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JULY 1889

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[SEE GENERAL ARTICLES.]



VOL. XXIV.

NUMBER 7

BATTLE CREEK·MICHIGAN·

JULY, 1889.

### INTERNATIONAL HEALTH STUDIES.

BY FELIX L. OSWALD, M. D.

Author of "Physical Education;" "The Bible of Nature," etc.

#### 3.—Austria.

THE philosopher Lessing remarks that "a man's health cannot be inferred from his passport description," and with equal truth it might be said that a nation's happiness cannot be estimated by its written Constitution. The political development of Austria, for instance, has not kept step with that of several countries situated directly along the line of the highways of international commerce. Superstitions and all sorts of feudal abuses still linger in the highlands of the Austrian Alps; but the natives of those highlands have still more faithfully preserved the health, the vigor, and the frugal habits of their mediæval ancestors.

In naming the land where types of manly beauty can be found in the greatest perfection, ethnologists would, indeed, find it rather difficult to decide between the Southern Caucasian and the Northern Alps. The highlands of Salzburg and the Tyrol abound with athletes who would think nothing of carrying a hundred-pound deer across rocks and steep hills for a distance of fifteen miles, or of going to work before breakfast on a frosty morning, to cut wood for three or four hours, while the good wife is preparing her frugal meal of milk and barley-cakes. In the more fertile valleys of the Austrian Alps the diet of the well-to-do peasants is, perhaps, the best that could be selected by a committee of sanitarians: Milk, wheat-cakes (often unleavened), honey, apple-dumplings, raspberry pudding, fish (mostly brook trout), and now and then a venison stew or a chicken pot-pie, though, as a rule, eggs and butter serve the purpose of animal food. Stimulants are rarely used,

even in the form of tea and coffee; but it is true that on the southern, semi-Italian border of the Tyrol, the natives are rather fond of *Kirsch-Wasser* (cherry brandy), while the miners of Styria have contracted a still stranger passion for *arsenic*. Those vices, however, are confined to a mere fractional percentage of the total population, and nine hundred and ninety-nine of a thousand Austrian highlanders are very pictures of abundant health, the vigor of the male adults being apt to exuberate in all sorts of athletic sports, wrestling especially, and "rock-tossing," a game akin to the hammer-throwing contests of the Scotch highlanders.

Austria is the home of music; the zither is a Styrian invention, and the highlands, on a bright summer morning, repeat the echoes of a thousand *Jodlers*; but esthetics, on the whole, are rather at a discount in the German-speaking Alps. The speech of the rustic highlanders is strangely guttural, and mixed with all sorts of archaisms, so much so, indeed, as to be almost unintelligible to a modern citizen of Berlin or Hamburg. And, moreover, that Doric dialect is unceremonious to an almost amusing degree. The *Fliegende Blaetter* (the German Figaro), sketches an elegantly dressed Berlin waiter receiving a party of strangers in the vestibule of his hotel: "Will my ladies and gentlemen take dinner at the *table d'hôte* or would they prefer to dine at their respective rooms?" and on the next page a brawny ruffian of a Salzburg tavern-keeper, reclining on his elbow, pipe in mouth: "Is the whole gang of ye fellers going to feed together, or each by hisself?" But such bar-



A CHAMOIS HUNTER.

barisms often conceal a most kindly disposition, and the familiar *Du* ('thou') is more cordial than the politer phrases of the cosmopolitan West.

*In vino veritas*: and the good-nature of the Alpine peasant does not leave him even in his cups. After a protracted symposium, British and Irish toppers are ready for a fight, Frenchmen indulge in personalities, or still less agreeable gallantries; the Tyrolese rustic

dances and sings. Ceremonies are apt to go to the wall on such occasions; an Alpine rustler will snatch up his best girl and swing her around till the whirl raises a storm-cloud of dust, but in all essentials the relations of the sexes are nowhere more honorable than in the Austrian highlands. Premature marriages are discountenanced by public opinion; courtship for non-matrimonial purposes is almost unknown; and Don Juan, on a star-tour through the Eastern Alps, would get his hide tanned before the end of the first week. The *naive* familiarity and confiding prattle of a Tyrolese mountain girl contrast strangely with the coquettish prudery of her French sister, but at the first misapprehension of that familiarity, such mountain girls have been known to box a dandy's ears with consequences which his relatives were apt to ascribe to the kick of a mule. And withal, those primitive highlanders are by no means destitute of mother wit. Their guides, after mastering the difficulties of the Northern dialect, will bandy repartees with a whole troop of facetious tourists, and Austrian army-officers have many amusing traditions of gawkish-looking mountain boys turning the laugh against their would-be quizzers. "Do you know what is the meaning of *war*?" a Vienna recruiting-officer asked a highland lad who offered himself as a volunteer. "Give me a florin, and I'll tell you," said the young fellow. "Here it is,—well?" "Now give me another." "Well, take it." "Now another." The officer got angry. "Well, that's just what you wanted to know," laughed the boy. "War means if one fellow takes more than belongs to him, and the other gets mad about it." Montesquieu could not have much improved on that definition.

The dress of the Austrian mountaineers is extremely picturesque, and at the same time more sensible than that of their fashionable neighbors: Short jackets, knee-breeches, chamois-leather gaiters, and broad, low-heeled shoes, studded occasionally with big hob-nails to facilitate the task of crossing a frost-glazed mountain-ridge. Girls wear short petticoats and cloth stockings, and in the Tyrol both sexes sport high hats of soft felt, trimmed with ribbons to suit the taste and humor of the wearer. In the coldest regions of the highlands, hunters often wear a shawl resembling a Spanish poncho, and on frosty days exchange their

summer gaiters for a pair of wider ones that can be stuffed with wool, and are much warmer than the top-boots of the foreign sportsman.

"What animal is most like a human being?" asks a Hungarian humorist, and answers: "A Vienna glutton,"—a sally almost justified by the gormandism of the Austrian capital. The keen air of the highlands enables the natives both to enjoy and to digest a hearty meal; but the lowlanders, without that excuse, are apt to prize a good dinner for its own sake, and in default of better amusements, often seem to eat for the mere purpose of killing time. Both the cuisine and the variety of country products make the Viennese restaurants the best east of Paris (the very best of modern Europe, as Austrian patriots are apt to maintain); but the appreciation of those advantages is certainly often carried to an elsewhere unparalleled length. The Rev. Robert Moffatt speaks of Caffir hunters who can eat a half-grown sheep at a single meal, together with potfuls of liquid grease and pepper-grass; but such feasts alternate with long fasts, while the epicures of the Danubian metropolis load their digestive apparatus day after day with a quantum of miscellaneous comestibles that would last an average American mechanic for half a week. The ancient Romans contented themselves with one meal in twenty-four hours; three daily meals are considered the minimum of a model American boarding house; but I am quite sure of not overstating the truth in the estimate that 95 per cent of all Vienna families, not limited by extreme penury, would think it impossible to get along with less than five meals a day: A *Fruehstueck* (breakfast), say at 7 A. M.; a *Zweites Fruehstueck* (second breakfast), at 10; dinner at noon; *Vesperbrodt* (afternoon lunch), at 4 P. M. and supper at 7 or 8 in the evening. Just before retiring, many well-to-do citizens are apt to add a night-cap of beer and bread "for the stomach's sake." "*Wie haben's gespeist?*"—"How did you eat?"—"How did you enjoy your dinner?" is a Vienna salutation equivalent to our friendly "How d'ye do."

A general love of mirth and harmless out-door sports must be admitted,

though, to outweigh that foible. "Live and let live" is the motto of the Austrian capital, and in their *bon-homie* and humane treatment of their domestics, the Austrian nobility is not equaled by any other aristocrats of modern Europe. The Vienna *Prater* is the free-and-easiest pleasure-resort of modern times,—infinitely more democratic than our Fairmount and Central Parks, not to mention the red-tape restrictions and ceremonialism of Regent Park or the Berlin *Thiergarten*. The country-seats of the Austrian *grands* rival the Tusculums of ancient Rome. Schoenbrunn, Kahlenberg, and Helenenthal are earthly Edens, and all the wealth of the Rothschilds would not enable them to duplicate Prince Esterhazy's mountain palace of Kis-Martony, with its groves of giant oaks and its grand vistas of the Platten Lake and the distant highlands. The adjoining park, with a large private zoo and a veritable crystal palace of a conservatory (the largest in Eastern Europe), is free to all visitors.

The modern Magyar strikingly confirms the truth of Jean Jacques Rousseau's remark that it is far easier to civilize a barbarian than to restore the lost vigor of an effeminate nation. The country population of Eastern Hungary still shows unmistakable traces of their Turcoman origin: Impatience of steady industry, passionate love of wild sports, and an invincible *penchant* for self-help in avenging personal affronts; but the western kinsmen of those unkept border tribes have evolved cities that can reconcile even a lover of nature to the inevitable drawbacks of industrial civilization. Buda-Pesth and Temesvar, for instance, marvelously combine the



A MOUNTAIN CHEESE-MONGER.

advantages of a free-and-easy country district with those of a commercial metropolis. Horse-races, foot-races, wrestling-rings, and free baths in the next neighborhood of the city, and, further out, rustic highland resorts and hunting-grounds; but withal, all the evidence of a rapid progress in art and science: Fine buildings (half Italian in their southland architecture), a network of well-managed railway lines, excellent public libraries and museums,—all open on Sunday,—and scientific societies that do not limit their functions to semi-monthly meetings and the distribution of annual programmes. Many Hungarian naturalists and archæologists have achieved a cosmopolitan reputation; and the "Magyar Humboldt," Prof. Arminius Vambery, traveled *afoot*, and often in disguise, all through Persia, India, Turkestan, Bokhara, and Thibet. The most versatile scholar of modern Europe,—a true Yankee of self-taught science,—is the poet-philosopher Maurus Yockar, who has often, and successfully, tried his hand at politics, journalism, electrical experiments, progressive horticulture, chemistry, and experiments in the acclimatization of outlandish beasts and birds, and whose



TYROLESE PEASANTS.

prose-romances, even in translation, rival the popularity of Dumas's and Charles Reade's best novels. Nowhere else in modern Europe can learned associations boast of so many distinguished members who at the same time enjoy the reputation of crack-shots and indefatigable horsemen.

Over-population has not yet sapped the vigor of the rustic Magyars. East of Szegedin there are regions that might remind an American traveler of our western pioneer-districts: Wide, open plains, scattered groves, and few and far-between farm-steads, with a fringe of orchards and tobacco-fields. Stock-raising is the staple industry of the Hungarian highlands (the semi-Alpine Carpathes and the great Bakony-forest). Even the diet of those border-lands suggests the hog-and-hominy fare of our Western farmers. *Cucurus*, as they call their preparations of maize or Indian corn, figures in the *menu* of every meal; and on holidays old and young gorge themselves with pork-fritters—a habit which not rarely avenges itself in a curious form of dyspepsia, locally known as the *tsamar*, or *Magen-Schwache* (stomach-faintness). "*Ach Himmel! meg'tzoemoerctem!*" groans the gormand who feels the premonitory symptoms of the dread complaint; but before the end of the week, horse-races and wrestling-bouts will generally restore his appetite, and encourage him to risk another surfeit.

(To be continued.)

## MONKS OF LA TRAPPE.

(SEE FRONTISPIECE.)

AMONG the many order of monks in the Old World, and the many asylums where the religious devotee, the penitent, the broken-hearted, or the conscience-stricken may find a refuge from the world, the ancient order and abbey of La Trappe, in Normandy, furnishes a life the most solitary, and duties the most rigorous,—an austere enough existence to suit the mind of the most ascetically inclined. That the order is an ancient one, its regulations testify, many of which are but the echo of the stern decrees of St. Benedict, reverberating through dim convent cloisters since the fifth century, at which date the Reverend Father was the patriarch of the Western orders. In later times, offshoots from the parent stem took root all over the Continent, and even in Great Britain. The French Revolution drove the monks from the original monastery into various countries, and then first longing

eyes were turned to the United States as a refuge from the excitements and disturbances rife in France. The first migration occurred in 1804, when a small branch settled in Pennsylvania, soon to seek the wilds of Kentucky, the great pioneer seat of Catholicism, whose population was composed principally of descendants from Lord Baltimore's Catholic colonies. They established themselves near the present site; but the climate proved uncongenial, and then, too, the general restlessness of the times seemed to have pervaded them, also, and they soon turned south, then west, until more peaceful days in France induced their return in 1813.

Years passed before the Trappists again invaded the New World. Then the abbot of the La Meilleraye, a Trappist monastery in France, founded in 1848 the Abbey of Gethsemani, in Nelson County, Kentucky,



near the site of the pioneer monks. There is but one other house of the order in the United States, that near Dubuque, Iowa, younger and less important than La Trappe in Kentucky. The Abbey of Gethsemani, situated only about a mile from the railway,—those glistening threads of steel, that, silver in the sun, run straight into the arms of highest civilization,—partakes of the solitude, the monotony, the emptiness of the wilderness, though all around it stretch fair fields of waving corn and grassy meadows, and gardens rich in the products of the well-cultivated soil. The walls of the convent and the avenues of stately elms and the hedge-rows of cedars, not only shut in the inmates of this Silent Brotherhood, but shut out the world. What a change in a short half hour's walk! Transported from the turmoil of busy life, the very quiet seems oppressive.

Yet the monks are not an inactive people, and the amount of really hard work they accomplish, is astonishing. The domain of the abbey comprises some seventeen hundred acres of land, and the tillable portion "blossoms as the rose," under the industrious labors of the tenant farmers, while the ample gardens, orchards, and vineyards are cultivated by the monks themselves. Then there is the timber lands, heavily wooded hills, furnishing logs for the steam saw-mill, which is manned entirely by monks, as are also the grain mill, the dairy, and the cheese factory. It forms a quaint picture, set in a framework of autumnal coloring, those sturdy ascetics, clad in coarse robes and pointed cowl, gathering and storing the varied harvest, or strengthening the buildings from the coming cold, replacing broken shingles here, mending a draughty window there,—indeed, keeping the whole monastery, covering an acre of ground, in repair. Oh, idleness is the sworn enemy of the Trappist's soul, and constant employment, even at the most menial tasks, his avowed friend.

The monastery is a little world complete in itself. There is the tinker shop, the tailor's shop, the shoemaker's shop, and even a barber shop, where the monkish head is monthly shorn, and the beard twice a month. There is a saddlery, a pharmacy (though the monk is seldom in need of medicine),—all cared for by the Silent Brothers, including the monastery buildings, with their long corridors, three kitchens, refectory, dormitory, infirmary, community rooms, etc.; and all is accomplished with dispatch, and exquisite neatness. When it is borne in mind that the abbey is a self-dependent institution, the necessity for these varied employments is manifest.

Among their curious usages is their vow of silence. They may not speak but to their superiors, unless by

their permission. And this silence is rigorously enforced; but it is not true that they daily dig a portion of their own graves, though an open grave is always ready in the church-yard; for when a member dies, a new grave is dug. It must be a solemn thought to the monk as he kneels among the wooden-cross-marked graves, praying for the souls of those departed, that he may be the one that shall stretch uncoffined in that narrow bed. The grave-yard is situated just outside the church, which is one of the monastery buildings proper, and is rather too near the community rooms for good sanitation, one would think.

But what is of greater interest to us than facts concerning the origin of the Trappist order, and their settlement and surroundings, is their mode of life in its bearing upon physical health. On this question we can do no better than to quote the following interesting letter, written to the Editor of GOOD HEALTH by the abbot of Gethsemani, Father B. M. Benedict. The selection given is *verbatim*, and classified by the abbot himself, in reply to inquiries upon the various topics named:—

"*Diet.*—Fasting is a continual practice with us. Flesh-meat, fish, eggs, butter, are, according to our rule, prohibited to every one in health. At dinner two cooked portions are served, including the soup, in which neither butter nor oil shall ever be put. Oil is permitted only in salad. Neither pastry, nor cakes, nor anything similar is ever served in the refectory. During Advent and Lent, on fasts of the church, no milk food is put into the portions of the community; everything is then prepared with salt and water. A dessert may be served every day except on fast days. For dessert may be given fruit, raw or cooked, radishes, or similar things. From Easter to the 14th of September, we have two meals—dinner at 11:30 A. M.; supper at 6 P. M. From the 14th of September until Lent, we have only one meal—the dinner, at half past two o'clock. In Lent dinner is delayed until half past four. Our greatest feasts bestow no privilege as far as eating is concerned, except that on Sundays and Christmas we have always two meals. Our drink here is ordinary cider. We do not use coffee or tea or any strong drinks. Smoking and chewing are strictly forbidden. Our Lay Brothers are, besides the regular meals, entitled to a light breakfast.

"*Vigils.*—We retire to bed in summer at eight o'clock, and in winter at seven; but in summer we can take an hour-and-a-half's rest after dinner. Our bed and bedding are quite simple— one or two planks, a straw pallet about four inches thick, rendered hard by being quilted, covered with a coarse sheet, a bolster of straw, and one or more woolen blankets, are

all that is required for the repose of the Trappist. On this couch he places himself without undressing, in order to recruit his strength, and at midnight or at one, or at least at two o'clock, A. M., according to the degree of the festival, the bell of the monastery rings in the night, and at all seasons of the year, to summon him to the choir. At the first sound of the bell he is on his feet, and a few minutes after he may be found in the choir, singing the praises of the Lord. We all sleep in a common dormitory, where the beds are separated by partitions.

*"The Divine Office.*—At the first sound of the bell all the community snatch themselves from sleep, and about five minutes after the awaking, the office begins, and lasts until about four o'clock. This first recitation or singing of the praises of the Lord is seven times repeated at different hours, and takes about seven hours every day. Our lay brothers have a shorter office, but more manual labor than the choir-religious.

*"Manual Labor.*—Although the divine office is the proper and particular employment of the choir-religious, manual labor is also one of his obligations. During the winter the work lasts about four and one half hours, and six hours in summer. It may be prolonged, if necessary, especially in harvest time. We all work on the farm, unless employed in the shops as tailors, shoemakers, carpenters, blacksmiths, etc. We do all the work ourselves, such as cooking, washing, etc. No women are admitted on the premises. All our institutions must be self-supporting.

*"Silence.*—Silence is one of the chief characteristics of our order. Every infringement of silence is severely punished. To the strict observance of this rule we are indebted for the cordial charity reigning in our monasteries. How would it be possible to maintain that perfect unison if each individual were at liberty to express his own sentiment, to give his advice? What confusion and what disorder would there be in a short time! because it is a received truth that "there are as many different manners of thinking as there are persons that think." Besides, the practice of silence, which would be painful and impracticable in the world, is by no means so at La Trappe, as we live perfectly ignorant of what is passing around us and of the news of the world. The precept of silence however has exceptions. We can always speak privately to our superiors. But we have no general conversations between ourselves at no time. Signs also can be used when necessary.

*"Physical Strength.*—On this point I can say that our young brothers do certainly as much work as our best hired hands, and I do not think that many old people in the world would be able to stand the work of some of our old members. Besides, it is sufficient to reflect on all that has been accomplished by those colonies of monks which follow as we do the rule of St. Benedict, since the fifth century up to our present days, to be convinced that vegetable diet is congenial to hard work, and no impediment to physical strength. If we lose something in physical strength, we gain in endurance.

*"Length of Life.*—From sixty to seventy years seems to be about the length of our life here; many go beyond, and some have died before. Our last departed brother was seventy years old, and had been over forty-four years a Trappist. The one before the last was seventy-two. Premature deaths are not frequent, and are more likely to be the result of imprudence; for instance to expose one's self to wet and cold when hot. Sometimes a new member, not yet acclimatized to this country, will shorten his days by over-working himself. Our frequent changes of temperature, passing from heat to cold without transition, especially in winter and spring, or cold nights succeeding very hot days, especially in the fall, are also very trying for our community; as we sleep in our heavy working habits. As to consumption and scrofula, when cases occur they are brought from the world. They are never a result of our regular mode of life, which rather improves such cases."

What an argument in favor of vegetarianism does the life of these simple monks present! Though their duties are far more arduous than those of the day laborer, who, however employed, has some opportunity for relaxation; though they are often required by their religious services to lose their full complement of sleep; though their frugal meal is taken usually but once a day,—for all these seemingly adverse circumstances, the vegetarian diet answers fully the requirements which many would suppose could only be met by a strong and stimulating meat diet. Yet they remain in perfect health, and, as a rule, far outlive the allotted age of man, besides suffering few of the ills humanity is heir to. Could vegetarians wish for a more complete vindication of the truths they hold? Truly, the lives of the monks of La Trappe form a gratifying study for those interested in the subject of dietetics.

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EVERY man is his own ancestor, and every man is his own heir. He devises his own future, and he inherits his own past. — *Dr. H. F. Hedge.*

WHAT is the difference between a fool and a wise man?—The fool is ignorant, and do n't know it; the wise man is ignorant, and does know it.

## SHORT TALKS ABOUT THE BODY, AND HOW TO CARE FOR IT.

BY A DOCTOR.

## No. 6.—How Food is Digested.—(Continued.)

*The Portal Vein.*—The veins of the stomach, intestines, pancreas, and spleen, all unite together to form one large vein, called the portal vein, which instead of emptying its blood into the large vein which goes to the heart, as is the case with all other veins, conveys it to the liver, through which it is distributed, being afterward gathered up by another large vein, and carried toward the heart. Thus it appears that all that portion of the food which is absorbed by the blood-vessels of the stomach and the intestines, constituting the greater portion, is carried to the liver before entering the general circulation.

*Liver Digestion.*—The liver, as well as the stomach, is a digestive organ, and in a double sense. It not only secretes a digestive fluid, the bile, as we have already learned, but it acts upon some portions of the food brought to it by the portal vein. According to the observation of some of the most eminent physiologists, the liver converts a large share of the grape sugar and partially digested starch into a kind of liver starch, termed glycogen, which it stores up in its tissues. During the intervals between the meals, the liver re-digests the glycogen, converting it into sugar, thus doling out to the blood small doses of sugar instead of allowing the entire amount formed in digestion to enter the blood at once, in which case the system would be compelled to get rid of a considerable part through the kidneys, and otherwise.

*Other Uses of the Digestive Fluids.*—The several digestive fluids possess properties and uses other than those of which we have already learned in studying their action upon the various food substances. These we will now consider.

The saliva not only moistens and softens the food, digests starch, and dissolves some of the salts of the food, but it also serves an important purpose as a

natural stimulant to the stomach, causing the peptic glands to pour out the gastric juice in abundant quantity.

The gastric juice not only digests albumen, dissolves certain salts, and coagulates milk, but also possesses a most remarkable antiseptic influence. Carbolic acid, common salt, and numerous other substances are called antiseptics, because they prevent fermentation or decay. The gastric juice possesses the same remarkable property. A dog was fed with putrid meat. On being killed an hour after, the meat, which had been exceedingly offensive, was apparently perfectly fresh. This property of the gastric juice is exceedingly important, as without its influence the food would always ferment or decay in the stomach before digestion could take place.

The bile possesses a larger variety of uses and properties than does any other fluid in the body. It has six important uses: 1. It digests fats. 2. It neutralizes the acid gastric juice. (The bile also precipitates or renders inert the pepsin of the gastric juice, which would otherwise digest the active principles of the pancreatic juice and intestinal fluid, and so prevent intestinal digestion. It will thus be seen that the action of the gastric juice ceases when the food leaves the stomach, or very soon after.) 3. It aids absorption. 4. It stimulates the movements, and is thus a natural laxative. (This explains the well-known fact that inactivity of the liver is likely to result in a similar condition of the bowels.) 5. It is an antiseptic, preventing the decomposition of the contents of the bowels, when present in sufficient quantities. 6. The bile is an excretory fluid, containing a considerable amount of waste matter.

The pancreatic and intestinal juices possess no special properties aside from those already described.

(To be continued.)

HOW TO WALK UP STAIRS.—A professional athlete says that there is a knack in climbing stairs easily. To throw the body forward, bending at the hips, more than doubles the work. The weight of the body is a load that the muscles of the legs and back must carry, and they can carry it easiest if the center of gravity is kept directly above. Bending forward imposes on

the muscles of the trunk the unnecessary task of keeping the load from pitching forward, and is like carrying it at arm's length, instead of on the shoulder, or on the head, as many Europeans carry burdens. The gentleman gives this advice to stair climbers: "Do not lean forward; do not hurry; do not spring from stair to stair. Step firmly, leisurely, and stand erect."



## DRESS, IN RELATION TO THE MUSCULAR DEVELOPMENT OF WOMEN.

BY KATE LINDSAY, M. D.

### 2. — Evils of Fashionable Dress.

WHAT would we think of a watchman who was employed to care for a house, if the first thing he did was to shut off the fresh-air supply, and then close up the drains so that the sewer-gas would escape inside instead of being carried off properly? Then if this watchman should take cords and tie up the limbs of all the inmates, disfigure their faces with blotches, squeeze their feet out of all natural shape, and deform their bodies variously, how would we regard his conduct? Yet we employ a servant to care for our bodies who does all these things, and more, and we do not dream of complaining; in fact, we are its slaves, and many of us spend the best part of our lives striving to meet its demands. This servant should protect the body, keep it warm and comfortable, and give it all possible freedom. Yet what it really does is the reverse of all this. The name of this tyrannical servant is Dress, or we might say more truthfully, Fashionable Dress.

In the middle portion of the body is the heart, the great engine for running the human machinery. What would we think of a watchman who in addition to the crimes we have enumerated, would shut off the furnaces for running the engine and machinery, and not only the water-supply, but the sewers, and the water necessary for flushing the drain-pipes? The heart occupies the central position in the thorax, and its duty is to send the blood to every tissue of the body. Large blood-vessels also center here, to carry the blood to the lungs to be purified. To do this work of impelling the blood to all parts of the body, a large cone of muscles is situated in the thorax; yet women compress this region ruthlessly. From the lower limbs the blood is obliged to flow contrary to the law of gravitation, and this cut-off is much more serious, in consequence. Bands and folds and tight corsets are all brought to a focus in the middle portion of the body, restricting circulation and respiration, thus suf-

focating the whole bodily life, and interfering with digestion and destroying the muscles.

Our bodies are not made like an ordinary machine, which if a wheel wears out, can be replaced by another. Within certain limits, there is a process of repairs going on within the body all the time, through the digestive and respiratory organs, yet if from sixteen to forty thicknesses of cloth are bound tightly over these important organs, and over the tender plexus of nerves in the back, very serious derangements follow. The human hand is a most wonderful mechanism. No other part of the body is to be compared to it; neither can there be any comparison between it and the most ingenious machine constructed by man. Suppose I should put my hand inside a tight box, and keep it there month after month and year after year. In a little while I would absolutely lose control of its muscles. If the box were not very tight, I might be able to move my fingers a little. Now, women put a very effective sort of a box around the middle portion of their bodies, and the result is not unlike that instanced above. Nature abhors a useless thing; so the muscles of the waist, being of no use as long as they are tied down, are absorbed away, and the diaphragm, and the heart and the lungs, though their full action is essential to the well-being of the body, are so enfeebled that they can perform their functions but poorly.

Again: it is the duty of the brain to govern the conduct of all the other organs. The brain is a great mass of nervous tissue connected with the spinal cord, and this governing power is divided into two systems, the cerebro-spinal and the sympathetic. Through the former we receive knowledge of outside things; we hear and see, think and feel. The sympathetic system presides over digestion, the circulation of the blood, and all the processes of building up and repairs. The brain presides over both these systems, and it must be well nourished, or it will behave badly.

When this nervous system gets out of order, the governing power is demoralized. The result is often shown in sleeplessness, hysterics, and sometimes insanity.

Now, there is no one thing so chargeable to all these troubles in women as improper dress; no one thing that so injures the nervous system as the extreme pressure on the spine, where the nerves are so closely connected, caused by tight-lacing coupled with the weight of the numberless burdensome skirts and draperies decreed by fashion. Yet frail women put on these heavy, dragging-down costumes, weighing from eight to fifteen pounds, suspend them from the hips, then lace their corsets tight that they may not feel the weight (on the principle that one ache relieves another), and yet wonder that they feel so miserable.

(To be continued.)

#### SOME DIFFERENCES BETWEEN OURSELVES AND THE GREEKS.

CHICAGO has a society of two hundred refined and intellectual women who have discarded fashionable modes of dress, if unhealthful, and who are therefore enabled to look with disdain upon the edicts of modern society. They know how to be both Greek and graceful, "and are by no means guys," says a popular Chicago newspaper; to which it adds, "How dare a sensible man prefer a V shaped waist to the supple strength and lithe grace visible in every movement of an unconfined figure, or the sickly pallor following burdened inactivity to the high color and bounding spirits attendant upon gymnastic proclivities?" To the sensible subjects of these remarks, Harriet Hosmer, the famous woman sculptor, and one well qualified to impress the truth of her utterances, because of her special study of the lines of beauty and grace in the female form, scanning every detail for the purpose of embodying it in the speaking marble, and thus becoming remarkably acute in perceptions of defects in outline, — to these ladies, this woman of gifted mind and hand addressed the following informal remarks on the differences between the Greek ideal of beauty, and that of nineteenth-century critics: —

"Fashionable women adore the Venus de Milo, but every mother's daughter of them would sit down and cry their eyes out if they had such a waist as hers. The feeling would not be one-sided, either. Venus de Milo would undoubtedly do the same thing, if squeezed down to our standard measure. The Greek would have regarded our waist with much more horror than we regard the Chinese foot. Yet it really would n't do for us to try to ingraft pure Greek ideas in dress, without making some concessions to the period. Helen or Hæcuba would make rather sorry spectacles try-

Their "back aches;" their "nerves are all unstrung;" their children must make no noise or confusion, because they "feel ready to fly;" and they indulge in sharp words, tempers, and tears.

But what woman could be amiable under such a load? No wonder life seems a burden to her, and her nerves are all broken down. Even the bony system is not exempt from injury; the ribs are squeezed out of shape, and the feet are distorted by narrow-toed, high-heeled shoes and slippers, causing untold suffering. Such a condition claims one's fullest sympathy; and it is sympathy for these poor unfortunates, who, we believe through ignorance, have brought upon themselves such a harvest of misery, that impels us to enlighten them on the subject, and point to the cause of, and the remedy for, these fashionable evils.

ing to catch a train in their entanglement of robes.

"But aside from drapery, how do our ideals of form compare with the Greek? — We court extremes: small waist, large development otherwise. The Greek abhorred abruptness; curved and gradual were the lines sought. We dote on small ankles; call them shapely. The Greek called them disproportioned, for not being equal to the easy support of the body. Large ankles characterize Greek statues. In fact, the statue of Minerva Medica is renowned the world over for beautiful feet, and especially the toes. The foot is large and square, with very little taper to the toes. The Greeks prided themselves upon their bare feet; American women take pride in their natty boot. An old Greek line runs: 'Her foot, how square it was!' Is there a lady who has n't, or does n't want taper fingernails? Our classic models abhorred that style as suggesting claws; cut their nails square off, and cultivated a rim of flesh around the end and sides of the nail, to give a soft effect to the touch.

"And hair? Well, if there was one thing those dwellers under cyprus and hemlock did despise, it was fringe. There is but one statue of all the Greeks — but one, I say — about which there is the faintest resemblance to fringe of any kind, and that is the statue of a barbarian! Their admiration would never have been roused by bangs, for they only regarded how the hair grew from the forehead. If it formed three curves on each side, their ideal was realized.

"And as for bustles — well, I shall be glad when women become truly Greek in this respect, and stop going cameling around. They are highly improper, even taking nothing but beauty and grace of figure into consideration."

# THE HAPPY FIRESIDE

DEVOTED TO TEMPERANCE, MENTAL AND MORAL CULTURE  
HOME CULTURE, NATURAL HISTORY AND  
OTHER INTERESTING TOPICS  
CONDUCTED BY MRS. E. E. KELLOGG A.M.

## REVELATION WORKS REVOLUTION.

BY FANNIE BOLTON

EUNICE was greatly impressed with the beautiful words she read from the good Book. She kissed her mother's moist cheek, and then they went into the parlor together to consult about the decoration of the rooms for the wedding. A friend from the country had sent in a great basket of apple and cherry blossoms, so with evergreens and potted lilies and roses, the whole place was made beautiful and fragrant.

Jennie trotted hither and thither, her sleeves rolled up from her short, round arms, dusting and arranging the furniture. She said but little, but her eyes glanced gratefully at mother and daughter, as they trimmed the rooms with flowers.

"There, Mrs. 'Ollister," she said, as she came up from the kitchen; "I've just taken those beautiful cakes out of the oven, and Miss Eunice 'as insisted on sending them to the bakery to be frosted and flowered. I never did see the likes of this family. 'Oo'ed hever 'ave thought of a poor lass like me 'avin' such a weddin'. Your goodness just makes me ashamed I don't deserve hall this. What makes you do it?" and Jennie's eyes were filled with grateful tears.

Eunice gave her a playful pat on her curly head, and said, "Why shouldn't I care for my little rosy sister?" And Mrs. Hollister kissed her red cheek, and whispered in her ear, "The love of Christ constraineth me."

Jennie went back to the kitchen with a glad and softened heart. What would she not do for such a mistress?

Shortly after, Eunice came through the kitchen with an armful of waste evergreen, just in time to hear Mrs. Alexander's girl telling Jennie that she had heard her mistress and Mrs. Shippy say they would give anything to come to her wedding. She flew upstairs. "O mother, do let us invite Mrs. Alexander and Mrs. Shippy over to-night. They would really like to come, and it would be a work of humanity to teach them

something of what we have learned. 'Example,' you know, 'is stronger than precept.'"

"I fear it would shock their conventionality to be invited to the wedding of my servant," said Mrs. Hollister.

"Well, perhaps it would. But I believe they would recover. Their curiosity would sustain them through the ordeal. Do let me go over right away."

"Well, what success?" asked Mrs. Hollister as her daughter returned.

"Splendid," said Eunice. "They are both coming. As I told them the story of Jennie's romance, they became very much interested. I described the little house, furniture, and so forth, and they are going right down town to buy her some present. But mother, I don't know what you will say; I've done something worse than that. I happened to meet the girls,—you know they are friends of Jennie's,—so I not only invited the ladies, but their servants; but I cautioned them to be very quiet about it."

"Eunice! I am afraid you are an extremist. We must not hurt our chrysalis by cracking it open before the butterfly is developed, or people will think we have nothing but a worm to present, and will not sympathize with our project."

"Well, mother, if I've made a crack, won't you please cover it over with something, so people won't see the worm? I would n't spoil your butterfly for anything."

The beautiful parlors were well lighted and decorated, and a goodly company of friends were gathered to the wedding. Mrs. Hollister looked the lady she was in her rich black silk, as she courteously welcomed her guests. Eunice, in white lawn, lace, and flowers, her fair countenance lighted up with animation, was really lovely, and as she played the wedding march, the little couple passed down the hall, through the sitting-room into the parlor, and took their places under the chandelier. Jennie made a fair, rosy little

bride in white delaine, with veil and orange blossoms in regular bridal style; while John Roughton, in his black suit and white linen, with his frank face and laughing eyes, looked worthy of her.

The ceremony was impressive, and the parties terribly in earnest. The couple were united, not without some tears of sympathy, and a genuine desire for their happiness, though the bride was only a hired girl and the groom a cart driver.

Then came the supper. There was nothing extravagant or unhealthful, but everything was in good taste; and the ladies, though somewhat embarrassed, after all did not suffer very intensely because of a seat at the wedding supper of a servant. Dr. Hollister made a speech that was full of wit and wisdom, and Will, his son, read a selection from the "Hanging of the Crane."

It was delightful to see the genuine pleasure and amazement of the young couple, as they were led into the room where their gifts were displayed. Jennie was perfectly delighted with the linen, glassware, silver, furniture, pictures and *bric-a-brac* that had been given. On a stand lay a handsome family Bible from Mrs. Hollister, and on another stand a set of books on medicine, full of practical information that the Doctor said would be useful during their entire life.

When the carriage came to the door to convey them to their new home, they seemed very reluctant to leave. The rice and the slippers were all in readiness to throw after the carriage, and still they delayed. John "ahemed," and wiped his eyes and nose, and tried several times to speak. At last he managed to remark, "Well, Dr. 'Ollister, I cawn't tell you, you know, how grateful I am. I can honly 'ope that you and your children to the hend of all generations may be rewarded as you deserve, and may you never want for a crust." John wiped the sweat from his forehead, and grasped the hand of the Doctor, and Jennie caught Mrs. Hollister's hand and covered it with kisses, and then buried her face in her handkerchief, and sobbed.

"You've been a mother to me," she said, "and if it wasn't my 'usband that I've just promised to love and care for till death do us part, there's nothink on earth would hever take me from you. You've given me the only 'ome I've hever 'ad. I've been poor, despised, and friendless, but all of you have been as kind as the hangels to me. Ho! but it breaks my 'eart to part from you."

There were many moistened eyes in the room as Mrs. Hollister drew the little bride to her bosom. "There! there! little girl," she said tenderly, "you won't be far away, and you must come to see us often."

The company dispersed. As the carriage whirled away, the slipper lodged on the carriage roof, and the rice sounded like a sprinkle of rain; but Jennie heeded not the tokens of good luck. She laid her head on her husband's shoulder to have her cry out, and said, "If it wasn't for you, John, I'd never leave them, never."

Mrs. Hollister and Eunice did not feel inclined to leave the little couple to struggle on alone. They intended to carry on their project, and see that their butterflies came out in due season. The Doctor's family really missed their servant, although her place had been supplied, and everything was working as usual.

Mrs. Roughton was truly grateful for the kindly visits and counsels of Mrs. Hollister, and month after month of friendly intercourse with these refined and good people wrought many sensible improvements in the language, manners, and tastes of John and Jennie. Mrs. Roughton always went to Mrs. Hollister when in need of motherly advice. There were many little economies that she had learned in her kitchen that came into good play now, and through her suggestions, the little home took on an air of comfort and beauty that Jennie would never have been able to give it, if she had been left to herself.

"Do you know," said Jennie to Mrs. Hollister, "Roughton won't think of stepping into the parlor without taking off his boots, and putting on his wedding slippers. He is so choice of it."

"My dear, did you ever hear me call Dr. Hollister 'Hollister'?"

"Ho, no!" exclaimed Jennie. "How that would sound from you!"

"But it sounds equally bad from you. You would not want others to speak disrespectfully of your husband, I know. But if you want others to respect him, you must show him respect. If you want him to treat you in the delicate way that women love to be treated, you must treat him with the honor that is his due. The wife has a great deal to do with the making or the unmaking of her husband. You can be an inspiration to him, or a clog."

"Ho! I am so rough," said Jennie, tearfully. "I fear I shall only be a clog."

She went to set the table for dinner; for Mrs. Hollister was to be her guest; still there was a shade of thoughtfulness upon her face.

The dinner was very neatly served, and yet there were a number of articles of diet that Jennie had never seen upon Mrs. Hollister's table, and she noticed that she did not partake of them.

Mrs. Hollister questioned in her own mind whether

or not she ought to tell Jennie and John the injurious effect of such a diet on mind and body. She said to herself, There is no doubt that they are ignorant, and if I tell them, it may save them from years of sickness and trouble."

"Well, my children," she said, "I know that you will not be offended at anything I may say."

"Certainly not," said John.

"I know that it is not good manners to speak disparagingly of the table at which you sit as a guest, but at this time I think it is loving my neighbor as myself to lay bare its evils. I notice that you have on your table a roast of pork, and various other kinds of meat. It is proverbial of the English that they are great meat-eaters, and yet I am sure that it is not for the physical, mental, or moral well-being of people now-a-days to eat great quantities of meat. The Board of Health reports show that nearly all meat is diseased, and it is better to use it with moderation, but best to use it not at all. Both of you have an abundance of blood, and if I mistake not are inclined to scrofulous humors. You need to be very careful, and should live simply and healthfully. Neither of you should ever use pork or lard. Pork is very filthy meat, and is wholly unfit to be eaten by any one.

"Last week I found Jennie down with a raging sick-headache, and when I looked into her larder, I only wondered that she was n't sick all the time. There were pork, and pies, and pastries, and pickles, — highly seasoned with spices of all kinds, — with tea, and coffee, and every luxury. No wonder that Mr. Rough-ton has boils and pimples, and Jennie stomach disorders. You will both be seriously injured by this style of living, and besides your income does not justify you in such expense. You could live far more healthfully by discarding these articles, and have more money to lay by to purchase a little home, to educate yourselves by means of books and magazines, and to fit yourselves for taking some responsible social position, and to be a help in the world. You must not settle down to the level of mere animal and sensual enjoyment."

"Ho! my dear Mrs. 'Ollister, I do like good things so much, and so does John. 'Ow in the world could we do without pork, and tea, coffee, and spices? Things are so flat without seasoning."

"Didn't you like my recipes and dinners?"

"Yes. After I became accustomed to your way of living, I never enjoyed food better, and never felt so well before."

"Well, you know that we never had these things in

the house. I don't remember of your having sick headache once while in my family, and you never knew of any of us having it. The Doctor convinced me years ago of the hurtfulness of this way of living. I never have been strong, but I should have died long ago, if I had continued to live as I used to before my marriage. There are many things to live for beside the pleasures of the table. 'Is not the life more than meat?' God has given you to each other to be a help to each other. You must not load your table with such diet as will turn you into animals entirely. But if you will eat pork, you will show a pig's characteristics, and do some heavy grunting. You have an intellectual and a spiritual nature. Is it best to let these starve while you overfeed the body? Come, give up tea and coffee and spices, and buy books, histories, and poems, and turn your minds into rich pastures of thought. When you begin to taste the real sweets of intellectual and spiritual feasts, you will be willing to forego these lower pleasures to gratify appetite. What do you say?"

"I say I am agreed if John is," said Jennie.

"I am agreed," said John. "I can see the force of Mrs. 'Ollister's remarks, and I have read some hadditional thoughts in the doctor-book, that make me fully willing to try the self-denial."

"Isn't there something else that you have read there, that ought to make you willing to try another self-denial?" said Jennie with a roguish smile.

"See 'ere, Mrs. 'Ollister, Jennie makes me go hout to the barn to take a bit of a smoke to haid digestion. Is that a wifely way to hact?"

"Well, I am not going to 'ave the 'ouse all fumed up with tobacco. You know there's never a breath of tobacco in Mrs. 'Ollister's, and then I don't like your kisses when you come in."

"Ho! Ho! you are getting particular. You did n't use to object to them when we were courting. But never mind, I'll do as I did then; I'll get some cloves."

For all of John's play, his face was very red, and he felt ashamed to be exposed before Mrs. Hollister; for he had once heard her speaking highly of him as a man of no bad habits.

"Cloves!" said Jennie indignantly. "Just as though a few cloves in your mouth would sweeten you all the way through. Your clothes and heverything need a thorough fumigating every time you take a smoke. Smoking is a nasty habit, and it's extravagant too. Dr. 'Ollister is rich, but you never catch him burning up his money in tobacco smoke. He keeps it to do some one good."



## MOTHERHOOD.

My neighbor's house is not so high  
 Nor half so nice as mine ;  
 I often see the blind ajar,  
 And tho' the curtain's fine,  
 'Tis only muslin, and the steps  
 Are not of stone at all,  
 And yet I long for her small home  
 To give mine all in all.

Her lawn is never left to grow, —  
 The children tread it down ;  
 And when the father comes at night,  
 I hear them clatter down  
 The gravel walk, — and such a noise,  
 Comes to my listening ears,  
 As my sad heart's been waiting for  
 So many silent years.

Sometimes I peep to see them  
 Seize his coat, and hands, and knees,  
 All three eager to be first,  
 And hear *her* call, "Don't tease  
 Papa!" The baby springs,  
 And then the low brown door  
 Shuts in their happiness, — and I  
 Sit wishing, as before.

That my neighbor's little cottage,  
 And the jewels of her crown,  
 Had been my own. My mansion  
 With its front of freestone brown,  
 Its damask, and its Honiton,  
 Its lawn so green and bright,  
 How gladly I would give them all,  
 For her *motherhood*, to-night. — *Set.*



## GEORGIA'S WONDERFUL ELECTRIC MOUND.

BY C. W. WAITE.

SOME three or four years since, the Rev. Mr. Hillman, a Baptist clergyman residing a score of miles or more from the ancient village of Washington (the first town in this country, by the way, named for the immortal patriot), in the venerable county of Taliafero, Georgia, while digging one day for supposed mineral in a rocky hillside on his farm, made a singular discovery, which is likely to figure prominently in the scientific records of our day. One of the darkies assisting him (and it is not a supposable case that a white man would be digging anywhere or under any circumstances in that country without a string of darkies with him) suddenly received a severe shock, and started back from his task with an exclamation not learned at the last camp-meeting.

"What's the matter, Jim?" asked the equally astonished Elder.

Jim was altogether "too full for utterance," — full

of emotions of which superstitious awe constituted the prevailing element. The Elder was not long in perceiving that Jim must have had a shock of electricity; for it was repeated as one of the other darkies was induced to approach the spot, and also clearly manifested to the touch of the Elder himself.

It so happened that all the darkies in the neighborhood were afflicted with rheumatism; and Elder Hillman induced his man Jim, when the latter's superstition could be measurably overcome, to try the effect of a current of the electricity from the rock on his own rheumatism. Jim made the trial, and it was a complete success.

"De rumatics done gone, shu'," said Jim.

Then the experiment was tried on Jim's family, and successively on other colored families, and the cure in every case was effectual.

The Rev. Mr. Hillman proceeded to make a series

of experiments and investigations, exploring other portions of the hill, or mound, which is some two hundred feet high, and mostly composed of ordinary "wall" rock. He had an examination made by a corps of electricians and other scientific men, the result of which was the conclusion, unanimously arrived at, and very enthusiastically expressed, that there were regular currents of electricity in the mound, which could be made available for purposes of health. A number of public-spirited citizens of Atlanta, Augusta, and other cities of Georgia, took hold of the matter, and purchased the mound from Mr. Hillman, and established a health resort. Four springs of the purest water proceed from the mound, and three of these are utilized by digging what is called a "shaft" around each one, in other words, a cave, or vault, in which the patient sits with his back against the cold, damp rock, hour after hour, receiving the current of electricity, drinking the chalybeate water, and suffering in

no wise, as might be apprehended, from the exposure to the damp.

It is a singular procedure, all around, — the wonder of Georgians, who visit the spot in great numbers, and of many from other States. The company have erected a hotel on the mound, and established a post-office, called Hillman; but no sanitarium of any sort has as yet been projected there, and there is no resident physician, as there certainly ought to be, to direct people how to take the currents of electricity.

The president of the company, and the life of the organization, is Mr. Benson, an opulent merchant of the aforementioned ancient village of Washington, a thoroughly wide-awake and cultivated Irishman, one of the true leaders of the "New South." All persons affected by or concerned in the progress of the science of electricity in its adaptation to health, will watch with considerable interest the future development of the Electric Mound at Hillman.

#### FATHER DAMIEN.

ANOTHER life, sublime in self-sacrifice, has just been yielded up. The devoted Father Damien, the Belgian priest who gave himself to Christian and sanitary work among the leper-inhabitants of the Hawaiian island of Molokia, after a sixteen years' residence among them, filled with most tender care for both the souls and the bodies of his doomed flock, has, at last, himself fallen a victim to the dreadful disease. He began to note the fatal symptoms six years since, but by a systematic use of hot baths his sufferings were reduced to a comparatively painless state. The knowledge of gurjun oil, the product of a sort of fir-tree found in the Andaman Islands, whose remedial virtue in leprosy has been lately discovered by Dr. Dougall, though it contributed much to his temporary relief, probably came too late to exert much radical effect upon a disease of so many years' standing.

And what a work has this man done! When in 1865, the Hawaiian Government began to take measures to stamp out the leprosy among them, it did little else than make the lone, volcanic island a dumping-ground for its lepers. Torn from their friends, with no physicians, no nurses, no material for houses or clothing, insufficient food, and no provision made for future needs beyond an occasional ship-load of something, the Government vessels unloaded their cargoes of miserable wretches, and then went on their way. From starvation, exposure, and the ravages of the disease thus accelerated, the victims of this neglect died

off like cattle. Hopeless, without any law, every evil passion ran riot, while the root of a native tree supplied them with an intoxicating liquor which transformed them into beasts.

Father Damien's coming changed all this. His appeals and his reports, brought, in the course of time, assistance of every kind from the Government. Charitable private purses, too, were unloosed. The good man was a ministering angel; he went everywhere and did everything. He was at once to his poor lepers, as he said himself, "doctor, nurse, carpenter, school-master, magistrate, painter, gardener, cook, and often even their undertaker and grave-digger."

He is dead, but the monument which he gave his life to erect, still uprears itself grandly before an admiring world, the proud perpetuator of his memory. The scene of his labors, the once barren island, blooming with crops and verdure, smiles to-day like a garden. It is dotted with white-washed cottages, where peace and even comfort reign, and where knees are bent in prayer, and songs of praise arise. And side by side with churches and school-houses, stand hospitals with resident physicians and most efficient sanitary regulations. And though the noble heart is still, and the death-stiffened fingers have forgotten to do their kindly offices, yet his soul in passing has dropped its mantle upon others, who, made enthusiastic by his example, will, with a portion of his own affectionate earnestness, still carry forward the Christ-like work.

E. L. S.

## TEMPERANCE NOTES.

It is said that in New York City 150,000 children, many of them mere babies, are induced to visit saloons regularly, being coaxed thither by the bartenders, who give them sweetmeats.

A GOOD thing has been done by several thousand ladies of Iowa in petitioning the President and his wife that all wines and liquors may be left off the *menu* of the White House receptions.

THE governor and numerous leading citizens of Kansas testify that the prosperity of that great State has been unparalleled since the achievement of Constitutional prohibition. The cause of prohibition is onward. Victories are not easily won, but the promise of success is now greater than ever before.

PROHIBITION is not a new thing, by any means, as many may suppose. Distilled liquor came into use in London in the middle of the fifteenth century, and was followed by such evil results that a prohibitory edict became necessary two years after the discovery of America. A century later its use was also prohibited on the Continent.

THE Russian soldier, when on the march, has an allowance of oil as part of his rations; and not only are spirits absolutely forbidden, but if it is found that he has recently partaken of them, he is at once ordered out of the ranks.

HENRY M. STANLEY, the African explorer, testifies that the late Dr. Livingstone was a total abstainer from intoxicating beverages during his residence in Africa, and that he himself, during three and one half years' sojourn in that torrid clime, did not drink ten table-spoonfuls of spirituous liquors, and was nine months in the wildest part of Africa without a symptom of disease.

A BOSTON paper reports that "the steamship *Nithsdale* is loading at Pier 4, Charleston, a large cargo for the West Coast of Africa. It includes 1,120 packages of New England rum, 700 hogsheads having already been loaded, some tobacco, and a few barrels of flour. The Liberian Government wanted the *Nithsdale* to carry over four missionaries, but did not furnish any passage-money, so the agent refused to carry them.

## POPULAR SCIENCE.

SOME recent scientific tests which have been made seem to show that olive oil is a perfect substitute for cod-liver oil, and is free from the objectionable features of the latter.

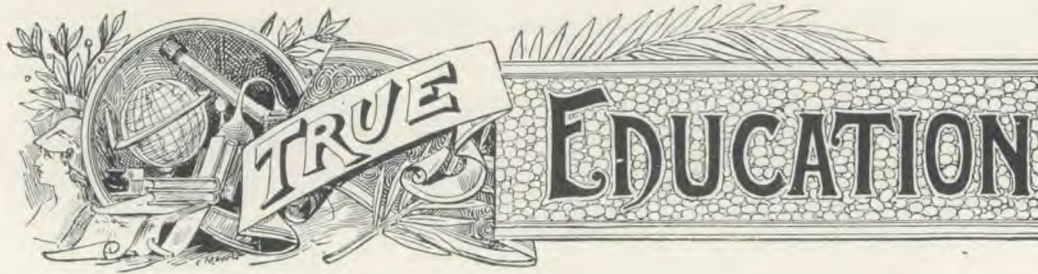
THE Lick telescope is upsetting many astronomical facts supposed to be incontestable. Nebulæ, many at least, turn out to be distant stars. Single stars are found to be double. Thousands of new stars appear. The instrument will be kept busy for a long time correcting the observations of other instruments.

A FRENCH naturalist has been studying sight in *myriapods*. He finds that spiders and caterpillars see very poorly. The former see objects clearly only in the narrow range of  $\frac{3}{4}$  to  $4\frac{1}{2}$  inches. The latter have a still smaller range, — only  $\frac{1}{4}$  to  $\frac{3}{4}$  of an inch. Light is perceived at greater distances, but not objects.

A 40-inch telescope, which will have a light-gathering power one fourth greater than that of the 36-inch

Lick telescope, has been ordered for the Southern California observatory, and the lenses are now being cast in Paris. It is proposed to construct a 60-inch instrument for the national observatory at Washington. The revelations which these monster telescopes will make may cause a revolution in our astronomical ideas.

A MANSION which will be a rare curiosity to all sight-seers, as well as a matter of special interest to archæologists and scholars, is in process of erection by a gentleman in Saratoga, N. Y. It will be an exact copy of the exhumed Pompeian residences, reproducing their architectural details, and all of its internal arrangements, even to its upholstery, will be in keeping with that long-gone period. Its sleeping apartments will be very curious, being cubes of ten feet in height, length, and breadth. Upon the roof is to be situated a *solarium*, and a garden with promenade, supported by statues as pedestals. The building will contain a grand entertainment hall, as well as a library of rare illustrated archæological literature.



## EDUCATION FROM A CHRISTIAN STAND-POINT.

BY MRS. E. G. WHITE.

"ADD to your faith virtue." Virtue is one of the graces essential to Christian character, and parents should work intelligently to cultivate this grace in their children. It is an honorable ambition to desire to bring up children from their babyhood in such a manner that they will be pure in thought and action.

To a great extent the power to make her children what she desires them to be when they are grown to manhood and womanhood, is in the hands of the mother. She should teach her children the self-control that extends even to the thoughts, and thus she will accomplish a work that will beautify their lives. If she educates her children to be pure in thought, they will be pure in language, and pure in action. Her work will not only prove a blessing to herself, but to the neighborhood, to society, and to the world. Her work will be immortalized in the presence of the family of God, and her name will be written in the books of Heaven as a missionary of the highest type.

Mothers may not now be fully able to estimate the value of an education in the line of purity. They may not now be able to appreciate the work it will accomplish for their children. The grace of virtue of character will have a telling influence on all their associations in life. In their school life they will not be instructing others in evil, neither will they be led into evil themselves. If children are instructed from their youth up to repel impure thoughts instantly, they will be guarded from committing impure actions.

Mothers may not have been as watchful as they should have been on the point of guarding their children from evil thoughts and actions. They have permitted things of small importance to claim their attention, while they treated with indifference these matters of most vital interest. Visitors have been allowed to draw largely on their time, and in seeking to meet the demands of fashionable society, which neither benefited themselves or their friends, the higher, holier claims of their dear children have been ignored. Must the standard of fashion be met at all

hazards? Must the follies of the world be followed, irrespective of the obligations that must necessarily rest upon the mother in the training of her children? There is no other who can accomplish her work for her. Neither nurse nor governess can supply the mother's place, or fulfill her obligations.

Why will mothers give their best thought, their highest capabilities, to fulfill the demands of society, when they have such important interests to care for? Why will they spend their time in unprofitable visiting, in outward adorning, when their children are seeking the company of those who will pollute their souls and corrupt their morals? Is there not higher, nobler, more enduring work to do? Are there not more important affairs to occupy the mind and engage the attention, than the decoration of raiment? Should they not be engaged in fashioning the characters of their children according to the divine pattern? They cannot neglect this duty without great loss to their children, and they themselves will suffer bitterness of soul when they behold the results of their indifference to the responsibilities of motherhood.

The mother should so make provision that the minds of her children may be filled with pure objects upon which to meditate. From the earliest years, as soon as children can understand and retain ideas, themes of thought should be presented that will lead them to an acquaintance with Jesus, and to an understanding of his work and sufferings in their behalf. By this method the soil of their little hearts may be preoccupied with precious seeds of truth, and Satan will find less opportunity for sowing his seeds of evil and defilement.

I have heard loose language, careless, vulgar words, and slang phrases from the lips of parents. I have heard these words taken up and repeated by their children; and my heart has been pained; for I knew that these parents had sown the seed which Satan delights to cultivate. I knew that they had sown seeds that would produce a harvest of corruption. And

oh, how Jesus is pained by the cruel work of these parents!

The associations of children and youth should be most carefully guarded. A mother should be a woman of pure morals. She should love God. She should love the father of her children. She should love her little ones. It should be her delight to keep her children in her presence as much as possible, but they should not be made to feel that they are under surveillance. Mothers should seek to make themselves companionable to their children, and be able to keep their little ones interested, by providing suitable employment for their minds and hands.

If children commit errors in their tasks, they should not be severely blamed, for this will only serve to discourage them. They should be set right with pleasant cheerful words, and so assisted that they will be able to do better as they try again. By this means they will be educated to become care-takers, to be thoughtful, to possess tact and aptitude in many directions.

Children are apt to become perplexed over their tasks, and to grow weary of their work. There are those who entered upon their work with enthusiasm, but they soon desire a change, and wish to take hold of something new. There are many who start several different tasks, but as they meet with some trifling discouragement, they give them up, one after another, and perfect nothing. This habit should be corrected.

Parents should not be so much engaged in other things that they cannot give time to patiently discipline the developing minds of their charges. They should not allow the love of change to control their children. A few words of encouragement, or a little help at the right time, will often carry children over their troubles and discouragement, and the satisfaction they will have in seeing their task completed, will stimulate them to undertake greater tasks.

There are many who for the lack of a little assistance in childhood became disheartened, and lost their ambition. They learned to change from one thing to another, without completing anything, in their early years, and they carry this sad defect through all their lives. They cannot make a success of anything they undertake; for they were not taught to persevere under discouraging circumstances when they were young, and their minds were not disciplined to that determination that makes a man master of his work. Thus the entire life is marred with failure because of the lack of correct discipline. Not only is their business career marked by this defect, but their religious life also shows their instability and weakness. Interesting employment will keep the mind from leisure for temptation and evil thoughts. If children are properly set to work, and disciplined in the right direction, they will not come into association with those who are agents of Satan, and used by him to educate youths in habits of evil.

#### A SENSE OF HONOR.

There is little doubt that the thing which most needs to be preached to this generation of Americans, by ministers of the gospel, by both clerical and lay instructors of youth, by all who have public interests or private authority, is a sense of honor. It must be shown and insisted upon that every position in life, where one person is employed by another to do a certain work, imposes an obligation upon the one employed, to fulfill the duties of the place with an honorable and disinterested regard for the interests of the employer. It must be shown that this view of employ-

ment applies to the cook, the errand-boy, the cashier, the legislator, the governor, the President. This is a trite and apparently simple and somewhat stupid view of the opportunities of a "smart" and ambitious American of our day. But unless this commonplace view of responsibility is laid hold of by increasing numbers in the future of our country, we will not say that society will go to pieces, but we will say that our calamities will increase, and that we will get into troubles, and not soon out of them, compared with which the distresses of the past will seem insignificant. — *Century*.

ANCIENT BOOKS. — In Job's time, it was the custom to write on lead, and the Norseman authors wrote all their books on beechwood, or "bog," from which our word *book* is derived. Cleanthes, the philosopher, was so poor that he wrote his immortal work on shells, and there is to be seen at the Strozzi

Palace, at Rome, a book made of marble, whose leaves are cut to marvelous thinness. The Koran was inscribed on the shoulder-blades of sheep; the Iliad and Odyssey of Homer, we are told, were first written upon serpents' intestines, and in characters of gold. The scroll was one hundred feet long.

# SOCIAL PURITY.

## THE SOCIETY OF THE OPEN DOOR.

BY E. L. SHAW.

THERE has been organized in Detroit, within the last few years, a most beneficent and humane charity for fallen and unfortunate women, entitled the Open Door Society. It had a very small beginning, there being only about forty dollars contributed by a few noble ladies, and it has since been supported exclusively by small individual donations; and though necessarily seeing some dark days, its tiny finances have yet been so carefully managed that it has never once been in debt. It has occupied, up to the present time, a two-story frame dwelling-house, rented for the purpose. There has been small attempt at ornament or elaboration, either within or without; but all of its appointments are plain, simple, and exquisitely neat. From the receiving-room, with its carpet of simple matting, its white-covered table and cane-seated furniture, and the tidy bed-rooms, with their snowy calcimined walls, down to the spotless and well-appointed kitchen, everything is arranged "decently and in order."

So quietly and unobtrusively has this society gone about its chosen work, and so little public call has there been for funds for its maintenance, — the bulk of its expenses being borne by a few, — that comparatively little has been known of it.

But, during the four or five years in which the Open Door has been in operation, it has been the salvation of hundreds of women, giving them food and shelter when they had no refuge save the streets, friends when all the world had turned against them, and a home where they might remain as long as they would; long enough to grow well and strong, physically and morally. Women of all ages and conditions are taken in, some from the streets, some from the Police Court and House of Correction, while many are personally sought out and induced to leave the haunts of vice, and by the aid of these strong and tender helping hands, to make a start in a new and better life. Others apply here for shelter, but all are received into the arms of Christian love, and none, no matter how filthy, drunken, and degraded, is ever turned away. As the president of the Open Door herself writes us,

"There is really no limit to our work; the purest or the vilest is welcome, and when their father or mother and friends forsake these sinful creatures, then we take them up."

The Open Door — thrice happily chosen name! The kindly door, standing ever open, like Heaven's own, awaiting the coming of the repentant sinner; and if there may exist in the hearts of its philanthropic management, any degrees of welcome, the warmest is given, like Heaven's, to the most degraded and despairing!

Some stay one year, some two years, and others for shorter seasons, the object being to keep them until they are sufficiently "braced up," so to speak, that they will have no desire to go back into evil ways. Strange, indeed, when we realize the influence of the evil associations which have hitherto surrounded these poor creatures, many of them steeped, as it were, in sin and shame from their very babyhood, seems the fact which to us stands out so prominently in the report of this noble society, that not one of them has ever gone back to her old life. But the Open Door knows whereof it affirms, as it keeps careful record of each inmate, with all obtainable information concerning her, and even after she at last crosses its kindly threshold, and goes out again into the great world, it still maintains, as a guardian angel might, its gentle oversight and hovering watch-care.

With the lapse of time, the Open Door has largely overrun its original environments, and now can go no further in its good work until its boundaries are enlarged and its conveniences multiplied. It has just been presented with a lot as a site for a new building of enlarged capacity, which will, we trust, shortly be erected.

These small beginnings, these social "grains of mustard seed," — into what trees of towering stature they do grow oftentimes, spreading their branches heavenward! Only forty dollars to establish a home for friendless women in the heart of a great city, with all a great city's expenses, — rent, fuel, lights, provisions, helpers, to say nothing of furnishings! This little

band would not have dared to venture, only that they knew it to be one of the mysteries of the Christian work that our Father always honors the drafts we make upon him, and always makes good all our "promises to pay," of however large amount, providing we sign them with his signet and seal.

Then let other little knots of earnest women remember this, as they draw together in tender mood, in some after-prayer-meeting talk, or as they sit some afternoon in the church sewing-society, with hearts and hands alike busy in the interest of the Master's work. Remember this small beginning, and do not be afraid to speak out the good thought, the good wish, or mayhap give voice for the first time to the great longing within you to labor in some particular direction for lost and ruined souls. Your speech, your thought, may be crude, fragmentary; yet as it passes through the minds of one and another who listen to it, it may grow polished and elaborated, until finally it surprises you by taking definite form and shape as some great, far-reaching charity, like this of the Open Door. Who knows? Think of the many familiar, informal talks these noble Detroit women must have had over their project, each giving or receiving some new idea, before the great undertaking stood at last fairly outlined before them! We can fancy that sometimes theirs was a rapid, eager talk, almost like the twitter of birds building a nest,—because they had so little to do with, you see! What a grand pattern they have set us! Only forty dollars! Why, almost any one of us could go around for a day or two, among our friends and acquaintances, and gather up as much as that, if we wanted to get up a strawberry and ice-cream festival, or establish a ladies' library association. Why can we not do as much now in the interest of our sister women, who unwarned, unsaved, are to-day treading the path drenched with blood and tears, which leads down to death?

There was never such need to bestir ourselves as now, when not a town of any size throughout the country, nor a hamlet even, but has its house or houses of shame, whose inmates stalk openly abroad; and surely if a town is large enough to support the evil, it goes without saying that it ought to be big enough

with love and mercy and charity to support the remedial agencies therefor. For a small village or hamlet, the "Life-Saving Station" plan of the W. C. T. U. is, without doubt, the best, as it provides for the removal, at once, of its charge from the scene of her sins and temptations. In this plan there is first to be organized a society, called the Mission of Hope and Help, which takes in charge a woman whom the rescuing committee has brought in, and sends her to the State Lodging House for women, which is self supporting, where she will have ample opportunity to prove her willingness to earn her living—honestly. From here she will finally be assigned to the care of some other Life-Saving Station, in a village where her past life is unknown, where she may, under the fostering care of the good mission women, build up a new life and a new reputation. The W. C. T. U. has prepared a leaflet with a carefully formulated plan of this work, which it will be glad to furnish upon application to the Evangelist of the Social Purity Department, Dr. Kate C. Bushnell, Evanston, Ill.

But a greater or less measure of this kind of work ought to be done in every town throughout our land. A town of 10,000 inhabitants can easily maintain a permanent institution, and, after a time, at least, make itself largely self-supporting. With enthusiastic visiting committees, the co-operation of all good people may be secured, and all needed outside work obtained, or perhaps some new industry created. In this connection, remember that there is nothing which so "ministers to a mind diseased" as *work*. For these poor Magdalens, when your loving, persistent efforts have gathered them about you, there will be no earthly saviour like constant, active employment. Above all, before you ever suffer one of them to go out from you, see to it that you teach her every detail of some branch of honorable work, by which she can earn good wages. Neglect this, and she must inevitably drift back into the slum-life. Such a blessed factor is work—good wage-earning work—in the promotion of social purity, that ten to one had she known at first any one art or trade by which she could have supported herself well, she would never have needed your rescuing hand at all.

THE downfall of ancient empires can, in many cases, be attributed to the vice, immorality, and extravagance of their citizens. Who does not know that when the unbridled appetite for carnal pleasure became the absorbing ambition of the Romans, that mightiest people of the past became the weakest, and were an easy prey to the hardy Goths and Vandals?—*Rev. C. B. Mitchell.*

WOULD you live pure lives? Then take for your guide the counsel of the apostle—Paul: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are *pure*, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think on these things.*"

# GOOD HEALTH

J. H. KELLOGG, M. D. EDITOR.

BATTLE CREEK, MICHIGAN.

## WHAT ENGLISHMEN EAT.

We wish at the outset to warn our readers that we shall not attempt to make this article exhaustive. To do so would probably compel us to occupy more space than an entire number of this journal. We only wish to make note of a few observations and impressions, the result of associating for a few weeks, more or less intimately, with English people, in a large manufacturing town and its suburbs.

From general report, one expects to find the English a large consumer of flesh; and so he is; but we must say that in this respect he does not come up to our expectations. Well-to-do English people, and those who live in town, as a rule, we believe, make large use of flesh food. Indeed, the idea seems to be that the more meat consumed the better for the health, although it is certainly not best for the pocket-book. It is indeed surprising to see that a large proportion of the earnings of a common laborer is expended for flesh food. Roast beef, bacon, pork pies, — all sorts of meat dishes, are evidently looked upon as being the real staff of life. Meat is regarded as the one thing needful to sustain life and strength, and everything else is sacrificed for it. The beggar in tatters must have his meat, no matter if he must make his bed behind a wall, and is scarcely able to conceal his nakedness with the dirty rags he has rescued from some garbage heap. The man who earns but three or four shillings a day must have his meat dinner, and English beef it must be too, if he can possibly pay for it. American beef, though cheaper, is, in his estimation, not up to the English standard. Anything that is English is naturally unapproachable.

Is the Englishman any the better for this surfeit of flesh? Is he stronger than the Irishman, who raises for his English brother the beef which he himself cannot taste and at the same time lay by sufficient to pay his English landlord? Is he more enduring than the South American Indian, who tramps the mountains

from daylight till dark in search of medicinal herbs, and finds an ample *menu* in a handful of bananas? Is he better natured than the Sandwich Islander, who lives on bread-fruit and cocoanuts?

Without stopping to answer these questions, which it may be the reader is prepared to answer for himself, we wish to call attention to a fact of importance in this connection, viz., that what we have said of the free use of meat applies almost exclusively to Englishmen who live in towns. The English peasant has not yet acquired the flesh-eating habits of the townsman, at least to anything like the same extent. To ascertain the truth upon this point, the writer has taken the trouble to go out into the most rural districts, and interrogate the English farmer about his diet. Among the wealthier class of farmers, those who have relatives in town and associate with them more or less, meat is used with something like the freedom with which it is eaten by the metropolitan; but the average farmer eats very little meat. His diet is chiefly made up of bread, potatoes, cheese, and milk. He eats lard instead of butter on his bread, and drinks plenty of tea, as do all Englishmen; but he eats very little meat. This has been the custom of the English peasant from time immemorial. He works hard, too, — harder than the average American farmer. In one instance, in the course of some inquiries the other day, we were informed that the farmer and all his men arose soon after three o'clock in the morning, and retired at nine at night, with only three hour's rest for the four meals taken in the course of the day.

The English farmer is healthy, too, notwithstanding his hard work and his four meals a day. By the way, perhaps we ought to say that the Englishman does not eat so much at his four meals as one might imagine. He eats often and little, a plan which is certainly better than to eat seldom and too much, although we see no propriety in either plan. We find our



accustomed plan of eating twice a day just as good in England as at home, and it is to us by far the most satisfactory. The bill of fare for the farmer's four meals is about as follows: Breakfast, at 7 A. M.: bread and milk, or bread and butter. Dinner, 12 M.: bread, bacon, and potatoes, and a little beer. Tea, 5 P. M.: bread and butter or lard, with tea. Supper, 9 P. M.: bread and cheese, with tea again. The bill of fare is simple, which is one of its most redeeming features, and this is a point of great importance; for the stomach can better digest a moderate quantity of food not the most wholesome, than an inordinate quantity of the most wholesome food, or the incongruous and incompatible messes which the average American swallows. Many families among the farming class rarely ever taste meat.

A few days ago we made a visit to the center of the nail-making district, in what is known here as the Black Country, for the purpose of inquiring into the habits and health conditions of the people of this somewhat primitive community. The nail-makers live in a manner which is simplicity itself. Their occupation is one of the most laborious, and the wages paid are so small that they are barely able to eke out an existence. We obtained among these people many interesting facts which we shall place before our readers in a separate article at some future time, with illustrations drawn from photographs which we took for the purpose. One or two facts alone will answer our present purpose. Among the nail-makers, every member of the family works; that is, those who are

old enough to swing the hammer or blow the forge. The wages paid are so low that a woman working hard from seven in the morning to nine at night, can barely earn three or four shillings in the course of a week. This amounts to seventy-five cents or a dollar in American currency. This pittance renders necessary the greatest economy in food as well as in everything else. Hence, meat is eaten very sparingly. A little is purchased at the end of the week, when the weekly wages are received; but this is consumed in a day or two, and no more meat is eaten until after the next pay-day; yet the nail-maker is strong and robust, and the same must be said of his wife and children. The women are remarkably healthy in appearance, and the local surgeon told us that they are remarkably free from the diseases which commonly prevail among their sex. It is seen, then, that the Englishman has right at home the most excellent examples of the fact that flesh food is not a necessary of life, and that the highest health can be maintained, and the hardest work accomplished, without it.

The English Vegetarian Society is doing a good work in the agitation of its principles and in the presentation of its views, by frequent popular lectures in various parts of the country. Vegetarianism would be a great blessing to the poor of England; for at the present time the poor laborer spends about half his earnings for meat, which gives him less nourishment than he could purchase for less than one eighth the cost in the form of oatmeal, lentils, beans, peas, or other vegetable food.

### THE MIND-CURE DELUSION.

[Abstract of a Lecture by the Editor.]

THE mind-cure doctor says there is no need for paying attention to diet, or for taking any medicine. He ignores hygiene and every rational means. Why should he direct dietetics and regimen for a thing that does not exist? Why should a man who has dyspepsia pay any attention to what he puts into his stomach, if there is no disease there? By preaching such doctrines as these, many a patient has been sent to the grave who might have been cured by proper means taken in time. For instance, I removed a large cancerous growth from a lady, and when she was well enough to go home, I told her that if it ever reappeared she must have it removed at once, and she could probably live comfortably for years. In the course of time it did reappear, and the mind-cure doctors said that the surgical operation was a failure; the alleged cancer was really nothing but an idea.

She stopped worrying, and for a while gained in a general way; but at the end of three months she awoke to the fact that the cancer had been growing steadily all the while. Then she fell into the hands of a professional cancer doctor, and he finished her.

In another case, a woman had a hemorrhage from an enormous vascular growth. The mind-cure doctor said it was another example of imaginary disease, but the hemorrhage went on just the same under his treatment. Her friends became alarmed, and started for this place, and she barely lived to get here.

A lady with cancer went from this town to Chicago to the headquarters of the mind-cure doctors. They assured her every day for six months that she was improving, but the cancerous growth increased, and so it went on until the woman died.

Some time ago I thought I would try an experiment

to see how philanthropic these mind-cure doctors who claim to be so religious really were. I wrote a letter in which I said: "I am a poor working-girl. I lost my hearing some years ago; I find it stands in the way of my earning a good living. Can you cure me? I am very poor, but if you will cure me, I will bless you forever." We had a employee in just this condition, and she signed the letter, and I sent it to nearly every mind-cure doctor who advertised to give absent treatments in the United States. Nearly all of them promised speedy cure, — for from three to five dollars a week in advance; and not one of them made an inquiry as to the condition of the patient's ears. The fact was that, in consequence of scarlet fever, the whole inside of her ears, — drum and bones, — was entirely gone, and a cure would have been just like growing in an eye or supplying a leg. After a while I wrote another letter, setting forth the case in a most pathetic appeal, and besought the mind-cure doctor to give a little treatment free for charity's sake, and sent it out as before. Not one of them made any sort of a response. This is an example of the boasted benevolence of Christian science.

I want to say that every one of the leaders in this movement are, in my opinion, unmitigated frauds. Of course, there are besides many good people who have been deluded into it. "Faith healers," "metaphysical healers," "Christian scientists," and various other terms are used, but they all belong to the same class of imposters. They have taken different names, owing to divisions and quarrels among themselves. Dr. Schwartz studied with Mrs. Eddy, the founder of Christian science, and then he started a new school of metaphysical healers.

Dr. Schwartz once undertook the cure of a man who had been here, and whom I had sent away as incurable. His back was broken by the falling of a tree. Dr. Schwartz said he had the man on his feet, and would have him walking soon. I told him that when the patient was able to walk, I would send one hundred dollars to Dr. Schwartz and five hundred dollars to the patient. I was never called upon for the money.

Dr. Schwartz came here at one time, and informed a lady suffering from paralysis that he would treat her without charge. She was obliged to use a wheeled chair, but he promised her that on a certain Monday morning she would be able to discard it, and walk. Nine o'clock was the hour set, and the poor woman gathered in a large number of her friends to see the miracle. But she did not rise, and though others lifted her to her feet, she could not stand. The failure was attributed to want of faith on her part.

But the species of mind-cure which I do believe in heartily, is that where all rational methods being used for recovery, the mind is suffered to dwell only upon cheerful topics. How much good a friend does who calls on a patient and never says a word about disease or symptoms! An invalid ought to cultivate such a friend, though he may be unsympathetic. But when one calls who inquires after your stomach, and back, and liver, with great minuteness, cut the acquaintance of that person at once, if you would get well. The friend who brings you new ideas and good cheer is the one who does you good. We want to stop cultivating disease, and begin to cultivate health.

What do you suppose doctors do who live in an atmosphere of symptoms? One man comes in and tells all about his liver, and leaves that in the office; another has a doleful story of his stomach, and leaves those symptoms behind; and another comes with descriptions of a long train of nervous disorders, and leaves them in the atmosphere, and so on, day after day. Each patient leaves in the office his load of symptoms, until there is a symptom perched on every chair and lurking in every corner, and they hang in rosettes from the ceiling; the very air is thick with hobgoblins of disease. Some doctors are overcome by this atmosphere. It has been noticed that a specialist often dies of the disease to which he gives his whole attention. The reason we do not all get sick living in this atmosphere of disease is that we find a way to throw it off. If we do our duty, we are talking health all the while. Every effort we make to raise the spirits of the patient, raises our spirits. That is the way a doctor can safely walk in the midst of pestilence, and that is what enables the heroic nurse to keep at her post. They are thinking health, and thus are less susceptible to the morbid influences of disease.

A man came here a few years ago with consumption; he had a great cavity in his lungs; temperature 103°, pulse 120. He gasped for breath, and could scarcely speak at all. I told his wife that she might just as well take him home. But he said, "I am not going home. I came here to get well, and I am going to get well." He availed himself of every possible means of self-help, and as a consequence went straight along toward health. In three months' time he had little cough and was able to preach. (He was a Presbyterian clergyman.) He continued to gain until he was practically cured, and it was sheer grit that cured him. He lived because he would live.

A young lady came here with one leg entirely powerless. I never saw a case like it, nor read of one. The limb was like ivory; not a muscle moved, the

joints were flexed, and it was cold. The case seemed entirely hopeless, but she was determined that she would recover the use of it. We applied massage and electricity, and neither seemed for a long time to make much impression. She put her will to work, and said she was going to make her great toe move, and she did. Little by little she gained power over the mus-

cles and joints, and to-day she is walking about the streets of Kansas City a well woman. It was pluck and energy and will that raised her up. She kept her mind working on her limb every moment of her waking hours, sending down strong impulses for healing. If every invalid would do the same, there would be much less for the doctors and nurses to do.

(To be continued.)

### THE EVILS OF TEA-DRINKING.

THE evils resulting from the use of tea and coffee are becoming more and more generally recognized by thinking people the world over. There are doubtless two reasons for this: 1. The seed sown by the pioneers in the crusade against these poisons more than half a century ago is bearing fruit; 2. The effects of the drugs, accumulated by heredity, are becoming each year more and more apparent. Specialists in diseases of the nervous system have again and again warned the public that there is being developed a distinct class of diseases which are directly attributable to the use of tea. Cases of delirium tremens have been reported as due to the use of tea, and servant girls have been arrested and tried in court for disorderly conduct when intoxicated, whose drunkenness was proven to be due wholly to the use of tea. Indeed the evidence against tea and coffee is becoming so completely overwhelming that it almost seems singular that our teetotal societies do not see the necessity for adding their prohibition to the pledge of total abstinence which every temperance society exacts from its members. So far as we know, the only society that does this is the American Health and Temperance Society, which in so doing is consistent with its principles, maintaining that the real sin of intemperance is not in getting drunk, but in resorting to an abnormal and harmful stimulation. This is evidently the physical wrong of intemperance, whatever may be said about other phases of the question; and the moral wrong must, at foundation, rest upon the physiological sin.

To any one who still maintains the innocence of tea as a beverage, we would propose the following simple experiment: Find some moderate drinker who is as fully convinced of the harmlessness of beer-drinking as you are of tea-drinking. Undertake a trial of the two beverages. You agree to drink a cup of strong tea for every glass of beer that he will swallow, and see who will remain on his feet the longer. We venture the assertion that the tea-drinker will be profoundly intoxicated long before the beer-drinker

begins to feel any serious effects from his potations. Tea is, in fact, a much more powerful intoxicant than beer. Theine, the active principle of tea and coffee, is a much more powerful poison than alcohol, producing death in a quantity less than one hundredth part the deadly dose of alcohol.

Under the heading, "Terrors of Tea," the *St. James Gazette* contains the following reflections, which are well worthy the consideration of tea-drinkers:—

"Nervous people, experience shows us, are, as a rule, extremely selfish. *La femme nerveuse* is the most inconsiderate specimen of her sex. Her nerves have become a species of fetish, which must be propitiated by the sacrifice of everybody's comfort except her own. She considers every action, both of herself and the world at large, primarily from the point of view of the effect it will have on her nerves. If she happened to be omnipotent, she would no doubt at once stop the movement of the earth, for fear of its giving her a 'turn.' Her sentiment of pity for the misfortunes of others is entirely blunted by her horror of the sight of pain and the sound of woe. She exacts the utmost forbearance and sacrifice from others,—not for herself, but for her nerves,—and exempts herself from gratitude on the same grounds. She tends, in fact, to become completely soulless; accepting all devotion as her due, bitterly resenting any resistance to her claims, and substituting for all higher spiritual life an egotistical form of pessimism which is as delusive as it is difficult to combat. That she is not actively cruel is an accident; passively cruel she is continually, without remorse or thought; and it is probable that when provocation and opportunity offered themselves simultaneously, she would not stay her hand from direct cruelty. The nervous woman is a product of the nineteenth century, and, inferentially, of tea. She takes it to soothe her nerves, and it rather excites them; or else she takes it because she has acquired the habit, and the result is the same.

"Russian women are even more afflicted with 'nerves' than their English sisters. They are more

inclined to fitful and violent excitements, more skilled in intrigue, more pessimistic, more selfish as a rule. Now it is worth noticing that they have known the use of tea much longer, that they drink a purer and

stronger beverage, and that they indulge in it oftener than English women. The children take after their mothers, and in the men the characteristics become more pronounced and more brutal."

*Lawyer.* — "Was the disease from which your husband died contagious?"

*Witness.* — "No, sir; but it was awful ketchin'."

INGERSOLL attributes Calvin's theology to his dyspepsia. Why should not Ingersoll, with his fine health, possess a better religion? Even Calvinism, in its most gloomy aspects, is greatly preferable to no religion at all.

A RUSSIAN physician has succeeded in cultivating vaccine virus, and finds that the virus artificially cultivated is as effective as the genuine, and has the advantage of absolute purity, so that its use involves no danger from scrofula, tuberculosis, or other constitutional diseases.

*Very stout old lady* (watching the lions fed). — "'Pears to me, mister, that ain't a very big piece of meat for such a animal."

*Attendant.* — "I s'pose it does seem like a small piece of meat to you, ma'am, but it's enough for the lion."

THERE are many popular fallacies about food. The professor of skin diseases at Harvard University has recently undertaken to prove some of them. He has shown, for instance, that buckwheat cakes and oatmeal do not produce skin diseases, and that there is no foundation for the popular notion that tomatoes will produce cancer.

WELL PROVIDED FOR. — "Who is your family physician, Freddy?" asked Mrs. Hendricks of the Brown boy. "We ain't got none," said the boy. "Pa's a homeopath, ma's an allopath, sister Jane's a Christian Scientist, grandma and grandpa buys all the quack medicine going, Uncle James believes in massage, and brother Bill is a horse doctor." — *Judge.*

*Woman* (to tramp). — "I kin give ye some cold buckwheat cakes an' a piece o' mince-pie."

*Tramp* (frightened). — "Wha-what's that?"

*W.* — "Cold buckwheat cakes an' mince-pie!"

*T.* (heroically) — "Throw in a small bottle of pepsin, madam, and I'll take the chances." — *Medical and Surgical Reporter.*

RECENT researches in France point very strongly toward the view that cancer will be proved to be a parasitic disease, produced by germs similar to those which produce some forms of skin disease.

HOW DIPHTHERIA IS COMMUNICATED. — According to Professor Jacobi, diphtheria may be communicated by many animals besides man. It has been traced to the following animals: Pigeons, turkeys, chickens, pheasants, cats, horses, sheep, and cows. Vegetables, milk, and other foods may convey it. It is also carried by clothing, furniture, railroad cushions, and, in fact, by everything that comes in contact with it.

THE COCAINE HABIT. — Prof. Lennox Brown, the eminent London specialist, calls attention to the fact that the cocaine habit may be contracted by the use of this drug in the treatment of diseases of the nose and the throat, and also mentions several unpleasant results which may follow the prolonged use of the drug, even when it is not taken in excess. The local disease is aggravated, and often numerous strange nervous symptoms appear. Cocaine is unquestionably the most dangerous, because the most fascinating and the most deadly, of all vice-drugs. We have met several most deplorable cases of the cocaine habit, and believe its cure is much more difficult than either inebriety or the opium habit.

AN INGENIOUS HOUSE-COOLER. — The following account of how houses are cooled in India offers a suggestion which might perhaps be utilized in this country: "In India they use what is called a 'tattie,' a large curved or sloping screen, which accurately fits into each door or window facing the west, and is made of the roots of the khus-khus grass, which singularly combines strength and flexibility with the most delicious and refreshing fragrance. These screens are about an inch in thickness, and during the hot and dry west wind are saturated from the outside with water, which immediately commences evaporating under the fierceness of the blast; and as evaporating always implies cold, the wind which in the veranda would raise the thermometer to 120° F. passes into the house at from 75° to 80°, laden with a delicious fragrance. While tatties are in working order, all other cooling appliances are unnecessary."

OVER-EATING. — Old Dr. Abernethy used to say, "One fourth of what we eat keeps us, and the other three-fourths we keep at the peril of our lives." Really, the amount of food needed for warmth, to replenish the tissues, to keep up animal heat, and to supply energy to the body, is usually much less than is generally eaten.

In referring to the manifold evil effects of tobacco smoke upon the human system, and the utter indifference to the comfort of others which the habitual smoker seems to possess, *Babyhood*, the champion of the children, gives the following words of timely warning: —

"Many habitual smokers avoid a smoking-car or smoking-cabin; and we have known many men in good health who have been obliged to give up attendance at their favorite clubs because their fellow-members smoked so excessively as to cause them an illness. We have even known a strong man, who rarely used tobacco, in need of medical aid from attending a directors' meeting, held in a rather small room, where the majority smoked during the meeting while he did not. With these facts before us, who can doubt the effect upon infants and young children before they acquire habituation? If a child is 'poorly,' with poor appetite, is languid, etc., it is always worth while to inquire if this source of poisoning exists."

"PURE CIDER VINEGAR." — The revelations of the chemists, recently made public, indicate that the term "pure cider vinegar" must be regarded as a pleasantry rather than a statement of fact. C. W. Drew, Ph. D., M. D., in an article in the *Northwestern Lancet*, reports the examination of ten samples of cider vinegar, among which he found not one genuine. Some were wholly fictitious. They were chiefly composed of glucose, and citric and tartaric acids. All but one contained salicylic acid, the poisonous character of which has been so well settled that in France it is made a crime to introduce it as an adulterant in foods. This acid is very largely used in this country for preserving various sorts of fermentable foods. Aside from the danger connected with the use of cider on account of its alcoholic properties, it must be evident to the dullest mind that as found in the market it is a vile decoction which no one would care to swallow with his eyes open. The same investigator reports the almost universal adulteration of vinegar. The so-called cider vinegar often contained not the slightest trace of apple juice. Those who desire an acid flavor as a relish, may well substitute lemon juice for these nasty mixtures of unknown composition.

ORGANIC IMPURITIES IN WATER. — These are of two kinds, dead and living. Dead organic matter gives rise to diarrhea, indigestion, and probably some forms of fever. Living matter, which consists chiefly of germs of various sorts, gives rise to such epidemic diseases as cholera, typhoid fever, dysentery, and other maladies which owe their origin to disease germs. The living organic matter may be rendered harmless by thorough boiling; the dead organic matter may be removed by filtration through a good charcoal filter properly cared for. Filtration alone is not a safe precaution against sickness through the use of impure water. Boiling, either before or after filtration, is essential. Travelers should always provide themselves with a small spirit lamp and tripod, by the use of which they may consider themselves well protected against the diseases which prevail chiefly in summer, provided they will use no water or milk which has not been boiled.

FOOD AND CHARACTER. — "As a man eateth, so is he," is an old German proverb. Mr. Alcott used to say, "A man who eats ox becomes oxified, and a man who eats hog, piggified." Perhaps this was something of an extreme view; nevertheless, relation of diet to morals was recognized by the writers of the Bible, thousands of years ago. Dr. Talmage, speaking on this subject, remarks: —

"God gave the ancients a list of the animals that they might eat, and a list of the animals they might not eat. These people lived in a hot climate, and certain forms of animal food corrupted their blood and disposed them to scrofulous disorders, depraved their appetites, and demeaned their souls. A man's food, when he has the means and opportunity of selecting it, suggests his moral nature. The reason the wild Indian is as cruel as the lion, is because he has food that gives him the blood of the lion. A missionary among the Indians, says that by changing his style of food to correspond with theirs, his temperament was entirely changed. There are certain forms of food that have a tendency to affect the moral nature. Many a Christian is trying to do by prayer that which cannot be done except through corrected diet. For instance, he who uses swine's flesh for constant diet, will be diseased in body and polluted of soul, all his liturgies and catechisms notwithstanding. The Gadarene swine were possessed of the Devil, and ran down a steep place into the sea; and all the swine ever since seem to have been similarly possessed. In Leviticus, God struck this meat off the table of his people, and placed before them a bill of fare at once healthful, nutritious and generous."

# DOMESTIC MEDICINE



**IVY POISON.**—Paint the affected parts, as soon as possible, with a mixture of quick-lime and water, which should be let stand half an hour after being mixed.

**RUN-ROUNDS.**—This disease of the finger nails is without doubt a germ disease, and therefore contagious. Those suffering from it should temporarily isolate themselves, and children should not be allowed to attend school until cured. Use carbolic ointment.

**CINDERS IN THE EYE.**—An excellent way to remove a cinder or small particle of dirt from the eye, is said to be the introduction into the eye of one or two grains of flaxseed, which placed under the lids soon produces a mucilage which envelops and drains away the foreign body.

**FAINING.**—A person who feels faint should be placed in a horizontal position as soon as possible, with the head lower than the rest of the body. Apply hot water, if it can be obtained, at once to the top and back of the head. Hot water is better than cold, though the latter should be applied where the former is not obtainable. If the fainting be prolonged, apply the hot water over the heart as well, by means of fomentations. If fainting occurs while bathing, immerse the head in the water for a few minutes, instead of getting out of the bath, as is usually directed. The latter method generally sends one headlong to the floor.

**CHOLERA MORBUS.**—Thousands die every summer from cholera morbus, which is a disease in many respects very nearly allied to cholera. Scientific research shows us that these diseases are produced by germs, and the real cause of their violent symptoms is the effect upon the system of a very poisonous substance formed by a particular kind of fermentation. This substance is likely to develop in milk and

stale meats, and is always present in cheese, sometimes in such large quantities as to produce those violently poisonous effects known as "cheese-poisoning." It would seem a matter of prudence, then, to abstain wholly from cheese, meats, and other indigestibles, during the summer season, at least. The wholly vegetarian diet is the safest at all seasons.

**GIVE THE BABY A DRINK OF WATER.**—Many people have no conception that an infant ever needs a drink of water, but think whenever it cries that it must, of course, be hungry, and so the little stomach is constantly overloaded, acid fermentation results, causing vomiting, diarrhea, elevated temperature, and all those symptoms of intestinal catarrh which occur especially during the summer months, and are caused usually by improper diet, or excess, more than anything else. Often when a child cries, it is only thirst which causes it. When baby frets this hot weather, try him with a drink of pure cold water, and see if it does not cool, and soothe, and rest him; and then when he frets again, try it again, and our word for it, you will soon become a convert to the theory, "Give the baby a drink."

**CAUSE OF LOCK-JAW.**—Modern researches have seemed to establish beyond doubt the fact that this dreadful disease is due to a certain disease germ which on entering the body develops a peculiar poison, to which the leading symptom of the malady is due. Horses are subject to this disease, and it is found that the dung of such animals may contaminate the soil. Soil which has been thus infected may retain its poisonous properties for a long time. It is asserted that the poison even multiplies in the soil. This explains the frequent occurrence of the disease from punctured wounds of the feet. Some portion of infected earth is thus introduced into the tissues, and in this way the disease is set up. It is evident, then, that such wounds should be treated at once in such a manner as to encourage bleeding, and should be thoroughly cleansed.

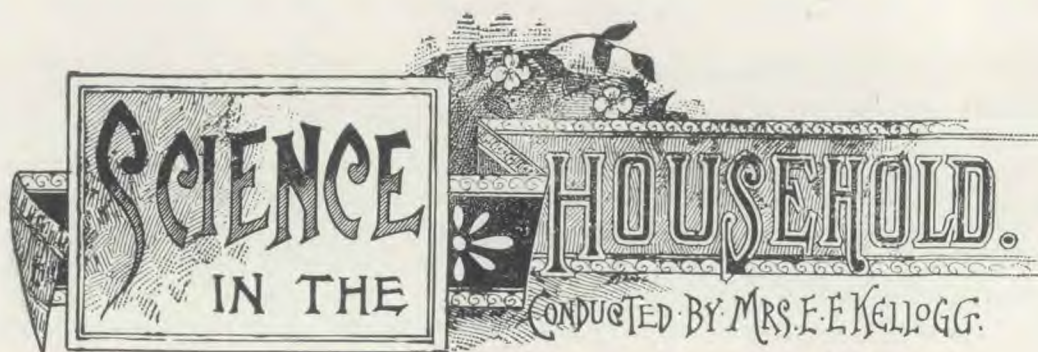
**TO ABORT A FELON.**—It is asserted that a felon may be aborted, if taken early, by moistening the part and rubbing with nitrate of silver or lunar caustic. The skin will become very black, and in a short time, a few hours, the pain and swelling will disappear. In a few days, the black skin will peel off. Immersion in cold water is also an excellent means of aborting a felon. When suppuration has occurred, the sooner the felon is opened the better. By the injection of a few drops of a solution of cocaine, the felon may be opened without pain.

**A REMEDY FOR DIARRHEA.**—On the authority of Dr. Benjamin Clarke, hot milk is given as a remedy for diarrhea, and is largely used in the West Indies. The milk need not be boiled, but should be taken hot as possible without discomfort. Many persons are unaware of the virtues of hot milk, but it is a most excellent remedy in many cases of dyspepsia, aiding in no way to make a person "bilious," as some are apt to think, and can often be taken hot by those who are unable to take it in any other way. When used as a dietetic remedy, milk should be made the chief article of diet, using grain preparations, and avoiding vegetables, fruits, and meats. Hot milk is also, as we have often said, an excellent food for consumptives.

**MALIGNANT SCARLET FEVER.**—Recent observations seem to show that inflammation of the ear, and other grave complications which often arise in scarlet fever, are due to secondary infection, that is, to self-infection by the patient. This fact emphasizes the importance of thorough cleanliness, ventilation, and disinfection in this disease. The sick-room should be kept well ventilated. Soiled cloths, vessels, etc., should be removed promptly. The patient's mouth should be frequently cleansed,—every hour or two, or oftener, if necessary. Doubtless much might be gained also by frequent change of room. A plan suggested, which is worth a trial, is this: Devote two rooms to the sick person, in addition to the room required by the nurse. Change the patient from one room to the other every other day, leaving in the room such articles as have been used in it. Disinfect the room and contents by burning three pounds of sulphur for each one thousand cubic feet of air space. The room should be closed up for twelve hours during the fumigation, then well-aired, with doors and windows open, until the patient is returned to it. The other room should then be subjected to the same process. The change of room and ventilation alone ought to be of great service, without the fumigation.

**REDUCING FEVERS BY THE USE OF ENEMAS.**—In fevers, cool sponging of the surface, persistently and thoroughly applied, large, cool compresses placed over the abdomen and chest, or even the whole front of the body, and changed as often as warm, frequently repeated cool packs, cold-water drinking, ice-packs to the spine, constant application of ice or frozen compresses to the head, forcing perspiration by copious hot drinks, and a warm blanket pack,—by any or all of these means the temperature may be reduced with promptness in nearly every case. However, cases will now and then occur in which the temperature remains dangerously high, notwithstanding the thorough application of the above means. What shall be done?

Several years ago our attention was called to a series of experiments made by Dr. Winternitz, Professor of Hydropathy in the Medical University of Vienna, for the purpose of determining the influence upon temperature, of enemata of water of different temperatures in cases of fever. The results claimed by Prof. Winternitz were so striking that we improved the first opportunity to repeat his experiments, and with such results as have justified the continued use of this means of lowering temperatures in fevers, in cases in which the ordinary measures were not efficient. From one to two pints of water, of seventy or seventy-five degrees temperature, were allowed to pass into the bowels; and after being retained for five or ten minutes, or until the patient experienced uncomfortable sensations, it was made to pass out through the injecting tube, by simply lowering the reservoir to the level of the floor. A new supply of water of a proper temperature being introduced into the reservoir, it was again raised to the proper height, and the operation so continued until six quarts of water had been used. Then the patient was allowed to rest half an hour or an hour, according to the height of the fever, and the same process was repeated. Careful record was made of the temperature of the patient just before the treatment and immediately after. It was found to be invariably reduced from one to one and a half degrees by each treatment. The temperature, which had been exceedingly obstinate previous to the employment of this method, ranging from 104° to 105°, during the intervals of the treatment would of course rise somewhat, but each time it stopped short of the point reached during the previous interval, so that in the course of a few hours the fever was brought down to very nearly a normal temperature. The temperature of the water, when taken after passing through the bowels, was found to have risen each time from ten to thirteen degrees.



## SABBATH DINNERS.

ONE of the most needed reforms in domestic life is a change to more simple meals on the Sabbath. In many households the Sabbath is the only day in the week when all the members of the family can dine together, and with an aim of making it the most enjoyable day of all, the good housewife provides the most elaborate dinner of the week, for the preparation of which she must either spend an unusual amount of time and labor the day previous, or encroach upon the sacred rest time of the Sabbath.

Real enjoyment ought not to be dependent upon feasting and gustatory pleasures. Plain living and high thinking should be the rule at all times, and especially upon the Sabbath day. Besides, nothing could be more conducive of indigestion and dyspepsia than this general custom of feasting one's family on the Sabbath. The extra dishes and especial luxuries tempt to over indulgence of appetite, while the lack of customary exercise and the gorged condition of the stomach incident upon such hearty meals, foster headaches and indigestion, and render brain and mind so inactive that the participant feels too dull for meditation and study, too sleepy to keep awake during services, too languid for anything but dozing and lounging, and the day that should have realized some advancement in spiritual growth is worse than thrown away; nor is this all; the evil effects of the indigestion occasioned are apt to be felt for several succeeding days, making the children irritable and cross, and the older members of the family nervous and impatient,—most certainly an opposite result from that which ought to follow a sacred day of rest!

Physiologically considered, such feasting is wrong. The wear and repair incident upon hard labor calls for an equivalent in food, but there is no necessity for but a very moderate allowance when the day is one of rest, and that should be selected from those foods easy of digestion. Let the Sabbath meals be simple ones, well served, with abundant good cheer and intelligent

thought as an accompaniment. Let as much as possible of the food be prepared and the necessary work be done the day previous, so that the cook may have ample opportunity with the other members of the family to enjoy all Sabbath privileges. This need by no means necessitate the use of cold food, nor entail a great amount of added work in preparation.

To illustrate, take the following bills of fare:—

### BREAKFAST.

Oatmeal and Cream. with Fresh Strawberries.	
Prune Toast.	
Creamed Potatoes.	Steamed Eggs.
Whole Wheat Bread.	

### DINNER.

Canned Green Corn Soup.	
Tomato and Macaroni.	
Green Peas.	Rice.
Currant Buns.	Canned Peaches.
Fruit and Nuts.	

Both the oatmeal and the rice may be prepared the day previous, as may also the prune sauce for the toast, the buns, bread, and nearly all the other foods. The potatoes can be boiled and sliced, the corn for the soup rubbed through the colander, and placed in the ice chest, the green peas boiled but not seasoned, and the macaroni cooked and added to the tomato, but not seasoned. The berries may be hulled, the nuts cracked, and the canned fruit opened. If the table is laid over night, as it may well be if it is afterwards covered with a spread to keep off all dust, a very short time will suffice for getting the Sabbath breakfast. Heat the oatmeal by placing in the inner dish of a double boiler, fill the outer one with boiling water, cover and steam until thoroughly heated through-out. Meanwhile, heat cream and moisten the toast; heat the prune sauce; add milk, cream, and salt to the sliced potato, heat to boiling, and thicken with a little flour braided in milk. Lastly, break the eggs



into individual dishes, and cook in a steamer over a kettle of boiling water, until well set.

To prepare the dinner, all that is necessary is to add to the material for soup the requisite amount of milk and seasoning, and heat to boiling heat; heat and season the peas and the macaroni; and heat the rice, which should have been cooked by steaming in a China dish after the recipe given elsewhere in this department, by placing in a steamer over boiling water.

All may be done in one half hour, while the table is being laid, and with very little labor. We have purposely omitted potato from the dinner bill of fare, because rice amply supplies the same food elements,

and is generally considered more relishable than potato served without meat, which, unless served cold, requires more time and labor than we desire to give for preparation, besides being no more nutritious and less easy of digestion than many other foods. If potatoes are deemed requisite, they may be prepared for cooking the day previous, washed, wiped dry, and stored in some cool place, then baked with little trouble.

The above bills of fare may be varied in almost numberless ways, using different soups, vegetables, grains, fruits, and breads, which admit of previous preparation.

A REMEDY suggested for red ants is to keep a small bag of sulphur in the drawer or closet infested with them.

LINSEED-OIL, rubbed briskly on with a piece of felt, will usually remove the white mark left by pitcher or goblet on side-board or table.

BORAX soap is an excellent factor in the cleansing of bronze frames or ornaments; gilt should, however, be cleaned with kerosene oil, being careful to use, in both instances, a bit of old soft cotton cloth.

If a new broom be immersed in boiling water until it is quite cold, then thoroughly dried in the air, it will be far more pleasant to use, and will last much longer. Frequent moistening of the broom is conducive to its usefulness, and also saves the carpet.

MANY people think that economy means a wholesale doing without things; but it does not; it only means a sparing to spend — sparing where we do not need, that we may spend where we do. It means, also, without littleness or niggardliness, a general watchful outlook that we get our money's worth.

OFTEN the housekeeper is annoyed by having stained hands. Peeling potatoes, apples, and other vegetables and fruits will discolor them. Borax water is excellent to remove stains and heal scratches and chafes. Put crude borax into a large bottle, and fill with water. When dissolved, add more to the water, until at last the water can absorb no more, and particles can be seen at the bottom. To the water in which the hands are to be washed, pour from this bottle enough to make it very soft. It is cleansing and healthful, and by its use the hands will be kept in good condition. A housekeeper need not be known by her hands.

TO SEED RAISINS. — Pour boiling water over raisins, and the seeds can very easily be removed.

WHEN ironing, endeavor as far as possible to move the iron in the same line as the thread of the cloth.

NEVER use a zinc or galvanized-iron lemon-squeezer. The acid of the lemon dissolves the metal, and produces a poisonous compound.

TO COOK RICE. — Soak a cup full of rice in a cup and a half of warm water for an hour, then add a cup and a half of milk to the rice and water, turn all into an earthen dish, and set into a covered steamer over a kettle of boiling water, and steam for an hour. It should be stirred with a fork occasionally, for the first ten or fifteen minutes.

CANNING CORN. — A writer on household topics offers the following on this subject: "Use Mason's glass cans, and make no holes in the covers for air; see that the rubbers are new and good, and that the cans have no cracks. Take nice, tender green-corn, cut from the cob with a sharp knife; scrape the cob to get all the sweetness out; put in the corn with the small end of your potato masher, and pack it in. A quart jar will take twelve or thirteen ordinary ears. When the jar is plump full, put on the rubbers, screw on the covers as tight as you can with thumb and finger. Put hay or cloths in the bottom of your wash-boiler; lay in the cans of corn in any way you please; put little cloths in to keep them from hitting each other; fill the boiler as full as you wish, cover over with cold water, set it over the fire. When it begins to boil, boil three hours without ceasing. Then take out, and with your tightener make as tight as possible immediately. After they are cold, tighten again, if you can. Put away in a dark, cool place."

## QUESTION BOX.

[All questions must be accompanied by the full name and address of the writer, as it is often necessary to address by letter the person asking the question.]

WHITE MUSTARD SEED.—W. T., Massachusetts, asks, "Is white mustard seed good for an aged person?"

*Ans.*—No. Mustard seed is an irritant for persons of any age.

TAPE-WORM.—A subscriber inquires if tape-worms are ever caused by eating fruit?

*Ans.*—No. Tape-worms are never produced by the use of fruit. They are the result of the use of flesh food, usually beef.

VACCINATION.—I. M. S., Tenn., asks, "Is vaccination as a preventive of small-pox, or any other disease, desirable?"

*Ans.*—Vaccination will often prevent small-pox, though it is not a certain preventive. The slight inconvenience following vaccination is certainly preferable to small-pox.

F. M., Ill., inquires, "What is the cause and the cure of a severe pain in the head directly over the right eye? Sometimes the pain continues for some weeks, and then stops for two or three months."

*Ans.*—Such pains are sometimes due to neuralgia. The application of cloths wrung out of hot water is often an efficient measure of relief.

PIMPLES.—L. H. G., Illinois, wishes a remedy for the cure of pimples on the face.

*Ans.*—One of the best remedies for pimples is bathing the face in hot water for ten or fifteen minutes two or three times a day. Pastries, gravies, and all rich foods should be discarded, also flesh foods. The diet should be grains, fruits, and milk. Take plenty of out-door exercise. If not cured by these measures, consult a specialist, or visit a sanitarium.

NASAL CATARRH—CIRCULATION OF THE BLOOD.—A. B. C., Mass., inquires:—

"1. Can nasal catarrh be cured? 2. What is good for the circulation of the blood?"

*Ans.*—1. Yes, if the disease is not too far advanced. See "Ten Lectures on Nasal Catarrh," just published by the Good Health Publishing Co., in which you will find your questions answered. 2. Out-of-door exercise, the use of the flesh brush, salt glow (rubbing the body with salt) and oil bath.

BATHING.—A subscriber wishes to know whether it is detrimental to take a full bath right after a hearty meal?

*Ans.*—A bath taken in water of the same temperature as the body need not be productive of harm if taken directly after a meal, but a bath taken at that time should neither be hot nor cold.

HOT-WATER DRINKING.—C. S. C., Iowa, asks the following questions:—

"1. How should persons with weak digestion drink the required amount of hot water? 2. Does the gas formed in the stomach by indigestion ever distend that organ so much as to interfere with the action of the heart?"

*Ans.*—1. When hot water is taken in quantity for the digestion, it should be sipped at intervals of a few minutes, until the required quantity has been taken. 2. Yes.

TORPID LIVER.—O. P. F., Wis., inquires, "What foods should be eaten and medicine taken to restore a person's liver to an active state, with special reference to the bile secretion?"

*Ans.*—The best regimen for a person suffering from torpid liver is to adopt a fruit, grain, and milk diet. Drink hot water freely, to the extent of two or three pints a day. Live out-of-doors as much as possible. At night apply a fomentation over the region of the liver, and wear a compress, taking care to keep the compress warm.

NERVOUS EXHAUSTION.—W. H. J., Texas, complains of pain in the back of the neck, pain in the small of the back, running down the limbs, pain in the chest, palpitation of the heart, soreness of the stomach, etc., and wishes advice.

*Ans.*—For a person suffering from general nervous debility and dyspepsia, we advise the application of cloths wrung out of hot water to the spine, for one hour daily, and a hot bag or a hot brick applied to the stomach for one half hour after each meal. The diet should be well-cooked fruits and grains, with a moderate allowance of cream. Avoid butter, sugar, meats, pie, rich gravies, and all articles of food hard to digest. Two or three times a week, take a saline sponge-bath, which consists of sponging the body with a solution of salt—a tablespoonful of salt to a quart of water.

## LITERARY NOTICES

*Arthur's Home Magazine* for July has its usual variety of matter, the departments devoted to the entertainment of the home circle being especially wholesome and healthful. An excellent article in one of them is, "Why the Penn Boys Stay at Home Evenings." Only \$1.50 per year. Published by T. S. Arthur & Son, Philadelphia.

THE July number of the *Domestic Monthly* is finely illustrated, and is, as its name suggests, a fountain of information for the household. There is, in addition, a supplement with transfer designs. \$1.50 per year, with one dollar's worth of patterns as a *free* premium to every subscriber. Special premium offers to clubs. Address *Domestic Monthly*, 853 Broadway, N. Y.

*The Country Gentleman* is now in its fifty-ninth year, a paper of acknowledged standing in its especial field, which unites the interests of the farm, the garden, and the fireside. It is issued weekly, and includes every department of agriculture, stock-raising, horticulture, and domestic economy, with exhaustive papers, notes, queries, etc., in the interest of each. \$2.50 per year. Subscriptions for less than one year, twenty-five cents per month. Luther Tucker & Son, Albany, N. Y.

THE July *Scribner* is especially noteworthy in illustration. The leading article in the number is the second in the series on Electricity, — "The Telegraph of To-Day," by Charles L. Buckingham, for which many and varied special drawings have been made, by Herbert Denman and H. W. Hall. The remainder of the space is occupied by complete short articles, in which there is a wide range of subject, each one presenting some distinct phase of life, with its particular atmosphere and interests. Charles Scribner's Sons, New York.

THE July *Atlantic* opens with another article in the series on "Cicero," by Harriet Waters Preston; and Prof. N. S. Shaler, who knows whereof he affirms, writes authoritatively concerning "The Problem of Discipline in Higher Education." Mr. H. L. Nelson defines "The Speaker's Power" in legislative action, while Mr. W. H. Downes has an account of the "Old Masters" and how surprisingly large a representation they have in New York, — a paper of especial interest to all whose tastes lead them in the direction of art. The two specially literary articles of the number are "John Evelyn's Youth," by Mary Davies Steele, and

"Books that have Hindered Me," by Agnes Repplier, which last, though novel, is, by the way, quite as helpful to the student as commendatory criticism would be. Houghton, Mifflin & Co., Boston.

THE *Woman's World* for July has for its frontispiece Eleanora of Toledo, wife of Casimo De Medici, from the portrait in the Uffizi Gallery, Florence. Its accompanying letter-press is "A Lady of the Renaissance," by Edith Marget. "Politics in Dress," illustrated, is by Richard Heath, and goes to show that the dress of all nations is, in a general way, the expression of the national leanings, and the national habits of thought. We would not forget to mention an article most refreshingly full of sound common sense, — "Mourning Clothes and Customs," by the Viscountess Harberton, besides others of more or less merit. Cassell & Co., New York.

THE *Chautauquan* for July opens with a study by Gen. H. V. Boynton, on "Our National University," the city of Washington; and Elizabeth Robins Pennell gives some advice about "Outings for Thin Pocket-Books." Prof. LaRoy F. Griffin, of Lake Forest University, furnishes a timely article on "The Art of Keeping Cool," and Olive Thorne Miller continues her observations of bird life. "The Foreign Element and Prohibition" is the subject of a thoughtful article by the Hon. Albert Griffin, Chairman of the Anti-Saloon Republican Committee; and James K. Reeve suggests "Perfume Flower-Farming" as a home industry in which the surplus labor of a household could be profitably employed. The *Chautauquan*, Meadville, Pa.

*Demorest's Monthly Magazine* for July contains an extremely interesting and beautifully illustrated article about "The Land of the Midnight Sun," and in a most charming manner we are told of the "Comforts of Modern Railway Travel" in our own country, and the illustrations give us a comprehensive idea of the luxury one may find in one of our palaces on wheels, from the kitchen to the boudoir. "Birds in Our Homes," by Olive Thorne Miller, also handsomely illustrated, will please all lovers of our feathered friends. The articles in the July number are particularly attractive and summery, and the beautiful "Rose" frontispiece is a study in colors well worthy of framing. W. Jennings Demorest, 15 East 14th Street, New York.

## PUBLISHERS' PAGE.

THE many friends of the popular "Sunbeams" will be pleased to learn that another large edition of this work is just from the press, making its twenty-fifth thousand.

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THE call for help which went abroad from the suffering thousands in the Johnstown disaster, found a ready response in the hearts of the Sanitarium family, and \$500 was promptly raised and forwarded by it to the scene of the dreadful calamity.

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THE May edition of GOOD HEALTH was early exhausted, and, consequently, we have been unable to supply many of our subscribers who desired to begin their subscriptions with that number. Our special edition is now ready, however, and those who failed to receive the May number will now be supplied as rapidly as possible.

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WE are authorized to announce that the Editor, who has been tending a few weeks at the medical centers of the Old World, will soon be at his post again. He expects to sail for America on the steamship *City of New York*, July 10, and will then give prompt attention to such correspondence as may be awaiting him, as well as his usual professional duties in connection with the Sanitarium.

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FOURTH OF JULY EXCURSION RATES. — Excursion tickets will be sold by the Chicago & Grand Trunk, Detroit, Grand Haven & Milwaukee, and Toledo, Saginaw & Muskegon Ry's, and Michigan Air Line and Detroit Division of the Grand Trunk Railway, on the 3d and 4th of July, good to return up to and including July 5th, at the rate of a single fare for the round trip, between stations on their lines and to Canadian points west of and including Toronto and Niagara Falls.

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THIS present year, from June 1889 to May 1890, inclusive, is to be the census-taking year, and great care will be taken to obtain more accurate statistics than ever before. The vital and mortality statistics, especially, will be made as full and complete as possible. To this end, blank death-registers have been sent out to all members of the medical profession, the Census Bureau asking particularly that physicians who have not received them should at once report the fact to Superintendent Porter, that they may be duly forwarded. Surgeon John S. Billings, of the United States army is appointed to take charge of this report.

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WE call attention to the advertisement, which appears in our advertising pages, of Miss Coe's Model American Kindergarten, at East Orange, N. J., an institution which we have reason to believe is a most excellent one, in all respects. In addition to carrying on this school for the little ones, Miss Coe edits the *American Kindergarten Magazine*, a worthy journal of its class, and holds, regularly, a Kindergarten Normal School for the benefit of mothers and teachers, where all who feel a call to work in this direction can study bright modern methods, and reap the benefit of association and exchange of ideas with the best of modern educators in this especial field. The lady at the head of the Sanitarium Kindergarten, Miss Lillie A. Affolter, leaves soon to spend her vacation at this institution.

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THE entertainment held in the Sanitarium gymnasium June 13, for the benefit of the sufferers in the Johnstown calamity, was a pronounced success, all in attendance being well pleased, and quite a goodly sum was raised for the purpose named. There was some fine music, both vocal and instrumental, under the direction of Professor Barnes, and the large audience was vastly amused by the many lithe and graceful feats of dextrous handling exhibited by Mr. Edgar Bradford (Nelson). Mrs. Grace Duffie-Roe, whose name will doubtless be familiar to many of our readers, contributed a large share toward the evening's enjoyment by her admirable recitations, bestowing a rare pleasure in her presentation of the pathetic, the absurd, and the dramatic situations afforded by her selections, her audience responding, often with laughter and with tears. All concerned generously donated their services for the evening in behalf of the good work.

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WE would invite attention to the article in this number "The Open Door Society." It has been very carefully prepared, with especial reference to giving available information and instruction in a branch of work of which but little is generally known. We believe that these suggestions are valuable and worth considering by all who are interested in raising up the

fallen, and restoring them to healthy and happy conditions. As it suggests plans for work alike upon a large and small scale, we trust that, by showing what can be done with small means, it may arouse many to action, who hitherto, though deeply sympathetic in this direction, have yet for lack of such information, done nothing in its interest. There are, without doubt, throughout the country, hundreds of hearts big with love and mercy and charity, who will be glad to learn about this organized work in behalf of fallen and unfortunate women, and to aid in it, also.

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THE tremendous strides which microscopical science has taken the-pas few years, has resulted in discoveries of the greatest possible good to the public. The truth of the germ theory—that disease and death are caused by micro-organisms—is dependent wholly upon microscopic investigation, and the best minds in the land are constantly working upon this great subject. To encourage these workers and stimulate new discoveries, the Vermont Microscopical Association has just announced that a prize of \$250, given by the Wells & Richardson Co., the well-known chemists, will be paid to the first discoverer of a new disease germ. The wonderful discovery of the cholera germ, as the cause of cholera, by Prof. Koch, stimulated great research throughout the world, and it is believed this liberal prize, offered by a house of such standing, will greatly assist in the detection of micro-organisms that are the direct cause of disease and death. All who are interested in the subject and the conditions of this prize, should write to C. Smith Boynton, M. D., Sec'y of the Association, Burlington, Vt.

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A NEW edition of Dr. Kellogg's social purity pamphlet has just been issued, making the sixtieth thousand of this excellent little work. We have been out of it for some time, but as the demand has obliged us to print another large edition, we shall now be able promptly to fill all orders. The feeling which is abroad in the land in relation to this little work is well exemplified in the following appreciative press notice, which is but one of hundreds which we receive.

"One of the most valuable papers we have ever read on the subject of Social Purity is an address delivered by Dr. J. H. Kellogg, of the Sanitarium, Battle Creek, Mich., and published by request. It should be carefully read by every father and mother and every son and daughter in the land. It wisely handles a very delicate subject. We advise our readers to enclose 15 cents to 'Health Publishing Co., Battle Creek, Mich.' and get a copy and read it carefully. It may prove a great fortune to you and your neighbor's children. Dr. Kellogg's object in this address is to call attention to work on social purity inaugurated by the National Women's Christian Temperance Union."—*Our Best Words*, Shelbyville Ill.

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THE FINEST TRAIN IN THE WORLD. — There will leave Chicago at 5:00 P. M., Wednesday, June 26th, over the Chicago & Grand Trunk R'y, the finest passenger train in the world. This train is called "The Seaside and White Mountains Special," and en route to the White Mountains, Portland, and the summer resorts on the coast of Maine, by way of Niagara Falls, Thousand Islands and the Rapids of the St. Lawrence River, will arrive at Battle Creek 10:30, P. M., Wednesday, and each succeeding Wednesday thereafter during the tourist season.

This magnificent train, composed entirely of Pullman vestibuled cars, consists as follows:—

- 1st. A Pullman vestibuled composite car, containing baggage compartment, electric light apparatus, barber shop and gentlemen's bath-room.
- 2d. A Pullman vestibuled dining-car.
- 3d. Three magnificent Pullman vestibuled sleeping-cars, containing every modern appliance for luxury, comfort and beauty known to the Pullman Company, including a ladies' bath-room.
- 4th. A Pullman vestibuled combination sleeping, library, smoking and observation car; the observation room being at the end of the rear car on the train.

The cars in this train are finished in mahogany; the carpets, draperies, furnishings, lounges and easy chairs present an ideal picture of comfort and luxury absolutely without an equal on any train in the world.

Perhaps one of the most interesting features of this train service to the ladies, will be found "a lady attendant," or more correctly speaking, a matronly superintendent of this palace hotel on wheels, who accompanies this train and will prove a needful help to ladies and especially those traveling with children.

Another special feature is the observation car, from which an uninterrupted view of the finest scenery of the world is obtained. The windows on the sides and rear of the car reach nearly to the floor. The sides are composed of bow-windows and in the decoration of this car the highest achievement of the wood-carver's art is displayed.

# ADVERTISEMENTS.

"Food, Home and Garden" is published monthly at 50 cents a year. Four copies one year, \$1.00. The Vegetarian Society of America issues a neat little monthly called "Food, Home and Garden," in which it preaches "the blessings of pure diet," a doctrine that must help to a better market the soil-tillers who raise the fruits of the earth.—*New York Tribune.*

"Food, Home and Garden."—The organ of the Vegetarian Society of America, has just issued its initial number. It is a nicely printed little sheet and contains much to interest vegetarians and others.—*Philadelphia Public Ledger.*

Every number contains recipes for cooking a particular kind of vegetable or fruit. The number for March, 1889, has nineteen recipes for cooking celery. That for April has a similar article on salsify or oyster-plant, etc.

Address "Food," 936 Franklin St., Philadelphia.

## The Chicago Express

Is a paper devoted to the discussion of the **Industrial Question** in all its bearings. It is **Anti-Monopoly**, and has an able editor and corps of contributors upon the great

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Alan Thorne is a book of striking originality and power. Robert Thorne, a confirmed infidel, determines to bring up his only son, Alan, in complete ignorance of God, immortality, and the Christian Church, hoping thereby to prove that "a highly cultured being, whose intellectual and moral natures are highly developed, will result in a more perfect character than one reared in the nurture of the Christian faith." Of course he failed miserably in this rash experiment. In spite of all his precautions, the sensitive boy-soul, yearning for something to lean upon, finds out God and learns to rejoice in the hope of immortality. Fearlessly and ably the story faces the same burning questions as does Robert Elsmere, but with far different results.

Every one should read it who is candid enough to listen to the evidence on both sides. It is sure to broaden, even where it does not convince.

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By MARGARET SIDNEY, 12 mo, \$1.00.

The Little Red Shop was the establishment—Miss Peaseley said "establishment"—of Brimmer Brothers and Company, dealers in "apples, potatoes family provisions, and—butter and doughnuts." At least that's the way it began. The "Brimmer Brothers" were Jack and Corny; Rosalie was "Company," and Parson Higginson was silent partner. The object of the "establishment" was to earn money for Mansy and baby Roly Poly. How it did that and much more is told in this delightful story, brim full of racy New England life and child life, Margaret Sidney's specialties.

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By Mrs. S. R. GRAHAM CLARKE. 12mo, \$1.50.

Admirers of the "Yensie Walton Books" will be pleased to hear that Mrs. Clarke has written a new book fully up to the standard of her former successful efforts. Tom Young is the hero, a good-natured, manly young fellow, full of enthusiasm in work for others. It is a story of "beginnings that have no endings," of persistent sowing of the seed upon all kinds of soil. The harvest was a glorious one.

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<i>Plain Oatmeal Crackers</i> .....10	<i>Gluten Wafers</i> .....30	<i>Granola</i> .....12
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Niles	pm 11.49	Syracuse	pm 7.40
Kalamazoo	1.12	Rochester	9.55
Battle Creek	1.55	Buffalo	8.30
Jackson	9.35	Detroit	am 9.00
Ann Arbor	9.35	Ann Arbor	am 10.27
Detroit	6.30	Jackson	pm 12.05
Buffalo	3.30	Battle Creek	1.55
Rochester	am 4.25	Kalamazoo	2.47
Syracuse	9.30	Niles	4.20
New York	pm 7.00	Michigan City	5.42
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## CHICAGO & GRAND TRUNK R. R.

Time Table in effect February 17, 1889.

GOING WEST.				STATIONS.		GOING EAST.					
Mixed Train.	Mall.	Day Exp.	Pack Exp.	B. Ck. Pass.	Dep.	Arr.	Mall.	Lmd Exp.	Atlt Exp.	Sun. Pass.	Pull'n Pass.
.....	am	am	pm	pm	.....	.....	pm	am	am	.....	am
.....	5.55	7.15	8.00	4.10	.....	.....	10.20	1.15	7.35	.....	10.50
.....	7.28	8.31	9.31	5.40	.....	.....	8.40	11.58	6.17	.....	9.17
.....	8.09	9.10	10.10	6.20	.....	.....	7.55	11.27	5.40	.....	8.38
.....	8.48	9.35	10.58	7.15	.....	.....	7.15	10.58	5.03	.....	8.00
.....	10.00	10.30	12.00	8.26	.....	.....	5.20	10.07	4.00	.....	6.35
.....	10.37	11.00	12.00	9.09	.....	.....	4.42	9.37	3.25	.....	6.02
.....	am	11.30	11.45	1.15	.....	.....	3.45	8.55	2.35	.....	5.15
.....	6.40	am	12.05	1.20	.....	.....	3.40	8.50	2.30	.....	am
.....	7.55	.....	12.50	2.20	.....	.....	2.52	8.11	1.44	.....	.....
.....	8.12	.....	1.00	2.32	.....	.....	2.40	.....	1.33	.....	.....
.....	9.31	.....	1.50	3.19	.....	.....	1.50	7.26	1.45	.....	.....
.....	10.50	.....	2.30	4.07	.....	.....	1.05	6.50	1.00	.....	.....
.....	.....	.....	am	3.41	.....	.....	11.54	.....	.....	.....	.....
.....	.....	.....	am	4.00	.....	.....	11.40	5.30	10.30	.....	3.40
.....	.....	.....	am	5.50	.....	.....	9.05	8.25	8.15	.....	1.15
.....	.....	.....	am	6.25	.....	.....	.....	.....	.....	.....	4.25
.....	.....	.....	am	7.00	.....	.....	.....	.....	.....	.....	.....

\*Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Mixed Train, Pt. Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only.  
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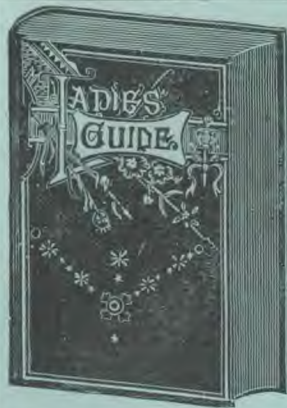


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