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If a thing is not right, don't do it; if it is not true, don't say it.

ALL can be active; they who accomplish, do so by combining wisdom with activity.

“BOAST not thyself of to-morrow; for thou knowest not what a day may bring forth.” Prov. 27:1.

THE man to whom virtue is but the ornament of character, something over and above, not essential to it, is not yet a man.

THE first record of a judge's salary gives £138. 13s. 4d. as the stipend of Thomas Littleton, Judge of the King's Bench, 1466.

OUT of the suffering comes the serious mind; out of salvation, the grateful heart; out of endurance, fortitude; out of deliverance, faith.

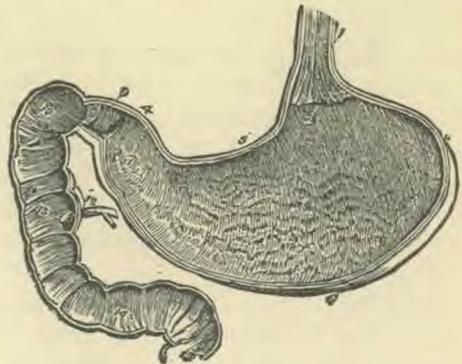
A CHINAMAN who, after several years' residence, in this country, returned to China, has been telling his countrymen that the Americans worship a mysterious being who is called All Mi-T Dol Lar.

THE War of the Rebellion cost the United States \$6,189,929,908.58. The total number of troops, regular and volunteer, on the Union side, was 2,859,132; killed in battle, 61,362; died of wounds, 34,727; died of disease, 183,287; total died, 279,376; total deserted, 199,105. The number engaged on the Rebel side was about 493,000; total killed and died was about 300,000.

FOOD AND NUTRITION.

WHILE it is of the highest importance that the body be supplied with food containing those elements which are needful for the building-up processes of the system, it is equally important that the said food be placed in the gastric cavity in a proper condition, and that all the work of predigesting that food, so far as is under our control, be properly performed. When the food has passed into the stomach it is out of the control of our will, and that and other organs must meet the consequences of any neglect before it has reached that receptacle.

One would think from the hurried manner of American eating that they supposed the stomach to be a grand mill to do all the work of mastication and digestion. It is no wonder that the Frenchman who was used to taking from half an hour to one hour in thoroughly chewing and eating a meal, on seeing the hurried restaurant style of business men, wrote home that “the Americans do not eat their food, they only just swallow.”



The stomach is the most important of the digestive organs, but it is only one of several organs that are concerned in the preparation of food particles for sustaining the body. From the *Pacific Rural Press* we quote a portion of a lecture, given by Dr. C. H. Ellenwood, before the Cooper Medical

College of San Francisco, on the subject of "The Human Stomach;"—

"The doctor described the average healthy stomach as a muscular sac, lined with a mucous surface, the whole resembling the winding of a Scottish bagpipe. It is from thirteen to fifteen inches long, and its walls are of the thickness of about three sheets of blotting paper. In a transverse direction it is about five inches, and its normal capacity is about five pipes [about three pints]. Experience or education has incurred in the stomach the habit of distention, an important function of which the old nomadics have availed themselves. But in our present felicitous condition, when three meals are taken daily and easily obtained, there is no need for such an education of the stomach, and five pipes is even sufficient capacity for any Thanksgiving dinner.

"The wonderful activity of the stomach in the assimilation of food, the revolving of the latter in from about one to three minutes in order to be completely churned up to facilitate digestion, the expulsion of the soft particles of food into the intestines, the retention of the hard substances, followed by their expulsion, if not of too great caliber, were in turn described.

"The muscular fibers producing the churning process and the propulsive power in ejecting the juice to precipitate digestion, were treated of in turn.

"Considerable attention was also devoted to the wonderful structure of the mucous membrane, the depressions in whose surface resemble vaccine scars, being open mouths, one-fourth of an inch in diameter. They are thickly placed, and are in close relation with the blood-vessels, supplying the material by which the gastric juice is elaborated. How these glands form the juice, the speaker said, was extremely difficult to explain, but he made the comparison to the growing and nutrition-drawing roots of plants, the blood in the glands furnishing the nutritive material.

"During the intervals of digestion the stomach is inactive, and the membrane is covered with a translucent, viscid, alkali fluid, furnished by the goblet cells. Fright from a sudden shock arrests at times for hours the process of digestion; so does any depression of the system. Fear, rage, excitement, stimulants, or the overloading of the stomach, have the same effect, all of which teaches that we must, when sitting down to the table, be free from

the depressing influences of the mind over business or other matters, and appreciate the danger of depressed physical or mental conditions of every kind. Busy people, who are the ones to abuse their stomachs most by quick eating and by having their minds weighted with the cares and troubles of business, are the first to complain.

"The daily secretion of gastric juice in the stomach is fourteen ounces, which is passed off with the assimilated food, and the secretion is proportionate to the amount of food taken, but less when eating is observed too frequently, while overloading like-wise delays digestion.

"The process of the transformation of foods in the stomach and their dissolution into component parts, to be absorbed and serve the purpose of nutrition to the body, were elaborated upon, but the lecturer freely admitted that these chemical and physical changes were not yet thoroughly understood. The speaker inveighed against the use of condiments, highly seasoned articles of food, and the pleasures of the table generally, asserting that the consumption of plain, simple, and wholesome viands, intelligently cooked and gracefully served, are by far more conducive to good health and sound intellect, between which and the stomach here is a close relation.

"The speaker also ridiculed the saying that to eat well is to leave the table with the feeling that one could eat more. His advice was to eat enough to satisfy the appetite, but not leave the table either hungry or feeling stout, heavy, or uneasy."

Perhaps we cannot better illustrate the difficulties resulting from hurriedly eating food without proper mastication and insalivation than by quoting from a lecture delivered by Frederick P. Henry, M. D., before the Training School for Nurses at the Episcopal Hospital, Philadelphia:—

"The saliva has another function which I did not mention, viz., that its presence in the stomach excites the secretion of gastric juice. The relation between the secretion of the saliva and that of the gastric juice is so intimate that it might be expressed by the aphorism, *No saliva, no gastric juice*. This statement is so important, and, doubtless, so new to all of you, that I think it advisable to mention some of the facts upon which it is founded. Into the stomach of a dog, food consisting of beef, bread, and water, was introduced by means of a tomach pump, and immediately after the oesophagus of the animal was tied. After three hours the

dog was killed, and the food in the stomach was found almost unaltered. The same experiment was repeated upon another dog, with the difference that saliva instead of water was mingled with the food. After three hours this dog was also killed, and the food in the stomach was found converted into a homogeneous mass, in which no trace of the meat fiber could be detected—in plain English, pretty thoroughly digested. From our knowledge of this hitherto unknown rôle of the saliva, we are indebted to Drs. George Sticker and Wright.

“The experiments of Sticker and Wright have demonstrated that, however important to digestion may be the so-called peptonoids of Schiff, they are inert unless saliva be mingled with them. I would impress upon your minds the great importance of the saliva in digestion, and I consider the experiments to which I have briefly alluded as among the most significant with reference to this function that have been made for many a day.

“The practical application of these facts becomes manifest when I tell you that, in the great number of the patients to whom you will be called to minister, the saliva is either diminished, suppressed, or altered in character. For example, in this large hospital, the greatest number of acute cases is made up of rheumatism and typhoid fever. In the former the saliva is vitiated to such an extent that its reaction is acid, and in the latter it is either diminished or suppressed entirely. Coincident with these facts, and in part dependent upon them, we find, in these diseases which I have selected as types, a marked improvement of the digestive functions. The remedy for this condition is to be found, not so much in the drugs prescribed by the physician as in the food prepared by you under his direction.”

It should then ever be kept in mind that it is of the greatest importance to thoroughly chew the food, not only that it may be masticated but so mingled with the saliva that the gastric digestion in the stomach shall not be retarded. On this point we will add a few words from Dr. De Armond, as given in the *Medical Bulletin*:—

“There is a very grievous error in the statement that saliva is valuable principally to aid in deglutition and mastication. The saliva is possessed of a peculiar power in a remarkable degree of changing starch into sugar, in which state it is absorbed. Now it is not to be supposed that this transformation can be made in the almost immeasurably

short space of time of mastication and deglutition. This transformation also takes place in the stomach for a period of fifteen or twenty minutes after deglutition has taken place. The saliva being alkaline in its reaction, and the gastric juice acid, is no reason why the presence of the alkaline saliva should interfere with the action of the gastric juice upon the food in the stomach. Were this true, the best way to hasten and encourage stomach digestion would be to follow that plan our railroad companies observe when they allow you ten minutes for dinner. You could then wash the food down with water or other liquid, and thereby not burden the stomach by the saliva; but it so happens that the saliva acts as a promoter of the secretion of the digestive fluids by the stomach. In experiments that have been tried it has been found that if the flow of saliva be directed elsewhere than in the stomach, digestion takes place slowly and sometimes not at all. Then we must understand that the use of the saliva in deglutition is simply a mechanical one, and is the very least and most insignificant of its uses.”

In concluding this article we will say it must be apparent to all that the saying we used to read in the old Webster Spelling Book was a wise one, “Eat slow, chew your food fine.” J. N. L.

THE AIR BATH,

As Dr. Franklin calls it, is exceedingly salutary to everyone in health, and to almost every invalid. If the whole skin may be considered a breathing organ, then should it not only be kept clean, but for its own health and vigor, and the health and vigor of the whole system, it should be permitted to receive the full and free embraces of the pure air at least twice in the twenty-four hours. Every morning and evening the whole body may be exposed freely to the air, and the skin exercised with the flesh-brush, a coarse towel, or with the hand; and five or ten minutes spent in such exposure and exercise in the morning will prove very salutary to everyone who is not too far gone in disease to bear it.

It has been discovered that rice is an excellent substitute for pop-corn. Rice in the hull, when heated in a popper like pop-corn, bursts open just like the latter, and not only has the flavor of real pop-corn, but is crisper and much more delicious to the taste.—*Wilmington (N. C.) Star*.

SLEEPLESSNESS.

THIS form of suffering is almost harder to bear than real sickness, of which it is very frequently the advance agent. The condition of body and mind after a night of tossing and turning this way and that, of numberless expedients, both bodily and mental, to induce sleep, is pitiful. Often when one seems almost ready to sink into sleep's restful embrace, it flees, and again, wearied and worn, we pursue.

Weak, weary, irritable, pale, dispirited, one is good for nothing, save to still occupy the bed, and be tended by tender hands and tender sympathy until "sleep, nature's sweet restorer," does mercifully relieve. Yet how often it is the case, and, indeed, it is most frequently so, that the one who has spent this wearisome night, from whatever cause, is the one who must first rise in the morning to attend to imperative business cares; or it is the weak and weary mother, and the cares of the household and the family come at rising, with a rush like an avalanche.

There are some things which can be considered and done away with, changed, or remedied, which will relieve this condition, and may cure. First, the necessity of pure air in the sleeping-room; this is absolutely necessary; sleep cannot be sound and refreshing while the respiratory organs are inhaling impure air, at the rate of a pint a minute.

Pure carbonic acid gas cannot be inhaled, the throat closes instinctively to prevent its passage to the lungs; a few moments' exposure to such an atmosphere means asphyxia and death. In just such proportion as the air we breathe is impregnated with this gas, or with impurities, in just that proportion is the system poisoned. The first effect of this poison is felt in the nervous system, as this is the most delicate, and sleeplessness is one of the first symptoms of the poisoning. Be sure then that you have means, and that you take the utmost care to use the means, to keep the air of the room pure. A board fitted under the bottom of the lower sash will raise it sufficiently to leave a space where upper and lower sash meet, sufficient to admit quite a supply of fresh air; a stove in the room, or in the adjoining room, will act as an escape valve for the bad air if there be no ventilator; if there be no fire in the stove, leave open a door in it during the night. See that the bed-clothing is not too heavy, and that it is of a kind agreeable.

I have known people who absolutely could not sleep if a woolen blanket were next to the body, or even next to the sheet, no matter how cold the night. It does not matter if this does seem "finniky," if the feel of wool is unpleasant, why should one wear or use it, to be annoyed by it?

A lighted lamp (and it is worse still if the wick be lowered so that but faint light shows, as the gas vitiates the air, as well as the flame consumes it) should not be left in the room; if light must be had, obtain a tiny night-lamp, or burn a twisted strand of old cotton cloth in a cup of lard oil. This will give light enough to see to move about, or to show the face of a watch, all that might be necessary.

It goes without saying that a bed and bedroom should be thoroughly aired every day. Try not to leave a particle of the air of the previous night in the room, it would be quite as unfit for breathing as water which had stood there over a night and a day would be for drinking.

Now let us suppose one person alone occupied a bedroom, where there is no means of ventilation, but that the air on entering is pure. The first breath exhaled is laden with fifty per cent its weight of carbonic acid gas, moisture, and other impurities, which fouls the air to that extent; each breath adds its burden; add this also to the exhalations of the body which are constantly being thrown off, and it will not be very difficult to estimate how long the air of the room, unrenewed, will nourish and sustain the body. Now this calculation bears about the same relation to the usual condition of affairs as an example in simple numbers does to an abstruse geometrical problem, when you put *one* person in family relations, "*to put it easy*" we'll say three in one bed, in a small room—father, mother, and the baby—the poor baby is usually sandwiched in the middle, its little, soft, receptive body, as absorbent almost as a sponge, covered up head and ears to swelter, the night through, to wake and to wail, to nurse the wakeful, weary mother's milk, only to wake and wail again. Vainly does the poor mother try to sleep, her position constrained and confined, fearing to move, as she so much desires, lest she shall wake the baby, or its father, though he may, on the strength of his one hundred and eighty pounds, be able to resist the bad air, and also to make the night musical with healthful snoring, which is of itself so soothing to the mother's nerves and conducive to sleep.

Baby's wails may at last disturb him long enough to permit him to inquire sweetly of the worn-out mother why she don't "stop that baby's squalling," and to turn over, with a heavy lurch, which sweeps the opposite side of the bed quite clear of covering, to renew the burden of his slumberous music, thus increasing the favorable conditions for the mother's rest.

Now suppose, added to all the unavoidable exhalations which rob the air of its vitality, the body of this father still reeks with the perspiration and soil of his daily labor, and suppose still further that tobacco and alcohol, in some of its many preparations, have steeped him in their fumes, or, say, the tobacco alone. Nicotine, the base of tobacco, is so poisonous that one drop placed on the tongue of a good-sized dog will set it into spasms, what then can be the effect of this more disgusting form of the tobacco poured out in foul breath and through the foul pores of the skin upon the delicate lungs of this child and its mother?

Why will men, fathers, so defile their own souls and bodies, and so force the poison into the bodies of those they profess to love more than their own life? If not for his own salvation, for the good of those he loves, let me pray any man to think about this. It is a truth I tell you, you cannot get away from it; you will find testimony to this almost wherever you seek it.—*Farmer's Voice*.

WHAT FAVORS LONGEVITY?

DR. FELIX L. OSWALD has been discussing longevity in the *Forum*. "Yet," he says, "neither the Greeks nor the Moriscoes were distinguished for the practice of the ascetic virtues. They loved life for its own sake, and saw nothing meritorious in gratuitous self-denial. Physical exercise, outdoor sports, abstinence from toxic stimulants, and premature incontinence, frugality in the original sense that implied a predilection for a mainly vegetable diet, and the love of mirth and harmless recreations, generally suffice to keep disease at bay, though there is also a deep significance in Goethe's remark, that perfect health of mind and body depends upon the regular, though not necessarily exclusive, pursuit of some practical occupation. Brain workers, he thought, should follow some mechanical by-trade, and counteract the one-sided tendencies of their study by mechanical labor—say, in an amateur carpenter shop, or a private smithy,

à la E. J. Burritt; or, better yet, on a little farm, with a bit of live-stock and a thriving orchard. Disappointment, oft repeated, undermines health as effectually as protracted physical pain, and for the worry and vexations incident to the complex and precarious pursuits of modern civilization, there is, indeed, no better specific than the peace of a rustic garden home." He thinks that we need a return to nature. "There is," says Dr. Oswald, "an *à priori* probability that the average duration of our life-term must have been shortened by those three billion tons of virulent stimulants which, according to Dr. Schrodt's estimate, have couvulsed the viscera of mankind since the invention of alcoholic beverages, not to mention narcotic drinks, tobacco, made dishes, premature marriages, in-door life, sedentary occupations, high-pressure schools, sleepless nights, and all the *fracas*, fret, and factory smoke of modern city life." Hygienic science, so long entirely neglected, is now doing something to increase the stock of health and longevity.—*Vegetarian Messenger*.

DIETETIC VALUE OF FRUITS.

WHEN people come to learn the value of fruits as a means of preserving health, doctors and nurses will have very much less to do. Fruits are nature's cholagogues, especially the sour varieties. They do away with the need of "bilious remedies," so called. They stimulate the liver to its normal activity, and prevent that clogging up the organ which causes retention of bile, thickening of the blood, and other derangements consequent upon non-performance of functional action. And it will be observed that those which have keen acids come in great abundance just at the time we need them most, viz., after a long winter, when both fruits and vegetables are scarce.

Fruits are the natural correctives for disordered digestion, but the way in which many persons eat them converts them into a curse rather than a blessing. Instead of being taken on an empty stomach, or in combination with simple grain preparation, as bread, mushes, etc., they are eaten with oily foods, with meats and vegetables, pungent seasonings, or other unwholesome condiments, or they are taken at the end of the meal after the stomach is already full, and perhaps the whole mass of food "washed down" with tea, coffee, or other liquid; or they are eaten at all hours of the day, or late at

night, with ice-cream, cake, or other rich desserts; and a few hours after, when there is a sick patient, and the doctor has to be sent for, the innocent fruit gets the blame for all the mischief, when really their only sin was in being found in bad company.

To do their best work fruits should be eaten either on an empty stomach or simply with bread, never with vegetables. In the morning before the fast of the night has been broken, they are not only exceedingly refreshing but they serve as a natural stimulus to the digestive organs. And to produce their fullest, finest effect they should be ripe, sound, and every way of good quality; moreover, they should be eaten raw. What is better than a luscious bunch of grapes, or a plate of berries or cherries on a summer morning, the first thing on sitting down to breakfast? or a fine ripe apple, rich and juicy, eaten in the same way? In our climate apples should constitute not the finishing but the beginning of the meal, particularly the breakfast, for at least six months in the year, and fruits raw or cooked should form a part of the morning and evening meal (provided suppers are eaten) during the entire year.

The good effects that would follow the abundant use of fruits are often more than counterbalanced by the pernicious habit of completely saturating them with sugar. Very few fruits if thoroughly ripe and at their best require sugar, particularly if eaten in the raw state; but it is a fact that what was intended and prepared for us as a great good in the matter of diet is many times transformed into just the opposite.—*Susanna W. Dodds, M. D., in Montreal Weekly State and Family Herald.*

THE USE OF WATER AT AND BEFORE MEALS.

OPINIONS differ as to the effect of the free ingestion of water at meal-times, but the view generally received is probably that it dilutes the gastric juice, and so retards digestion. Apart from the fact that a moderate delay in the process is by no means a disadvantage, as Sir William Roberts has shown in his explanation of the popularity of tea and coffee, it is more than doubtful whether any such effect is in reality produced. When ingested during meals, water may do good by washing out the digested food and by exposing the undigested part more thoroughly to the action of the digestive ferments. Pepsin is a catalytic body, and a given quantity will work almost indefinitely, provided the peptones

are removed as they are formed. The good effects of water, drunk freely before meals, have, however, another beneficial result—it washes away the mucus which is secreted by the mucous membrane during the intervals of repose, and favors peristalsis of the whole alimentary tract. The membrane thus cleansed is in a much better condition to receive food and convert it into soluble compounds. The accumulation of mucus is specially marked in the morning, when the gastric walls are covered with a thick, tenacious layer. Food, entering the stomach at this time, will become covered with this tenacious coating, which, for a time, protects it from the action of the gastric ferments, and so retards digestion. The viscid contents, a normal condition in the morning before breakfast, is not suitable to receive food. Exercise before partaking of a meal stimulates the circulation of the blood and facilitates the flow of blood through the vessels. A glass of water washes out the mucus, partially distends the stomach, wakes up peristalsis, and prepares the alimentary canal for the morning meal. Observation has shown that non-irritating liquids pass directly through the "tubular" stomach, and even if food be present, they only mix with it to a slight extent.—*British Medical Journal.*

THAT ACHE IN THE BACK.

AN Albany physician is quoted, according to the *Scientific American*, as declaring that Americans suffer more generally from Bright's disease and nervous disease than any other people, and he says the reason is that Americans sit down so persistently at their work. He says: "Americans are the greatest sitters I ever knew. While Englishmen, Germans, and Frenchmen walk and exercise, an American business man will go to his office, take his seat in his chair, and sit there all day without giving any relief to the tension of the muscle surrounding the kidneys, and they become soft and flabby. They lose their vitality. The kidneys themselves soon become weak and debilitated. If Americans would exercise more, if they would stand at their desks rather than sit, we would hear less of Bright's disease. I knew of a New York man who had suffered some years from nervous prostration, until it was recommended to him that he have a desk at which he could stand to do his work. Within a year he was one of the healthiest men you ever saw. His dyspepsia and kidney trouble disappeared, and he had an appetite like a paver."

THE USES OF THE LEMON.

THE LONDON *Lancet* says: "Few people know the value of lemon juice. A piece of lemon bound upon a corn will cure it in a few days; it should be renewed night and morning. A free use of lemon juice and sugar will always relieve a cough. Most people feel poorly in the spring, but if they would eat a lemon before breakfast every day for a week—with or without sugar, as they like—they would find it better than any medicine. Lemon juice used according to this recipe will sometimes cure consumption: Put a dozen lemons into cold water and slowly bring to a boil; boil slowly until the lemons are soft, then squeeze until all the juice is extracted; add sugar to your taste and drink. In this way use one dozen lemons a day. If they cause pain, lessen the quantity and use only five or six a day until you are better, and then begin with a dozen a day. After using five or six dozen the patient will begin to gain flesh and enjoy food. Hold on to the lemons, and still use them very freely for several weeks more. Another use for lemons is for a refreshing drink in summer, or in sickness at any time. Prepare as directed above and add water and sugar. But in order to have this keep well, after boiling the lemons squeeze and strain carefully; then to every half pint of juice add one pound of loaf or crushed sugar, boil, and stir a few minutes more until the sugar is dissolved, skim carefully and bottle. You will get more juice from the lemons by boiling them, and the preparation keeps better.

SHADE TREES.

THE shade trees about our dwellings have done much to make our wives and daughters pale, feeble, and neuralgic. Trees ought never to stand so near to our dwellings as to cast a shade upon them. If the blinds were removed, and there was nothing but a curtain within with which to lessen, on the hottest days, the intensity of the heat, it would add greatly to the tone of our nerves and to our general vigor. The piazzas which project over the lower story always make that less healthful than the upper story, especially for sleeping purposes. I have cured many cases of rheumatism by advising patients to leave bedrooms shaded by trees or piazzas, and sleep in rooms constantly dried and purified by the direct rays of the sun.—*Dio Lewis*.

FAMOUS DUNCES.

THERE are many dull boys who are like cloudy mornings before bright days. It is the safer plan for an educator to assume that dullness is but a husk more or less difficult to peel off, and almost always concealing a sweet kernel. It may be long before he discovers it, and when discovered it may not lie in the usual forms of school-life.

A man and his wife bought a music-stool. After a time they brought it back to the upholsterer, declaring, with great vexation, that they "could make nothing of the old thing; they had twisted it to right and left, and set it on its head, and rolled it on its side, and never a note of music could they get out of it." And yet the music-stool was a good stool.

For the comfort of the mothers of dull boys, let me record a few instances of such lads who turned out bright men when the key to their brightness was found.

Isaac Newton, being then a boy at the bottom of his class, was kicked by the boy above him. He fought the bully and beat him, out of which victory arose the thought that as he had beaten him with his fists he might also do it with his brains. And he did.

Isaac Barrow, the divine, was a quarrelsome, idle boy. His father said of him that "if it pleased God to take away any of his children, he hoped it might be Isaac."

Adam Clarke was pronounced by his father to be a "grievous dunce," but it is recorded of him that "he could roll large stones about." Take note of boys who can and do roll large stones about. They may take to rolling great ideas about.

Dr. Chalmers was expelled from the parish school of St. Andrew's as "an incorrigible dunce."

Walter Scott, of Edinburgh University, was labeled by Professor Dalzell, "Dunce he is, and dunce he will remain."

John Howard was an illustrious dunce, "learning nothing in seven years."

And when I record that both Napoleon and Wellington were dull boys at school, I am conscious of closing with eclat this brief *excursus* on dull boys.—*Edward Butler*.

THE richer a man makes his food, the poorer he makes his appetite!

EAT to live, and not live to eat.

Disease and its Causes.

MEN WANTED!

THE world wants men—large-hearted, manly men ;
 Men who shall join its chorus, and prolong
 The psalm of labor and the psalm of love.
 The times want scholars—scholars who shall shape
 The doubtful destinies of dubious years,
 And land the ark that bears our country's good
 Safe on some peaceful Ararat at last.
 The age wants heroes—heroes who shall dare
 To struggle in the solid ranks of truth ;
 To clutch the monster Error by the throat ;
 To bear opinion to a loftier seat ;
 To blot the era of oppression out,
 And lead a universal freedom in.
 And Heaven wants souls—fresh and capacious souls ;
 To taste its raptures, and expand like flowers
 Beneath the glory of its central sun.
 It wants fresh souls, not lean and shriveled ones ;
 It wants fresh souls, my brother, give it thine.
 If thou, indeed, wilt be what scholar should,
 If thou wilt be a hero, and wilt strive
 To help thy fellow and exalt thyself,
 Thy feet, at last, shall stand on jasper floors ;
 Thy heart, at last, shall seem a thousand hearts—
 Each single heart with myriad raptures filled—
 While thou shalt sit with princes and with kings,
 Rich in the jewel of a ransomed soul.

—Selected.

THE APOSTASY OF SOLOMON—HIS IDOLATRY AND DISSIPATION.

BY MRS. E. G. WHITE.

SOLOMON'S career of lasciviousness and unholy ambition was mercifully arrested by God, and he was effectually aroused from the iniquitous state into which he had fallen. He gave proofs of his reformation in the relation of his experience contained in his inspired writings. The case of Solomon should convey to all a lesson of human weakness, and the constant need of divine aid. Solomon possessed great intelligence and learning, riches and honor; yet all this was insufficient to insure his integrity to God, to himself, and to his nation. After a youth and early manhood of unsurpassed promise, there followed a blotted history of deterioration and iniquity. It might well be said of him, "How art thou fallen, O Lucifer, son of the morning!"

All the sins and excesses of Solomon can be

traced to his great mistake in ceasing to rely upon God for wisdom, and to walk in humility before him. Therefore, he went not on from strength to strength, rising higher and higher in the perfection of an elevated character, but soon became the prey of temptation and carnal desires. In the careless life which he entered upon, the blessings which God bestowed upon him were not improved to his glory, but were used to promote himself to an unexampled pinnacle of earthly grandeur. He surrendered the reins of self-control, laying them upon the neck of degrading passions. His conscience was violated, his manhood perverted, and his moral powers debased. Gifted with wondrous genius and fortune, he nevertheless lost his God and his happiness, and degenerated into the most miserable of men.

God had expressly forbidden his chosen people to marry with the idolatrous nations around them. God singled out Israel to make them the depository of the true faith, and he placed a high barrier between them and the rest of the world. Their safety depended upon keeping pure, and preserving their unity with each other and with God. Solomon, in contracting a marriage to please his fancy instead of seeking by his marriage to glorify God, separated himself from God, ruined himself, and nearly ruined his nation.

Solomon was extolled for his wisdom to the uttermost parts of the earth. He forgot that he was indebted to God for all his admirable qualifications, and came to look upon himself as being supreme in wisdom. He accordingly led out in enterprises without consulting the will of God; he established political alliances with pagan Governments and cultivated commercial intercourse with them. But the advantages accruing therefrom were dearly purchased by the sacrifice of principle and the divine favor. Silver was brought from Tarshish, and gold from Ophir, to enrich the nation; but the fine gold of righteousness, the purity and strength of the nation, became corrupted by idolatry. Polygamy spread widely abroad, and domestic and social life were poisoned under the reign of this apostate king, who had been exalted so highly in point of privilege, and in the favor of God.

The original character of Solomon, as manifested during the earlier years of his reign, was bold, honorable, and judicious. Unparalleled success would have been his had he continued to seek it

in God. But there was everything about him to flatter his pride, and to indulge his appetite and passions. He was fond of wine, and his naturally clear intellect was often clouded by its effects. He was absolute monarch of Israel, holding in his power the lives and property of his people over all his widespread domain. As his mental powers became enervated and degraded by dissipation and lascivious habits, he grew hasty, fitful, and tyrannical, his fine sensibilities were blunted, and his conscience seared. He who had prayed at the dedication of the temple that the hearts of his people might be undividedly given unto the Lord, had become a weak, fallen man. It was through his connection with idolaters that he became thus profligate and a despot. He maintained his unreasonable extravagance by heavy taxation, and lived in a state of unrivaled luxury and magnificence.

His giant mind degenerated, and he could be moulded like wax by the unscrupulous persons who studied his caprices and played upon his weaknesses. He endeavored to unite heathenism with the faith of the Hebrews, mistaking his own unscrupulous license for liberality and merciful toleration. But his attempt to unite darkness and light, in serving God and Baal, was like mingling ink and pure water. The water does not impart its crystal clearness to the ink, but, on the contrary, the ink gives its dark color to the water, making a murky compound. Purity cannot unite with impurity without being stained by the contact. This was the result developed by Solomon in his attempted union of God and Belial. He came finally to disregard all religions.

The lesson for us to learn from the history of this perverted life is the necessity of continual dependence upon the counsels of God; to carefully watch the tendency of our course, and to reform every habit calculated to draw us from God. It teaches us that great caution, watchfulness, and prayer are needed to keep undefiled the simplicity and purity of our faith. If we would rise to the highest moral excellence, and attain to the perfection of religious character, what discrimination should be used in the formation of friendships, and the choice of a companion for life.

Many, like the king of Israel, follow their own carnal desires and enter into unsanctified marriages. Many who started out in life with as fair and promising a morning, in their limited sphere, as Solomon had in his exalted station, through one

false and irrevocable step in the marriage relation, lose their souls, and draw others down to ruin with them. As Solomon's wives turned his heart away from God to idolatry, so do frivolous companions, who have no depth of principle, turn away the hearts of those who were once noble and true, to vanity, corrupting pleasures, and downright vice.

Moral worth has a charm that wealth and outward attractions do not possess. The woman having the ornament of a meek and quiet spirit, in the sight of God has an endowment of great value, before which the silver of Tarshish, and the gold of Ophir, are worthless. Solomon's bride, in all her glory, cannot compare with one of these household treasures.

Few realize that, in their lives, they constantly exert an influence which will be perpetuated for good or evil. Hundreds of years had elapsed since Solomon caused those idolatrous shrines to be erected on the mount; and, although Josiah had demolished them as places for worship, their *débris*, containing portions of architecture, were still remaining in the days of Christ. The prominence upon which those shrines had stood was called, by the true-hearted of Israel, the Mount of Offense.

Solomon, in his pride and enthusiasm, did not realize that in those pagan altars he was erecting a monument of his debased character, to endure for many generations, and to be commented on by thousands. In like manner, every act of life is great for good or evil; and it is only by acting upon principle in the tests of daily life, that we acquire power to stand firm and faithful in the most dangerous and most difficult positions.

The marks of Solomon's apostasy lived ages after him. In the days of Christ, the worshipers in the temple could look, just opposite them, upon the Mount of Offense, and be reminded that the builder of their rich and glorious temple, the most renowned of all kings, had separated himself from God, and reared altars to heathen idols; that the mightiest ruler on earth had failed in ruling his own spirit. Solomon went down to death a repentant man; but his repentance and tears could not efface from the Mount of Offense the signs of his miserable departure from God. Ruined walls and broken pillars bore silent witness for a thousand years to the apostasy of the greatest king that ever sat upon an earthly throne.

The lesson of Solomon should be a warning to the youth, and to those of mature age who are tempted to deviate from principle in order to follow inclination. The great danger is in feeling that our own strength is sufficient, and not relying upon the strength of God. The youth who have been religiously educated are not safe from temptation; and unless the principles taught them are woven into the words and actions of their daily lives, and they fully comprehend the danger of contamination through evil associations, they are liable to make shipwreck of their lives.

Bewitching temptations to follow the lust of the flesh, the lust of the eyes, and the pride of life, are to be met on every side. The exercise of firm principle, and strict control of the appetites and passions, in the name of Jesus the conqueror, will alone carry us safely through life.

PNEUMONIA.

ACCORDING to a medical contemporary, Dr. Gouveneur L. Smith, of New York, has just given some interesting and startling facts in regard to pneumonia. Dr. Smith points out that the disease is becoming worse every year, increasing rather than decreasing, both in the number of cases and in the percentage of mortality. The statistics of the Pennsylvania hospital show that the mortality from pneumonia there advanced from 15¼ per cent in 1847 to 18½ per cent in 1867, and 31 per cent in 1886. Similarly, in the New York hospital the ratio of mortality from this disease is more than double what it was in 1878. Thirty years ago it was regarded as serious, but it did not excite anything like the alarm it does to-day. Dr. Smith is rather inclined to believe that the medical art, instead of progressing in its treatment of pneumonia, has actually gone back, and holds that the old methods of treating the disease at the time it was less deadly, have been abandoned for methods more finical but less efficacious.—*Atlanta Constitution.*

TREATMENT OF PNEUMONIA.

The following method of treating pneumonia has proved quite satisfactory. In the first stages of the disease give the patient a hot bath, then put him to bed in an airy room, but do not let a draft come on him. Fill an ice-bag with broken ice and place this on the chest, directly over the congested lung. Let this remain for three-fourths of an hour,

then remove it and apply very hot fomentations or a hot-water bag for fifteen minutes. Then apply the ice-bag again as before, alternating with the hot applications as above directed. Take the temperature every hour. Continue the ice, alternating with the fomentations as long as the temperature is above 102½° Fahrenheit. If the temperature should rise to 102½° Fahrenheit, or over, aconitine granules, containing $\frac{1}{800}$ of a grain of aconite each, may be given, one each hour, or these may be given every second hour, giving a granule of atropine of same strength the alternate hours. When the temperature falls to below 101° Fahrenheit and perspiration is induced, the time of the ice applications should be reduced to ten minutes, and the fomentations should be extended to forty minutes to promote absorption. These applications should be kept up continuously until the fever subsides. Discontinue the granules as soon as the temperature falls to 101° Fahrenheit, or below. If the patient should sweat profusely, this may be checked by sponging with tepid water and wiping carefully.

Should the fever continue for any length of time, the patient should be sponged off over the entire surface of the body several times daily, care being taken not to expose the body to cold air. The patient should be given frequent sips of cold water, and may be allowed to occasionally swallow bits of ice, to prevent coughing. Keep the room well ventilated. The diet should be light and bland.

M. G. KELLOGG, M. D.

HAIR DOCTORING.

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

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

“I have seen many a beautiful head of hair ruined by applications of lotions. I know a young

married lady, who moves in the highest circles. She had long, wavy, blonde hair, the envy of nine-tenths of her friends. She concluded that she wanted it a shade lighter—someone had told her that it would add to its beauty. She began by using borax and a lot of prepared stuff, guaranteed by each person who sold it to do its work effectually and without harm. Her hair is now an ugly shade of sorrel and completely dead. It is also much thinner, and will all come out, I think, in a few years. Her case is but one of many.

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

THE DAD DOCTOR.

ONE of the strangest secrets which nature ever disclosed has just been found to be true of a miser physician who ended his existence in New York City. Hundreds of empty bottles and packages found in his room showed that for some months he had lived on various nutritious articles advertised in the medical journals. This had cost him nothing, for he had taken advantage of the sharp rivalry in wares of this kind, and had written to the proprietors for samples, implying that he might require a large quantity if the trial proved successful. His name appearing in the list of regular practitioners, his requests were freely granted, and he obtained all sorts of cereal foods, wines, malt preparations, koumiss, and tonics. His peculiar diet may have killed him, for he died of a gastric disease.—*Christian at Work*.

ICE AS A REMEDY.

PROFESSOR STEWART, after telling us that the seat of nausea is not in the stomach but in the brain, informs us that relief from this distressing sensation may be obtained by cooling the base of the brain. He has tested this often and thoroughly in the case of sick-headache, bilious colic, cholera morbus, and other ills in which nausea is a distressing symptom, without a single failure, and once relieved the nausea resulting from cancer of the stomach by the application of ice to the back of the neck and occipital bone. The ice is to be broken and the bits placed between the folds of a

towel. Relief may be obtained by holding the head over a sink or tub, and pouring a continuous stream of water on the back of the neck. It is worth remembering as a relief to sick-headache, to which so many women are subject.—*Farm, Field, and Stockman*.

CANCER.

WE do not pretend to say what causes cancers, but it does strike us as a significant fact that they are almost unknown, if not entirely unknown, among those who never used pork. Dr. McKenzie, one of the most noted and most successful cancer specialists in the State of New York, says that he never knew of but one Jew who had a cancer, and he was a pork eater. Some contend that tomatoes are the cause of this terrible disease, but it seems to us that the facts point in quite another direction.

SIGNS OF DEATH.

THE thought of being buried alive is a haunting fear with a great many people. It need not be, for it is very easy to tell whether death is real or only in appearance. Have the room perfectly dark, then bring a bright light into it and hold the hand of the one supposed to be dead near it. If there is life, the hand will have a pinkish look as of blood in circulation as you look through it; but if the hand has a thick look, like putty, there is no life.—*Contributor*.

DR. CRAIGIE.—"Diet consisting of bread and milk, or rice and milk, or the flour of farinaceous seeds and milk, is quite adequate to prevent the formation of the gouty diathesis, and to extinguish that diathesis if already formed. . . . Such diet is also adequate to prevent the disease from appearing in its irregular form, and affecting the brain and its membranes, and the heart or lungs."—*Elements of the Practice of Physic, Vol. II, p. 633*.

Citizen (to physician)—I say, doctor, do you know anything about Brown's financial standing in the community. Is he prompt?

Physician—Well, all I know is that I have been his family physician for seven years, and he's always paid me; and a man who will pay his doctor's bill will pay anything.—*New York Sun*.

A POOR freedom is better than a rich slavery.

Temperance.

THE LITTLE BLUE BOTTLE THAT TOOK TOO MUCH.

A LITTLE blue bottle, one sunshiny day,
Went sporting about, looking happy and gay;
His eyes were quite beaming, his body bright blue,
And his wings were like gauze of a beautiful hue.
He wandered about peeping in here and there,
Then saw a smart shop, where 'twas said they sold "beer."
He had heard of this liquor, but never before
Had he tried how it tasted, so entered the door.
On the counter there stood a bright pewter pint pot,
So he perched on its brim—it contained "such a lot."
And he sipped, and he sipped, for he thought it no sin,
But hard 'tis to stop when but once you begin.
At length, overcome by it, oh dear! oh dear!
He fell into the pot and was drowned in the beer.

MORAL.

If you chance to be pretty, don't give way to pride;
And when you see beer shops, keep always outside;
For if you go in, you will one day, I fear,
Like this little blue bottle, be stretched on your "bier."
—E. Pulley.

SPIRITUAL EFFECTS OF INTEMPERANCE.

THE loss of self-respect, the lowering of ambition, and the fading out of hope, are signs of the progress of this disease in the character. It is a mournful spectacle—that of the brave, ingenious, high-spirited man sinking steadily down into the degradation of inebriety; but how many such spectacles are visible all over the land! And it is not in the character of those alone who are notorious drunkards that such tendencies appear. They are often distinctly seen in the lives of men who are never drunk. Sir Henry Thompson's testimony is emphatic to the effect that "the habitual use of fermented liquors, to an extent far short of what is necessary to produce intoxication, injures the body and diminishes the mental power." If, as he testifies, a large proportion of the most painful and dangerous maladies of the body are due to "the use of fermented liquors, taken in the quantity which is conventionally deemed moderate," then it is certain that such use of them must result also in serious injuries to the mental and moral nature. Who does not know reputable gentlemen, physicians, artists, clergymen even, who were never drunk in their lives, and never will be, but who reveal, in conversation and in

conduct, certain melancholy effects of the drinking habit?

The brain is so often inflamed with alcohol that its functions are imperfectly performed, and there is a perceptible loss of mental power and moral tone. The drinker is not conscious of this loss; but those who know him best are painfully aware that his perceptions are less keen, his judgment less sound, his temper less serene, his spiritual, vision less clear, because he carries every day a little too long at the wine. Even those who refuse to entertain ascetic theories respecting these beverages may be able to see that there are uses of them that stop short of drunkenness, and that are still extremely hurtful to the mind and the heart as well as the body. That conventional idea of moderation to which Sir Henry Thompson refers, is quite elastic; the term is stretched to cover habits that are steadily despoiling the life of its rarest fruits. The drinking habit is often defended by reputable gentlemen to whom the very thought of a debauch would be shocking, but to whom, if it were only lawful, in the tender and just solicitude of friendship, such words as these might be spoken: "It is true that you are not drunkards, and may never be; but if you could know, what is too evident to those who love you best, how your character is slowly losing the firmness of its texture and the fineness of its outline; how your heart deteriorates in the delicacy of its touch; how the atmosphere of your life seems to grow murky and the sky lowers gloomily above you—you would not think your daily indulgence harmless in its measure. It is in just such lives as yours that drink exhibits some of its most mournful tragedies."

—*The Century.*

BEER DRINKING.

LOOK ON THIS PICTURE.

LIQUIDS make fat. There is no doubt of this in my mind, though I am fully cognizant of the fact that a good many people will deny it. The character of the liquids has a good deal to do with it, but the practice of drinking invariably leads to unwieldy bulk. In Spain, where men drink little, a fat man is unknown. In Paris, where the men content themselves with sipping thimblesful of absinthe or small cups of black coffee, the French are thin to a remarkable degree. The women, on the other hand, drink great quantities of champagne, Burgundy and latterly, beer; and they are, as a re-

sult, prone to stoutness. In England, men drink ale and beer, and they are a thick-necked, pudgy, and heavy race as a rule. I had observed all this many times, and when I went to Germany, where I knew the consumption of beer was very great, I had prepared to find fat men in abundance. I was not disappointed. There would seem to be absolutely no end of big, corpulent, and unwieldy men in Germany. While in the army, they are slim and splendid-looking warriors, but two months after they leave the ranks they become heavy, puffy, and beefy to the last degree. This is even so in the ranks among the other soldiers, and the cavalry were men of such extraordinary weight that they always excited comment from strangers.—*Philadelphia Times.*

THEN LOOK ON THAT.

In many minds there is a mistaken notion in relation to the effects of beer on the human system. Because those who use it largely often become fleshy, and apparently healthy, the conclusion is reached that its use is wholesome. The *Scientific American*, a high authority, thus expresses itself in relation to the matter:—

“For some years a decided inclination has been apparent all over the country to give up the use of whisky and other strong alcohols, using as a substitute beer and other compounds. This is evidently founded on the idea that beer is not harmful, and contains a large amount of nutriment; also, that bitters may have some medical quality which will neutralize the alcohol which it conceals.

“These theories are without confirmation in the observation of physicians. The use of beer is found to produce a species of degeneration of all the organs,—profound and deceptive fatty deposits, diminished circulation, conditions of congestion and perversion of functional activities, local inflammation of both the liver and kidneys being constantly present.

“Intellectually, a stupor amounting almost to a paralysis arrests the reason, changing the highest faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger that are senseless and brutal.

“It is our observation that beer drinking in this country produces the very lowest kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our city is beer drinkers.”

TOBACCO.

THE empyreumatic oil of tobacco is produced by distillation of that herb at a temperature above that of boiling water. One or two drops of this oil (according to the size of the animal) placed on the tongue *will kill a cat in the course of a few minutes.* A certain quantity of the oil must be always circulating in the blood of an habitual smoker, and we cannot suppose that the effects of it on the system can be merely negative.

The effects of this habit are, indeed, various, the difference depending on difference of constitution, and difference in the mode of life otherwise. But, from the best observations which I have been able to make on the subject, I am led to believe that *there are very few who do not suffer harm from it, to a greater or less extent.* The earliest symptoms are manifested in the derangement of the nervous system. A large proportion of habitual smokers are rendered lazy and listless, indisposed to bodily, and incapable of much mental, exertion. Others suffer from depression of spirits, amounting to hypochondriasis, which smoking relieves for a time, though it aggravates the evil afterwards. Occasionally there is a general nervous excitability, which, though very much less in degree, partakes of the nature of the *delirium tremens* of drunkards. I have known many individuals to suffer from severe nervous pains, sometimes in one, sometimes in another part of the body. Almost the worst case of neuralgia that ever came under my observation was that of a gentleman who consulted the late Dr. Bright and myself. The pains were universal, and never absent; but during the night they were especially intense, so as almost wholly to prevent sleep. Neither the patient himself nor his medical attendant had any doubt that the disease was to be attributed to his former habit of smoking, on the discontinuance of which he slowly and gradually recovered. An eminent surgeon, who has a great experience in ophthalmic diseases, believes that in some instances he has been able to trace blindness from amaurosis to excess in tobacco smoking, the connection of the two being pretty well established in one case by the fact that, on the practice being left off, the sight of the patient was gradually restored.

But the ill effects of tobacco are not confined to the nervous system. In many instances there is a loss of healthy appetite for food, the imperfect

state of the digestion being soon rendered manifest by the loss of flesh and the sallow countenance. It is difficult to say what other diseases may not follow the imperfect assimilation of food continued during a long period of time. So many causes are in operation in the human body which may tend, in a greater or less degree, to the production of organic changes in it, that it is only in some instances we can venture to pronounce as to the precise manner in which a disease that proves mortal has originated. From cases, however, which have fallen under my observation, and from a consideration of all the circumstances, I cannot entertain a doubt that, if we could obtain accurate statistics on the subject, we should find that *the value of life in inveterate smokers is considerably below the average*. Nor is this opinion in any degree contradicted by the fact that there are individuals who, in spite of the inhalation of tobacco smoke, live to be old, and without any material derangement of the health, analogous exceptions to the general rule being met with in the case of those who have indulged too freely in the use of spirituous and fermented liquors.

In the early part of the present century, tobacco smoking was almost wholly confined to what was commonly called the lower grade of society. It was only every now and then that anyone who wished to be considered a gentleman was addicted to it. But since the war in the Spanish peninsula, and the consequent substitution of the cigar for the tobacco-pipe, the case has been entirely altered. The greatest smokers of the present time are to be found, not among those who live by their bodily labor, but among those who are more advantageously situated, who have better opportunities of education, and of whom we have a right to expect that they should constitute the most intelligent and thoughtful members of the community. Nor is the practice confined to grown-up men. Boys, even at the best schools, get the habit of smoking, because they think it manly and fashionable to do so, *not unfrequently because they have the example set them by their tutors*, and partly because there is no friendly voice to warn them as to the special ill consequences to which it may give rise, where the process of growth is not yet completed, and the organs are not yet fully developed.

The foregoing observations relate to the habit of smoking as it exists among us at the present time. But a still graver question remains to be considered. What will be the result if this habit be continued

by future generations? It is but too true that the sins of the fathers are visited upon their children and their children's children. We may here take warning from the fate of the Red Indians of America. An intelligent American physician gives the following explanation of the gradual extinction of this remarkable people: One generation of them become addicted to the use of the firewater. They have a degenerate and comparatively imbecile progeny, who indulge in the same vicious habit with their parents. *Their* progeny is still more degenerate; and after a very few generations the races cease altogether. We may also take warning from the history of another nation, who, some few centuries ago, while following the banners of Solyman the Magnificent, were the terror of Christendom, but who since then, having become more addicted to tobacco smoking than any of the European nations, are now the lazy and lethargic Turks, held in contempt by all civilized communities.—*Sir Benjamin Brodie, in London Lancet.*

JAMAICA-GINGER DRUNKARDS.

To those who are familiar with the fiery, pungent qualities of the ordinary essence of Jamaica ginger, that it should be used as a drink and as an intoxicant, would seem almost incredible. Yet such is the fact demonstrated at a recent trial in Dedham, Massachusetts, testimony being produced showing that one man used a bottle of the ginger extract a day, so as to produce intoxication. Like the many kinds of "bitters," for which the demand is so enormous, this preparation consists of alcohol in great part, and the addition of the ginger increases its intoxicating qualities and makes its free consumption peculiarly dangerous. It seems, therefore, that there is a distinct variety of drunkards known as Jamaica-ginger drunkards, who are afflicted with a craving for the stimulant, "of whose intensity none but a sufferer can form the slightest conception." That such should be the effect of its inordinate consumption is natural enough, for the biting, burning ginger must greatly aggravate the inflammation of the stomach. These Jamaica-ginger drunkards are of course confined almost wholly to districts in which the sale of the ordinary and less rigorous alcoholic beverages are forbidden—and there is more alcohol, as we are advised, in Jamaica ginger than in any of the four distilled liquors.—*Christian at Work.*

A WISE CAPTAIN.

A NANTUCKET steamboat captain was once asked by a passenger on his boat how much ardent spirits he used.

He replied, "I never drank a teaspoonful of rum, brandy, gin, cider, wine, or beer; I never smoked or snuffed, and never drank tea or coffee."

"But," said the passenger, "what do you drink with your breakfast?"

"Cold water," was the answer.

"And what with your dinner?"

"Cold water."

"Well," said the passenger, "but what do you take when you are sick?"

"I never was sick in my life," was the ready and the glad reply.

He was a wise captain. He was accustomed to exposure in all sorts of bad weather, wind and storm, and never believed in the foolish notion that he must take a drop of spirits to "keep out the cold."

Cold water was the drink of Adam in Paradise. Cold water was the drink of the children of Israel in the wilderness. It was also the drink of Samson and of Daniel, and of John the Baptist. It is the best drink for you.—*Little Sower.*

FREE TRADE OR PROHIBITION?

THADDEUS B. WAKEMAN, of New York Bar, has a decided opinion on the temperance question. He says: "There are but two consistent positions on this subject, free trade in alcohol, if it is a food, no trade in alcohol (except as a poison) if it is a poison. Science has rendered her verdict on the facts; it is a poison, and the *most terrible affliction* on the human race."

An interesting specimen of temperance literature is the "saloon map of New Rochelle," of which 1,000 copies have been distributed by the Reform Club, among the voters of that village. Statistics accompanying the map show that there are fifty-two saloons in the village to sixty-one stores, nine churches, and four schools, and that \$200,000 is annually spent for drink, while only \$25,600 is spent for church, and about \$16,500 for school purposes.—*Farm, Field, and Stockman.*

COMPLY with no vicious desire, however secret its performance.

A CHOWDER FIEND.

A HARDENED clam-chowder fiend is capable of any act. A man may be a morphine fiend, a jail-bird, a hoodlum, a bunco-steerer, a hotel-runner, a Democratic ward rounder, a night hackman, a Sutter Street car driver, a road agent, a "regulator," a Kearny Street cigar-store lounge, or one of Jake Lindo's dog catchers, but he cannot, if he embody all these ungodly qualifications, sink to the depths of the wretch who subsists on free chowder. Natural cussedness is a great gift, but it needs fiery chowder and big schooners of five-cent beer to completely wreck the moral faculties. Between two selected hoodlums starting on a go-as-you-please race to damnation, the one on morphine the other on free chowder, the latter ought to find heavy backing.—*S. F. Chronicle.*

DR. WILLIAM A. HAMMOND, the well-known writer on popular subjects, though defending the moderate use of tobacco by adults, says: "But for children the smallest quantity is certainly harmful. In fact, nobody who has not reached manhood should smoke at all. The nervous system of young people is sure to be impaired if this precept is disregarded." Can it be, however, that which in any quantity is hurtful to children is good for old people? We doubt it.

THE population of Belgium is nearly 6,000,000, and its expenditure for spirituous liquors last year amounted to 135,000,000 francs. The cost of public instruction during the year was 15,000,000 francs. Its schools number 5,500; its drinking houses, 136,000.

SIR WILFRID LAWSON once asked a friend who was deprecating total abstinence, "Did you ever see a teetotaler in a police dock?" "Yes," he replied. "What for?" "For being drunk and disorderly," was the answer.

Grocer—Take that brat out of here; it's bawled, and bawled, and bawled.

Indignant Nurse—I know it's bald, but it will have hair on it's head before you will. Don't cry, baby. He's a horrid, bad man, that's wot he is.

"I'd hate to be in your shoes," said a woman quarreling with a neighbor. "You couldn't get into them," was the answer.

Miscellaneous.

THE SECRET OF LIFE.

THE days go by and life goes on,
 And the same old story is told again,
 And what is it all, when all is done,
 If the weary spirit can count no gain?
 There are countless thousands who watch and wait
 For the word of comfort they faint to hear.
 And what is life if others' fate
 We have not striven to fill with cheer?

And so life widens. The thing it is
 Is merged in the thing it is to be;
 And past and future, pain and bliss,
 Become one question, "This for me?"
 Oh, broad and full the recompense
 Of a selfless life, that, warm and true,
 Pours out to its fellows an opulence
 Of love and pity where none is due!

WHAT SHALL WE EAT?

BY M. G. KELLOGG, M. D.

THE one great object to be accomplished in partaking of food is the supplying of nourishment to our wasting bodies. The question therefore as to what we shall eat, amounts to an inquiry as to what substances are best adapted to nourish and sustain the body in its proper physical integrity. At first view it would seem to be an easy task to point out the articles which are best adapted to be used as human food. But when we consider how various and changeable the dietetic habits of man have been during the several ages he has existed; and when we further consider the almost infinite number and variety of diseased conditions under which so many of the human species exist, and the fact that very many of these diseases are induced, or at least greatly aggravated, by the use of improper food, the question, "What shall we eat?" becomes an exceedingly important one, and carries with it many other problems which it becomes necessary to solve if we would arrive at correct conclusions.

We must be careful also not to be biased, or prejudiced in favor of or against any food article, by the customs or habits of our forefathers, nor by our tastes; for our tastes may be, in fact are quite likely to be, perverted, as the habits of our predecessors have not always been the same, nor the best. Indeed, so variable have been the dietetic habits of man since his creation that, could we see the whole

human family seated at one table, and each individual supplied with his customary food, our civilized and enlightened senses would be shocked, our stomachs nauseated, and we would doubtless turn with disgust from the scene. We would see human beings, our own fellows, feasting in gluttonous riot upon every variety of vegetable or animal substance. We would see flesh, fish, and fowl of every kind, served in every manner, from roast missionary eaten without knife or fork to oysters served on the half shell. We would see one partaking with great gusto of roast beef, veal cutlets, or fried tripe, another of pig spare ribs and sausage, while others with equal avidity made way with shrimps, clam chowder, and broiled eels. Others again would lick their chops with delight as they were served with alligator steak or stewed monkey, and a broad grin would come over the greasy faces of the Esquimaux as they beheld the long strips of raw walrus fat, and the bowls of train oil. Lo, the poor Indian would laugh himself into spasms over luscious grasshoppers, roast prairie dogs, and fricaseed rabbits, eating entrails and all; while John Chinaman, aided by his chopsticks, would, with dexterous toss, pass large chunks of mince pie made of rats, mice, and puppies, into his capacious maw.

Surely it will not do for us to take the dietetic habits of man as the standard of decision in answering the question, "What shall we eat?" We may classify mankind, as regards their dietetic habits, under three general heads, flesh eaters, vegetarians, and those who live upon a mixed diet. But even with this classification we must not let custom answer the question before us, for each class would claim that their peculiar custom produced satisfactory results.

The human body, like all other living bodies, is built up from the food of which it partakes. It is, therefore, a self-evident fact that any substance, to be of service to the body as food, must be similar in its elementary composition to that of the body. This proposition leads us to a brief consideration of those elements.

Man is said to be "formed of the dust of the earth," to be "of the earth, earthy." This is certainly true, but how few of us ever give thought to how dust becomes human flesh, blood, bones, and brains. If we were to think more on this subject we would certainly be more careful about the kind of dust we put into our stomachs.

The material world which we inhabit is supposed

to be wholly composed of the various combinations of some sixty-four, or, as some claim, sixty-eight primary elements. Of these sixty-eight primary elements, not more than eighteen enter into the composition of the human body. Of these eighteen elements four enter quite largely into its construction, while but a small amount of either of the other fourteen elements is used.

A human body weighing one hundred and seventy pounds is composed of one hundred and twenty pounds of oxygen gas, something more than eleven pounds of hydrogen gas, about nine and one-half pounds of nitrogen gas, a few grains by weight of chlorine gas and fluorine gas, twenty-one pounds of carbon, two pounds of phosphorus, four and one-half pounds of calcium, seventy grains, or about one-seventh of a pound, of iron, and a few grains each of sulphur, silicon, potassium, sodium, lithium, manganese, magnesium, lead, and copper.

Perhaps we should modify the statement that the human body is built wholly from the food of which it partakes, for this is not literally true, if we use the word "food" with its common significance, for a portion of its constituents enter in the shape of drink, another portion by the process of breathing, yet all may properly be considered as food.

Of the one hundred and twenty pounds of oxygen used in the composition of the body about eighty-six pounds are combined with nearly eleven pounds of hydrogen in the form of water, and this water is combined with the various other elements to form the different solids and fluids of the body. Another portion of the oxygen is combined with the calcium to form the lime in the bones, while the nitrogen gas is combined with carbon, water, and the sulphur to form the albuminoid substances of the blood and fleshy parts.

While it is true that the body is made up of these eighteen elements, it is also true that it cannot make use of these elements in their primary, or uncombined, condition. Were we to supply these elements in an uncombined condition, even in the exact proportions in which they exist in our bodies, they could not serve the purposes of food, for the reason that no provision has been made within the human structure for combining these elements into the proper nourishing material. That work has to be done outside the body, and by other agencies. A query now arises as to what constitutes proper food elements, and if combinations of

the primary elements must take place in order to convert them into food, how, when, and by what means are they brought about? Do these combinations exist free in nature? or are they the result of vital energy? If they are a product of vitality are they produced in the animal kingdom, or in the vegetable kingdom? These are exceedingly interesting questions, and a careful consideration of them may possibly throw some light upon the main subject under consideration, and also upon the relative value of a flesh diet as compared with a vegetarian, or a mixed diet, all of which will be discussed further on.

FRUIT OR MEAT.

THE food which is most enjoyed is the food we call bread and fruit. In all my long medical career, extending over forty years, I have rarely known an instance in which a child has not preferred fruit to animal food. I have many times been called upon to treat children for stomachic disorders induced by pressing upon them animal to the exclusion of fruit diet, and have seen the best results occur from the practice of reverting to the use of fruit in the dietary. I say it without the least prejudice, as a lesson learned from simple experience, that the most natural diet for the young, after the natural milk diet, is fruit and whole-meal bread, with milk and water for drink. The desire for this same mode of sustenance is often continued into after years, as if the resort to flesh were a forced and artificial feeding, which required long and persistent habit to establish its permanency as a part of the system of every-day life. How strongly this preference taste or fruit over animal food prevails is shown by the simple fact of the retention of these foods in the mouth. Fruit is retained to be tasted and relished. Animal food, to use a common phrase, is "bolted." There is a natural desire to retain the delicious fruit for full mastication; there is no such desire except in the trained gormand, for the retention of animal substance. One further fact which I have observed is, that when a person of mature years has, for a time, given up voluntarily the use of animal food in favor of vegetable, the sense of repugnance to animal food is soon so markedly developed that a return to it is overcome with the utmost difficulty. Neither is this a mere fancy or fad peculiar to sensitive men or over-sentimental women. I have been surprised to see it mani-

fested in men who were the very reverse of sentimental, and who were, in fact, quite ashamed to admit themselves guilty of any such weakness. I have heard those who had gone over from a mixed diet of animal and vegetable food, speak of feeling low under the new system, and declare that they must needs give it up in consequence; but I have found even these (without exception) declare that they infinitely preferred the simpler, purer, and, as it seemed to them, more natural, food plucked from the prime source of food, untainted by its passage through another animal body.—*Richardson, in Longman's Magazine.*

OLD SHOES.

A FRIEND who was spending a little time in New York a few months ago saw a very large load of old, worn-out boots and shoes being carted through the streets, and it was a query in his mind what good purpose these could serve. Here is what the *Busy Bee* says about it:—

“A New York reporter lately saw some rag-pickers gathering up castaway shoes, and began to inquire what it meant. He soon learned that there was a market for these articles, and that after leaving the feet they come to very honorable estate and position. He found that these pickers sold them to manufacturers of the most fashionable kinds of wall paper. So he went to one of these establishments to get an insight into the matter, where the foreman made the following explanation:—

“‘We buy,’ said he, all the old boots and shoes the scavengers can bring us. We pay different prices for the different qualities of leather. A pair of fine calf-skin boots will bring as high as fifteen cents. We don’t buy cow-hide boots. The boots and shoes are first soaked in several waters to get the dirt off them. Then the nails and threads are removed, the leather ground up into a fine pulp, and is ready for use.

“‘The embossed leather paperings which have come into fashion lately, and the stamped leather fire-screens, are really nothing but thick paper covered with a layer of this pressed leather pulp. The finer the quality of the leather, the better it takes the bronze and old gold and other expensive colors in the designs painted on them. Fashionable people think they are going away back to the medieval times when they have the walls of their libraries and dining-rooms covered with embossed

leather. They don’t know that the shoes and boots which their neighbors threw into the ash barrel a month before form the beautiful material on their walls and on the screens which protect their eyes from the fire.

“‘We could buy the old shoes cheaper if it were not for the competition from carriage houses and book-binders and picture-frame makers. I don’t know how many other trades use old shoes and boots, but the tops of carriages are largely made of them, ground up and pressed into sheets. Book-binders use them in making the cheaper forms of leather bindings, and the new style of leather frames with leather mats in them are entirely made of the cast-off covering of our feet.’”

STOP AND WEIGH.

ONE morning an enraged countryman came into Mr. M.’s store, with very angry looks. He left a team in the street, and had a good stick in his hand.

“Mr. M.,” said the angry countryman, “I bought a paper of nutmegs here in your store; and when I got home, more than half of them were walnuts; and that’s the young villain that I bought ‘em of,” pointing to John.

“John,” said Mr. M., “did you sell this man walnuts for nutmegs?”

“No, sir,” was the steady reply.

“You lie, you young villain!” said the countryman, still more enraged at his assurance.

“Now look here,” said John. If you had taken the trouble to weigh your nutmegs, you would have found that I put in the walnuts *gratis*.”

“Oh, you gave them to me, did you?”

“Yes, sir. I threw in a handful for the children to crack,” said John, laughing at the same time.

“Well, now, if you ain’t a young scamp,” said the countryman, his features relaxing into a grin, as he saw through the matter.

Much hard talk and bad blood would be saved if people would stop to weigh things before they blame others.

“Think twice before you speak once,” is an excellent motto.—*Christian World.*

CUSTOM and practice may countenance guilt, but they cannot lessen it.

A MAN may have much of the world, and not be much of a man.

THE ONE THING NEEDFUL.

JUDGING from the thousands of letters that come to us, eagerly asking, "What am I to do to earn a little money," the strongest demand presented by the woman question at the present time appears to be the right of getting a living. The pretty theory that woman should be shielded from all contact with the outside world in the sacred precincts of home, was supposed to further her best development and the dearest interests of the home life; but, as a sad fact, it has resulted in a world full of half-sick, fretful, discouraged women, who know how to do no skilled labor, and yet ask anxiously how they can earn enough money to maintain their self-respect, and very frequently to provide against actual want. Pretty, poetic theories would do in a perfect world, where sickness, sin, and death were unknown, and where all things were adjusted in a perfect and unchangeable harmony; but they cannot be depended on to meet the exigencies of this growing, changeful world where nothing is sure, where death snatches away our dearest, and where drunkenness and desertion are not unknown quantities.

But what are you going to do about it? is always the practical question, and this time we have not far to seek for the answer. Let parents, and especially fathers, see to it that their daughters are just as well fitted to meet this battle of life as their sons. It is understood, of course, that every girl should be trained in all branches of housework; but if a mother begins early and does her duty by her daughter, there is no reason why she should not be proficient in these things by the time she is sixteen, and able to give her attention to something else. Is the father a merchant? Then let him take his daughter into his counting-room during her vacations and teach her the details of carrying on a large business enterprise. Aye, let her stand behind the counter, and learn the whole business, from the bottom to the top. Let her become a business woman. Or, if her taste and talent point in another direction, let him give her an opportunity to learn some other business, trade, or profession. Then, if she marries and undertakes the care of a happy home, she will manage its details all the better; and if it should be her sad fate to become a widow, or a deserted wife, or the wife of a helpless invalid, or even of a drunkard—think what an immense advantage she would have.

Every husband owes it also to his wife to teach her as much as possible about methods of doing business, that, in case of his sickness or death, she could keep things from quite going to ruin, and the family from coming to want. Then, too, how much smarter and more sensible a woman is who knows something about business. It doesn't detract from her womanly grace in the least, but rather makes her more charming and worthy of respect. Men have got tired of those sweet, insipid, dependent creatures with baby faces and uncultivated brains.—*Housekeeper.*

DEAN SWIFT'S JOKE.

THE witty priest was never happy unless jesting. He had once printed and circulated some last words of a street robber named Elliston, purporting to be written shortly before his execution, in which the condemned thief was made to say: "Now, as I am a dying man, I have done something which may be of good unto the public. I have left with one honest man—the only honest man I was ever acquainted with—the names of all my wicked brethren, the places of their abode, with a short account of the chief crimes they have committed, in many of which I have been their accomplice, and heard the rest from their own mouths. I have likewise set down the names of those we call our setters, of the wicked houses we frequent, and all of those who receive and buy our stolen goods. I have solemnly charged this honest man, and have received his promise upon oath, that whenever he hears of any rogue to be tried for robbery or house-breaking, he will look into his list, and if he finds the name there of the thief concerned to send the whole paper to the Government. Of this I here give my companions fair and public warning, and hope they will take it." The joke was a good one, and had, at least, as is rarely the case with practical jokes, a good effect, for street robberies were for a long time suspended.—*Sel.*

A MAN made me very angry once by saying, "Oh, dear, I am so tired! I wish I were a woman, so I'd never have anything to do." I told him that if he would step into my place and let me "boss" him for just one week, he would never make such a speech again. He had experience in housework later on, and then he told me that he would not be a woman for the whole of Dakota.—*Dotty Dimple.*

Household.

SLIPPING AWAY

THEY are slipping away—these sweet, swift years,
Like a leaf on the current cast.
With never a break in their rapid flow,
We watch them as one by one they go
Into the beautiful past.

As silent and swift as a weaver's thread,
Or an arrow's flying gleam,
As soft as the languorous breezes hid
That lift the willow's long, golden lid,
And ripple the glassy stream.

As light as the breath of the thistle-down,
As fond as a lover's dream,
As pure as the flush in the sea-shell's throat,
As sweet as the wood-bird's wooing note,
So tender and sweet they seem.

One after another we see them pass
Down the dim-lighted stair;
We hear the sound of their steady tread,
In the steps of the centuries long since dead,
As beautiful and as fair.

There are only a few years left to love.
Shall we waste them in idle strife?
Shall we trample under our ruthless feet
These beautiful blossoms, rare and sweet,
By the dusty way of life?

There are only a few swift years; ah, let
No envious taunts be heard;
Make life's fair pattern of rare design,
And fill up the measure with love's sweet wine,
But never an angry word!

—*National Repository.*

KING LEMUEL'S LADY.

ALL of us have, more or less, a natural pride and pleasure in our own old family portraits—the older the better. If we can show to a stranger a picture, say of a great grandmother, that is a hundred years old, we are far prouder than we would be if the work were but of yesterday; and if the portrait is that of some honorable ancestor that was taken a thousand years ago, our pride is increased tenfold. Neither are we always overnice about the merits of the piece. We enjoy these proofs of our ancient respectability, even though they may have no virtue to recommend them except that of their antiquity. But if in addition to this pride of age, they possess that of artistic merit, we certainly have all the more cause for our appreciation and gratulation.

Now, there is shut up in a certain old-fashioned jewel case—somewhere about our homes, though not up in the garret it is to be hoped!—a certain old-fashioned portrait of one of our female ancestors. It was painted thousands of years ago, and is, without question, the most superb piece of portraiture that has ever been taken of a woman, from the morning when Adam first escorted Eve along the green walks of Eden, down to this great pictorial day of our own century. We may call up in review before us all the grand women of all the grand masters—go away back to the Andromaches and Penelopes—on, through all the glorious gallery from Milton and Shakespeare down to Scott and Dickens, not forgetting Wordsworth's "perfect woman," and the beautiful creations of some of the clever artists of our own day, the poets, dramatists, and novelists—and yet where is the portrait of a woman that does not pale before this peerless picture—this life-sized likeness of King Lemuel's lady?

Taken thousands of years ago, it is as fresh this day and as life-like as it was the day when it was struck off. The universality of the likeness is the first idea that strikes us. No doubt it is a picture of Lemuel's own mother. He tells us that his mother taught him; and tells us in such a way that we know she was a wise and virtuous woman. Yet it is just as truly a likeness of my mother and of your mother (that is if yours was a good mother!—mine was), and I delight to trace her in so many of those gracious lineaments.

There are good mothers in our land here North and South, in England, and in Germany, and all over the civilized world, that might have sat for this picture, so strong is the family likeness. We glance for a single moment at the features; we will not be long, but we cannot help glancing, they are so regal and so sweetly home-like and lovable. Her fidelity and devotion come first as the basis of all; it is the reason why the heart of her husband could safely trust in her. There is no need of jealous contrivances in his absence, such as the old crusaders had recourse to; the key of faith, turned in the word of trustworthiness, is all the lock this good wife needs.

Then came her energy and indomitable spirit of economy and management, so beautifully tempered by tenderness and loving-kindness to all about her, so that, while she rose early and looked well to the ways of her household that neither she

nor her family ate the bread of idleness, she saw, also, that they had their portion of meat in due season and their warm scarlet raiment when the snows came—no half-clad, slipshod scuffle-workers were hers! Her husband, too, was so carefully attired that he was known when he sat among the elders in the gates—amongst other things, no doubt, for his spotless linen, since she was famous for her "fine linen" which she sold to the merchants.

Then her love and industry, while they wrought so indefatigably at home, did not stop there. Being a God-fearing woman, she stretched forth her generous hand to the poor and the needy. But mark; she was not only a good woman, she was *par excellence* a wise one,—a calculating, considering woman, who could judge of a field and buy it—and plant out an orchard with the fruits of her own hands—as wide a field for action as any woman's rights party could desire,—and yet how essentially sweet and womanly! She openeth her mouth with wisdom, and in her tongue is the law of kindness. Also while she gathered wool and played and worked willingly with her own hands, she did not spend all her labor on works of hard and stern necessity. She beautified herself and her home, making coverings of tapestry and clothing of silk and purple and linen. Glorious woman! well might her husband praise her, and her children rise up and call her blessed.

What a temptation here to linger! Had we the artist's pencil to illustrate each scene in this beautiful story as it deserves, what a volume it would make for our home library! But does anybody know of such, even in this pictorial age? When every little simple song and story is pulled to pieces and made into a big picture-book, who has thought to illustrate this illustrious subject? Are there not girls growing up in our very midst who never so much as heard of King Lemuel's lady? Would that this grand old model could be set before every maiden in our land—set up before her literally every morning as she makes her toilet, till she has it line for line engraved upon her heart, and understands how true it is that the price of a true woman can indeed be "far above rubies."—*Tarpley Starr, in Housekeeper.*

HE who sins against man may fear discovery, but he who sins against God is sure of it.

FORGIVE thyself nothing, and others much.

HOW TO TREAT A WIFE.

THIS is a subject upon which every young man contemplating marriage should read. Some very timely advice is found in the following selection made by S. H. Carnahan:—

First, get a wife; secondly, be patient. You may have great trials and perplexities in your business in the world; but do not, therefore, carry to your home a cloudy or contracted brow. Your wife may have trials which, though of less magnitude, may be hard for her to bear. A kind, conciliatory word, a tender look, will do wonders in chasing from her brow all clouds of gloom. You encounter your difficulties in open air fanned by heaven's cool breezes; but your wife is often shut in from these reviving influences, and her health fails, her spirits lose their elasticity. But, oh! bear with her. She has trials and sorrows to which you are a stranger, but which your tenderness can deprive of all their anguish. Notice kindly her efforts to promote your comfort. Do not receive all her good offices as a matter of course, and pass them by, at the same time being very sure to observe any omission of what you may consider duty to you. Do not treat her with indifference if you would not scar and palsy her heart, which, watered by kindness, would to the last day of your existence throb with constant and sincere affection for you. Sometimes yield your wishes to hers; her preferences may be as strong as yours. Regard it as an indulgence to yourself to yield sometimes. Think you it is not as difficult for her to give up always? Is there not danger she will deem you selfish? With such an opinion, she cannot love you as she might. Again show yourself a manly man, that your wife may look up to you, and feel that you will act nobly, and she can confide in your judgment.

IRONING ITEMS.—Much labor can be saved in ironing by folding the clothes right. Fold the top and bottom hems of sheets together, then fold again through the center and iron without undoing. The top half of the sheet will then be nicely ironed and the lower half pressed smooth. Heavy towels for kitchen use and tea-towels can be folded smooth and ironed without unfolding. Too much of many a frail woman's strength is wasted in the useless attempt to do all things with equal nicety.

ECONOMICAL BILLS OF FARE.

Breakfast.—Boiled rice with cream; cream toast; graham bread, and strawberries.

Dinner.—Green corn soup; boiled sweet and Irish potatoes; string beans, and fruit blanc mange.

Boiled Rice.—Carefully pick over; wash in warm water; rub between the hands and rinse several times in cold water till white. Put one teacupful in a tin saucepan or porcelain kettle; add one quart boiling water; boil from twenty to thirty minutes, not stirring, but taking care that it does not burn. Add a little salt if desired. Cooked thus the kernels remain whole.

Cream Toast.—Heat to the boiling point a pint and a half of cream or new milk and thicken with a tablespoonful of flour or corn-starch; add a little salt. Toast slices of stale bread quickly, of an even brown on both sides, lay them in a deep dish and dip over them a plentiful supply of the hot, thickened cream; add another layer of toast and then more cream. If the cream does not soften the toast as much as desired, first dip the toast quickly in hot water, after which pour over the cream.

Green Corn Soup.—Grate one dozen ears of corn, scraping cobs to remove the heart of the kernel; cover with as little boiling water as possible to cook without burning. Boil about five minutes, when add two quarts of new milk, and one teacup of cream previously beaten. Do not let the soup boil after adding the milk and cream just before serving. Salt to taste.

String Beans.—Take as many beans as desired. String, snap, and wash. Put into boiling water enough to cover well, with a little salt, and a pinch of cooking soda. If the beans are fresh and tender they will cook in an hour, if not, an hour and a half is none too long. When sufficiently cooked, drain off the water and add a little butter and more salt if desired, and serve at once.

Fruit Blanc Mange.—To one quart of new milk take four heaping tablespoonfuls of corn-starch dissolved in a little milk. When the milk is near boiling, stir briskly in the starch, and boil three or four minutes, being careful in the meantime not to burn it. Add a little salt if desired and four tablespoonfuls of white sugar. Have ready a teacup half filled with fresh and fully ripe strawberries, over which pour the blanc mange.

Should be made in the morning so that plenty of time could be given for cooling. When served with whipped cream it is excellent.

MRS. A. M. LOUGHBOROUGH.

VALUE OF REGULAR HABITS.

MISS ALICE E. FREEMAN, president of Wellesley College, in a letter giving much sound advice upon regular habits and much vigorous outdoor exercise for scholars from childhood up, makes the following statement in regard to the young ladies under her charge:—

"It is the *exception* if a young lady does not improve in health after coming here. It is a common saying among our students that 'every new student must gain ten pounds at least before Thanksgiving.' They all attribute their fresh color, their greater vigor, to the 'regular habits' of college life. We have had over four hundred and eighty students here this year. They average fifteen recitations per week, upon each of which we expect the average student to spend *one and a half hours in preparation*. Aside from this they are required to spend an hour a day in the open air, an hour and a half a week in the gymnasium, an hour a day in light domestic work. They are encouraged to spend the hour after dinner in recreation among each other. They are as a body *very well*; whenever there is a case of illness from overstudy—and that is not frequent—the cause can almost invariably be traced to neglect of the laws of health, and usually before coming to the college."

SQUILLS.

THE average mother, as soon as her infant is attacked by a cough, at once commences to dose it with the syrup of squills. This is the popular remedy, and is considered perfectly harmless. Not infrequently she gives a teaspoonful of this syrup every three or four hours to her child less than a year old. At once the appetite becomes impaired. The child also loses its wonted spirit, and becomes dull and sluggish. Vomiting is, of course, frequent, and it is not long before diarrhoea makes its appearance. Instead of having simply a mild attack of bronchitis, which needed but little if any treatment, her child now suffers from a stomach and intestinal disorder, which is far more serious and more difficult to overcome. This disturbance is the consequence of using such excessive doses of

the syrup of squill. It is not at all likely that she will recognize the fact that her child is steadily growing worse because she is treating it unwisely, and so she goes on dosing it for the cough, until, becoming alarmed, she sends for a physician, and only after she has placed her infant's life in great danger is she conscious of her fault.—*Boston Journal of Health.*

SUNSHINE.

THE lady who laughs heartily is a doctor without a diploma. Her face does more good in a sick-room than a bushel of powders or a gallon of bitter draughts. People are always glad to see her. Their hands instinctively go half way out to meet her grasp, while they turn involuntarily from the damp touch of the dyspeptic, who speaks in the groaning key. She laughs you out of your faults, while you never dream of being offended with her; and you never know what a pleasant world you live in until she points out the sunny streaks on her pathway.

HEALING OF WOUNDS.

I HAVE in mind several cases of wounds doing badly. A ran a sliver into his hand in handling wood. He neglected it until his hand and arm swelled so as to cause alarm; but by judicious treatment—the use of tannin and poultices—he reduced the swelling, and consequently the inflammation, and then the wound readily healed. B was wounded in his hip and groin in battle. His habits and morals were good, he used no tea, coffee, tobacco, or intoxicants, and was treated with a slippery-elm poultice or two, and then “water dressing” till his wound healed. C was similarly wounded, and died from it. He was immoral; he also used tea, coffee, and whisky. D bruised his hand slightly, just breaking the skin; he did nothing for it at first, but it swelled alarmingly, and though treated by his doctor after it had become badly inflamed, he died from this “mere scratch,” as it was termed. I observed a number of years ago that California miners who “barked” their hands and worked right along, getting their hands wet many times a day, found their bruises to heal readily from the first. What, then, shall we conclude from this case?—A pure life favors the healing of wounds. And by a pure life is meant not only the refraining from those hurtful lusts that directly war against the spirit, but

the abstinence from all hurtful articles of food and drink. There is danger, of course, from the germs of disease floating in the atmosphere and lodging on a raw surface and taking root and developing into fungus growth in the wound, but good food and drink, and that vigorous health that comes from the habitual use of good food and drink, give every assurance of the rapid and thorough healing of wounds, provided the atmosphere in which the wounds are treated is of average purity.

GEO. W. COPLEY.

Huntsville, Ark.

HELPFUL HINTS.

IF poisoned by ivy, bathe the affected parts freely three times a day with sweet spirits of niter.

SPOTS may be taken from gilt frames by rubbing lightly with a piece of flannel moistened with white of an egg.

TO KEEP THE HAIR FROM FALLING OUT.—Sprinkle fine salt through it before retiring, and brush it out the next morning. It makes the hair soft and glossy.

LAMP wicks should be changed often enough to insure having a good light. If they seem clogged they may be washed in strong suds and put into the lamps again.

WHEN using stale bread for puddings always soak it in a cold liquid. Bread that has been soaked in cold milk or water is light and crumbly whereas that soaked in hot liquids is heavy.

TO GET RID OF BLACK ANTS.—Dip a camel's hair brush in corrosive sublimate and paint the edges of the cupboard shelves. This is a deadly poison. The bottle should be labeled, and kept where the children cannot touch it.

CHICKEN CHOLERA.—Place the diseased fowls in a pen by themselves; put copperas in their drinking water, and feed them dry bran in which has been mixed pulverized lime, in the proportion of a tablespoon of lime to a quart of bran. They must have no other food or drink until they are entirely well.

TO COOL WATER WITHOUT ICE.—Where ice cannot be procured, water may be cooled by wrapping the pitcher containing it in a towel of loose texture which has been previously impregnated with ammonium nitrate (*and dried*) and moistening this with water. The same towel may be used repeatedly, being dried thoroughly beforehand each time.

Healthful Dress.

COMMON SENSE.

THIS world, for all of us, my friend,
 Hath something more than pounds and pence;
 Then let me humbly recommend
 A little use of *common sense*.
 Thus lay all pride and place aside,
 And have a care on whom you frown,
 For fear you'll see him going up,
 When you are only coming down.

—Selected.

MERETRIOUSNESS IN DRESS.

WITHOUT going down to the etymology of the word, or dealing with its signification in its bad sense, we will adhere to its more transcendent meaning, as applied to a certain manner in every kind of art, by which it appeals to the sensual plane of the mind, and captivates by producing there a pleasurable excitement. Meretriciousness, then, is something which the true artist always avoids. It is aesthetically detestable, whether in painting, poetry, music, sculpture, eloquence, or architecture. These are the dresses of the human thought. The same rules that a Ruskin would apply to these, may be applied by every individual in every art he pursues.

The art of clothing that body in which God has clothed a human soul, is not a thing unworthy of thought. If we could see at a glance how many of the industries of the world are occupied in it, we should begin to fancy it the greatest work of life. We do all think about it, and in the nature of things must do so. Let us, then, learn to think rightly. Female raiment is a pet theme for the satirist. The reformer busies himself with this. Religion utters its oracles on this all-absorbing topic. It is the principal employment of nine-tenths of the women of the world; and what a mess is made of it after all. There must be some rules to guide one in the art of dressing well. Waiting until they are more fully developed, let us find at least what should be avoided. "Cease to do evil" always precedes "Learn to do well."

The one quality to be avoided is meretriciousness. At the present day it so rules in the fashion of our garments that it is hard to avoid it. Female dress is now invented for the meretricious. Fashions are gotten up by bad people, for bad purposes, and can scarcely help being bad, and leading to badness. Hence the duty is stronger as the necessity is greater to avoid this bad quality.

The dress should express what the soul ought to be rather than what the body is. Cleanliness is its foundation good quality. This, like the blueness of sky and water, and the clear green of field and forest, expresses purity. All the beauty of nature comes from its expressiveness of celestial attributes; so the dress of a woman ought to represent something of that high ideal which we call the feminine soul. Simplicity, sincerity, gentleness, refinement, taste, as well as purity, can symbolize themselves in dress

But what can we say when the raiment speaks only of evil things; when it is not clean, or is disorderly, or extravagant, or full of seductive enticement for the eye of sense? This is meretriciousness. Avoid it. You wish to attract? Well, attract the soul by what the soul loves. Everything beyond this is enticement, and not attractiveness. It is hard to say exactly where to draw the line here. Meretriciousness is expressed more in color than in form, though even sculpture can be guilty of it. Still, when a profusion of ornament characterizes a fashion, she who would avoid meretriciousness must limit her dress in the line of color. One color, if the dress be richly made, is enough. More than two colors in one complete costume is distracting. The statuesque is always good in style.

To our young friends who are preparing for some better place in life than that of a mere butterfly, especially to those who hope to guide the minds of others, to be teachers, we would emphatically say, Avoid meretriciousness in dress. Don't friz your hair like bacchantes, nor display its length and luxuriousness to every eye. Never let the cosmetics on your faces hinder the eloquent blood to come and go upon your cheeks with every feeling's varying mood. No artificial rose is half so sweet as a blush. Tone down the fashion on your persons, and do not exaggerate it as the manner of some is. You aim at a higher success in life than is to be gained by a taller hat, a larger necktie, a more protruding *panier*, or more dangling strings and ribbons, than your fellows. We don't forbid you to think of your dress—far from it! Think of it with the same conscientious intelligence that is applicable to other things. Avoid what is wrong and foolish in it, and above all things avoid meretriciousness.—*The True Woman*.

WOMAN'S DRESS.

THE question of woman's dress has been a vexed one for years.

It has been studied from all standpoints, by all types of women.

Annie Jenness Miller, with her beautiful and graceful as well as simple and healthful costumes, has done much to make popular healthful reform dress.

It matters not whether we agree in the little matters of dress or not, if we all stand on the broad platform and agree on the main points. First of all the corset should be abandoned, for it causes more backaches and diseases among women than almost any other thing. All can, if they will, wear loose and comfortable waists, and dresses that are short enough to clear the floor. The clothes should be suspended from the shoulders and union or combination undersuits worn. Warm stockings, and comfortable shoes with low heels, are necessary to preserve the health.

No wonder American girls are less strong than their foreign sisters. The majority of them pay little attention to the study of dress in relation to health. Screwed into a corset, with no flannels, and loaded down with heavy skirts that drag on the hips and back instead of being suspended from the shoulders, they put on a waist so tight that they cannot raise their hands to their head, nor stoop down to put on a pair of rubbers; wear a pair of shoes perched on high heels and oftentimes so tight as to render walking any distance

impossible. Is it any wonder our women are heir to all the ills imaginable, and their children frail and delicate? The last few years have made much improvement on the dress question, but there is plenty of room for more.

One young lady, who is bright and talented and has good common sense in most things, uses very little of it in taking care of herself, and cannot understand why she cannot stand everything and gives out under hard and tiresome work. She wears corsets, and has a very small waist, and in the coldest weather short-sleeved and low-necked underwear, and for several years never wore any flannel. Her mother and several others in the family have died of consumption, and she is very susceptible to colds, but she will not listen to reason.

Another girl, a singer, who is a great favorite, has a great deal of trouble with her throat, and often cannot sing for weeks, but when able to be out will take off her flannels and wear a decolette dress to sing in, and sometimes not go out of the house for a week afterward.

"It is the last straw that breaks the camel's back," and there will be a last time some day.

Girls are not alone foolish on this question, for mothers set the example many times and allow girls to dress very carelessly.

Going without rubbers and overshoes causes much sickness. There is nothing that will give one a hard cold quicker than getting the feet wet. If I was a man I would never marry a woman who was careless about taking care of her health, and wore decolette dresses. Women think they are pleasing the men by dressing as some of them do, but however much they may go and flirt with them, they are just as ready to criticise and censure them behind their backs.

O women of America, let us be women, and not butterflies of fashion. Let us take care of that gift—*health*—that God has given us, and not throw it carelessly away. With health everything is possible, without it nothing is possible.

Could Susan B. Anthony or Frances Willard accomplish the work they do every week if they dressed as fashionable women do?

Where would our business women be if they did not take care of their health?

Just dress a man up in a fashionable woman's apparel, and see how long he could stand it, doing nothing. Why should a woman be expected to stand what to a man would be purgatory? Women must simplify their manner of dress and wear healthful garments if they are to perform their work in this great world.—*Selected.*

HEALTHFUL DRESSING.

If each woman interested in healthful dress for herself and her children would take the trouble to call the attention of other women of her acquaintance to the subject, and use direct efforts toward establishing correct and artistic "dress clubs" for the dissemination of knowledge concerning the subject, there is not a town or city but could boast its "dress club" at the end of the year; and as there is strength in numbers, half a dozen women banded together for the acknowledged purposes of wearing and advocating healthful clothing could make any style of dress, graceful and not offensive, popular in her own community.

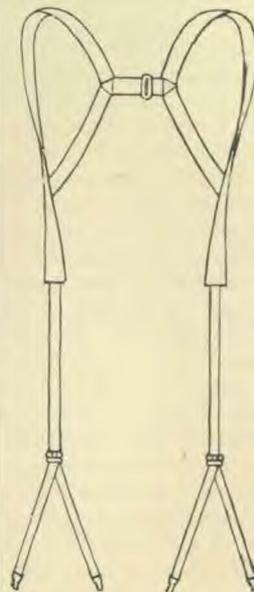
The rivalry between Parisian fashions and sensible models would enlist the partisanship of women everywhere, and our cause soon become so formidable that Fashion herself would be compelled to inaugurate sensible modifications out of respect to aroused public sentiment; moreover, the reading, discussion, and investigation of the subject would be a liberal education in itself, covering as it would a wide range of topics, including hygiene, physiology, and general physical development. Many a mother, wholly ignorant of her privileges and responsibilities as woman, wife, and mother, would awaken to new understanding of her duties to herself and family, and a new era of happiness spring into life in the house.

The work has already begun in several Western towns, where healthful "dress clubs" are well under way.—*Selected.*

DRESS REFORM.

TRUE dress reform means as few articles of underwear as possible, constructed without bands to bind the waist, and the weight to be borne by the shoulders. Some prefer long-fitted waists, to the bottom of which drawers and skirts are buttoned, and a round waist or skirt suspenders for the dress skirt. But I like the combination garment, waist and drawers all in one continuous piece, with a princess muslin underskirt, without sleeves, for warm weather, and suspenders for the second skirt and dress skirt. This makes two fitted waists under the dress waist, and only two bands. During winter I wear a second suit of flannel, with long sleeves reaching to the ankles; a princess woolen skirt with elbow sleeves and a broad hem and a braid at the bottom, adding a second skirt when really necessary for appearance's sake.

The best second suit that I have ever worn is made of all-wool black bunting, finished at bottom with stiffening and braid, the same as a dress skirt. It is very light and cool, and saves washing.—*Pearle.*



Shoulderbrace and Hose Supporter

By this simple and substantial device the stockings are nicely supported from the shoulder. These are sold at the Rural Health Retreat, as follows:—

- No. 7, Ladies' 60 cents
- No. 8, Misses' 50 cents
- No. 9, Children's . . . 40 cents
- No. 10, for Children
age 3 to 5 years . . . 35 cents

Sent, post-paid, on receipt of price.

Publishers' Department.

THE HEALTH RETREAT.

THIS is the season of the year when many persons leave San Francisco, Oakland, and other coast localities, for an "outing in the mountains." This year there are many such selecting Rural Health Retreat as the place to enjoy a summer vacation. Some may choose a place where there is hilarity and glee, but those desiring a quiet resort surely find it in this "mountain home."

Here also we find many invalids, from various parts of the Union, seeking the benefits of the various forms of treatment here administered. As an illustration of how the facilities of the place are regarded by our patients we insert, by request, the following unsolicited testimony from one who has spent several months at the Retreat:—

A WORD TO THE AFFLICTED.

DEAR FRIEND: If you are pained with the world's noise and strife, if you sorrow for loved ones gone away never to return, or if you are weighed down with any of the ills of human life, then I will tell you of a place where you may find relief for your body and peace for your soul. In that haven of rest are those who are ever ready to speak words of encouragement to the weary stranger. God's love and peace rests like a benediction upon that Christian household. Whatever may be your sickness or sorrow, you will not fail to find comfort and relief, for those who minister to the sick and suffering not only have wisdom and skill in the true healing art, but they all know how to cheer the desponding and sad. But, you inquire, where is this haven of rest to be found? I will tell you what I know about it. It is known as Rural Health Retreat, or Crystal Springs; it is to be found far up on the mountain-side, overlooking the Napa Valley, among evergreen trees and shrubs, through whose branches the summer breeze makes sweet music; in whose boughs the birds have built their nests, and their sweetest songs are caroled forth to tell us to be of good cheer. Jesus bids us learn the lesson of trust from the bright and joyous birds that never sow in tears nor reap in sorrow, but receive their food and live in the light of our Father's love. Every note that the feathered songsters sing, from the rising dawn to the closing day, says to the weary, the anxious, the desponding, *Fear not*. In that quiet Retreat nature's voice is ever heard in praise to God, and the whole place seems filled with the fragrance of sweet flowers.

It was after many weary months of suffering that I heard of the Rural Health Retreat. My health was gone, and I had suffered until hope had fled and dark despair had almost taken possession of my spirit. In those days how often I wished to lie down like a tired child and weep away my life of care and pain. But a friendly hand was stretched forth to aid me, and I found myself among those who spoke words of encouragement and cheer that fell like a benediction upon my weary spirit; the cloud of despair and dependency fled before them as the dewdrops before the morning sun. I soon found relief for my body and peace for my soul. Now, dear friend, if you are afflicted in any

way, I beg of you do not delay, but go to the Retreat before it is too late. *There* you may be healed. Do not allow a foolish prejudice to overrule your better judgment. *There* you will find the priceless treasure of true Christian love and charity, which is the brightest link in that golden chain that binds us to that bright, mystical world beyond. *There* you will find the balm of healing, and your suffering body will receive strength, your sensitive mind will grow strong, and flowers of hope and joy will bloom around your pathway; the light of a new day will dawn for you, and you will resume the march of life with renewed strength and courage.

MRS. O. J. ZELLNER.

Santa Rosa, Cal.

IMPROVEMENTS.

ALMOST every time we visit the Rural Health Retreat we notice some new improvements that are being made. The managers seem determined to supply, as far as possible, such things as tend to the comfort and good cheer of their patients and guests. We notice about the main building, and down the walk to the doctor's cottage, the best display of flowers and plants that ever surrounded the institution. This, it seems, is some of the first-fruits of a choice collection of seeds and plants gathered, by the matrons of the institution, from the lists of enterprising seedsmen in different parts of the country. Never did the Retreat flower garden look as beautiful as now.

A short distance to the southwest from the main building, and in the midst of the beautiful flower garden, an arbor, or summer-house, with green lattice sides, has been built. This is to be furnished with a water-font and bowl, and cups in the center, from which, as the guests are seated around the sides of the arbor, the purest mountain spring water can be drawn direct from the Crystal Springs. This is certainly a nice addition to the accommodations furnished to patients and guests on summer days. This arbor is a gift to the institution from one of the stockholders.

LECTURES.

ON the evening of June 9 it was our pleasure to listen to an intensely interesting lecture delivered in the parlors of the Rural Health Retreat by M. G. Kellogg, M. D., on the subject of "Proper Food for Man. This is one of a series of lectures that is now being given on important topics, such as Proper Preparation of Food, Sanitation, Ventilation, Care for the Sick, Nursing, and a great variety of themes bearing on health, how to obtain it, and how to keep it when obtained. These lectures are *free* to those who may be patients and guests at the institution for the next two months. Several lectures will be given each week. This will be a rare chance for those who wish instruction on these important topics. While these lectures are designed as a preliminary school of instruction to the helpers, nurses, etc., connected with the institution, it is the purpose of the managers that the patients and guests shall have the benefits of a portion of the lectures. Let those who wish to obtain this information become inmates of the institution as patients or boarders, and they will have the benefit of the lectures for this term *gratis*.

THE HALF NOT TOLD.

THE half of what?—The half of the beauties in the scenery surrounding the Rural Health Retreat. This is not simply our "say so" but it is the testimony of patients and guests coming to this institution from various parts of the country, and who have read our notices and circulars. They often greet us with such expressions as these: "Your circulars don't begin to describe the beauties of the place," "You don't more than half set forth the grandeur of the prospect here." To this we reply, We would much rather that our guests would find the place better than they expected, than to have them tell us we had overdrawn the picture.

There is one feature in the mountains, hills, and valleys around us at this season of the year, rendering the prospect especially attractive; it is this: While many of the hills and valleys of California after the rains cease, dry up and assume the appearance of a stubble-field, the vast groves of fir, manzanita, and madrone, which cover these hills, and which are evergreen, now put on their rarest beauty in their fresh output of verdure; and the valleys which are here like one vast vineyard maintain their green till autumn. The present prospect from the parlors and verandas of the Retreat is truly grateful to the eye, and refreshing to the spirits of the weary.

HYGIENIC COOKERY AGAIN.

We are glad to learn that there is a growing interest in the subject of the proper preparation of proper foods. While recently attending, in Colfax, W. T., a meeting held in the interest of the Milton Academy, located at Milton, Oregon, among other interesting matters discussed, it was decided to connect with the school, in its next winter's term, "a class in hygienic cookery, to be conducted on the most approved plan, as set forth in the Sanitarium Cooking School of Battle Creek, Michigan."

On returning to this State we learn that, during the latter part of May, Mrs. F. L. McClure conducted a very interesting cooking class in connection with the S. D. Adventist camp-meeting held in Reno, Nevada. Some might think this a curious matter to connect with a camp-meeting. Why should it be so considered? If St. Paul tells us, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," and cooking has to be done in the camp, and there is such a thing as "good religion in a good loaf of bread," why not let a competent person spend a little time, on some of the days, imparting instruction how to so prepare food that it will not be a producer of nervous, disconsolate, faithless dyspeptics?

"Food," the organ of the Vegetarian Society of America in its issue for the month of May, thus notices the PACIFIC HEALTH JOURNAL: "This is one of the best hygienic publications on the Pacific slope, which is competing closely with the East in progressive literature."

CHRIST AND THE SABBATH: Or Christ in the Old Testament and the Sabbath in the New, by Elder James White. Paper covers, fifty-six pages, sent post-paid for ten cents. Address, PACIFIC PRESS, Oakland, Cal.

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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

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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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Dr. Gray's Abdominal Supporter	2 50
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“ “ “ (Misses')	50
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No. 90 Hose Supporter, Daisy Clasp (Ladies')	30
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Rubber Water Bottles, 1 quart	1 5
“ “ “ 2 quarts	1 7
“ “ “ 5 (1 1/2) quarts	2 0
“ “ “ 4 quarts	2 2
Address,	RURAL HEALTH RETREAT, ST. HELENA, CAL.

FREE **\$85 Solid Gold Watch.** Sold for \$100. until lately. Best \$85 watch in the world. Perfect timekeeper. Warranted. Heavy Solid Gold Hunting Cases. Both ladies' and gents' sizes, with works and cases of equal value. **One Person** in each locality can secure one free, together with our large and valuable line of **Household Samples.** These samples, as well as the watch, we send **Free,** and after you have kept them in your home for 2 months and shown them to the one who may have called, they become your own property. Those who write at once can be sure of receiving the **Watch and Samples.** We pay all express, freight, etc. Address **Stinson & Co., Box 812, Portland, Maine.** **FREE**

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This work gives a concise account of the Nature, Cause and Modes of Prevention, and also

THE MOST SUCCESSFUL METHODS OF TREATMENT

Of this prevalent and fatal malady. It should be in every household, as its instructions, if faithfully carried out, will save many a precious life. Price, in board covers, 25 cents.

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WHO CHANGED THE SABBATH?

A TRACT of 24 pages, which fully answers this question, and shows how Sunday displaced the Bible Sabbath. Extracts given from Catholic writers. Price, 3 cents.

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HEALTHFUL FOODS.

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

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

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

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

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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.

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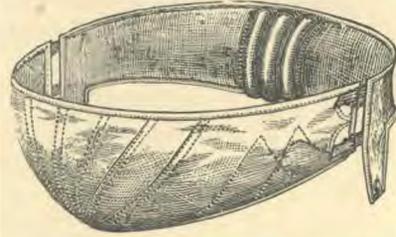
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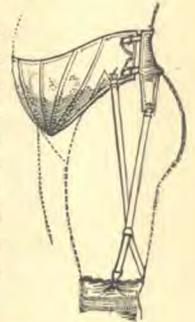


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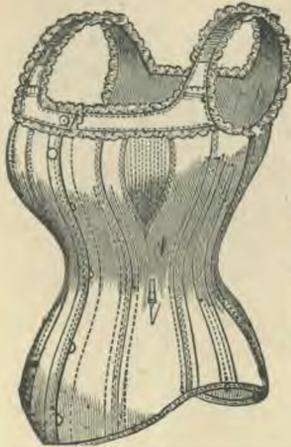
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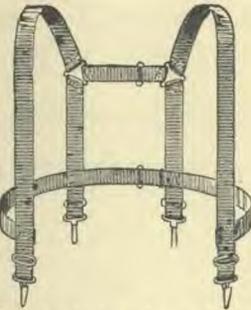
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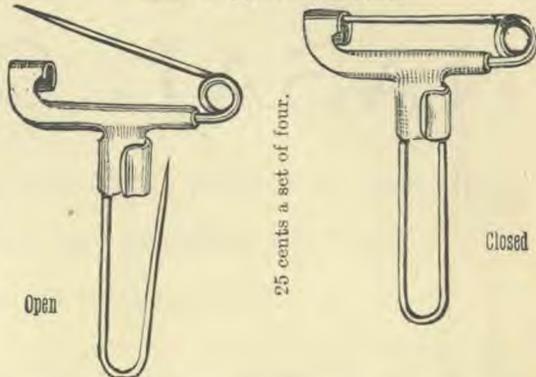
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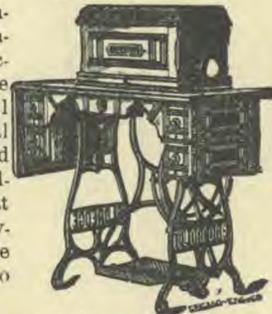
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