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W. P. BURKE, M. D.,  
M. C. WILCOX, } *Editors.*

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Do not occupy the background.

Be quick to love, make haste to be kind.

"No one need be ashamed of an honest opinion."

Our thoughts of to-day are our actions of to-morrow.

Proud hearts and high mountains are cold and barren.—*Ex.*

Knowledge controlled by conceit is worse than crude ignorance.

The affecting of virtue will not prevent the consciousness of the deception.

The cure of all doubt, grief, misery, and mystery is action.—*H. M. Stanley.*

Goodness is like a straight line, it cannot be crooked without getting out of line.

The highest pleasure of God is the pleasure and welfare of all his creatures.—*Sel.*

When people can read, they have no more need of an interpreter than a blind man for a light before he can understand what he hears.

A man should not allow himself to hate even his enemies; because if he indulge this passion on some occasions, it will rise of itself on others.—*Plutarch.*

## FOODS.

THE vegetable and animal kingdoms are the principal sources of man's nourishment. It would be far better, after the first years of life, were man to live only on grains, fruits, nuts, and vegetables. From the animal source come the proteids (albumins), fats, and mineral matter, but animal food does not furnish all needed food; it does not supply any carbohydrate (starchy) foods. The vegetable world supplies albumin, fat, mineral, and carbohydrates—every element necessary for the maintenance of man. Too many eat flesh by reason of habit. We have long been in the habit of wrong; we have formed a tendency, therefore, that way. What we need to do is to form a tendency to change—from doing wrong to doing right. We should change from eating flesh to eating the normal diet of man,—grains, fruits, and vegetables.

It will help us in making the change if we will remember the consequences of eating too much meat and eggs. The liver is overworked by eating flesh meats, and the bile is not excreted as it should be, but is retained and absorbed into the circulation, throwing the whole body into a depraved condition. When flesh is eaten too largely, uric acid is formed in abundance in the system, and the kidneys fail to eliminate it, or in doing so become diseased. When this acid and other poisons are retained in the system, we believe them to be the most potent cause of destructive diseases, including that fatal disease we call cancer. Those who are and have been vegetarians all their lives seldom, if ever, are afflicted with cancer. Especially do we find scrofula and cancer among the pork eaters. One thing is sure, cancer is the natural outcome of repeated violations of the laws of nature, and comes from a body largely filled with foul humors.

We have told you in former articles that eating flesh was harmful in many ways, viz., causing rheumatism, Bright's disease, consumption, and now tell you that eating largely of animal foods is one of the most potent causes of cancer. We have shown you in former articles in the JOURNAL the power of a debased body on the mind, that gluttony and drunkenness resulted from an excess of animal foods, with condiments. By this time, surely, the old readers of this magazine are not eating much meat or condiments. They should be weaning themselves away from eating at least an excessive quantity of meat and eggs.

Fruits are healthful, but tea drinkers often have trouble after a meal of fruit. Vegetables should not be eaten at the same meal with fruit. Those using tobacco cannot eat fruit and relish it as do those who do not use it. The better way to eat fruit is by itself on an empty stomach. Do not take fruit at the end of a meal of vegetables; if you do, you will be found hunting something for a sour stomach. Fruit goes quite well with any of the grains, and after a little education in this combination, you will enjoy it well. The practice of eating meat, milk, vegetables, eggs, grains, etc., at the same meal with fruit, will be very likely to give you indigestion, and convert your stomach into a yeast jar. When people learn to not mix everything together at the same meal, learn to eat according to their occupation, their age, the climate in which they live, and their own peculiar temperaments, then, and not until then, will dyspepsia cease.

B.

### EMERGENCIES.

WHY is it that in emergencies one person does just the right thing, while another stands helpless and irresolute, or does just what he ought not? We say that one has presence of mind, and talk as if that, like beauty or genius, were vouchsafed to only a few. But its elements are self-control and knowledge, and surely these may be developed in most characters. Let children be taught what to do if their own or their playmates' clothes should take fire, or if they are in a burning building; how to act in case of a runaway; how to revive one who has fainted or is apparently drowned; how to bind a cut, to stop choking, and prevent bleeding. If the reason for these actions is carefully explained, and the subject brought up frequently, such chil-

dren may be trusted to be of use in emergencies. It is because they are doubtful what ought to be done that most people hesitate in danger. Once convinced that there is something to do, they will swiftly collect their thoughts, and, almost unconsciously, perform the daring deed for which they are praised as the possessors of wonderful presence of mind.—*Congregationalist*.

### MEDICINES.

VITAL energy is not, in the least, controlled by the appetite made by stimulants and tonic medicines. "But then they make me feel better," says one. Yes, very true, but we are sure that the common idea, that muscular and nervous force may be increased by tonics, has its origin and ending in the common feelings and common desires of the person, and not in fact.

No doubt but there is in man a limited capacity of reserving nutritive material, but when the principle is applied to energy, it is not so. We find that vital heat, an energy of the body, is not changed by seasons of the year, nor by clothing to any appreciable extent, but varies in amount in exact ratio to the needs of the body. Medicines called tonics may be of some benefit, but they do not increase the energies of the body, they consist simply in touching the feelings and desires in a way which is not quite legitimate.

Iron, which so many think to be such a good tonic, probably causes greater delay in the digestive act than any other so-called tonic in common use. This delay is the *secret* of the whole matter. Iron *retards* the digestion of food in the stomach. It cannot be absorbed, therefore, into the general system, and is discharged as waste. A purgative medicine closes the channels of absorption by its effects upon the mucous membranes, and the debris is cast off. The effect is the same on the system in both cases. It is a kind of starving process, as it were, a thing most needful in many cases, for people, as a rule, eat too much. By diminishing absorption, either by a tonic or purgative, rest is given the respiratory function. The system is aided by this rest to carry on its nutritive processes to chemical completion, resulting in true waste being increased, and the proper amount of energy set free from the food. When the lungs have free course, the nutritive material is properly oxidized and goes to nourish the body, instead of

being heaped up in the system as waste—half oxidized—which causes disease by this retention. But should there be a constant supply of un staple food put into the system, it would be impossible for the proper oxidization to take place. There may be some benefit derived from the use of tonics and purgatives, for the time being, because they practically annul the excess of food taken into the body, so that the proper ratio between the food eaten and the use of it by the body, is restored, in spite of the excess taken.

But think a little further; you see there is no provision made for food subsequently eaten. There is no permanent relation between ingestion of food and respiration—no permanent activity of the organs to increased oxidation is gained. A repetition of the tonic or purgative becomes necessary to secure a repetition of this effect, and, finally, the digestive organs must weaken and ultimately fail in case the tonics and purgatives are constantly used. So these are a delusion in the end. Patients are coming to us constantly with debilitated digestive organs, who have done just what we have described above, and who cannot digest the simplest food. They are, therefore, starving to death, though many of them are worth thousands of dollars, and able to buy any amount of food. It is not the very poor who always starve to death, in fact, we find more *very* rich starving, than we do the *very* poor.

We often find a patient who is suffering from a cough—it may be dry or humid, guttural or hacking, laryngeal or pulmonary, or have any other distinctive character. We inquire into the course the person has pursued, and the answer is, almost invariably: "I have been taking a patent cough remedy, but it don't do me any good now. At first I thought it did, but my stomach troubles me so lately; if I could only get something to relieve it, I could get along with the cough." That is the way the matter generally ends. The use of patent cough compounds produces its untold thousands of sufferers, from the stomach and other troubles, and thereby increases the work of the intelligent physician.

*To be continued.*

IN a world where there is so much to be done, how happy that there is so large a portion of daylight; in a world where there is so much to be suffered, how merciful that there is also so much night!—*Blunt.*

#### GETTING THE BODY UNDER CONTROL.

It is so hard for the mind to stand in the mean between two extremes; but this must be always carefully guarded, so that when you begin to diet yourself, for the purpose of cleansing the body and getting it under control, and making it what you would have it, you must view it with the same common sense as the farmer does in taking care of his horse or cow.

We find persons who are fleshy wishing to get rid of it. They say, "It is not eating that makes me fleshy." You ask the farmer, if he has a fat horse that is too fat for hard work, What are you going to do for your horse? He will say, I am going to take away some of his feed. And this will cure every man and woman of that difficulty. Again, another says: "I am so thin; my food does not seem to do me any good; it does not seem to support me. I eat plenty, and what is the matter?" Go to work and clean house. If you look into the physiology of your own structure, you will find all the alimentary canals, especially the stomach, are filled with little leaves, and under these are the little porous lacteals through which the nutriment is taken up for the body. People are in the habit of eating soft food until these leaves get pressed down and coated over, and under those leaves the material is decaying. This creates bad breath.

No pure, divine thoughts can pass through a mind that is filled with the emanations of such digestive organs. Do not expect it. It cannot be done. We have found it necessary for this house cleaning, to stop eating from two to five days, until the stomach is emptied and rested. Then take some good coarse parched corn, or some coarse food, that the movements of the stomach will cause to scrub itself out. If you take roast corn and eat it, it will scrub out the entire interior and cleanse it thoroughly. Then, after eating regular food for a while, let the stomach have a rest the second time, for a few days, then try the same process over, and you will find that the body will be pure and sweet, and will go on in its natural work and supply all the demands of the body. Those lacteals get clogged, as you would clog a sponge when you are straining dirty water through it. All the pores get filled up. Pour the water through the other way and it will clean it out. This body of ours can be used just the same. We

must have a decided will to do the work thoroughly.

After you have fasted for four days, the food having left the stomach, you begin to live upon your own body. The fat material that is mostly external enters into the lacteals, and begins to turn to blood, and returns again to the interior, to supply the demands of the stomach, and so the actions of the body are reversed. Every avenue is opened up; new life and vigor and energy are inspired from the atmosphere; the lacteals are opened, and all works well. When I was but a little boy, and after, and until I came to manhood, my skin was very dark; my body was almost like that of a mulatto. My feelings were dull and logy. When I first made a decision for the higher life, I made up my mind that this body had to succumb to my will. I found I had little or no control over my appetite, and I decided that I would get control. I decided to take no nourishment for a time. I did not decide first for how long a time, but I continued my fast for nine days. After nine days I began eating again, and I put on as high as half a pound of flesh a day. I happened one day to look at my body; I stopped with astonishment. All that dark, sallow color had passed away. My skin was clean and white as a baby's. I had cleansed the temple, and then I was ready to go on with developments of the mind and try to understand something of the laws of my own being, and the laws of the universe in which I lived.

The one thing above all that is necessary, no matter what attainments you expect to make or what you wish to do, is to decide positively to take control of this body, every part and particle of it, by the strength of your own will. When you have control of it, then you are in no danger whatever of any spirit influence that you do not wish to harbor, or of any psychological influence from any outside force whatever taking control of you. What is more needed than anything else is that this individuality and selfhood be made prominent and conscious to yourself. Then we begin to use the things around us. Now in the present order of life we are used as passive instruments by everything that comes in contact with us. We struggle because everyone struggles. We are carried on in the tide of many minds, and are helpless; but when we have decided that we will control this body, then we begin to act from ourselves, and begin to be able to know what we are and what to do; then, and not until then, are we able to

know whether our feet are sufficiently grounded to walk that narrow road, or whether we wish to go on in the way we are then going.—*H. E. Butler, in St. Louis Magazine.*

#### DANGERS OF EXCESSIVE PHYSICAL EXERCISE.

THE increased tension of the arteries resulting from prolonged and excessive exercise increases the work required from the heart, and failure of that organ to meet the strain thrown upon it gives rise to dilatation of it. This is known by a number of symptoms, the chief ones of which are breathlessness, oppression in the region of the heart, vertigo, coldness of the extremities, and reduction of the temperature of the body generally, pallor and anxiety of the face, dilatation of the pupils, smallness and irregularity of the pulse, and irregularity and shallowness of the respiration. Very often we hear of some old gentleman, or even lady, who drops dead after some unusual exercise, such as going up steps fast or running after a street car. Dr. Hammond has collected seventy cases of death during the last ten years of men running after a street car and dropping dead in the street. These deaths were purely due to the inability of the heart to meet the strain required of it.

Some of you might say that these men had heart disease of some sort before, and that their deaths were due to that, and they probably did; but that only goes to prove that not everyone is in the proper condition to take violent exercise of any sort. I think everyone who wishes to indulge in athletics should be thoroughly examined by a physician and pronounced perfectly sound beforehand, and even then there should be a competent instructor, who should tell him what to begin with, just how long he should exercise, and not let him overtax his strength in any way. Lifting heavy weights is not the best way to get strong, and yet a great many young men think that in order to increase the size of the muscles and be considered stronger than anyone else they must lift some weight far too heavy for them.

I know a man, about twenty-four years old, in Atlanta, Ga., who was really quite strong, but he offered, for a wager, to lift five hundred pounds from the floor and put it on a table. While he was straining with this weight, he felt a very sharp

pain in his back; that pain has never left him, although it has been about two years, but his spinal column has become curved in two places; he also has a disease of the spine called Pott's disease; his spinal cord has also become affected, which has brought on paralysis of both legs, and he has been in bed several months now, and the probability of his ever getting well is rather uncertain. Dr. Hammond told me of a case that came under his observation. A man tried to raise a window sash which would not go up; he overstrained himself, felt severe pain in his back, and was paralyzed in both legs immediately.

Dr. C. W. Cathcart, in one of a series of health lectures, says:—

"It must be the experience of most men that the fullest amount of brain work and of muscular exertion cannot be carried on simultaneously without injury to whoever is bold enough to try the experiment; only a certain amount of nervous energy is available in the system. There is a reserve fund of nervous energy for explosive purposes, and, when this is once exhausted, it is rarely got back. This may be expended either chiefly in muscle work, or chiefly in brain work, or in a proportionate combination of both, but not in the fullest possible amount of both at the same time. Therefore, when extra brain work is called for, we should not expect from our bodies the full amount of muscular exertion that they are capable of. Sufficient be it for the time if we get enough exercise to keep us in active health, and, when we again have an opportunity, we can very soon bring our muscles up to their wonted standard. But, since this preponderance of brain work in our modern life is so frequently unavoidable, it becomes all the more necessary that, when the frame is still in its plastic condition, it should be stamped with the best possible physical impressions. The conditions necessary to attain this are not incompatible with sound mental training and earnest brain work, but it cannot go along with that mental worry and labor which ought only to be found, if at all, among those who have reached maturity and have passed into the active duties of life.

"Moderate exercise increases the appetite; but no doubt you have frequently heard people say they were too tired to eat. It is probably due to the fact that the bodily powers are fatigued, and there is impairment in the power of being able to take food. If this continues, the health is seriously

affected. It is said that the exhaustion of muscles from overwork is due principally to want of oxygen to burn the carbon elements which supply their force, and also from the accumulation of the products of combustion. This, of course, results from the heart and lungs refusing to work vigorously enough. The advocates of gymnastics maintain that the muscles are enlarged, the chest expanded, the heart and lungs strengthened, the appetite increased, and good health generally maintained. That is true enough; but if the muscle is exhausted, its nutrition is seriously impaired, which may not be recovered from for many days. Instances of this are not merely loss of power, but peculiar, irregular pains and cramps, tremors, and contractions.

"In health, during excessive exercise, the brain is the stimulus to the nerve, but soon the muscle is exhausted if made to work too long and too fast. Not only that, although exercise increases the size of the muscles, if the exercise is continued too severely and for too long a time, they are not only exhausted, but begins to atrophy or waste away. Such cases are sometimes seen in the ballet dancers. Some of the most active men sometimes have a disease called progressive muscular atrophy—a disease which, if not absolutely incurable, is rarely cured. We had such a case as that only a short while ago at the sanitarium. The man was of tremendous frame, and had led a very active life. He used to brag that he could jump off a train moving at the rate of twenty-five to thirty miles an hour and not feel it. He couldn't imagine how it was that his muscles were all wasting away.

The following item from the *Pittsburg Dispatch* speaks for itself: "Of thirty-two all-round athletes in a New York club of five years ago, three are dead of consumption, five have to wear trusses, four or five are lop-shouldered, and three have catarrh and partial deafness. As far as general health and longevity go, the dry-goods clerk outdoes the athlete."—*Dr. E. L. Tompkins, in New York Medical Journal.*

THE path that has once been trod  
Is never so rough to the feet;  
And the lesson we once have learned  
Is never so hard to repeat.  
Though sorrowful tears may fall,  
And the heart to its depths be riven  
With storm and tempest, we need them all  
To render us meet for heaven.

—*Josephine Pollard.*

### NERVE BUILDING.

IN our American life, with its maddening crowd, hurrying one way in the race for business, and the other way in the pursuit of pleasure, we find a long and melancholy train, slowly disappearing in the distance, composed of those who have lost their health, their strength, and almost life itself in the one crowd or in the other.

It is difficult for even a physician to give a correct diagnosis of this malady. That there is one, and a serious one, even a non-professional eye detects, instantly; but the victims themselves are utterly at a loss to understand the difficulty or its possible removal.

The supposed causes of exhausted condition are as various as the modifications of the malady itself. Overwork, or overindulgence in the pleasures of society, "pressure," "strain," and "nervous exhaustion," are some of the whimsical appellations given to that state of mind and body which follows an abuse of the natural powers, powers conferred to be wisely employed, but which we too often destroy by lavish, reckless overexertion.

The only remedy, if it be not too late to apply a remedy, is neither absolute rest nor a mere change of work. The remedy to be found is in some pursuit which shall imply neither strain nor utter relaxation, but which may exercise one's mind and body alike in a healthful manner.

Only the general truth can be enunciated in this matter, the special relief required being as multi-form as the idiosyncrasy of each of the hundreds of thousands who yearly fall victims to this overdoing.

It is essentially a fault, if not a vice, of the educated and cultured classes. We have no cerebro-nervous diseases, except such as are the result of heredity, among the illiterate poor. And such being the case, education and culture must suggest the "medicine for the mind diseased." With some, travel and new scenes and people and places; with others, a course of reading, adapted to their particular wants or tastes; with others still, an entire change to outdoor country life, horseback riding, hunting, fishing, and boating; and with others, a mission to the lowly and a glimpse of other people of a different class, with the resulting call on one's natural benevolence and active (not passive and money-giving) philanthropy. These are only a few among the myriad resources of which the

worn-out society follower or the broken-down business man may forget himself, and return to that youthful state of non-self-consciousness which, according to Carlyle, is the true criterion of real health of mind, soul, and body.

Let us remember that, as in a blinded way we have brought ourselves to this condition of jangled nerves and an anemic state of the body, through distorted views of our "duties" to society or to business, so we must learn to correct our mental and spiritual vision. A firm reliance on God first, and on our own will-power in the second place, with a fixed resolve to put on the brakes when the danger signal of harried nerves and exhausted muscles gives the warning, will, to a great extent, prove a preventive to our American vice of social and business suicide, and this prevention is infinitely better, as it is more feasible, than a cure.—*Ray Endicott.*

### GIVEN—THE SECRET OF HEALTH.

A WRITER in a popular periodical puts the "Secret of Health" under the head of "Wanted." Then he gives numerous instances of cures that are wrought without the aid of medicines. Is it so wonderful that sick people should get well without taking drug poisons? Is it not more wonderful that they should swallow these poisons, and, nevertheless, recover?

I think what our friend really wanted was the secret of curing, for certainly all intelligent people ought to know that the secret of health, theoretically, at least, is obedience to physiological law. If only we knew how to relate ourselves normally to persons and things outside of us, health would follow, as a matter of course. Correct habits of life in eating, drinking, working, exercise, rest, sleep, clothing, bathing, mental activity, our emotional nature, etc., would bring the very thing sought—good health. Even contagious diseases, which originate in filth (the bad habits of somebody), would harm us relatively little if our own lives, physically and mentally, were just right.

But, unfortunately, most people do not know this. In the first place, they do not know what disease is; they fancy that it is an "entity" of some sort that goes about the world attacking people. They do not know that the causes of disease, generally speaking, may be summed up in one word—poison—and that the disease itself is nothing more nor

less than the action of the vital organism to free itself of these poisons or impurities. If sick people understood this, you would not catch them swallowing poisonous drugs, in the hope that these nauseous substances would make them better. On the contrary, they would give nature a chance; they would know better than to try to purify a foul stream (the blood) by putting more filth into it.

Nature indeed is very simple, and so are her processes, when once we understand them. So simple are they that the wayside traveler, though a fool, may interpret them. And all we have to do when we have misrelated ourselves to the things outside, is simply to assist her in restoring normal relations and conditions.

It is a mistake to suppose that nature has provided "remedies" for violating law. She has done no such thing; but instead thereof, she has provided penalties. The transgressor must suffer. The soul that sinneth, it shall surely die—or at least get sick. This is true in moral transgression, and it is just as true in physical transgression. Sin brings disease and death; and it is useless to think to escape the consequences of our own bad doings.

Now, I imagine that so far as health is concerned, and its maintenance, my readers will most of them agree with me. Doing right in all things ought to keep us in normal condition, that of health. But suppose an individual is sick, what then? How is he to get back to health? Ah! there is the rub. We have been so long accustomed to the practice of trying to do away with one sin by committing another, that we have befuddled our reason. How can two wrongs make one right? If a man is sick, why should he take something to make him sicker? It is like telling a lie, and then telling a bigger one to hide it. Nature does not justify such inconsistency. On the contrary, her call is for obedience; this is the command, both in the moral and the physical world, in soul and body. If we are sick, it becomes our duty, first, to find out wherein we have transgressed; and, secondly, to retrace our steps. Repentance is what is needed, and to make a practical application of it, we must employ the self-same agents in getting well that ministered to us in time of health. Nature's materia medica is exceedingly simple.

However, I cannot elucidate this important subject in a single article, for nature's methods, to be rightly applied, must be carefully studied.—*S. W. Dodds, M. D.*

### BRAIN WORKERS.

THE most intense and fatiguing of toils is pursued almost uninterruptedly; food is neglected, and the claims of exercise and sleep are imperfectly admitted. Two hours' exercise in the open air, daily, is probably a minimum, and might prudently be exceeded. The brain worker must live sparingly, rather than luxuriantly; he must prefer the lighter classes of food to the heavier, and he must be very prudent in the use of alcohol. Tobacco and tea are apt to be favorites with him, and their immoderate use may require to be guarded against. It is a nice question whether he needs more or less sleep than other men. Many men of genius are light sleepers, probably in some cases a misfortune, but there seems some ground for the notion that more than a moderate indulgence in sleep is unfavorable to successful mental effort.

The Cincinnati *Medical News*, commenting upon the above, says mental effort causes waste of tissue elements quite as much as bodily exercise, and this demands a full supply of food. What with dyspepsia and absence of appetite, the results of deficient exercise, and the influence of preconceived ideas as to the use or disuse of special articles of food, the brain worker is very apt to receive too little nutriment to make up for the waste. Especially is this true when he, unconsciously, perhaps, replaces food by the use of tobacco, tea, alcohol, or opium. Some advise to go supperless to bed. This most medical authorities of the day think is a wrong notion. It is a fruitful source of insomnia and neurasthenia. The brain becomes exhausted by its evening work, and demands rest and refreshment of its wasted tissues, not by indigestible salads and "fried abominations," but by some nutritious, easily digested and assimilated articles. A bowl of stale bread and milk, of rice, or some other farinaceous food, with milk or hot soup, would be more to the purpose. Any of these would insure a sound night's sleep, from which the man would awaken refreshed.—*Selected.*

THE *Journal of Health* recommends as an almost sure remedy for dandruff the following recipe: "Take borax, half a teaspoonful, common sulphur one heaping teaspoonful, pour over it one pint of boiling water. When cool, pour into a bottle; agitate frequently for three or four days, then strain. Moisten the scalp with this three or four times a week." This is said to be one of the most reliable preparations known.

## Disease and its Causes.

### MICROBES.

[To a famous German M. D.]

O DOCTOR, proficient in science and lungs,  
Will you and won't you, for mercy's sweet sake,  
Search for a microbe, and search in the tongues  
That speak ill of others and cause hearts to ache?

Yea, verily, sir, it is quite in your line;  
The microbe I mention, if microbe there be,  
Consumes fairest fame and to peace brings decline,  
Wherever man dwelleth, from sea unto sea.

Pray seek for this microbe, discover a cure  
For tongues speaking evil with malice prepense;  
Your name, great already, shall doubly endure,  
And society's groan change to gladness intense.

—*Ex.*

### DISEASE AND ITS CAUSES.

BY MRS. E. G. WHITE.

THE human family have brought upon themselves disease of various forms by their own wrong habits. They have not studied how to live healthfully, and their transgression of the laws of their being has produced a deplorable state of things. The people have seldom accredited their sufferings to the true cause,—their own wrong course of action. They have indulged in intemperance in eating, and have made a god of their appetite. In all their habits they have manifested a recklessness in regard to health and life; and when, as a result, sickness has come upon them, they have made themselves believe that God was the author of it, when their own wrong course of action has brought the sure result. When in distress they send for the doctor, and trust their bodies in his hands, expecting that he will make them well. He deals out to them drugs, the nature of which they know nothing, and in their blind confidence they swallow anything that the doctor may choose to give. Thus powerful poisons are often administered, which fetter nature in all her friendly efforts to recover the abuse the system has suffered, and the patient is hurried out of this life.

The mother who has been slightly indisposed, and who might have recovered by abstinence from food for a short period and a cessation from labor, having quiet and rest, has, instead of doing this, sent for a physician. And he who should be pre-

pared to understandingly give a few directions and restrictions in diet, and place her on the right track, is either too ignorant to do this or too anxious to gain a fee.

He makes the case a grave one, and administers his poisons, which, if he were sick, he would not venture to take himself. The patient grows worse, and poisonous drugs are administered until nature is overpowered in her efforts and gives up the conflict, and the mother dies. She was drugged to death. Her system was poisoned beyond remedy. She was murdered. Neighbors and relatives marvel at the wonderful dealings of Providence in thus removing a mother in the midst of her usefulness, at the period when her children need her care so much. They wrong our good and heavenly Father when they cast back upon him this weight of human woe. Heaven wished that mother to live, and her untimely death dishonored God. The mother's wrong habits, and her inattention to the laws of her being, made her sick. And the doctor's fashionable poison, introduced into the system, closed the period of her existence, and left a helpless, stricken, motherless flock.

The above is not always the result which follows the doctor's drugging. Sick people who take these drug poisons do appear to get well. With some, there is sufficient life force for nature to draw upon to so far expel the poison from the system that the sick, having a period of rest, recover. But no credit should be allowed the drugs taken, for they only hinder nature in her efforts. All the credit should be ascribed to nature's restorative powers.

Although the patient may recover, the powerful effort nature was required to make to induce action to overcome the poison, injured the constitution and shortened the life of the patient. There are many who do not die under the influence of drugs, but who are left useless wrecks, hopeless, gloomy, and miserable sufferers, a burden to themselves and to society. If those who take these drugs were alone the sufferers, then the evil would not be so great. But parents not only sin against themselves in swallowing drug poisons, but they sin against their children. The vitiated state of their blood, the poison distributed throughout the system, the broken constitution, and various drug diseases, as the result of drug poisons, are transmitted to their offspring, and left them as a wretched inheritance, which is another great cause of the degeneracy of the race.

Physicians, by administering their drug poisons, have done very much to increase the depreciation of the race, physically, mentally, and morally. Everywhere you may go, you will see deformity, disease, and imbecility, which in very many cases can be traced directly back to the drug poisons administered by the hand of a doctor as a remedy for some of life's ills. The so-called remedy has fearfully proved itself to the patient, by stern, suffering experience, to be far worse than the disease for which the drug was taken. All who possess common capabilities should understand the wants of their own system. The philosophy of health should compose one of the important studies for our children. It is all-important that the human organism be understood, and then intelligent men and women can be their own physicians. If the people would reason from cause to effect, and would follow the light which shines upon them, they would pursue a course which would insure health, and mortality would be far less. But the people are too willing to remain in inexcusable ignorance, and trust their bodies to the doctors, instead of having any special responsibility in the matter themselves.

Indulging in eating too frequently, and in too large quantities, overtaxes the digestive organs, and produces a feverish state of the system. The blood becomes impure, and then disease of various kinds occurs. A physician is sent for, who prescribes some drug which gives present relief, but which does not cure the disease, but the real evil is increased tenfold. Nature was doing her best to rid the system of an accumulation of impurities, and could she have been left to herself, aided by the common blessings of heaven, such as pure air and pure water, a speedy and safe cure would have been effected.

#### THE EGG A REMEDY FOR DYSENTERY.

THE egg is considered one of the best remedies for dysentery; beaten up slightly, with or without sugar, and swallowed at a gulp, it tends, by its emollient qualities, to lessen the inflammation of the stomach and intestines, and, by forming a transient coating on these organs, to enable nature to resume her health sway over a diseased body. Two or at most three eggs per day would be all that is required in ordinary cases; and since eggs are not merely medicine, but food as well, the lighter the

diet otherwise, and the quieter the patient is kept, the more certain and rapid is the recovery.—*Hall's Journal of Health.*

#### IS ALCOHOL GOOD FOR MAN?

TRUE science is the voice of nature. What nature says must be right. If alcohol is really a poison, nature will not alter her laws because we are ignorant or prejudiced, and regard it as a food. What does nature say as to the relation of alcohol to the human body?

Food is required to supply two great wants of the body. The first great want of the body is material for its structure; the second, is fuel to maintain its temperature. The simplest action we can perform, even a thought passing through the mind, occasions the wearing away of some tissue of the body. The body is being constantly worn down, and must be constantly built up. This process can go on only when the body is kept at its natural temperature of about ninety-eight degrees. Nature supplies the two wants by providing two kinds of food. The one kind is called nitrogenous, and supplies all the substances of which the body is composed. The other kind is called non-nitrogenous, or respiratory food, which is burned up in the body to maintain its temperature. The egg is a type of all the food in nature. The white, or albumen, is the material for building; the yolk is the fuel for warmth. The body has one other want,—it requires a solvent by which the food can be liquefied and carried to every part of the body. For this purpose nature supplies but one fluid, and that is water.

Now, nature having supplied these two kinds of food for the two great wants, how can they be made available for the body's use? The answer is, "They must all be converted into blood." No food can be used in the body, either for building up its structure or maintaining its temperature, till it has been converted into blood. Bearing this fact in mind, we shall be prepared to judge whether alcohol can be of use in sustaining the human body.

Carbonate of lime and chloride of sodium (common salt) are constituent parts of the blood, and become part of the substance of the body. They are, therefore, foods. Arsenic is not a constituent of the blood, and can never become part of the body. Therefore it is not food. Alcohol

is just as truly as arsenic a *foreign substance*, which can never be changed into blood nor become part of the body. In support of this the highest medical authorities may be quoted.

Dr. Edward Smith, F. R. S. (Eng.): "Alcohol is not true food, and it neither warms nor sustains the body by the elements of which it is composed."

Liebig: "Beer, wine, spirits, etc., furnish no element capable of entering into the composition of the blood, muscular fiber, or any part which is the seat of the vital principle."

Dr. T. K. Chambers: "It is clear that we must cease to regard alcohol as in any sense an element, inasmuch as it goes out as it goes in, and does not, as far as we know, leave any of its substance behind it."

Many such testimonies from high scientific authorities may be quoted to prove that alcohol is a substance entirely foreign to the human body, and can never become a constituent part of it. Therefore the idea of nourishing or building up the body with alcohol is a pure delusion. Various parts of the body require starch, sugar, lime, or iron, but no part ever requires alcohol. To dream of building up the body with alcohol is as irrational as to attempt to build a brick house with smoke. A further revelation of science, the result of most careful observation and experiment, is the following: The action of alcohol in the human system is invariably that of a disturber and a destroyer.

There is no part of the body that it does not injure. It influences every membrane, it irritates every tissue, and deadens every nerve. It also affects the chemical composition of the blood and other fluids—a most serious matter. It precipitates the pepsin of the gastric juice, and it injures the corpuscles in the blood. Unlike food, which builds up, alcohol always pulls down. It burns and destroys every structure with which it comes in contact. It also interferes with the healthy performance of every function, its presence everywhere in the body causing excitement, and necessitating extra work in every organ for its expulsion. It passes out of the system as it went in; but its passage through the system calls for increased action of the heart and other organs, and this increased action to expel the poison is fatally mistaken for increased strength.

While it irritates and destroys, alcohol also prevents the creation of new blood and the proper assimilation of food. It also retains in the system

the waste matter that nature would expel, thus preventing those changes on which the health and life of the body depend.

In support of every one of these statements the opinions of the highest medical and scientific authorities may be quoted. Let me briefly present the contrast which science establishes between food and alcohol.

Food is changed into blood and used to build up the body; alcohol never is. Foods, such as oils and sugars, warm the body; alcohol never does. For the circulation by which the prepared food is carried to every part of the system, water is absolutely necessary; alcohol for this purpose is not only injurious, but positively fatal. Healthy elimination of effete matter is promoted by exercise; it is retarded by alcohol. And alcohol never restores, like rest or sleep. On entering the stomach it undergoes none of the processes to which food is subjected, but flies immediately to the nervous centers and the brain, and by deadening the nervous sensations induces those delusive feelings of warmth and strength that are really lessened sensations of cold and fatigue.

The supposed beneficial results of alcohol are matters of guesswork. That it is a substance foreign to the human body, and always acts as a disturber and a destroyer, are matters of scientific demonstration.—*S. Brazier, in Golden Rule.*

#### GIRLS AND BOYS.

THERE is much good sense in the following, which is worthy of notice by parents and teachers. Too often the cause of disease in women is laid in their school days. Deficient food supply in quality and quantity should also be taken into account.

"A girl at the age of sixteen can now apply herself more closely to study, and can bear confinement to the schoolroom with far less danger to her health, than before that age; but even now I question the propriety of asking her to enter classes and take up the same studies as boys of her age.

"That she will study as faithfully and as successfully as the boy, there can be no doubt, for the reports of our high schools prove this; but the question is, Can she do it safely under the present system of management?"

"Girls are more sensitive to praise than boys, and to please their parents and teachers will work harder and more conscientiously to master their

studies, and are more fully under the control of their superiors; their application is more continuous and intense. When the girl leaves the schoolhouse, she walks quietly home, and perhaps takes up her studies for the morrow's examination.

"How is it with the boy?—He is anxiously awaiting the moment when he can escape the confinement of the schoolroom, and when he does get out, master and lesson are for the time wholly forgotten. He kicks up his heels, and shouts, and laughs, and plays tag, and acts the young animal that he is. He 'plays hookey,' and runs away, and goes in swimming, and gets his trousers wet, and comes home late to supper, to meet the frown of his paternal guardian; perhaps gets his jacket 'dusted,' and is sent to bed in disgrace—with what result?—He goes through a similar experience next week.

"At the end of the term the sister stands far above him in the class, and when graduation day comes, she carries off the honors; but when, a few years later, the real struggle with the world begins, the man who was not very clever with his books when young, now meets the obstacles in his pathway with a courage that is born of vigorous health, while the sister who graduated with honors is too apt to be pale and nervous, the functions of the body improperly performed, and unable to withstand any considerable exercise, either of mind or body, without its being followed by a period of exhaustion.

"Girls from fifteen to eighteen years of age are constantly being brought to medical men on account of failure of health, the cause of which can be traced directly to the confinement to schoolrooms and close application to studies.

"They inherit good health from their progenitors, their home surroundings are healthful, but they suffer from headaches, from indigestions, from constipation, from pain in the side, and from neuralgia in some of its myriad forms, and the advice is usually the same, removal from school until the health is restored.

"While it is true that all girls do not suffer serious injury to their health as a consequence of unremitting confinement to study at school, I believe it to be also true that few escape harm in some degree if the strain is long kept up.

"I would not have you think for a moment that I undervalue the advantages of an education or of the training in schools; on the contrary, I desire

that our girls as well as boys shall be trained mentally as well as their means and condition of their bodies will permit. What I would urge is that this mental training shall stop short of a point where the physical condition shall be injured. Better a limited education with good health than a well-trained mind in a feeble body. Better to have a healthy stomach with an ordinary mind than to have a giant intellect with a crazy stomach."

#### TIRED TO DEATH.

"I'M tired to death of doctors and drugs. I have tried all sorts of doctors and all sorts of drugs, regular and irregular, old doctors and young doctors, great doctors, small doctors, and quacks, home doctors, foreign doctors, and traveling doctors, big pills and little pills, every pathy and no pathy; and here I am worse than ever. I don't believe sick people ever get well. Medical practice is all a humbug." So said a patient.

"But did you ever try Doctor Diet?" "No."

"Or Doctors Exercise, Fresh Air, Sunshine, and Pure Water?" "No."

"Then you need not despair. You have never yet consulted the greatest physicians. Let them hold a consultation over your case, heed every word of advice they offer, and before you are aware of it the roses of health will again be budding to blossom on your pale and hollow cheeks."

THERE are thousands of young women between the ages of sixteen and twenty-three in New York City who are working ten hours a day for \$3.00, \$4.00, and \$5.00 a week. Some of them steam tobacco leaves, others work in cracker factories, clothing shops and dressmaking establishments, some wrap caramels in papers, wash watch-cases, tag goods and check off boxes of merchandise. But the great majority are clerking in the large retail stores, where the willingness of comfortably-circumstanced girls to work for small pay has produced an oversupply of labor. How these dependent little women manage to preserve their moral and physical life is beyond conjecture.—*Sel.*

PERFECTION consists, not in doing extraordinary things, but in doing ordinary things extraordinarily well. Neglect nothing; the most trivial action may be performed to God.—*Angelique Arnauld.*

## Temperance.

### OUR PLEDGE.

THE family pledge hung on the wall,  
 And on it you could see  
 The names of mamma, and Mary Jane,  
 And Charlie—that is me.  
 We did not dare to ask papa  
 To write upon it too,  
 So left a place for him to fill;  
 'Twas all we dared to do.  
 He saw our pledge as soon as he  
 Came in the door that night;  
 And when we saw him read it,  
 It put us in a fright.  
 He did not say a word to us  
 About that pledge at all,  
 But oft we saw him look at it,  
 Hanging upon the wall.  
 And every night when he came home  
 He stopped and read it through.  
 We all kept still about its words,  
 Although we knew them through.  
 Four weeks had passed, and then one night  
 When pa came home to tea,  
 He took the pledge down from its nail  
 And then he turned to me:  
 "Go get the pen and ink, my boy,  
 And let me fill that space,  
 It looks so bare"—he slowly said,  
 A queer look on his face.  
 And then mamma sat down and cried  
 (She said it was for joy),  
 And Mary Jane, she cried some 'too,  
 I did not—I'm a boy!  
 And papa said he did not drink  
 Since that first night, when we  
 Had hung that pledge upon the wall  
 Where he our names could see,  
 And ever since that space was filled,  
 Mamma said so to-night,  
 Though dark may be our little room,  
 One corner's always bright.

—Selected.

ALCOHOLISM gets a big share of blame for the disasters of this world, but from my own experience I tell you it gets off easily, for it has more on its shoulders than the world dreams. I can say truly that two-thirds of the deaths at the city hospital are caused by liquor. Some of the deaths are set down as the result of alcoholism, but not nearly all for which it is responsible. For instance, a man dies of acute pneumonia, and I put down the death to that disease, and truthfully; for the

ultimate disease was pneumonia, but the primary and real cause of the death was nothing more than alcoholism.—*Dr. Dalton, in St. Louis Globe-Democrat.*

### ALCOHOLIC CURES (?).

DR. LESLIE KEELY, of Dwight, Ill., claims to have discovered the bacteria of drunkenness, for all ills nowadays are supposed by some to be caused by a germ of some sort. Dr. Keely also claims that he has discovered the cure of the appetite by hypodermic injections of bichloride of gold. It is said that his cures are as marvelous as Dr. Koch's cures of tuberculosis were once reported. It is just as well to not go crazy over these new and wonderful cures. Dr. W. H. Mays, the noted expert on nervous disorders, in speaking of Dr. Keely's cures, is reported to have uttered the following sensible remarks:—

"As Dr. Keely, of Dwight, Ill., claims that the hypodermic use of bichloride of gold will remove the desire for drink, it is naturally asked, What are the properties of chloride of gold? and how does it affect the human system?

"There is a close resemblance between the action of gold and that of mercury on the system. Both are powerful irritants when taken internally. The bichloride of gold in large doses will produce vomiting, gastroenteritis, and progressive emaciation, as will the bichloride of mercury or corrosive sublimate. Applied to the skin, the chloride of gold acts as a caustic. The drug has not proved to be of much value medicinally, although some physicians claim to have seen benefit from its use in cases of cirrhosis of the liver, and also in some forms of nervous disorders.

"But will it cure drunkenness? To discover a means to check this rampant vice, with all the infinite suffering, sin, disease, and degradation it causes, would indeed be something for medical science to boast of. Dr. Keely's claim that chloride of gold takes away the desire for liquor, or, as he states it, 'kills the germ of an unnatural appetite for drink,' seems rather a 'large order.' The germ theory is capable of a wide application, but we have not yet reached a point where we can lay the blame on a special germ or microbe for each failing or vice that besets us. The reformation of the thief cannot be accomplished by destroying his larceny bacillus.

"Dr. Keely and his disciples report many wonderful cures, but latitude must be allowed for the contagion of enthusiasm, novelty, credulity, and the tendency of the drinker and other weak-minded persons to 'slop over' and jump excitedly at conclusions. Gold may be a nerve tonic, and as such useful in the depressed stage of alcoholism, but it is hardly logical to expect that a fixed propensity can be thus eradicated. The reformation of a drunkard, a rare and difficult thing, must proceed from within. The resisting power must come from the force of his own will. There is no drug that will put self-government into a man. Power of will, like the formation of character, is a thing of slow growth, a matter of training and watchfulness, of habit and exercise in the right direction. The fact is, neither the chloride of gold nor any other remedy will ever be found to cure the habit of drunkenness."

#### "DOCTORED" BEERS.

A CHEMIST has recently discovered that many of the beers sold in this State have been doctored with salicylic acid to prevent souring. The complaint is made that such beers are unwholesome, since it is well known that salicylic acid is irritating to the kidneys. This is no doubt true, and the beers are certainly unwholesome; but the question is, whether there is any greater ground for complaint against the salicylic acid than against alcohol.

Alcohol as well as salicylic acid is irritating to the kidneys. The effect of ordinary beer upon the kidneys is too well known to require more than mention. We see, then, no ground for complaint against salicylic acid. It is a poison; so is alcohol. Salicylic acid affects the kidneys; so does alcohol. Beer containing salicylic acid is likely to make people sick; the same is true of beer which contains only alcohol.

We see no reason for finding fault with the adulteration of alcohol, tobacco, tea, coffee, or any other of the stimulants or narcotics to which people resort as a means of producing a harmful and dangerous species of nerve tickling. There are but few substances used in the adulteration of these drugs which are worse than the drugs themselves, and in the majority of cases the substances used for adulteration are much less harmful than the drug which is adulterated.

It might further be suggested that harmful adulterations of alcoholic drinks, and other allied substances, is not a matter which should be of very great concern to vegetarians, since it can hardly be considered a part of the proper work of the sanitarian to encourage the practice of health-destroying habits, even by rendering said practice somewhat less immediately dangerous to life and health.—*Ex.*

#### LEAVES, PLANTS, AND ROOTS.

HERE is a remedy for the ills of flesh and spirit, composed of leaves, plants, and roots, which, if taken without a wry face, will make any person respectable and happy:—

Leave off smoking and drinking.

Leave off chewing and snuffing.

Leave off swearing.

Plant your pleasures in the home circle.

Plant your business in some honorable employment.

Plant your faith in truth.

Root your habits in industry.

Root your feelings in benevolence.

Root your affections in God.

For directions, see the Holy Scriptures.—*True Temperance Banner.*

#### WHY MEN DRINK.

MR. A drinks because his doctor has recommended that he take a little stimulant. Mr. B, because his doctor has ordered him not to drink, and he hates quackery. Mr. C, because he is wet. Mr. D, because he is dry. Mr. E, because he feels something rising. Mr. F, because he feels a kind of sinking. Mr. G, because he is going to see a friend depart. Mr. H, because he has a friend home from abroad. Mr. I, because he is so hot in the evening. Mr. J, because he is subject to chills in the night. Mr. K, because he is cold in the morning. Mr. L, because he has a pain in his head. Mr. M, because he has a pain in his side. Mr. N, because he has a pain in his back. Mr. O, because he has a pain in his chest. Mr. P, because he has a pain all over him. Mr. Q, because he feels light and happy. Mr. R, because he feels heavy and miserable. Mr. S, because he is married. Mr. T, because he is not married. Mr. U, because he is sadly in debt. Mr. V, be-

cause he likes to see his friends around him. Mr. W, because he has no friends and enjoys a glass. Mr. X, because his uncle left him a legacy. Mr. Y, because his aunt disinherited him. Mr. Z, because he has no excuse.

"They all with one consent began to make excuse." But an excuse is not a reason. A man who is good at making excuses is not usually good for much else. The real reason why men drink strong drink is, they love it and love the feeling it produces.—*Exchange*.

#### WHY IS A DRAM DRINKER'S NOSE RED?

THE question, "Why is a dram drinker's nose red?" is answered by Dr. J. B. Johnson, of Washington, who says: "The dram drinker's heart beats about thirteen times oftener in the minute than the heart of one who does not drink alcohol. The arteries, in consequence of this increased heart action, carry the blood to the nose quicker than the veins carry it back. The blood, therefore, remains congested in the overfilled vessels, and the nose, and the face as well, thus become habitually red. So stagnant is this blood that when the dram drinker's nose meets a sudden current of cold air it immediately turns purple, and so remains until warm air restores the red color. So the red nose is caused by congestion. Every organ in the body is in a similar state—a warning of an impending fate not to be avoided." The stomach of the drinker is in a bad state also, as Dr. Sewell's stomach plates plainly show. They are the best object lessons on this subject ever presented. The best way is to let all strong drink alone.—*Sel*.

#### A COSTLY GLASS OF WINE.

THE Duke of Orleans, the eldest son of King Louis Philippe, king of France, was the inheritor of whatever rights the royal family could transmit. He was a noble young man, physically and intellectually. One morning he invited in a few of his companions, as he was about to leave Paris to join his regiment. In the conviviality of the hour he drank wine. He did not become intoxicated. He was not a dissipated man; his character was lofty and noble. But in that joyous hour he partook of wine.

Bidding his companions adieu, he entered his carriage; but for that glass of wine he would have

kept his seat. He leaped from the carriage; but for that glass of wine he might have alighted upon his feet. His head struck the pavement. Senseless and bleeding, he was taken into a beer shop, and there died. That glass of wine overthrew the Orleans dynasty, confiscated their property, of \$100,000,000, and sent the whole family into exile.

Neither you nor the one whom your example leads astray may be a prince or the heir apparent to an earthly crown; but you may both be heirs to immortal riches, and a crown that fadeth not away. See to it that your indulgence shall not deprive you or another of such an inheritance.—*Sel*.

DR. SEAVER, of Yale College, professor of athletics, informs the public that the students of Yale who indulge in tobacco smoking are inferior in physical vigor and mental ability to those who do not. He publishes the results of eight years' investigation. His conclusions are that smokers have less lung power, less chest-inflating capacity, are of less bodily weight, and even of less height, and their muscular and nervous power is notably less; also that in intellectuality they are inferior to the anti-smokers. Of those students who within a given time have received junior appointments above dissertations, only five per cent were smokers, and very few smokers received appointments of any kind. So thoroughly convinced is Dr. Seaver, and so convincing are his demonstrations, that he is able to say that seventy per cent of the senior class do not smoke, the leading athletes do not, and "not a single candidate for the rowing crew is a smoker." Yet nine out of ten of the well-dressed boys we meet in the city of New York, many of them going to and from school, are smoking cigarettes.

THERE can be no real fear or reverence or seriousness of heart, until a man has come to understand, at least in some measure, what he is, that is, to realize his own awful structure and destiny.—*Manning*.

MANY persons, especially the young, do not realize the importance of doing well even the smallest tasks that fall to their lot. They do not understand that success or failure in life may depend upon the way in which some single piece of work is done.—*Register*.

## Miscellaneous.

### LIFE'S LESSON.

How often does it happen in this changing world of ours,  
So full of light and sunshine and singing birds and flowers,  
That days which dawn most clearly, most beautiful and  
bright,

Are those which end in sadness and sorrow dark as night!

Oft when all seems brightest, and life one summer day,  
We find, in one short moment, the brightness swept away;  
And where before was sunshine and Hope's fair flowers in  
bloom,

Are now but clouds and tempests and midnight's deepest  
gloom.

'Tis then, when we are groping our way 'mid shadows grim,  
We hear a sweet voice calling: "Cast all your cares on Him  
Who for the weak and weary, the tempted and the tried,  
Indeed, for all Sin's victims, has suffered, bled, and died."

Oh, what a ray of sunshine do these few words impart,  
What thrills of joy and gladness bring to our burdened heart!  
And thus a truth is taught us we ever after prize,  
That oft our deepest sorrows are blessings in disguise.

—Selected.

### MR. ALLERTON'S ANCESTRY. NO 4.

MR. ALLERTON'S face was a study as the clergyman spoke his earnest words. He turned red and pale, and great beads of perspiration stood on his forehead. He had never before heard words like these, and they cut into his very soul.

He hastened out of the church with his wife before the service was over, and people said: "Allerton's ancestors are on the warpath now. Hugh's feudal blood is fired, and the Lord of Allaine dismayed, and the bishops will fairly tear their robes with indignation."

However, Allerton had little to say, and his wife was afraid because of his unwonted silence.

In the afternoon, when he came upon her suddenly, and found her kneeling and weeping, he asked her gruffly, "What nonsense are you up to?" and she calmly answered, "I am seeking a new ancestry."

Mr. Allerton swore and banged the door, declaring that his ancestry was good enough for him.

"I tell you," said Lawyer Briggs, some time after this: "Allerton's ancestors are leading him a fearful race. He drinks almost continuously, smokes like a volcano, and is perfectly reckless with his money. The man seems to have lost all his common sense."

"Society can afford to drop him. You know there is a line beyond which it is not respectable to go even with wealth and ancestry," said Miss Allen.

"Yes," said Mrs. Allen, "and there is a rumor afloat that his fortune is fast dwindling away. Betting and gaming and unwise speculation soon finish a fortune."

"Since that sermon on ancestry, he seems to be more reckless than ever," said Lawyer Briggs.

It was not long before the avenue was in a ferment of gossip over the downfall of Allerton. He was declared bankrupt, and even his house was closed by a famous gamester. Allerton was a beggar, forced from his luxury into the street. He tried to take his own life, but his purpose was frustrated. His system, drained of power by long excess, gave way before his adversity, and men found him lying insensible in the road, and yet none of his former friends opened their doors for ruined Allerton. He was too ill to note or care for the slight of fickle society.

In her trouble, Mrs. Allerton went to the clergyman.

"Bring him right here to my home," said the minister. "I remember the word of the Lord, 'I was sick and in prison, and ye ministered unto me.' This may be the gracious providence of God to bring his lost one to the fold."

How carefully, how tenderly, the little wife nursed her husband, and in answer to prayer, in response to rational treatment, life came slowly back, and reason returned!

One day he looked up and recognized his faithful nurse, and smiled feebly. It all came back to him, the pride and the fall, and instead of rebellion and bitterness, thankfulness and wonder at the mercy of God filled his soul.

"You've been a good wife, Nettie," he said brokenly one day; "you and the clergy have been my best friends."

In the quiet of his chamber, in the weakness of his convalescence, most serious thoughts of life and eternity came to him who had always acted as though all was of the flesh and of the earth.

He said to the clergyman one day: "You told the truth in that sermon on ancestry. I found out that my ancestors knew how to drive a fellow's omnibus to perdition. They drove me down, down, down, and the next step was death, but some mighty angel must have held them back

from a clean descent into the pit. My omnibus is pretty badly smashed up, my ancestors terribly bruised. I'm a ruined affair. I see we can't ride in high style any more. Six weeks, you say, six weeks and Hugh of Allerton hasn't had a drink. Whew!"

Mr. Allerton turned his face to the wall awhile, and then he said brokenly: "I'm a physical, mental, moral wreck. Just like that prodigal son you read about this morning. I've wasted my substance in riotous living, and there's nothing left but husks and swine. After your sermon, I thought I'd show you that I was master of my ancestors, but they are a hard set, they drove me to ruin.

"What shall I do, sir? Who can help me to overcome these tyrants? How it has rung in my ears, 'Ye are of your father the devil!' Is it possible that I can have a new lineage? My whole life has been selfish, self has been my god, and yet I have abused, degraded myself. I'm ashamed to come to God. How despicable it seems to offer him what men would scorn!"

How sweet seemed the clergyman's words of counsel as he repeated the assurances of God's word,—how Christ came to seek and save that which was lost; how he would in nowise cast out one, but was able to save unto the uttermost all who come unto God. And the sick man was led to hope, to rejoice in God and in a new ancestry, himself a new creature.

"I've changed my mind about the government," said Allerton. "It's all right that every man should rise in his own merit. Let him show by his fruits and not by his roots that he is worthy of confidence. As for religion by law, I now see how impossible it is. And a true shepherd of Christ's flock will never want temporal power; his power is of God. How long has my life been wasted in depending on my wealth and my lineage! Now, God helping me, I mean to be a man."

"How is it," he asked his wife, "that you have borne up under all our losses, while I have been completely overwhelmed?"

"I have a text that explains it," said Mrs. Allerton. "It says, 'Where your treasure is, there will your heart be also.'"

"I don't see how that explains it," said Allerton.

"Then I'll show you," said his wife. "Where the treasure is, there is the heart, and it is the heart that is wounded through the loss of our treasure; but my treasure had been transferred

long before our ruin, and ruin could not touch it. If self is your treasure, then when self is hurt the heart is hurt, for it's there with the treasure. There is nothing upon which it is safe to lavish your treasure here, for thieves break through and steal, moth and rust corrupt. It is not for health of mind or body to center affection on the things of earth, for the heart is with the treasure, and the treasure will be wasted and the heart exposed to pain.

"You were thrown into despair and prostration when you lost your treasure, for your heart was wounded. How much we hear of this! Maidens sicken because of disappointment in love. Men lose their reason because of failure in business life. Mothers lose health and usefulness in mourning the death of the children. All things in life fret and destroy; hope dies, health fails because of idolatrous affections for the things of this perishing world. But if the treasure is with Christ, the heart is there too, and the life is hid with Christ in God, and nothing can touch such a life. We have both come into the new lineage, and as children of a King, we are to be careful for nothing, but to believe that all things work together for good to them that love God. Such a trust gives peace; this makes the life flow on without friction, and the wear and tear of worry on the nerves is no more. So there is health in the reality of this faith. God promises a sound mind, and declares, 'Thy health shall spring forth speedily.'

"Now you can see why I was not overwhelmed. Ever since I changed my lineage, I have realized that nothing can separate me from that love, which is life, liberty, immortality"

"How our loss has been our gain!" exclaimed Allerton. "What wealth have we in this thought! I count all things but loss for the glorious knowledge I have gained."

"How Allerton has changed!" said Lawyer Briggs to Mrs. Allen. "I met him to-day, and the fellow looks every inch a man. The rum blossom has lost its color, and he greeted me without any of his old pomposity, and, strange to say, he urged me to come to prayer meeting to-night."

"Did you ever!" exclaimed Mrs. Allen. "But I always thought there was something good about Allerton."

"I never did," said Miss Allen. "I believe it is

some power beyond himself that has changed him. That little wife of his has not lived in vain."

"No, nor the clergyman," said Mrs. Allen.

"And I am persuaded," said Lawyer Briggs, "that there is power in Christ to make a man over. Religion has a most intimate connection with all life, in body and soul. If a man would be all he may be for earth or heaven, I believe he must have, as the clergyman said, 'a new ancestry.' I shall go to Allerton's meeting to-night, and seek for a new lineage myself."

"Let us all go," said Miss Allen. So they put on their things and went; for—

"No life

Can be pure in its purpose, and strong in its strife,  
And all life not be stronger and purer thereby."

### LOOK AFTER THE GIRLS!

A WORD to you, fathers and mothers, about the way you protect and bring up your daughters. Girls are not to blame, in nine cases out of ten, if they are wild and reckless and good-for-nothing. If you buy a piano, you house it and take excellent care of it. You never leave it out-of-doors, nor allow the children to cram its tuneful recesses with pins and pebbles. And yet it is only a piano, and represents merely a nominal valuation. It is not going to rise up and confront you one day in heaven, and demand to know, before God and high angels, why you did not take better care of it. It is not going to look at you with beseeching eyes from a dying bed, and ask you why you did not teach it to be pure and sinless and honest, that it might know whither it was going, out into the unknown dark. The girls will be troublesome witnesses to your neglect and indifferent care, when the piano is nothing but a heap of material wreck and ruin. You cannot slight your daughter, and find your loss only a loss of the pocketbook. There is something in the mechanism of a girl's soul that will outlive a thousand Steinways, and demands far more delicate care and handling.

You cannot let your daughter run the streets, or make promiscuous acquaintances, or hang around depots, or flirt with strange men, without footing up a terrible bill of damages, that must be paid in tears rather than in currency. Having done your best to make a pleasant home, see that the girls are kept within it, or if not, know where they are. The streets are full of recruiting officers for Satan's

army, and the commander in charge does not put arm straps on his sergeants, either. Temptations do not always take personal form. A circular handed to a schoolgirl, the idle tale of a worthless companion, the suggestion of an impure novel, may recruit an innocent girl into the great company of the lost. It would be hardly less hazardous to send your daughter to the smallpox ward of the county hospital than to leave her to the mercy of a companionship which you have not tested.

There is no use in watching and protecting your girl spasmodically; you cannot secure her from evil in that way, any more than you can keep your piano in tune by providing a tuner once in five years, and then allowing the baby to pound the keys with a hammer in the interim. Protection and care must be constant and enduring, like the roof above your head and the foundation beneath your house. Fitful, intermittent watchcare is like the guarding of a front door while the rear entrance is open to the street. Only such safeguards as surround and fortify each mode of ingress are of avail to keep out either burglars or the devil.

The world is full of wolves thirsting for lamb's blood, and it behooves us to build a fold for the lambs, and see that we keep them in it.—*Selects.*

### A MAN'S OPINION OF WOMAN.

A MAN'S opinion about a woman is always curious, so I asked one the other day if a woman in front of me, whom I had been admiring for an entire block, was not what one would call a pretty woman.

He said, "No;" and when I asked him why, he answered me thus:—

"She is not pretty, because her hair is in disorder, and a man likes a woman's hair to look smooth when she is on the street.

"She is not pretty, because there is a line of black under her eyes to enlarge them, and a man likes a woman to have a clean face.

"She is not pretty, because she is conscious that she is attracting attention, and a man likes a woman to be so ladylike on the street that she passes by unnoticed.

"She is not pretty, because her hat is an exaggeration, her hips are padded, and because a man likes a woman to be real, and strongly objects to *bizarre* headgear.

"She is not pretty, because she doesn't walk well; she minces one moment and trots the next, and a man likes to see a woman a little slow and dignified in her movements.

"She is not pretty, because her mouth is too big, and a man had rather have a woman with no mouth at all than one with one that seems adapted solely for electioneering purposes.

"She is not pretty, because she has a bad form, and if you were a man you would have seen that at once and would have passed her by as undesirable."

So much for the opinion of man.—*Cor. Sunday Call.*

### ÆSTHETIC HYGIENE.

#### The Influence of Beauty as a Means of Health.

BEFORE one of the New York working girls' clubs Dr. Louise Fiske Bryson recently gave an address upon this subject, reversing in more ways than one the usual order of copy-book aphorism. While acknowledging the impossibility of any protracted happiness without virtue, and the maintenance of beauty's fine edge without goodness, the doctor affirmed that systematic efforts to be beautiful will insure a fair degree of health, and that happiness is the best safeguard against vice. The difference in appearance between one woman and another, it was stated, is more than anything else an affair of style—that beauty of beauties so hard to define and so easy to recognize, which makes the girl of no-colored hair, features of indifferent turn, and lines none too perfect, infinitely more attractive than other maids of faultless curves and innumerable strong points not cemented by this magic quality. Style may be defined, for want of something better to express it, as an attractive manner of holding the body, a firm, graceful way of doing things and of moving about. It is the visible sign of inherent power and reserve force. It is the outcome of long, deep breaths and the use of many muscles. The prayer of the New York child, "Lord, make us very stylish," when viewed aright, is recognized as an aspiration based upon sound scientific principles, and worthy of universal commendation. Proper breathing is the first art to cultivate in the pursuit of beauty. The lungs have their own muscular power, and this should be exercised. The chest must be enlarged by full, deep breathing, and not by muscular action from without. Inflate the lungs upward and outward, as if

the inflation were about to lift the body off the ground. Hold the shoulders on a line with the hips, and stand so that the lips, chin, chest, and toes come upon one line, the feet being turned out at an angle of sixty degrees. It is wrong to make the bony structure do most of the work in keeping the body upright. The muscles should hold it in position. In walking keep face and chest well over the advanced foot, and cultivate a free, firm, easy gait, without hard or jarring movements. It is impossible to stand or breathe aright if the feet are pinched. When correct posture and breathing are interfered with, the circulation is impeded, and deleterious substances in the blood tend to make the complexion bad. This is one of the many evils of tight shoes. To be well shod has a marked influence on style. The feet symbolize the body in their way as much as the hands. A clever shoemaker says that in a well-fitting shoe the human foot feels like a duck's foot in the mud. It is held firmly in place, but nowhere compressed. Nothing can exceed the vulgarity and hygienic wickedness of a shoe that is manifestly too tight. For misery-producing power, hygienically as well as spiritually speaking, perhaps, tight boots are without a rival.

Next to the search for style pure and simple as a means of health, the care of the complexion and the cultivation of the right kind of expression are of great importance. The first is largely a matter of bathing and the general hygiene of the skin, while the second—a good expression—is best secured by the constant preference of higher thoughts over lower ones. This is the essence of intellectual living, and is, fortunately, within reach of us all. Beauty that is lasting and really worth while is more or less dependent upon a good circulation, while a good circulation is made possible by correct pose, proper breathing, and the judicious care of the skin. Something else is also necessary to insure the normal quality and activity of the blood—and this something consists in a combination of sunshine and exercise in the open air. Town dwellers have too little of these blessings, partly from circumstances and partly from lack of wit. Exercise is the most important natural tonic of the body; without it there can be no large, compact, muscular frame. It is as essential to physical development as air is to life, and an imperative necessity in the maintenance of beauty. To keep the complexion and spirits good, to preserve grace, strength, and ability of motion, there is no gymnasium so

valuable as the daily round of housework, no exercises more beneficent in their results than sweeping, dusting, making beds, washing dishes, and the polishing of brass and silver. One year of such muscular effort within doors, together with regular exercise in the open air, will do more for a woman's complexion than all the lotions and pomades that ever were invented. Perhaps the reason why housework does so much more for women than games is the fact that exercise which is immediately productive cheers the spirit; it gives women the courage to go on with living, and makes things seem really worth while. In a general way the great secrets of beauty, and therefore of health, may be summed up as follows: Moderation in eating and drinking; short hours of labor and study; regularity in exercise, relaxation, and rest; cleanliness; equanimity of temper, and equality of temperature. To be as good looking as possible, and to be physically well, one must in general be happy; and to be happy, it is necessary to carry out ideas of personal taste and preference, as many of them as can be put in definite form without infringing upon the rights of others. Happiness has a distinct æsthetic and hygienic value. In itself it will secure perfect poise and respiration. To be happy is a duty, just as style is a duty, and both are, in great measure, an affair of intellect and management. The old order put the cart before the horse; it said, "Be virtuous and you will be happy," a rule with many exceptions. But the old order changeth, and the modern gospel postulates happiness and material prosperity as the basis of morality. Other times, other manners.—*Medical Record.*

#### SUNSHINE.

LIGHT is necessary to health. People who live in gloomy places, say prisons, for example, are always peakish. Owls affect the twilight and the dark, and what miserable mopes they are! Eagles love the sunshine, and how strong of wing they are, and how exultingly they soar! It is true that one may have too much sun, but it is cheering to see the sunlight, even when it is necessary to sit in the shade. How it enlivens us in winter, exhilarates us in spring, embraces our appreciation of the shade in summer, and charms us in glorious autumn!

In September, when old Sol seems to have stolen a few pale rays from the moon wherewith

to temper his fiery glories, and all through glorious October—nay, even in November, and sometimes up to mid-December, and often in windy March—how delightful is the sunshine of our happy latitude!

A blessing on the sun! "Of this great world both eye and soul," source of life and health and beauty, type of the light that shall be, symbol of the smile of God!—*New York Leader.*

#### A LESSON IN LONGEVITY.

THE *Medical Age* draws a lesson in longevity from the life of the late George Bancroft, in which, while it admits that there is no system of living which will insure longevity, yet withal there are certain considerations tending that way, and which, if carefully lived up to, offer, probably, the best chance of reaching close to, if not quite, the hundred-year period. The following pertinent advice is given:—

Live as much as possible out-of-doors, never letting a day pass without spending at least three or four hours in the open air.

Keep all the powers of body and mind occupied in congenial work. The muscles should be developed and the mind kept active.

Avoid excesses of all kinds, whether of food, drink, or of whatever nature they may be. Be moderate in all things.

Never despair. Be cheerful at all times. Never give way to anger. Never let the trials of one day pass over to the next.

The period from fifty to seventy-five years should not be passed in idleness, or abandonment of all work. Here is where a great many men fail—they resign all care or interest in worldly affairs and rest of body and mind begins. They throw up their business and retire to private life, which in too many cases proves to be a suicidal policy.

During the next period—the period from seventy-five years to one hundred years—while the powers of life are at their lowest ebb, one cannot be too careful about "catching cold." Bronchitis is a most prolific cause of death in the aged. During this last period, rest should be in abundance.—*Selected.*

A MAN might be happy if his ignorance was removed, but his brilliancy would be of a fossil type that would not materially add to the progressive character of society.

## Household.

### HER LAST COURSE.

WHEN I married my wife she had studied stenography,  
Got that down solid, then took up photography,  
Mastered that science and started geography,

All in the course of a year;

She presently took up a course of theology,  
Followed that up with a touch of mythology,  
Got a degree in the line of zoology,

Still her great mind remained clear.

So she took in a course on the theory of writing,  
Some lessons and points on the subject of fighting,  
A long course on house building, heating, and lighting,

For over her classmates she'd soar.

So she entered the subject of steam navigation,  
Took also instruction in church education,  
And mastered the study of impersonation,

And still she was longing for more.

Next she tackled the latest fad, electricity,  
Dress-reform institutes taught her implicity,  
Sought the best way to encourage felicity—

Oh, she's as smart as a book!

She at last ended up with a course in phonetics,  
Gave a little attention and time to athletics,  
The rest of her leisure she gave to magnetics,

And now she is learning to cook!

—Ernest Vincent Wright.

### QUERIES.

A PATIENT wants to know how to feed fever patients.

Solid food must not be allowed to a fever patient. The diet must be simple but nutritious, given at frequent intervals, and in small quantities. Solid food given during convalescence will often cause a relapse. When the patient's mouth is foul, the lips, tongue, and teeth are covered, maybe, with "sordes," cleanse with diluted lemon juice.

No better form of food can be given than sterilized milk if it agrees with the patient; give half a cup every two hours. Let the patient draw it through a tube bent for the purpose. Should it disagree, add a tablespoonful of limewater to the half cup of milk. Buttermilk may be given instead of the sweet milk; it is refreshing and nutritious. When given in small quantities and frequently repeated, its tendency is to allay fever. Gruels may be used instead of any kind of milk, if the patient likes them best. Oatmeal and graham are the best. Rice and barley waters are ex-

cellent. Sometimes fruit juices prove to be of value.

DOCTOR, I am a dyspeptic; how and what shall I eat?

Eat slowly; masticate your food well; don't eat when tired; avoid exercise right after a meal; don't be constantly nibbling; never overload your stomach; don't eat until you feel oppressed; don't drink large quantities of water just before, during, or immediately after a meal.

Drink no tea nor coffee, nor use condiments, such as pepper, spice, mustard, etc. Do not eat twice-cooked meat; avoid fats and pastries; don't eat sweet puddings, sauces, etc., at the end of the meal (better not eat them at all); eat no fresh bread; it must be stale or well dried. Sugar and potatoes, and, usually, vegetables, cause flatulency. Don't eat raw fruit at the end of the meal; an hour before dinner you will find the better time. Take nothing into the stomach which will lower its temperature, but drink a cup of hot water an hour before eating. If you have gas on the stomach, don't eat animal and vegetable food at the same meal; try them at separate meals. Allow an interval of six hours between meals. Try boiled milk, buttermilk, gruels, parched grains, raw eggs, rice, toast, dried bread, parched rice, made into a mush, granola, and if these all fail, you may take scraped beefsteak, milk, and hot water in equal parts, and dried whole-wheat bread. Don't live any longer on the meat than is necessary, but educate the stomach to a diet of grains, fruits, and vegetables. Follow the above instruction and be well.

### SURE TO COME HANDY.

WHAT sort of insane folly is it that possesses some of us at times, and makes us save all our odds and ends of every description under the delusion that they will "come handy" sometime? They never do come handy, but we cling to them with great tenacity, instead of having the goodness to bestow them on the ashman as his rightful pre-rogatives.

My wife and I have well-developed economical tendencies, and we pride ourselves on never wasting a thing that may "be useful" or "come handy" at any time in the dim future. I have read of men of wealth who traced the beginning of their riches back to the time when they carefully saved

pieces of twine, never cutting it from a bundle, but carefully untying it and laying it away for future use, until they must have had a barrel or two of old twine lying around some place. Once I read of a millionaire who set his fellow-men an example of thrift by getting out of his carriage and picking up a rusty nail he saw by the roadside; and I emulated his example until I had about forty pounds of old rusty, bent, and broken nails lying around; and about once in six months I used a pound or two of them in trying to find one that I could drive into a board without bending or breaking. At last I sold the lot for old iron, and got ten cents for them. Then I began to reform.

The other day I began reforming my wife. I was cleaning out the accumulation of years in a closet in the basement, and piling most of its contents up for the ashman, when my wife came downstairs. "There are some things in that closet I want saved," she said; "they'll come handy sometime." But I resolved to be firm. "You don't want this," I said, holding up an old teakettle without any spout and with six big holes in the bottom of it. "Well, it might come handy for something some day." I tossed it into the ash barrel, and held up a pair of very old boots, discarded four years ago, and now green with mold. "No use in saving these, is there?" I asked. "Well, I don't know. A little piece of leather often comes handy in a house for a hinge or something." I called to mind a pair of leather hinges I once made, and the boots followed the teakettle. "What do you want this rusty old hoopskirt for?" "Oh, a piece of hoopskirt wire often comes in useful in a house." "It hasn't been asked for in this house since before the war," I said. "Here's an old hat of mine that's been lying around nine years. Better throw it away, hadn't I?" "Well, perhaps so. I've often thought of giving it to some poor man, but I forget it every time a tramp comes around. I gave it to one tramp, and he went off and left it on the front gatepost." "Showed his good sense," I said. "Do you want all these old broken dishes?" "Yes, I'll have them all mended some day. I've intended having it done for years." When her back was turned they went into the ash barrel. "No use in saving these old bottles, eh?" "Well, a bottle's a handy thing to have around. Better save them." "My dear," I said, "here are at least seventy-five old bottles, and to my certain knowledge we don't use one a year, and I think we can

trust our great-great-great-grandchildren to get their own bottles; so here they go."

In the same daring, reckless way I threw away three old brushes, old bonnets, breeches, lamps, skillets, hair combings, shoes, sawdust, tin pans, old papers, popcorn, wormy walnuts, soap grease, broken lamps, spoutless teapots, bottomless coffee pots, cracked kettles, and scores of other things that had years and years and years waited their turn to "come handy," but which never would or could "come handy" in this world, or in the world to come.—*Detroit Free Press.*

### COOKING RECIPES FOR SEPTEMBER.

CONTRIBUTED BY MRS. F. L. M'CLURE.

1. BAKED SNOWFLAKE PUDDING.—One pint of milk, bring to the boil; two level tablespoonfuls cornstarch, mixed with a little cold milk; one tablespoonful cream, two small tablespoonfuls sugar. Add the cornstarch and cook until it is done, then add the sugar and lastly the cream. Whites of two eggs beaten very light. Take the cornstarch off the stove and fold the whites in very carefully. Flavor to taste. Turn into a pudding-dish and set in the oven and brown a very light color. Serve with whipped cream or hard sauce. Serve either cold or warm.

2. PUFF OMELET.—Stir into the yolks of six eggs and the whites of three beaten very light, one tablespoonful of flour mixed into a teacup of cream or milk, with salt to taste; melt a tablespoonful of butter in a pan, pour in the mixture and set the pan into a hot oven; when it thickens, pour over it the remaining whites of the eggs well beaten; return it to the oven, and let it bake a delicate brown. Slip off on a large plate and eat as soon as done.

3. A WHOLESOME DESSERT.—Cracked, pearled, or rolled wheat served with raisins. Cook either of these grains according to recipe given for cooking grains. Steam some raisins separately and add the quantity desired just before serving. Blackberries, sliced peaches, dates, or chopped figs are nice for variety to be eaten on grains with a tablespoonful of whipped cream to each dish.

4. MASHED POTATOES.—Pare as many potatoes as your family will need, mash them as fine as possible after cooking in boiling water, adding salt

to taste. When well mashed, add by degrees very hot milk with cream in it, at least half as much cream as milk. Keep mashing and moistening until the potato is creamy and white. Put in a hot dish and serve.

5. GRAVY MADE OF SOUR CREAM.—For six persons use one cup of sour cream, put in a spider and brown until it is a rich brown color. Add boiling water, then stir in flour enough to thicken. Cook until thoroughly done. Salt to taste.

6. BARLEY WATER.—Two ounces pearl barley, one pint of water, the rind of half a lemon, sugar to taste. Wash the barley thoroughly, rubbing between your hand, in cold water. Blanch it—by that I mean to put it into cold water and bring it to a boil—strain, and then put the barley into a jug or pitcher and pour upon it one pint of boiling water, allowing it to stand several hours, then strain and serve. Add the grated rind of the lemon before you put in the boiling water. Add sugar.

7. WHITE FLOUR CRACKERS.—Season with cream either sweet or sour, add a little baking powder, mix stiff and roll out as thick as pie crust; prick with a fork and cut out in small squares, bake on a grate with a quick fire; dry out thoroughly after baking in a warm oven. Turn them over on the grate when brown enough on top, say when about half done.

8. BAKED INDIAN PUDDING.—Three quarts of milk, six heaping kitchen spoonfuls of corn meal, three eggs, one cup molasses, one of sugar, one-half cup of cream, one-half teaspoonful of salt, one cup of seeded raisins. Boil half the milk, wet the meal to a thin batter in the balance of the milk, and stir into the boiling milk. When cool, add the other ingredients, then bake slowly three or more hours. Flavor to the taste.

#### A TRIBUTE TO GOOD COOKS.

THEY who provide the food of the world, decide the health of the world. One of the greatest battles of this century was lost because the commander that morning had a fit of indigestion. You have only to go on some errand amid the taverns and the hotels of the United States and Great Britian, to appreciate the fact that a vast multitude of the human race are slaughtered by incom-

petent cookery. Though a young woman may have taken lessons in music, and may have taken lessons in painting, and lessons in astronomy, she is not well educated unless she has taken lessons in dough! They who decide the apparel of the world, and the food of the world, decide the endurance of the world.—*Talmage.*

#### CANNING AND PRESERVING FRUITS.

AMERICAN housewives have a wonderful faculty for adapting themselves to circumstances, and for accomplishing a great amount of work, but for not doing the latter in a careful, methodical manner, and economizing mental and physical strength.

Spring comes, and they hurry through the arduous duties of house cleaning, only to find themselves too exhausted to enjoy the results of their labor. Little opportunity is then found for rest and recuperation. The thermometer suddenly rushes up near the nineties, and the summer garments of the family are but partially ready to be donned, while, to aggravate matters still further, comes the "opening day" for the "doing up" fruit season.

Where but one servant is kept, this work must necessarily devolve upon the mistress, and, though no amount of system and order can make it other than a hard and disagreeable task, accurate knowledge of the surest methods of accomplishing the work will do much to lighten it. Such knowledge relieves one of all anxiety before and during the operation, and the success it brings affords mental rest, at least.

Next to one's own experience, we are helped and encouraged by that of other people, and so, though little originality is claimed for the methods recommended here, they have all been thoroughly tested and proven by the writer.

The processes which to an old, experienced housekeeper seem simple and easy, are a stumbling-block to the young housewife devoid of that judgment which only experience can give. We have, therefore, endeavored to explain every operation in a concise and explicit manner; but she must remember that in no branch of domestic work is careful attention to details more essential; indeed, only in this way can she hope for success.

#### CANNING.

With one exception, all fruits should be firm and large, the first well-ripened yield being most de-

sirable. But the wild variety of strawberries, or small, cultivated ones, not only retain their firmness better, but have a more delicious flavor than large cultivated ones.

Be very careful to remove every crushed or over-ripe berry, and if it is necessary to wash them, do so by passing each handful quickly through cold water, after you have looked them over.

Currants should always be thoroughly washed before they are removed from the stems, as a protection against danger from having used hellebore to destroy the currant worms.

The flavor of cherries is improved by leaving the pits in, but many people dislike them served in this way.

Care should be taken in removing the eyes from pineapples, as particles remaining detract greatly from their appearance. With a silver fruit knife commence at the outer edge, and, pulling towards the core, pick them up in small pieces.

Peaches should never be scalded, but pared, halved, and pitted, retaining five or six pits for each quart jar.

Pears should be nicely pared, the flower and stem ends removed, and the fruit halved. The looks and flavor are both improved by leaving the seeds in.

Plums should have boiling water poured over them, a few at a time, and the skins quickly removed.

Success in canning fruit depends upon entirely excluding the air from it, and to accomplish this the jars must be in a perfectly clean condition, the covers well fitted, and the rubbers soft and whole. Servants are often careless, and jars are put away damp or unclean. Thoroughly boil such in sufficient water to cover, to which a generous supply of soda or pearline has been added.

Jars holding a pint are desirable for small fruits, unless the family is large. Test each jar by partly filling with water, and, after adjusting the rubber and cover, turn it upside down. If a drop of water escapes, try another top or a new rubber, and if still imperfect, set it aside for other purposes.

The process here recommended of cooking the fruit in the jars is no new idea. I have practiced it with unvarying success for many years; but from an erroneous impression that it increased the labors of canning, it has not obtained the recognition its merits deserve. The fruit not only retains its shape perfectly, but as none of the flavor is lost

in escaping steam, it is much richer and has a more natural flavor. Granulated sugar should always be used in doing up fruits; coffee sugar adds a disagreeable flavor. Never drop fruit in water after it is pared, as it detracts from its flavor.

Even an inexperienced housewife can make a fairly accurate estimate of the number of jars required for a certain amount of fruit.

Put in a porcelain-lined kettle the amount of sugar allowed for one jar, or as many times this amount as you need. Add one teacupful of boiling water for each jar, and dissolve. Prepare the syrup before you do the fruit, and as each jar is filled with fruit, add one and one-third cups of syrup, and enough lukewarm water to fill the jar within two inches of the top.

Place the fruit directly in the jars as prepared, shaking the jars occasionally with the firmer fruits to fill the interstices.

Add five or six pits to each quart jar of peaches, and turn some of the pit sides, and pears with the core side, outward. Adjust the rubbers and loosely screw on the cover.

If but a few jars are being canned, any deep kettle with a wide bottom will answer to cook them. Do not allow the jars to touch each other, and place two or three large nails under each jar. If a large quantity is being put up, a wash boiler with an inch board sawed to fit the bottom and bored closely together with inch auger holes, will expedite matters greatly. Fill the boiler to within two inches of the top of the jars with hot (not scalding) water. Cover and bring gradually to a boil. Ten minutes is long enough for berries to boil; larger fruits require longer time. Remove the cover of a jar, and when you can easily pierce the fruit with a fork, draw the boiler to the back of the range.

With a dry towel cover the hand and lift a jar out onto a folded wet towel. *Fill to overflowing* with boiling water (or syrup, if any was left), and screw the cover as close as possible.

As they cool, tighten the cover occasionally, and invert them as a final test of their air-tightness. When perfectly cold, wipe each jar, tighten the covers if possible, wrap in newspaper, or, better yet, draw one of the small paper sacks grocers use over each can, label plainly, and set in a cool, dry place.

The flavor is improved by opening the jar an hour or two before it is needed.

### REPROVING CHILDREN.

PROBABLY most parents, even very kindly ones, would be a little startled at the assertion that a child ought never to be reprov'd in the presence of others. This is so constant an occurrence that nobody thinks of noticing it, nobody thinks of considering whether it be right or best. But it is a great rudeness to the child. I am entirely sure it ought never to be done.

I knew a mother who made this a rule. Once I saw her little boy behave so boisterously and rudely at the dinner table in the presence of guests that I said to myself, "Surely this time she will have to break her rule and reprove him publicly." I saw several telegraphic signals of rebuke, entreaty, and warning flash from her gentle eyes to his; but nothing did any good. Nature was too much for him. He could not at that moment force himself to be quiet. Presently she said, in a perfectly easy and natural tone, "O Charley! come here a minute; I want to tell you something." No one at the table supposed it had anything to do with his bad behavior. She did not intend they should. As she whispered to him, I alone saw his cheek flush, and that he looked quickly and imploringly into her face; I alone saw that tears were almost in her eyes. But she shook her head, and he went back to his seat with a manful but very red little face. In a few moments he laid down his knife and fork, and said, "Mamma, will you please excuse me?" "Certainly, my dear," said she. Nobody but I understood it, or observed that the little fellow had to run very fast to get out of the room without crying. Afterward she told me she never sent a child away from the table in any other way. "But what would you do," said I, "if he were to refuse to ask to be excused?" "Do you think he could," she replied, "when he sees that I am only trying to save him from pain?"

In the evening Charley sat in my lap, and was very sober. At last he whispered to me: "I'll tell you an awful secret, if you won't tell. Did you think I had done my dinner when I got excused? Well, I hadn't. Mamma made me because I acted so. That's the way she always does. But I haven't had to have it done to me for ever so long—not since I was a little fellow [he was eight now], and I don't believe I ever shall again."

I shall never forget a lesson of this sort my mother once gave me. I was not more than seven

years old, but I had a great susceptibility to color and shape in clothes, and an insatiable admiration for all people who came finely dressed. One day my mother said, "I will now play house with you." Social life became a round of festivities when she kept house as my opposite neighbor. At last, after the washing day, and the baking day, and the day when she took dinner with me, and the day when we took our children and walked out together, came the day for me to take my oldest child and go across to make a call at her house. Chill discomfort struck me on the very threshold of my visit. Where was the genial, laughing, talking lady who had been my friend up to that moment? There she sat, stock-still, staring first at my bonnet, then at my shawl, then at my gown, then at my feet; up and down, down and up, she scanned me, barely replying in monosyllables to my attempts at conversation, finally getting up and coming nearer and examining my clothes and my child's more closely. A very few minutes of this was more than I could bear, and, almost crying, I said, "Why, mamma, what makes you do so?" Then the play was over; and she was once more the wise and tender mother, telling me playfully that it was precisely in such a way I had stared, the day before, at the clothes of two ladies who had come in to visit her. I never needed that lesson again.

When we consider seriously what ought to be the nature of a reproof from a parent to a child, and what its end, the answer is simple enough. It should be nothing but the superior wisdom and strength explaining to inexperience and feebleness wherein they have made a mistake, to the end that they may avoid such mistakes in future.—*Abridged from Helen Hunt Jackson's Inhumanities of Parents.*

### MOTHERS.

WHAT school of learning, or moral endeavor, depends more on its teacher than the home upon the mother? What influence of all the world's professors and teachers tells so strongly on the habit of a man's mind as those gentle droppings from a mother's lips, which, day by day and hour by hour, grow into the enlarging nature of his soul, and live with it forever? They can hardly be mothers who believe in a broader and a noisier field; they must have forgotten to be daughters; have they lost all hope of being wives? Be this as it may, the heart of man with whom affection is not a name, and love a mere passion of the hour, yearns toward the quiet of a home as toward the goal of his earthly joy and hope.—*Donald D. Mitchel.*

## Healthful Dress.

### TWO LITTLE HANDS.

ONCE on a summer day divine,  
Two little hands fell into mine.  
How pink they were, how frail and fine,  
Each one a crumpled velvet ball,  
So soft and so absurdly small,  
Ah me! to hold within them all  
Life's tangled and mysterious skein,  
The mingled threads of joy and pain  
Whose hidden ends we seek in vain!

Oh, fast the years have fled away!  
Two little hands, at work or play,  
Still bide with me the livelong day;  
Now on some willful mischief bent,  
And now to loving service lent,  
Now folded—sleepy and content—  
The dimpled fingers curled, like those  
Sweet jealous leaves that cling and close  
About the red heart of a rose.

I kiss them with a passionate sigh;  
The quick tears spring, I scarce know why,  
In thinking of the by and by.  
*How will they build,* these little hands,  
Upon the treacherous, shifting sands,  
Or where the Rock Eternal stands?  
And will they fashion strong and true  
The work that they shall find to do?  
Dear little hands, if I but knew!

Could I but see the veiled fate  
Behind your barred and hidden gate!  
Yet trusting *this*, my love must wait,  
That when perplexed no more by these  
Tear-blinded ways, my wanderings cease  
In the sweet valleys of His peace,  
Beyond the dark, some heavenly sign,  
Some clew, however faint and fine,  
Shall guide these little hands to mine!

—Selected.

### PROPER ADAPTATION OF CLOTHING.

No one will deny the position, second to none, which dress occupies in the administration of necessity, comfort, and convenience to mankind, and yet one does constantly overlook it, by ignoring all its claims except as they are imposed by fashion. The idea of the real purpose of clothing enters little into the purchasing of material for, or the making of, a new gown. If it meet the demand of the times in fabric, texture, and color, it is taken, regardless whether or not its heat-conductive or non-conductive qualities are suited to the season or to the person's relative cold or warm "bloodedness;" and in the style advised by the *modiste* to set off a good figure or conceal a poor one, it is made, regardless of the health, comfort, or convenience of the wearer.

The absurdities of this custom will send one for an after-

noon's promenade on a hot summer's day, in an *au fait* broadcloth street suit, heavily garnished, and in the cool of the evening, to a lawn party, in the thinnest of thin mull draperies, half denuded of the underclothing, in the bargain, the better to show off the round whiteness of arms and throat, more than suggested through veilings of filmy lace. The appropriateness of the garment to the condition of the weather or the wearer seems never to be taken into consideration; if it conform to the latest whim for the occasion, it is enough.

Now it does not signify that because a dress is suitable for one season, it is equally suitable for another; or even that a garment perfectly comfortable for one stage of a day's wear may meet the requirements of another portion of the same day. Changes in the clothing should be made in conformity to changes in the temperature, even in the course of a few hours; for it is no rare thing, in our climate, for a day to run the gauntlet of forty degrees' difference. Neither can thin, sensitive persons emulate with safety those through whose veins the rich blood warmly courses, in appropriating the coolest of materials, even in the height of the heated season.

Persons who have a care for health and comfort, then (and such are generally those who have a care for the exhibition of propriety and good sense, also), when they purchase material will do so with a view to the uses to which it is to be put; and reference to these uses will be carried out in the making. Other considerations beside mere appearance will enter into the wearing of garments, and they will be changed as many times a day as the wearer's comfort and the state of the weather may necessitate.—S. I. M.

### SHOES AND CONSUMPTION.

(Concluded.)

THIS subject is so important that I desire to consider it from another aspect.

Congestion of the head, throat, or any of the organs of the chest and abdomen, is relieved by a good circulation in the feet and legs. Being far from vital apparatus, and thus liable to become cold, they are, in addition, kept in the coldest part of the room. During the cold season the air at the floor is from fifteen to twenty degrees colder than at the ceiling. The anxious mother shows her familiarity with this fact when she says: "Children, you must not lie on the floor; you will catch cold."

Notwithstanding this marked difference, the feet have less clothing than the body. Our chests would suffer in a cold day if they had but a single thickness of cotton and one of morocco. Warmth of lower extremities is indispensable to health of head and chest. Cold bathing, friction, stamping, and other exercise, with proper clothing, will generally secure the needed temperature in these parts. But in many whose vitality is low, and whose occupation requires long sitting, the feet, even with the measures suggested, will become cold. To such I advise the use of artificial means. A jug filled with warm water and placed under a stool which is stuffed and carpeted, will diffuse a gentle heat about the feet and secure a temperature equal to that about the head. It may be said that such measures will produce susceptibil-

ity to cold. A hot-water footbath and other extreme measures will produce such susceptibility, but the gentle warmth radiated from the jug, so far from creating such morbid susceptibility, will, by establishing a habitual circulation in the feet, act as a preventive of colds. A tin reservoir, which half a dollar will purchase, may be fitted between the legs of a stool and prove more convenient than the jug. One of my neighbors has patented such a stool, but any tinman can make, at small expense, something which will answer very well.

The practice of compelling schoolchildren to exchange their boots for slippers during school hours is bad. While the silence thus secured is an advantage, if the schoolroom be ventilated as a schoolroom should be, the feet of the pupils must become cold. A strong carpet shoe with a thick felt sole and coming well up at the ankle, would prove highly satisfactory. For such a shoe the pupil may well exchange his heavy boots during school hours, particularly if the latter be kept in a warm and dry place.—*Dio Lewis.*

#### PREFERRED THE SMALL ONES.

"I THINK, madam," said the polite passenger in the street car to the young woman hanging to the strap, "you can crowd in between those two men over there. Besides," he added, "it is said by some scientist that it is dangerous to handle these straps. They are alive with bacilli and bacteria."

She looked at the two sleek, well-fed, pompous street-car hogs that were spreading themselves out so as to occupy the space of three or four seats, and said she believed she preferred the bacteria.—*Mercury.*

#### OPPOSED TO SMALL WAISTS.

WORTH frowns upon the small, tapering waist. In fitting a fashionable American lady recently, he ordered her corset strings loosened, and suggested some padding between the shoulder blades. It was the last dress this artist will ever cut for this lady, for her rage knew no bounds. It must be distressing to hold one's breath for years, and lap one's ribs, and then have the style change.—*Good Health.*

#### FINGER-NAIL ENTOMOLOGY.

PERSONS who bite their nails might be cured of the habit if they could ever keep before them the fact that in the deposit under the nails is an aggregation of horrible things, which includes a full line of micrococci (thirty kinds), eighteen different designs of bacilli, and several sarcenæ and molds pores, also assorted. All these terrible things are said to be death dealing.—*Philadelphia Times.*

IF a man were to exchange and wear his wife's clothing for one month only, he would show more interest that the mother of his child should avoid the deleterious influence of the fashionable dress. The natural and artistic lines of the body must be preserved to insure the noble attributes and capacities of motherhood.—*Tokology.*

## Publishers' Department.

LET all our readers remember our business policy is to stop sending to those who do not renew their subscriptions. The JOURNAL is only \$1.00 a year, and pay as you go is by far the best policy; it will give you better satisfaction, as well as us. You should renew at once and not lose a number, for the articles on "Medicines" and "Foods" are worth the price of the JOURNAL, and, maybe, your life.

THE following from an esteemed contemporary is so appropriate to our feelings that we make it our own: "We often speak of the obligations under which we are placed to our various contributors—none too often, though—and now we are constrained to preface a friendly hint by another acknowledgment. The hint is this: The terror of an editor is long articles. As invariably as the doctor says, 'Shake well before taking,' does the editor say, 'Write briefly, boil down.' We announced some time ago that as editors we reserved to ourselves the exclusive privilege of writing long and prosy articles. We shall steadily resist any infringement on our peculiar rights.

"A valued correspondent once sent in an article accompanied by a note saying, 'I send herewith a *brief* article,' and there were ten pages of matter. We felt to hope we should never get a *long* one. A short article is read three times as frequently as a long one; hence a paper of brief articles is three times as interesting as a different one. To save the reputation both of our paper and our friends, we shall be obliged to continue to bring our articles to a proper brevity; but we always prefer that the 'shortening' be put in by the writers."

#### THE STANDARD DICTIONARY.

WE have received from Funk & Wagnalls (18 and 20 Astor Place, New York) the prospectus of a work which they have had in preparation for over a year, entitled "The Standard Dictionary." There are engaged upon this dictionary at the present over one hundred editors, experts in the various spheres of knowledge, and acknowledged authorities by all scholars. A few of the leading characteristics which distinguish this dictionary from others are worthy of note: 1. The etymology is placed *after* the definition, making it much easier for the young and inexperienced, who thereby come directly to the definition. 2. The *most common* meaning is placed first, running from that to the obsolescent and obsolete. And this, as the above, will be of great help to the average dictionary seeker, while it will be no disadvantage to the scholar. 3. The scientific alphabet is used in giving pronunciation of words. By its use (which may be acquired in a short time with a little pains) one becomes acquainted with the reformed spelling, which may, in a few years, come into vogue. The learned Prof. Francis A. March has charge of this department. 4. If a vocabulary word is variously pronounced, the meaning preferred by the Standard is first given, then the pronunciation preferred by other dictionaries. The Standard will thus comprise the

pronunciation of all other dictionaries. 5. All new words will be passed upon by a committee of five representative men. 6. The quotations given to illustrate the use of words are *located*, so that they can be verified by the searcher after knowledge. 7. Antonyms are given as well as synonyms. 8. Special pains will be taken with compound words, a noted scholar (Mr. F. Horace Teall) having this department in charge. Professor Teall will reduce the compounding of words to something like a system. 9. Words are printed with initial capital or small letter, so that it can be seen at once how it should be written in the body of a sentence. 10. The words will be divided into syllables, thus being a great help to proof-readers. 11. The double hyphen will be used to compound words. 12. Handicraft words, names of various fruits, etc., etc., are given and grouped together in the back part of the dictionary, as well as occurring in the usual vocabulary places. For instance, if one wishes to think of a term used by plumbers, he can refer to the list where the words are grouped together and find it, and can then obtain its definition where the word occurs in its vocabulary place.

In fact, the Standard Dictionary contains all the excellences of all the other single-volume dictionaries, with many more. It will contain nearly seventy thousand more words than Webster's latest. Its appendix will be fuller than that of any other dictionary. It is more fully illustrated than Webster's International, and is heartily commended by such eminent scholars as Professor Skeat, etymologist of Cambridge University, England, Dr. Murray, of Oxford University, England, editor of the celebrated New English Dictionary, and by Professors Hunt, of Princeton Seminary, and Cook, of Yale University in this country, and by many others. The work, when issued (not previous to January, 1892), will be \$12 in a single volume, \$14 in two volumes. But to all who will order in advance a great reduction will be made. Send for prospectus to publishers as above. We freely say to all, if you want a first-class dictionary, get the Standard.

**SANITARY SCIENCE.**

SANITARY science, says the *Sanitary News*, is a science that does not relate to the earth we live on, or to the heavens we live under, but to the conditions of the homes we live in. We can live on the earth or under the heavens without knowing much about them, but to live best in our homes, we must know them well. Geology cannot change the conditions of the earth beneath us, or astronomy those of the heavens above us, but sanitary science can change from unhealthy to healthy the conditions of the homes we live in. Is it not, then, a science worthy of study? It touches the highest interests of mankind, cleanses and purifies the present generation, and will strengthen and will glorify poster. The effects of obedience to its laws are not remote but immediate. They touch the every-day life of all, and enter into all the relations of life. They give strength and vigor to whatever capacity in which human endeavor is put forth.

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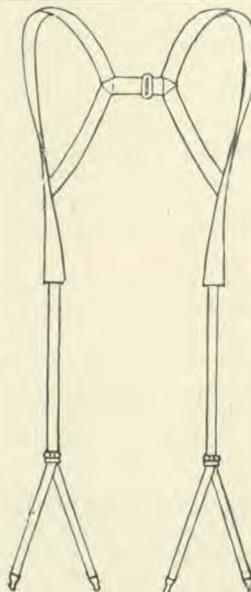
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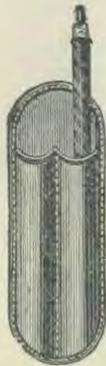
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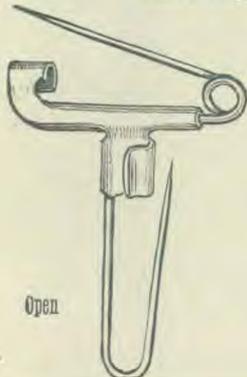
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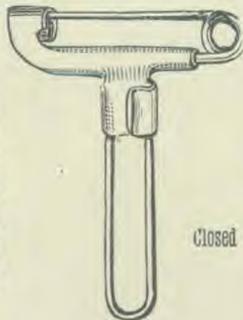


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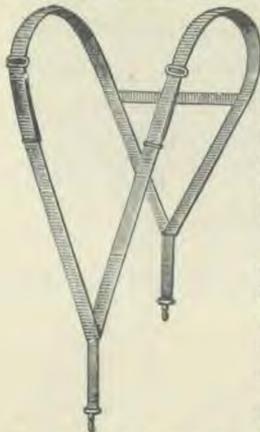
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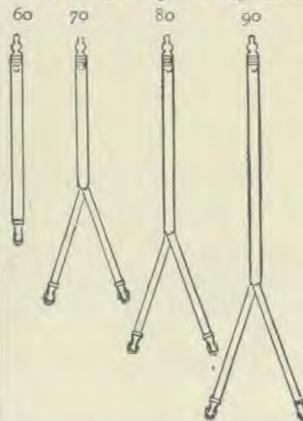
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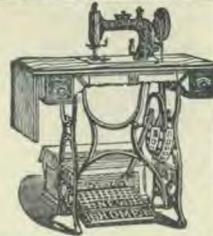
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