part of the would-be intruders. It should be borne in mind, however, that oxalic acid is a deadly poison.—*Pacific Rural Press.*

KALSOMINE.—Wash the ceiling that has been smoked by a kerosene lamp, with a strong solution of soda. Fill all cracks in the wall with a cement, made of one part water to one part silicate of pot-

ash mixed with common whiting. Put it in with a limber case-knife if you have no trowel. In an hour, after it has set, scrape off the rough places, and after kalsomining no trace of the crack will appear. For the wash take eight pounds whiting and one-fourth pound white glue; cover the glue with cold water overnight, and heat gradually in the morning until dissolved. Mix whiting with hot water, add the dissolved glue, and stir together, adding warm water until about the consistency of thick cream. Use a kalsomine brush, which is finer than a whitewash brush, and leaves the work smoother. Brush in, and finish as you go along.

HOW TO MAKE HIM ELOQUENT.

Green—"Look here, Brown, I thought you said Perkins was an eloquent speaker."

Brown—"So he is."

G—"Then your opinion as to what constitutes eloquence differs greatly from mine. I heard him last night, and he proved monotonous and tiresome."

B—"What was his subject?"

G—"Man's Progress down the Ages."

B—"No wonder his eloquence would be mighty thin when it had to be spread over so much ground. You want to start him talking about himself; then you'll hear eloquence, my boy."—*Boston Budget.*

DISEASE AND FOOD.

THE attention of the public has been drawn to the question of food reform by the fact that dyspepsia is proverbially the national disease in England. It might be said that in this respect, at least, the Manx* shared the nationality of the English. The attitude of the medical profession towards the position of food reformers was, in many cases, favorable. A hundred years ago the usual treatment in almost all cases of disease included what was called a "generous diet," by which was meant an abundance of animal food and wine. Now the reverse was the case, and a spare diet, or a milk diet, with abstinence from alcohol and from heavy meals of meat, was ordered by the doctor in a great number of cases. Sir Henry Thompson spoke strongly against the use of too much animal food, especially by those advancing in years; while Dr. Milner Fothergill wrote in the *Lancet* and elsewhere to express his opinion that the major part of the populations of our large towns belonged to a type of constitution which was incapable of digesting meat food without serious consequences. It was to the medical profession, too, that we owed most of our knowledge regarding dietetics, a subject which had scarcely been studied until within the last twenty years.—*Miss Lindsay, in Vegetarian Messenger.*

*Inhabitants of the Isle of Man.

The Healthful Dress.

FASHION.

'Tis not the brightest joys to bow
 To fashion's stern decree;
 And, following blindly where she leads,
 Become no longer free.

WHAT CHILDREN SHOULD WEAR.



WHILE due attention should be given to the diet of growing children, how they should be clothed is a matter of equal importance. Style rather than comfort seems to be the aim in view in the mode of dressing children. The first consideration appears to be what is most "fashionable," what is most "becoming," as if the follies of society could add a charm, or the tints of color lend new beauty, to the artless loveliness of a babe, yet bearing the impress of Heaven's innocence

in its clear blue eyes and on its white brow. A simply clad child to our eyes is always fairer than one over-dressed, and it is a pleasure to see the little creatures free from the restraint of finery, at liberty to play and romp as nature intended they should be allowed to do. Despite what has been done in reforming children's dress in the last twenty years, it is evident there is still a vast field for improvement.

Life-long discomfort and often sudden death come to children through the inattention of parents to this important subject; the remote effect is often more to be dreaded than the immediate inconvenience. A child should never be allowed to sit, or go to sleep, with cold feet; the extremities should be kept warm and dry, and in order to do this, soft woolen stockings and thick-soled shoes should be worn; before retiring, the feet should be rubbed and held to the fire, and clean stockings put on every morning. The underclothing should be of flannel, the dress, for either boys or girls, of some all-woolen goods, which can be kept clean while in the nursery by wearing over it a large gingham apron. Another error of mothers and nurses is that of tying the clothes of little girls tightly, and compressing the waists, to make them trim and shapely. This is simply cruel, and is very far from accomplishing the desired effect. Do not understand me that I do not think attention to the form even in childhood necessary, for it is; but great care should be taken in providing suitable waists for little girls; they should be made of some strong material and corded, never tight, high but sufficiently close-fitting to be comfortable.

The most perfect child's waist is the "Peerless Hygienic Corded Waist." They are made of the very best material, and support all weight of the skirts and stockings directly from the shoulders. No mother who gives it a trial can fail to be pleased with it, as it is both comfortable and cheap.

If mothers would only let the comfort of their little ones

be their guide in making their clothes, more than one-half of the disorders and deaths would be avoided, and a sacrifice of the little innocents at the altar of fashion would not be a blot upon modern society.—Mrs. E. L. Parsons.

WHAT SHALL WE WEAR ON OUR FEET?

DID you ever wear rubber boots all day? If so you cannot have failed to notice the sticky, clammy feeling experienced in your feet when you took them off. I have seen feet sore for months and years as the result of wearing rubber boots for many days together. Rubber boots are generally worn to keep the feet dry when walking in the water, but I have had my socks as wet after wearing rubber boots all day as they would have been if I had worn no boots at all. Socks and under-clothing under the boot-legs were so wet as to have to be changed. The perspiration from the feet, being unable to escape through the rubber, accumulated inside the boot. Thus the most superficial observer could easily prove that rubber boots are not suitable covering for the feet, except for a little while at a time. Why are leather boots more hygienic than rubber? Simply because they are more porous. We have established the principle that porous material is more suitable for all clothing than goods of close, firm texture. According to this, the more porous a boot, the more healthful. The ducking shoes so much worn by many in summer-time, are better than leather ones. This is certainly true. But woolen shoes would be still better. I do not doubt that if the people would adopt a woolen sock and shoe, sweating feet and corns and bunions would, in a short time, be things of the past.

A leather shoe kept highly polished with blacking is almost as impervious to perspiration as rubber. The hose become damp and cold feet are a natural result.

All know that in order to polish leather, one must cover the leather with a thin coating of blacking and then rub it with the brush until it so fully covers the leather as to hide it entirely. Indeed, we do not polish the leather, we polish the blacking placed on the leather. Thus every natural pore is entirely filled.

If I were to give a list of materials of which shoes should be made, the welfare of the wearer being considered, it would read about as follows (I name them in the order of their desirableness): Wool or camel's hair cloth, well-dressed buckskin or chamois-skin, buck-skin blacked, canvass ducking, leather kept soft but not polished, leather polished, rubber.

Slavery to a fashion or habit allows no more liberty of action than bondage to a human master. J. E. C.

THE EMANCIPATION WAIST.

THERE can be nothing more appropriately named than the emancipation waist. The writer experienced for many years the suffering attendant upon the wearing of heavy clothing not properly supported. To the slender and not overstrong person it is not only injurious, but fatiguing in the extreme. Well do I remember the complete exhaustion which attended a short walk, or the performance of light household duties.

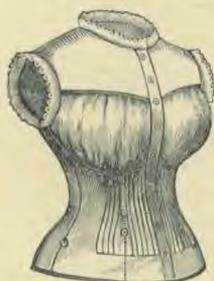
A dear friend said to me one day: "I have adopted the dress-reform garments, and would like to give you the pat-

terns. If you will make a trial of them I think you will not wish to go back to the old way." The first article made was the emancipation waist, with three rows of buttons, the skirts, etc., fitted to it with loose bands and button-holes. It required a week or two of sewing to make these changes, but at length one morning in June I donned the emancipation waist, with corresponding attachments, and started for a visit in the country. I never wore a tight corset, yet the freedom of this style of clothing was entirely new. As I rode among the hills that summer day and inhaled the pure, exhilarating air, with deep inspirations, I delightedly exclaimed, "I am indeed emancipated." This was some twelve years ago, and, as my friend predicted, I never wish to return to the old style of dress; indeed, nothing would induce me to do so.

During these years I have enjoyed perfect comfort in dress, have had good health, and have done with ease what was once entirely beyond my strength. In talking of this, a young lady said, "Oh, I never could work so many button-holes." With a coarse needle and thread, good, strong button-holes can be made very quickly, and after the clothing is once started in this way it requires very little time to keep it up. Will not more of my young sisters adopt this convenient style of dress? It will insure you comfort, health, strength, and increased capabilities of usefulness.

A. W. HEALD.

THE EQUIPOISE WAIST.



THE enviable reputation which the equipoise waists have acquired since their introduction to the public, is wholly owing to the meritorious plan of their construction, and the entire satisfaction they have given.

The hygienic principle of support from the shoulders is embodied in these waists, and the perfect modeling and careful adjustment

of each part with relation to the other, so equally distributes the strain and pull of garments attached, that their weight is hardly perceptible, and the "state of being balanced" is fully accomplished, as the name *equipoise* implies.

In the above cut is represented the waist as made for ladies, boned, and with full bust; they are also finished without bones, which are described as "soft." The construction of inside of bust is that of a corset front, so that these waists actually provide a corset and perfect bust support with a waist.

These are made of fine, strong, twilled cotton, white only, bone buttons in front and for skirts. The sizes are 22 inches waist, 32 bust; and 32 waist, and 42 bust. To measure for the order, take a tight measure around the waist, over the dress. Suppose this to be 24 inches, the size wanted would be 24 of "soft" or 25 of the boned. The prices are as follows:

- Whole in back (soft), each \$1 75
- Whole in back (boned in front only), each..... 2 00
- Laced in bank (boned front and back), each..... 2 25

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

PEERLESS HYGIENIC CORDED WAISTS.

FOR children, misses, and young ladies, unsurpassed for convenience and durability, new patent buttons, secured with a patent tape fastening—can't pull off—and patent cord-edge button-holes. Skirts and stockings supported directly from the shoulder.

Style 20, for children four to seven years of age, made of sateen jean, white and drab, in sizes 20 to 28 inches, waist measure. Retail price, 70 cents.



CHILDREN MISSES YOUNG LADIES
Styles 20 and 28. Style 36. Style 40.

Style 25, for children four to six years of age, superfine silesia, white and golden-brown. Sizes 20 to 28, waist measure. Retail price, 85 cents.

Style 30, young ladies' waist, best sateen, same as style 36, only it has a fuller form, suitable to young ladies, or ladies of a slender form. Sizes 20 to 28 inches, waist measure. Retail price, \$1.00.

Style 36, misses' waist, button front, for ages six to twelve years. White and drab, with cloth-covered pliable steels, in patent pockets; can be easily removed or replaced. This waist secures an especially nice fit, as it admits of adjustment at the lacing up the back. Misses put it on easily without assistance. Sizes 20 to 28 inches, waist measure. Retail price, \$1.00.

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

A LADY'S DRESS.

I WOULD like to give you a recipe for a lady's dress, which was sent to me when I was a little child: "Let your earrings be attention, encircled by refinement; the diamonds of your necklace be truth, and the chain of Christianity; your bosom-pin be charity, ornamented with pearls of gentleness; your finger-rings be affection, set round with diamonds of industry."

"Your girdle be simplicity, with the tassels of good humor; let your thicker garb be virtue, and your drapery politeness; let your shoes be wisdom, secured by the buckles of perseverance."

THE elderly ladies of Washington protest against the custom of wearing low-cut dresses at inaugural balls, and asked Mrs. Harrison to join with them in trying to stamp out this custom on March 4. The custom should be abolished. The sight of elderly ladies shivering, with bare and bony shoulders, on a cold March evening, does not cause much admiration.—*The Mercury*.

CHANNING ON OVEREATING OF FLESH.—I am not an advocate for the doctrine that animal food was meant for man, but that this is used amongst us to excess; that, as a people, we should gain much in cheerfulness, activity, and buoyancy of mind, by less gross and stimulating food. I am strongly inclined to believe.—*Self-Culture*, p. 18, vol. 2, of *Routledge's one vol. ed.*

Publishers' Department.

HYGIENIC COOKING.

IN the April number of the JOURNAL we made some reference to the class that Mrs. F. L. McClure was conducting in the Healdsburg College, to whom she was giving instructions in hygienic cooking. She has since finished that course of twelve lessons, which was really a condensed yet thorough course of twenty-four lessons. The class were very highly pleased with the instruction. It was not only a rehearsal of facts as to how to prepare certain articles of food, but the work was actually done, the dishes prepared, and the class had the privilege of taking part in the preparation of the foods.

On the Seventh-day Adventist camp-ground in Fresno, Cal., Mrs. McClure gave a course of six lessons, to a class of seventy. In this class were some of the ladies of the city who came in to share the instructions with the campers. This course was not only given verbally, but she furnished to each a set of printed lessons, those on which they received the instructions, at the nominal sum of twenty-five cents a set.

There is abundance of reading extant on the matter of preparing highly seasoned meats and gravies, and sweet-cakes of various kinds. Why should there not be more earnest efforts to spread among the people a knowledge of the proper preparation of the wholesome grains and vegetables of the earth.

When I was in London, in the year 1879, after having some conversation with a friend who was opposing the vegetarian diet, he accompanied me to a vegetarian restaurant, where we found a nice variety of well-prepared grains, etc. After partaking of them he said, "I did not have any idea that such a meal could be prepared without flesh meats." Said he, "One of the best recommendations of that kind of diet is to have a good opportunity to eat of it properly prepared." So say we, and we wish to have extended, as rapidly as possible, a knowledge of *how* to prepare wholesome dishes of truly hygienic food. We hope soon to be able to announce that a cooking school is in operation at the Retreat.

COOKING SCHOOLS.

IN the schools of domestic economy connected with our sanitariums both east and west of the Rocky Mountains, it is the study to prepare wholesome dishes that shall be free from spices and any high grade of seasonings of any kind. Of this class of dishes we read, from *Food, Home and Garden* "Persons on first dismissing the flesh of animals from their daily supply of food are apt to miss the savory, appetizing dishes which the varieties of butcher's meat, poultry, and fish afford, and by which the disease germs are disguised. To supply a pure food which shall not be destitute of the savory element, numerous dishes have been invented by vegetarian cooks, and so successfully that vegetarian restaurants which include these dishes in their *menu*, have become

quite popular, and are largely patronized by many who have not fully adopted vegetarian habits."

While some such dishes may be indulged in by those who are making the changes from highly seasoned food to a more wholesome diet, it is better to educate the taste as soon as possible to receive their food without condiments, almost exclusively.

Of the meat-eating habit the Philadelphia *Evening Star* says: "As a general rule we eat too much meat. No other people on earth consume as much animal and as little vegetable food. People of all classes in the United States have meat on their table nearly every meal. Where this is not the case it is the exception which proves the rule. This is due to the plentifulness and cheapness of meats of nearly every kind, and, perhaps, in many cases, to a natural taste for flesh food."

In the same paper we find the following interesting remarks from R. L. Lamb, an earnest temperance worker, on the subject of appetite for alcohol being engendered by flesh eating. He says: "I agree with you, and have taken this position for years in regard to the effect of the use of flesh in begetting an appetite for alcoholic stimulants, and in our temperance work I deem this an important fact to be borne in mind, and in this department of our work I have great hope from the position and influence of the Woman's Christian Temperance Union, the members of which are getting their eyes pretty thoroughly opened to the bearing of this truth, not only upon the point under consideration, but upon that of social purity as well."

From the same source we read some excellent words taken from the *Massachusetts Ploughman*, "Fruit on the table regularly will do much to counteract the craving for alcoholic stimulants."

What a glorious day it would be for human kind could we see the people educated in that manner that they would partake of nature's repast in that condition that these undue cravings for alcoholic beverages would not be sought. May the good work of proper preparation of food go on until hundreds, yea, thousands, shall be rescued from those cravings that result from improperly prepared foods.

EXTENSIVE PATRONAGE.

ON visiting Rural Health Retreat not long since we found it full of patients. While there was a goodly number from various parts of California we formed acquaintance with several parties from Massachusetts, Missouri, and other Eastern States, as also from Oregon and Washington Territory. One family who have been spending the winter at the Retreat, and of whom the father came there last fall an almost discouraged nervous dyspeptic, but who, by judicious treatment, proper food, and regular habits in the genial climate of Howell Mountain, had regained his health, have since left for a sea voyage to Europe *via* Central America. The good wishes of the whole Retreat family follow them. May they have a pleasant and prosperous voyage, and in good time return in safety to their own home in San Francisco.

THE PACIFIC HEALTH JOURNAL.

THE *Humboldt Daily Standard*, Eureka, Cal., March 5, says:—

"This city is being canvassed for the PACIFIC HEALTH JOURNAL, which is edited by the president and physicians of the Rural Health Retreat at St. Helena, Napa County, California. The writer of this has had a member of his family treated in a sister institution of the Health Retreat in Michigan, and can unhesitatingly recommend this institution to those who are suffering from chronic disease of any kind. We can also recommend the PACIFIC HEALTH JOURNAL to those who desire to learn how to preserve their health. The knowledge gained by us from a similar journal in regard to how to live to preserve health, and to regain it if sick, has been of the greatest value to our family. It is of as much importance to the people to know how to preserve health as it is to know how to regain health when sick. Every family will be benefited by reading this journal."

M. G. KELLOGG, M. D., the original founder of Rural Health Retreat, has spent three months of the past winter with his brother, J. H. Kellogg, M. D., in the great Medical and Surgical Sanitarium in Battle Creek, Michigan. This has given him a good opportunity to study the methods employed there in caring for the sick. He then spent a month attending clinical lectures in Chicago. He now returns to the Retreat to give his attention anew to the relief of the afflicted who may favor the institution with their patronage.

MR. JOHN BITER, of San Francisco, has also been spending the winter in the Battle Creek Sanitarium, giving his special attention to their ways and means of financially managing that institution. It is now expected that he, with his estimable companion, will connect with the Retreat, and thus, as our patronage is increasing, we will have additional managing ability brought into the institution.

OUR GENERAL AGENTS.

- Alabama—D. Graber, 709 South Eighteenth St., Birmingham, Ala.
- Arkansas Tract Society—W. G. Smith, Sec., lock box 249, Little Rock, Ark.
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PRACTICAL MANUAL OF HEALTH AND TEMPERANCE

EMBRACING
The Treatment of Common Diseases, Accidents and Emergencies, The Alcohol and Tobacco Habit, the Cooking School, Useful Hints and Recipes.

By J. H. KELLOGG, M. D.

A BOOK that everybody needs! Brimful of information on a hundred useful topics! It tells how to treat the most common diseases successfully with simple remedies; how to disinfect and ventilate; how to tell poisonous colors in wall-paper, flannel, stockings, and hat linings; what to do in case of accidents; how to resuscitate the drowned, and gives much other important information.

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Is a special department containing sixty pages of excellent instruction in the art of cookery, choice recipes, etc. Just such valuable information as every housekeeper wants! What shall we eat? and how shall it be cooked? are questions of the greatest importance for the proper enjoyment of life and the preservation of health.

The "Practical Manual," including all departments, contains over three hundred 12mo. pages, neatly bound in cloth, and will be sent, post-paid, for 75 cents.

Address, PACIFIC PRESS, Oakland, Cal.

HEALTHFUL FOODS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

RURAL HEALTH RETREAT, ST. HELENA, CAL.
Orders taken also at Pacific Press, Oakland, Cal.



The Largest Sanitarium in the World.

THIS Institution, one of the buildings of which is shown in the cut, STANDS WITHOUT A RIVAL in the perfection and completeness of its appointments. The following are a few of the methods employed:—

Turkish, Russian, Roman, Thermo-Electric, Electro-Vapor, Electro-Hydric, Electro-Chemical, Hot Air, Vapor, and Every Form of Water Bath; Electricity in Every Form; Swedish Movements—Manual and Mechanical—Massage, Pneumatic Treatment, Vacuum Treatment, Sun Baths. All other agents of known curative value employed.

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The managers have permission to refer to leading members of the medical profession. For circulars, with particulars, address, **MEDICAL AND SURGICAL SANITARIUM, Battle Creek, Mich.**

THE SANITARIUM TRAINING SCHOOL FOR NURSES.

THE managers of the above Institution have had for several years, in successful operation, an extensive Training School for Nurses, which is carried on in connection with the Sanitarium. The course of training in this school is the most thorough and comprehensive of any in this country, and the graduates of this school readily find good and lucrative employment.

Terms are such as to place the excellent opportunities afforded by this school within the reach of all properly qualified persons who may wish to avail themselves of its advantages. For circulars, address

SANITARIUM TRAINING SCHOOL FOR NURSES, Battle Creek, Mich.

HEALTH GOODS.

At the Rural Health Retreat there are kept constantly on hand the following valuable articles, which may be obtained, post-paid, at the prices affixed:—

Hygienic Corset	\$2 00
“ “ Peerless Corded	2 50
Emancipation Waist	1 50
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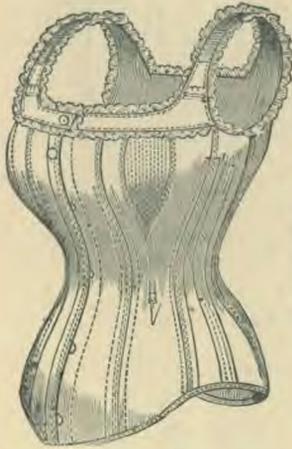
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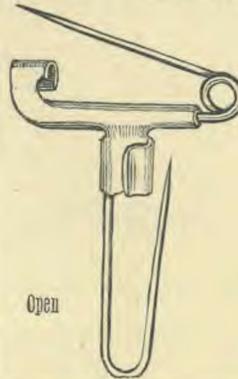


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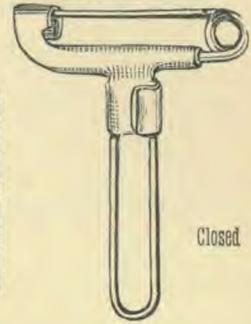
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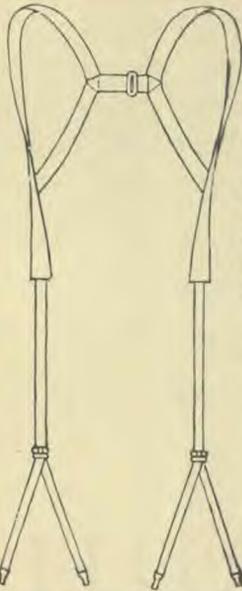


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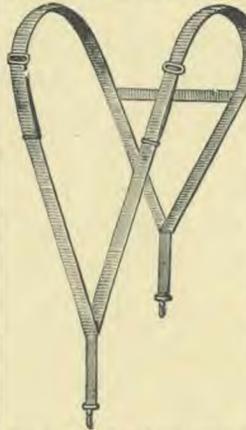
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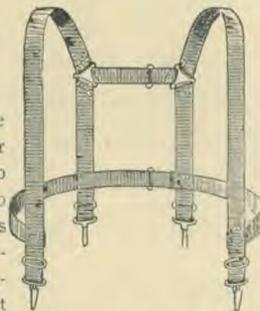
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