

Physical Reform, the True Basis of Mental and Moral Reform.

PACIFIC Health Journal AND TEMPERANCE ADVOCATE.

Devoted to Temperance Principles and the Art of Preserving Health.

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PURE
AIR
FOOD
WATER

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Temperance Leads to Health, Wealth, Happiness and Long Life

RURAL HEALTH RETREAT,

ST. HELENA, CAL.

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THIS Retreat equal those of any other health resort. Across the valley lies the Sonoma Mountain Range, breaking the sea breeze, and shielding the Retreat from the chilling atmosphere of the coast, and presenting a safeguard against catarrh and lung diseases. The grandeur of its mountain ranges, with shrubby cañons lying in beauty at their feet, the famous Mt. St. Helena rearing its lofty head to the clouds, the grassy plain lying beneath, reflecting the sunbeams like a grand mirror in the valley below, all lend enchantment to the scene.

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ST. HELENA, CAL.

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"Nature rights the injuries done her;
Drugs and doctors get the honor.

MORE people die from breaking the laws of health than from war, plague, and famine.

"WHETHER therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." I Cor. 10:31.

THE United States has nearly three times as many doctors as England, and nearly four times as many as France, in proportion to the population.

Food does not serve to generate warmth and force only, as is the case with the steam engine, but also to form and to increase the quickened parts of the animal body, and to reproduce those which are worn out.—*Liebig*.

A CHILD'S IDEA OF HOME.—A child, when one day speaking of his home to a friend, was asked, "Where is your home?" Looking with loving eyes at his mother, he replied, "Where mother is!" Was ever a question more truthfully, beautifully, or touchingly answered?

A WORTHY Quaker thus wrote: "I expect to pass through this world but once. If, therefore, there be any kindness I can show, or any good thing I can do to any fellow human being, let me do it now. Let me not defer or neglect it, for I will not pass this way again."

NEED OF FOOD.—We all know how rapidly wear and tear ruins an engine; and that to put it in repair, material and work are necessary. The iron or copper which has to be renewed will not be replaced by giving the machine more fuel, and therefore an exterior human joiner—the power of many workmen—must co-operate and must be consumed to make up the deficiencies of the machine, and set all right again.

THE HUMAN BODY.

THE human body is composed of solids of different degrees of density, and fluids that circulate through them. The principal element of the body is water. The amount of water is nearly four-fifths of the entire bulk of the body. The size of the body, upon an average; is equal to a cube sixteen inches on a side. The solids of the body are bones, teeth, cartilages, ligaments, muscles, nerves, vessels, viscera, membranes, skin, hair, and nails. The fluids are blood, chyle, lymph, saliva, gastric juice, pancreatic juice, synovia, mucus, and serum. Bile, sweat, and urine are excretions.

A chemical analysis of the body discovers to us that almost the entire bulk of the human body consists of oxygen, hydrogen, nitrogen, and carbon. The bones and teeth are more than half phosphate of lime. The teeth also contain carbonate of lime. There are also found in the body very small quantities of phosphorus, sulphur, chlorine, iodine, bromine, potassium, magnesium, iron, aluminum, gold, lead, etc. With the exception of the enamel of the teeth, the bones are the hardest solid in the body, and are constructed of a sub-fibrous basis filled with minute cells, and traversed in all directions by branching and connected canals called haversian, which give room to blood-vessels and nerves. The internal cavities of long bones, and the canals and cells of others, are lined by a membrane, and filled with an oily substance called medulla or marrow.

The average weight of a human skeleton is about one-tenth the weight of the entire human body. The bones are three and one-half times as strong as lead nearly two and three-fourth times as strong as elm and ash, and twice as strong as box, yew, and oak timber. The quality of the food we eat affects the soundness and strength of the bones. If our food is not sufficiently nutritious, or is of too poor a quality, our bones will be liable to be soft and diseased. This is the most effective cause of the disease called the rickets. As the bones become softened, by the strength of the muscles the body is drawn into unsightly deformity. There are other means that injure the bones, among which we will mention too little exercise in the open air, working in mines, working or living in damp or poorly-lighted places, sleeping in close rooms, or rooms where the air is stagnant or impure, or keeping our bodies, while laboring,

constantly bent or in any posture which prevents the free circulation of the blood and the natural action of the vital organs. Children, especially, should not be confined in unnatural positions, but should be allowed to move about freely. Many persons in making their little children sit alone at too early an age produce in them a crooked spine. In allowing them to stand or walk before the bones of the legs are sufficiently toughened, their legs become crooked, either bandy-legged or knock-kneed for life. Children should not be urged to walk. They themselves will try to walk when their bones are sufficiently toughened.

The bones of old people are not as strong as the bones of those in middle age. They are dry and brittle, hence are more easily broken by a fall than those of younger persons. When the bones of the aged are broken, the process of knitting the bone together, as it is called, goes on, if at all, very slowly. For this reason, it requires two or three times as long a period for one to get about with a broken limb at seventy years of age as for one at twenty-five or thirty.

Many persons injure the shape of the spinal column by wrong positions in sitting, standing, or lying down. By sitting considerable of the time, as many do, in rocking chairs, or while writing, bent forward or with one shoulder higher than the other, this column becomes bent too far forward, or crooked sidewise, causing either round shoulders or a drooping of one shoulder lower than the other. Some lie on two or three pillows, so that when they habitually lie upon the side they are in danger of causing this same curvature of the spine. In sitting it should be with head erect, shoulders back, and the whole vertebral column to the shoulders resting against the back of the chair. In lying down, whether on the back or side, lie with the body, arms, and limbs straight, and the head elevated not more than four inches. Habituate yourself to sleeping on either side. Frequently changing from side to side is also beneficial. Never sleep lying upon your face.

While proper attention should be given to the preservation of all the bones of the body, it is of the highest importance that the teeth be preserved. The leading use of the teeth is to cut and chew, or to grind our food so finely that it may be mixed with the saliva, or moisture of the mouth, before passing into the stomach. Were it not for the teeth our food must need be mostly liquid or semi-

fluid. The teeth also assist the voice in speaking, reading aloud, and singing. The loss of the teeth prevents a person from giving the correct sounds of many letters, and from articulating distinctly. One of the best means of preserving the teeth is to use them for the purpose for which they were intended, that of masticating the food and preparing it for the stomach. The teeth decay the most rapidly between the ages of fifteen and thirty, so the young need to give the most special attention to the care of the teeth. The all-wise Creator has established a law in our system by which the small teeth of childhood are removed, and their places supplied with a larger permanent set, which are better fitted for mastication. When the child is from five to seven years of age, these small teeth loosen, and they should be immediately removed; otherwise they will prevent the proper formation of the new set which are growing under them. It should be borne in mind that the same nerves and blood-vessels that are connected with the first set of teeth at the same time communicate with the embryo forms of the second set, which is forming beneath them. The nature of the second set in a great measure depends on the nature and care of the first set. Disease of the child's teeth may cause them many ills in after life. Some persons permit their children to eat candies and sweetmeats with their first set of teeth, manifesting but little care and but little realizing that as are the first teeth, so, to a greater extent, will be the second set.

Those who have the best health have the best teeth. Therefore, to assist in preserving the teeth, the stomach and lungs should be kept in as healthy condition as possible. Diseases of the nervous system affect the teeth, and diseased or decaying teeth have a powerful effect on the general health. The enamel of the teeth, which is much harder than even the ivory of the teeth, must be preserved, or our teeth would soon go to decay. When this enamel is once destroyed it is seldom, if ever, restored again. We should not bite very hard substances or crack nuts with our teeth. We should not scratch or pick them with pins nor pocket knives. Quill or wooden tooth-picks may be used to remove such particles of food as cannot be reached by the brush. The teeth should be cleansed with a brush and tepid water after each meal, before retiring, and again on rising in the morning. Soft water is always best for the teeth. If the teeth are closely set together, drawing a

thread between them occasionally will be of great benefit.

The teeth are injured by smoking or chewing tobacco, by taking into the mouth drinks or food too hot or too cold. Acid drinks, or fruits that set the teeth on edge, injure the enamel of the teeth. If your teeth are beginning to decay, consult a good dentist at once, and have the cavities filled with gold; for natural teeth, even filled, are better than false ones. If the teeth are past filling, have them immediately removed, otherwise they will injure adjoining teeth, cause neuralgic pains, or cause maxillary abscess, which is known by a severe and obstinate pain just below the eye, near the nose. Sometimes this is years in forming, and is mistaken for common toothache.

J. N. L.

THE GREEK LEAF EATERS.

THE Greeks, in general, were noted among the Europeans for their abstemiousness; and Antiphanes, the comic poet, terms them "leaf eaters." Amongst the Greeks, the Athenians and Spartans were especially noted for frugal living. That of the latter is proverbial. The comic poets frequently refer, in terms of ridicule, to what seemed to them so unaccountable an indifferentism to the "good things" of this life on the part of the witty and refined people of Attica.

It has been pointed out by Professor Mahaffey, in his recent work on old Greek life, that slaughterhouses and butchers are seldom, or never, mentioned in Greek literature. "The eating of [flesh] meat," he observes, "must have been almost confined to sacrificial feasts; for, in ordinary language, butcher's meat was called *victim*." The most esteemed, or popular dishes were *madsa*, a sort of porridge of wheat or barley; various kinds of bread; honey, beans, lupins, lettuce and salad, onions, and leeks. Olives, dates, and figs formed the usual fruit portion of their meals. In regard to non-vegetable food, fish was the most sought after and preferred of anything.

The city of Athens was denominated "the eye of Greece." Plato, who belonged to one of the aristocratic families of Athens, and who became the most renowned prose writer of antiquity, was born B. C. 427, and lived to B. C. 347. He declared in his writing, "The Laws," that the spring of human conduct and moral worth depends principally on diet. He says: "I observe that men's thoughts

and actions are intimately connected with the three-fold need and desire (according as they are properly used or abused, virtue or its opposite is the result) of eating, drinking, and sexual love." He himself was remarkable for the extreme frugality of his living. Like most of his countrymen he was a great eater of figs, and so much did he affect that frugal repast that he was called the "lover of figs."

In his treatise called "The Republic," in ten books, written about B. C. 395, he touches upon the question of dietetics in the second and third books. He points out the essential importance to the well-being of his ideal state, that both the mass of the community, and, in a special degree, the guardians or rulers should be educated and trained in proper dietetic principles. In this second book he says: "There are quacks and soothsayers who flock to the rich man's doors, and try to persuade him that they have power at command, which they procure from Heaven, and which enables them, by sacrifice and incantations, performed amid feasting and indulgence, to make amends for any crime committed by the individual himself or by his ancestors. . . . And in support of all these assertions they produce the evidence of poets—some, to exhibit the facilities of vice, quoting the words:—

"Whoso wickedness seeks, may even in masses obtain it easily.

Smooth is the way, and short, for nigh is her dwelling.

Virtue, Heaven has ordained, shall be reached by the sweat of the forehead."

—Hesiod, "Works and Days," 287.

In his dialogue on "The Republic" he represents Socrates and Glaukon as speakers. He has Socrates propose a diet for the community as follows:—

"They will live, I suppose, on barley and wheat, baking cakes of the meal, and kneading loaves of the flour. And spreading these excellent cakes and loaves upon mats of straw or on clean leaves, and themselves reclining on rude benches of yew or myrtle boughs, they will make merry, themselves and their children, drinking their wine, wearing garlands, and singing the praises of the gods, enjoying one another's society, and not begetting children beyond their means, through a prudent fear of poverty or war."

"Glaukon here interrupted me, remarking, 'Apparently, you describe your men as feasting, without anything to relish their bread.'

"True," I said. 'I had forgotten. Of course

they will have something to relish their food. Salt, no doubt, and olives, and cheese, together with the country fare of boiled onions and cabbage. We shall also set before them a dessert, I imagine, of figs, peas, and beans; they may roast myrtle berries and beech nuts at the fire, taking wine with their fruit in moderation. And thus, passing their days in tranquillity and sound health, they will, in all probability, live to an advanced age, and dying, bequeath to their children a life in which their own will be reproduced.'

"Upon this, Glaukon exclaimed, 'Why, Socrates, if you were founding a community of swine, this is just the style in which you would feed them up.'

"How, then,' said I 'would you have them live, Glaukon?'

"In a civilized manner,' he replied. 'They ought to recline on couches, I should think, if they are not to have a hard life of it, and dine off tables, and have the usual dishes and dessert of a modern dinner.'

"Very good; I understand. Apparently we are considering the growth, not of a city merely, but of a luxurious city. I dare say it is not a bad plan, for by this extension of our inquiry we shall perhaps discover how it is that justice and injustice take root in cities. Now it appears to me the city which we have described is the genuine and, so to speak, healthy city. But if you wish me to contemplate also a city that is suffering from inflammation, there is nothing to hinder us. Some people will not be satisfied, it seems, with the fare or the mode of life which we have described, but must have, in addition, couches and tables and every other article of furniture, as well as viands.

Swine herds are again among the additions we shall require—a class of persons not to be found, because not wanted, in our former city, but needed among the rest in this. We shall also need great quantities of all kinds of cattle for those who may wish to eat them, shall we not?'

"Of course we shall.'

"Then shall we not experience the need of medical men to a much greater extent under this than under the former régime?'

"Yes, indeed.'

"The country, too, I presume, which was formerly adequate to the support of its then inhabitants, will be now too small, and adequate no longer. Shall we say so?'

"Certainly.'

"Then must we not cut ourselves a slice of our

neighbor's territory, if we are to have land enough both for pasture and tillage? While they will do the same to ours if they, like us, permit themselves to overstep the limit of necessities, and plunge into the unbounded acquisition of wealth.'

"It must inevitably be so, Socrates.'

"Will our next step be to go to war, Glaukon, or how will it be?'

"As you say.'

"But about eating: our men are combatants in a most important arena, are they not?'

"They are.'

"Then will the habit of body which is cultivated by the trained fighters of the Palæstra be suitable to such persons?'

"Perhaps it will.'

"Well, but this is a sleepy kind of regimen, and produces a precarious state of health; for do you not observe that men in the regular training sleep their life away, and, if they depart only slightly from the prescribed diet, are attacked by serious maladies in their worst form?'

"I do.'

"In fact, it would not be amiss, I imagine, to compare the whole system of feeding and living to that kind of music and singing which is adapted to the panharmonicum, and composed in every variety of rhythm.'

"Undoubtedly it would be a just comparison.'

"Is it not true, then, that in music variety begets dissoluteness in the soul? so here it begets disease in the body, while simplicity in gymnastic [diet] is as productive of health as in music it was productive of temperance.'

"Most true.'

"But when dissoluteness and disease abound in a city, are not law courts and surgeries opened in abundance, and do not law and physic begin to hold their heads high, when numbers even of well-born persons devote themselves with eagerness to these professions?'

"What else can we expect?'

"And do you not hold it disgraceful to require medical aid, unless it be for a wound, or an attack of illness incidental to the time of year—to require it, I mean, owing to our business and the life we lead, and to get ourselves so stuffed with humors and wind, like quagmires, as to compel the clever sons of Æsculapius to call diseases by such names as *flatulence* and *catarrh*?'

"To be sure, these are very strange and new-fangled names for disorders.'"

J. N. L.

DANGER OF FASHIONABLE EVILS.*

LADIES AND GENTLEMEN: The field of my subject is broad, and I shall not try to exhaust its resources, but shall content myself in this short lecture with portraying a few of the evils that are constantly brought to my notice in the practice of my profession. It is a proverb most potent for evil that, "You might as well be out of the world as out of the fashion." Following after the soul-and-body destroying fashions of the world, and pampering the perverted appetites, are the main causes of the physical degeneracy of the women of America to-day. Disease has become so universal that the physician is frequently accosted with the interrogation, "Doctor, are there any well women?"

The American-born women have such dwarfed and functionally disordered vital organs, and so little reserve power, that, were I a young man contemplating matrimony, I should seriously think of crossing the ocean to find a woman of health and native power of endurance.

Appetite and fashion, manifesting themselves in the "lust of the flesh, and the lust of the eyes, and the pride of life," cause innumerable crimes that crowd our prisons with criminals, fill our asylums with inebriates, widows, and orphans, and curses our once fair land with blasted homes, withered hopes, broken hearts, and premature graves, and is making it largely the arena of bacchanalian revelings, sensual gluttony, and the foulest crimes. Though man may possess by nature a sturdy, physical frame and an indomitable iron will, like Alexander the Great, yet if he does not live in harmony with the laws that govern his being, but becomes an unregenerate debauchee, he robs his vital organs of their appropriate share of nerve force, and renders the normal action of the nerve centers impossible, and, ere he has passed the meridian of life, his gigantic powers are gone forever. By cultivating a placid, contented, peaceable, yet energetic disposition, eating properly, and sufficiently, at regular hours, taking plenty of exercise and sufficient rest, most of the human race might enjoy health and long life. Instead of this, more than one-fourth of all the children born die before they reach the age of one year, and another fourth die before they complete their first decade.

Cheerfulness is an essential element in a success-

ful life. "A merry heart doeth good like a medicine, but a broken spirit drieth up the bones." Experience has taught the directors of insane asylums that depriving inmates of everything enlivening, as was formerly done, was an error fatal to success. The soul and body are so intimately connected that a healthy body cannot exist with a diseased soul. Moroseness is a phase of mental impairment. Many fail in health because their individual notions are not gratified at a sacrifice of the interests of others. Cheerfulness cannot be overestimated as a means of lengthening human life; even animals that are restless and quarrelsome are not as long lived as those of a gentle and affectionate nature. Birds of prey are not as long lived as the merry songsters of the wood.

The philanthropist who teaches the people to eat only proper varieties and proportions of food at stated times, to eat to build up the tissue waste of the system and to preserve the equilibrium of organic life, and not to meet the cravings of a perverted appetite, reduces the ills of life more than he could by all the physic of a hundred years.

The Christian father who teaches his children to avoid superfluous suppers, and to let their stomach and brain rest while they sleep, and present their "bodies a living sacrifice, holy, acceptable unto God," will keep much evil out of their minds. By so doing he will clothe them with strength, honor, wisdom, and long life, and preserve their innocence, beauty, and purity more effectively than by seeking to gain this end by religious influence without these aids.

The laws of nature are God's laws. Every law violated brings punishment to the violator. Every law of nature faithfully complied with insures a blessing to the obedient. The prayer of faith put forth by such finds ready access to the Most High; while the prayer of one who pampers his appetite and lives in violation of the laws of his being, hardly ascends above the sound of his voice. Such a one is making an idol of his appetite, and is really violating the law of God as expressed in the first and second commandments of the decalogue.

Wrong habits of eating lead to indigestion, and the result is dyspepsia. Indigestion acts as a sedative to the brain, and renders the faculties drowsy, and beclouds the intellect. Dyspeptics should seek to overcome all wrong habits of diet if they would have clear perception and shun the

*A parlor talk to the patients at the Rural Health Retreat, by J. S. Gibbs, M. D.

gloom. Using tobacco and drinking liquors, though sometimes recommended as a relief (?) to dyspeptics, must be overcome if we would have a right use of our intellectual and moral powers, and share the blessing of God. Chewing and smoking tobacco is not overcoming as Christ overcame. I fail to recognize, in reading the Bible through, any promise to those guilty of such perversions. We read of Heaven that nothing that defileth can enter there. I can hardly imagine a spittoon for tobacco users on the gold-paved streets of the New Jerusalem, nor tobacco spittle running down the jasper walls.

I cannot imagine in place of the human form, made in the image of God, a redeemed saint so distorted by tight lacing, with her liver so crowded into her compressed lungs that she could not join in singing the songs of the redeemed. What answer would such give at the bar of God if called to give account of the vital powers the Creator intrusted to their care? Will they expect favor for distorting that form into the shape of the wax idol that the necromancer Jerome Blitz employed to represent Punch and Judy? Shall they expect to have the "Well done" pronounced upon them for failing to glorify God with their bodies and minds? No; I think not.

Many fond mothers bewail the sad lot of their sons and daughters, little dreaming that by their own course they have planted the seeds of their ruin. They feed them with spiced and highly seasoned food, filled with indigestible, fiery condiments. They encourage pride and vanity in their minds till at last they choose for companionship those who serve them

"Like the bat of Indian brakes,
She soothes the wound she makes;
And easing thus the dreamer's pains,
She drinks the life-blood from his veins."

Indigestible luxuries and compound and complicated dishes are creating a heady, nervous, precocious race, who have not sufficient vitality to attend to the duties of school life, or who, if enabled to finish a high-school education, will be totally unfit mentally and physically to discharge the common duties of life; much less will they be able to cope with the sturdy foreigner in the high-pressure rush of a "world on wheels." "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Men do not ap-

preciate their danger till their vitality and force of character are engulfed in ruin.

Through indulgence of appetite our first parents fell from their high estate in Eden. Because of self-indulgence, the cities of the plain were visited with fire and brimstone from heaven. While engaged in drunkenness and feasting, Babylon fell into the hands of hardy conquerors. By ease and sensuous indulgence, Rome lost its prestige and fell an easy prey to Huns, Goths, and Vandals. Through indulgence of appetite to-day, those who might be men of renown are dwarfing themselves to mere pigmies in power.

The Redeemer of our race, the "second Adam," gained a victory over appetite, even after forty days of fasting. He holds out his aid to us in the battle for life, saying: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Dear patients, we have a work of overcoming in fighting against disease. Let us first remember that the diseases that now afflict us came from sinful violations of nature's laws, either in person or through our parents. Let us correct every error, and put away our sins from us. Let us look to the Great Physician, from whom cometh all blessings and without whom there is no help. While thus coming, complying with his laws given to regulate our bodies and minds, we may expect his blessing. Will we come and be healed? May the blessing of a prayer-answering God fill your heart and mind, and make you to rejoice in him.

PACIFIC HEALTH JOURNAL.

OUR readers will notice some changes in the make-up of this number of the JOURNAL. It is now enlarged to 32 pages; but the price remains the same, 50 cents a year. Please show the paper to your friends, and aid us in increasing the subscription list.

AN Englishman who insulated his bedstead by placing underneath each post a broken-off bottom of a glass bottle, says that he had not been free from rheumatic gout for fifteen years, and that he began to improve immediately after the application of the insulators. A local paper quoting the item wisely adds: "There's many a fellow who could cure his gout if he would break off the bottom of his glass bottles in time."—*Hall's Journal of Health.*

WHAT IS MAN?*

OUR object is to inform and stimulate, to enlighten and inspire you to become wiser and better. Absolute knowledge on any subject is limited. The question comes just here, What are we to do under these circumstances? The only rational answer is, Take that knowledge that is supported by the best evidence. This course is pursued in courts of justice, and we accept it.

Our judgment is according to the knowledge we possess. This fact should stimulate us to obtain as perfect knowledge as possible.

Science teaches that matter is anything which our senses can comprehend. It teaches that matter is the basis of all existence. It does not deny abstract ideas, but that the abstract can only exist through its relation to the concrete. We have properties, qualities, and relations, but matter is the basis of them. Science acknowledges that the knowledge of the immaterial must be obtained outside of its domain. We consider "man, the masterpiece," as matter, and give him due consideration.

"What is man that thou art mindful of him?" Our answer is three-fold in its nature. If we ask the chemist what is man, we receive for answer, that he is composed of fifteen *ultimate elements*, viz., oxygen, hydrogen, carbon, nitrogen, phosphorus, sulphur, calcium, magnesia, sodium, potassium, chlorine, fluorine, silicon, iron, and manganese. Interrogate the anatomist and he will tell you that he is a bundle of organs formed from tissues, each performing its normal function in health, but abnormal in disease. The theologian, on this question, answers, that man is a responsible being in that he has a conscience. Such is man from the standpoint of the chemist, the anatomist, and the theologian. Let us put these three answers together and see what we have.

Take oxygen, hydrogen, carbon, etc., of which the chemist says man is composed, and which are called *ultimate elements*, unite two or more of them, and we get proximate principles.† For instance, two parts of hydrogen plus one of oxygen unite to form water. Equal parts of sodium and chlorine unite to form chloride of sodium, or common salt. These are *inorganic* proximate principles. There

are others of *organic* origin, which are non-nitrogenous, formed from these ultimate elements, as sugar, oil, etc. There are still others of *organic origin proper*. For example, albumen, caseine, fibrine, etc., formed from the same principles. We have excretory proximate principles, also, such as carbonic acid, cholesterine, creatine, etc.

We find that a limited number of proximate principles are united to form *tissues*. The tissues of our body are: bony, cartilaginous, fibrous, muscular, nervous, adipose, and epithelial. Tissues are bundled together to form *organs*, such as the eye, ear, brain, heart, stomach, etc.; and organs are bundled together to form man. He is a responsible being, possessing moral faculties, and therefore conscience. Both man and beast have organs of digestion, but the beast does not possess moral sense, and is therefore not responsible.

We now look over the answer given to man and find that the *ultimate elements* are combined, resulting in *proximate principles*; *proximate principles* are combined to make *tissues*; tissues are bundled together to make organs; organs are bound together to make man, who is a responsible being. These combining processes are done by certain laws. Through these laws man is now made from the earth. This has always been so since our first parents, who were created from the dust of the earth and given the breath of life.

The inorganic ultimate elements of which we have spoken, are organized by the plant through the agencies of sunlight, heat, air, and moisture. Force or energy is stored up in the plant through these natural agencies. Man and animals eat the plant and by the fire of life, which has been inherited, breaks down this highly organized plant and sets free the energy stored there. By this energy we live. Man and animals have no power to organize these *ultimate elements*, but this is the province of the plant, the province of man and animals being to organize proximate principles into different parts of the body. They also break down the plant and start the ultimate elements, of which it is composed, on their way back again to the inorganic world, to be used again in plant life. Man cannot live on ultimate elements unless in an organized condition. The plant can do this, but man can subsist only on organized material. Just here it is that salt, phosphates, sulphur, soda, etc., fail as food to man unless in an organized condition, either in the plant or the beefsteak. Break

*A talk to the patients in the parlors of Rural Health Retreat, by W. P. Burke, M. D.

†Proximate principles may be defined as substances which exist in, or may be excreted from, the body without losing their chemical composition.

down the plant or beefsteak into the different ultimate elements which compose it outside of the body, and then try to subsist on them and you will make a sad failure. But let the body do its own breaking down of this organized material, and the force and energy stored there will pass to the individual and life will be sustained.

The laws by which the ultimate elements are organized into plant life; the laws by which the plant life is broken down in the body and force or energy set free to sustain it; these laws are not self-made, neither are they self-executive. It is contrary to the rational mind to so view it. The Power which made "heaven and earth" and the "things therein," in whom "*we have our being*," made these laws and executes them in his own good way.

In New York there is one licensed saloon to every twenty-three voters.

ACCORDING to the report of the secretary of the State Board of Health of California, the deaths in the cities and towns for the month of May, were 805 in a population of 557,300. In Oakland, Sacramento, and Los Angeles, the death rate was one to the thousand. Consumption claimed more victims than any other disease. Pneumonia was the next highest; cancer was the cause of twenty-six deaths.

If the following, which we clip from the *Christian Union*, is true, and there is no reason to doubt it, it will throw some light on the compounding of prescriptions. It is a fortunate thing for the unsuspecting public that druggists are humane men, so that in such cases as that mentioned below they would not put up anything worse than colored water. Perhaps it would be better for the sick if druggists could never read doctors' prescriptions:—

"Macready, the actor, wrote an almost absolutely illegible hand. One day he gave an order for free admission to the theater to one of his friends. He, however, could not make out a word of it; but all at once the idea struck him that it looked in its general appearance exactly like a doctor's prescription; so, for the fun of the thing, he took it to a chemist and desired him to make it up. The chemist did not hesitate a moment. He at once filled a small phial from three large bottles, corked it up, sealed and labeled it after the manner of his trade, wrote a direction for one teaspoonful to be taken every two hours, handed it over the counter, and charged three shillings; but it was not paid."

DISEASE AND ITS CAUSES.

BY MRS. E. G. WHITE.

PORK, although one of the most common articles of diet, is one of the most injurious. God did not prohibit the Hebrews from eating swine's flesh merely to show his authority, but because it was not a proper article of food for man. It would fill the system with scrofula, and especially in that warm climate produce leprosy, and disease of various kinds. Its influence upon the system in that climate was far more injurious than in a colder climate. But God never designed the swine to be eaten under any circumstances. The heathen used pork as an article of food, and American people have used pork freely as an important article of diet. Swine's flesh would not be palatable to the taste in its natural state. It is made agreeable to the appetite by high seasoning, which makes a very bad thing worse. Swine's flesh, above all other flesh meats, produces a bad state of the blood. Those who eat freely of pork can but be diseased. Those who have much outdoor exercise do not realize the bad effects of pork eating as do those whose life is mostly indoors, and whose habits are sedentary, and whose labor is mental, but it is none the less injurious to them.

But it is not the physical health alone which is injured by pork eating. The mind is affected, and the finer sensibilities are blunted by the use of this gross article of food. It is impossible for the flesh of any living creatures to be healthy when filth is their natural element, and when they will feed upon every detestable thing. The flesh of swine is composed of what they eat. If human beings eat their flesh, their blood and their flesh will be corrupted by impurities conveyed to them through the swine.

The eating of pork has produced scrofula, leprosy, and cancerous humors. Pork eating is still causing the most intense suffering to the human race. Depraved appetites crave those things which are the most injurious to health. The curse, which has rested heavily upon the earth, and has been felt by the whole race of mankind, has also been felt by the animals. The beasts have degenerated in size and in length of life. By the wrong habits of man, they have been made to suffer more than they otherwise would.

There are but few animals that are free from disease. Many have been made to suffer greatly for the want of light, pure air, and wholesome food.

When they are fattened, they are often confined in close stables, and are not permitted to exercise, and to enjoy a free circulation of air. Many poor animals are left to breathe the poison of filth which is left in barns and stables. Their lungs will not long remain healthy while inhaling such impurities. Disease is conveyed to the liver, and the entire system of the animal is diseased. They are killed, and prepared for the market, and people eat freely of this poisonous animal food. Much disease is caused in this manner. But people cannot be made to believe that it is the meat they have eaten which has poisoned their blood and caused their sufferings. Many die of disease caused wholly by meat eating, yet the world does not seem to be the wiser. Because those who partake of animal food do not immediately feel its effects, is no evidence that it does not injure them. It may be doing its work surely upon the system, and yet the persons for the time being realize nothing of it.

Animals are crowded into close cars, and are almost wholly deprived of air and light, food and water, and are carried thus thousands of miles, breathing the foul air arising from accumulated filth, and when they arrive at their place of destination, and are taken from the cars, many are in a half starved, smothered, dying condition, and, if left alone, would die of themselves. But the butcher finishes the work, and prepares the flesh for market.

Animals are frequently killed that have been driven quite a distance for the slaughter. Their blood has become heated. They are full of flesh, and have been deprived of healthy exercise, and when they have to travel far, they become surfeited and exhausted, and in that condition are killed for market. Their blood is highly inflamed, and those who eat of their meat, eat poison. Some are not immediately affected, while others are attacked with severe pain, and die from fever, cholera, or some unknown disease. Very many animals are sold for the city market, known to be diseased by those who have sold them, and those who buy them for the market are not always ignorant of the matter. Especially in larger cities this is practiced to a great extent, and meat eaters know not that they are eating diseased animals.

Some animals that are brought to the slaughter seem to realize what is to take place, and they become furious and literally mad. They are killed while in that state, and their flesh prepared for market.

Their meat is poison, and has produced, in those who have eaten it, cramp, convulsions, apoplexy, and sudden death. Yet the cause of all this suffering is not attributed to meat. Some animals are inhumanly treated while being brought to the slaughter. They are literally tortured, and after they have endured many hours of extreme suffering, are butchered. Swine have been prepared for market even while the plague was upon them, and their poisonous flesh has spread contagious diseases, and great mortality has followed.

SHALL WE EAT PORK?

FROM the earliest times it has been known that in the bodies of man and other animals there are worms. They may be found in the intestines, in the lungs, in the liver, and in the stomach. It is only of late years that the attention of the medical faculty has been particularly called to the pork, so freely eaten by thousands; but, by careful examination, it is seen that in the flesh of swine are to be found some of the most disgusting and hideous insects, called the trichinæ, which may be transferred to the human body by eating the flesh of the hog or pig.

The use of pork is one of the most common causes of blood impurities. It overloads the blood with carbonic acid gas, thus exerting a most pernicious influence on this vital fluid. Shall we eat pork, when we see the hog trying to satisfy its eternal cravings for food in every field or gutter? Shall such an article of diet as the hog, which is an inveterate gormandizer, which finds a lodgment in its capacious stomach for all the filth, and which not only eats filth, but wallows in filth, and is a mass of filth itself—shall such an article be placed upon our tables for us to consume?

The inflammatory effects and humoral properties which pork imparts to the blood, tend to germinate vermin in the system. Grub in the liver, kidneys, lungs, and other organs, not unfrequently have their origin in the use of this unwholesome article of food.

To a refined spectator, nothing could be more disgusting than to look at these bloated, besotted creatures. A few years since, in two villages in Germany, more than three hundred persons died from eating measly pork, or the flesh of hogs affected by the trichinæ; and when sections of the muscles of those who died were examined under

the microscope, they were found to be abounding with these worms.

We Americans, of all nations, are supposed to be the greatest flesh eaters in the world; and it is not unlikely, nor unreasonable to believe, that there may be some connection between this assertion and the equally notorious one that we are the most unhealthy people in the world.

The use of flesh during the hot months is the cause of an untold amount of disease and misery. Putrefaction is promoted by heat; and as the change in meat is very rapid in warm weather, we cannot be too cautious in regard to partaking of flesh meats. The process of putrefaction may commence in the stomach if too much is eaten when the body is in an abnormal condition, or if the digestive organs are not sufficiently strong and active.

Shall we eat pork, which is mainly composed of the worn-out materials of the animal? How can we be pure and healthy when thus our systems are impregnated with filth? Pork, when eaten, tends to fire the blood, derange the functions of the system, bring the nerves up to a high state of excitement, and a precocious development of the sexual passion is produced.

It has been observed that nations that live on vegetable food differ in disposition from those that live chiefly on flesh. Those whose principal diet is flesh, appear, in general, to be more pugnacious. Had nature intended that human beings should be made fighting animals, their finger-ends would have been ornamented with huge, unbending nails, and their jaws distended with savage tusks. To use flesh excessively is, therefore, sinful, and leads man to forget his present duty and his heavenly destiny, because it excites those lower faculties or animal passions which are so prone to prevent the exercise of reason, sociability, and morality.—*Sel.*

TWELVE WAYS OF COMMITTING SUICIDE.

A MEDICAL cotemporary thus enumerates the *fashionable* modes of doing it:—

1. Wearing thin shoes and cotton stockings on damp nights and in cool, rainy weather. Wearing insufficient clothing, and especially upon the limbs and extremities.

2. Leading a life of enfeebling, stupid laziness, and keeping the mind in an unnatural state of ex-

citement by reading trashy novels. Going to theaters, parties, and balls in all sorts of weather, in the thinnest possible dress. Dancing till in a complete perspiration, and then going home without sufficient over-garments, through the cool, damp night air.

3. Sleeping on feather beds in seven-by-nine bedrooms, without ventilation at the top of the windows, and especially with two or more persons in the same small, unventilated bedroom.

4. Surfeiting on hot and very stimulating dinners. Eating in a hurry, without half masticating the food, and eating heartily before going to bed, when the mind and body are exhausted by the toils of the day and the excitement of the evening.

5. Beginning in childhood on tea and coffee, and going from one step to another, through chewing and smoking tobacco and drinking intoxicating liquors; by personal abuse, and physical and mental excesses of other descriptions.

6. Marrying in haste and getting an uncongenial companion, and living the remainder of life in mental dissatisfaction; cultivating jealousies and domestic broils, and being always in a mental ferment.

7. Keeping children quiet by giving paregoric and cordials, by teaching them to suck candy, and by supplying them with raisins, nuts, and rich cake; when they are sick by giving them *mercury*, *tartar emetic*, and *arsenic*, under the mistaken notion that they are medicines and not irritant poisons.

8. Allowing the love of gain to absorb our minds, so as to leave no time to attend to our health; following an unhealthy occupation because money can be made by it.

9. Tempting the appetite with bitters and niceties when the stomach says, No; and by forcing food into it when nature does not demand, and even rejects it; gormandizing between meals.

10. Contriving to keep in a continual worry about something or nothing; giving way to fits of anger.

11. Being irregular in all our habits of sleeping and eating; going to bed at midnight and getting up at noon; eating too much, too many kinds of food, and that which is too highly seasoned.

12. Neglecting to take proper care of ourselves, and not applying early for medical advice when disease first appears; taking celebrated quack medicines to a degree of making a drug shop of the body.

The above causes produce more sickness, suffering, and death, than all epidemics, malaria, and contagion, combined with war, pestilence, and famine. Nearly all who have attained to old age have been remarkable for equanimity of temper, correct habits of diet, drink, and rest—for temperance, cheerfulness, and morality. Physical punishment is sure to visit the transgressor of nature's laws. All commit suicide and cut off many years of their natural life, who do not observe the means of preventing disease and of preserving health.

CONSECRATION OF THE BODY.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God."

HOW OFTEN we have all read these words of the inspired writer! But have we learned to practice them? Alas! I fear there are but few even among professing Christians who understand this to be a part of religion—that the body, in every part and member, must be devoted to the Master's service, as well as the soul. From the sacred desk we hear only our duty in regard to the soul; and truly we cannot spend too much time in trying to consecrate it to God. But oh, how much more rapidly could we "grow in grace" if we could consecrate the body too! Were man all spirit, it would only be necessary to preach to the soul alone. But since he is compounded of a spiritual and a physical part, he must be taught how to bring the physical part to obey the Saviour's will. Our glorious Lord has said, "Ye cannot serve God and mammon." Yet how many poor, frail followers of Jesus are trying to serve God in spirit, and, with their bodies, the gods of this world. If we could only get the world out of our hearts, and feel that we had no worldly duty, but that whatever we did was for Him whose blood hath bought us!

There are but few who know what a close connection exists between the physical and spiritual parts. All who know anything of physiology will admit that imperfect circulation, respiration, or a diseased state of the nerves, will, more or less, affect the brain. And, by a feverish excitement, or by an unnatural depression of this organ, will not the soul be somewhat affected? Is not the fretfulness of the dyspeptic, the consumptive, or those suffering from various other ailments, caused by bodily conditions? Can they be as consistent Christians, or serve God as well, as if they were

strong and healthful? I have seen many a poor, over-burdened woman, who would have been good and noble, had she, or those by whom she was surrounded, lived in accordance with physical law. But instead of this, her life was but a constant warfare of aches, and pains, and repinings—a striving of the better part of her nature to be submissive to what she believed to be the will of God; whereas it was disobedience to his will that produced her woes. It might be ignorance on her part, or cruel selfishness on the part of others, that she was so unfavorably situated.

Dear reader, let us all try to come to a "knowledge of the truth." It will cost us many a hard-fought battle to gain the mastery over the lusts of the flesh. It will be hard to bear the reproaches of the world. Even dear friends will upbraid us; they will call us lunatics, fanatics, and other hard names; but "they know not what they do." Nothing doubting, let us stand firmly and decidedly, yet meekly, upholding our principles, trusting in One who is able to help, knowing that in his own good time these vile bodies shall be fashioned like unto his own most glorious body.—*Laws of Life.*

A FATHER in Brooklyn brings a suit against a firm of pickle manufacturers for \$5,000 damages, for the loss of his daughter, Maggie, who died after eating a pickle prepared by the defendants. The defense was that the child had been eating ice-cream and fruit during the day, and at ten o'clock at night ate a pickle. This caused cholera morbus and, subsequently, death. It is difficult to make pickles which are very good for children in the night after fruit and ice-cream, especially if the fruit is as sour as the pickles.

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

Temperance.

WHAT WILL YOU TAKE ?

"WHAT will you take for friendship's sake?"
Oh, take the fruit which God has spread
In blushing beauty o'er your head.
Go, take the water from the spring,
And your Redeemer's praises sing;
But do not touch the rosy wine,
Nor let your feet to sin incline.
When tempted to embrace the foe,
Look up to Christ, and answer, NO!

"What will you take for friendship's sake?"
Oh, take the sunshine, bright and fair;
Take copious draughts of God's pure air.
Lay hold on Jesus' word and grace;
'Twill shield you from the tempter's gaze.
Oh, do not linger near the wine!
Its flame might quench the spark divine.
Though legions seek your overthrow,
Look up to Christ, and shout your NO!

—*Light and Reflector.*

JUDGMENT PERVERTED BY STRONG DRINK.

"It is not for kings to drink wine, nor for princes strong drink; lest they drink, and forget the law, and prevent the judgment of any of the afflicted." Prov. 31 : 4, 5.

In the above scripture, Solomon clearly recognized the fact that intoxicants unfit the mind for clear perception of right and wrong. Happy would it be for our land if all our law makers, judges, and attorneys heeded this injunction. Then might they maintain the clear perception of Daniel, who refused to be "defiled" with the wine which the king drank. In his case "they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him." Dan. 1:8; 6:4. If ever judges, attorneys, and jurors needed cool heads and clear perception, it is certainly when there is submitted to their decision rights, either in property or person. Not unfrequently on their decision hangs the life or death of the individual. How sad that in many instances men bearing such responsibilities are greatly confused with liquor or stupefied with the fumes of tobacco.

So lightly is the sin of drunkenness regarded that it is nowadays made an excuse for still greater crimes. Solomon did not so speak of it, but rather seems to hold the persons guilty for placing themselves in a condition which would cause them to "forget the law." We are glad to find occasionally one who is ready to look at crime stripped of the plea, "He was drunk, and therefore was out responsible for what he did." Such a case

recently occurred in Stockton, California. George Deveroe (Nordyke) was charged with assault upon Hattie Davis, ten years of age. Being permitted to testify in his own behalf, he said that he was drunk on the day of the crime charged to him, and that he did not recollect any of the things testified to by the other witnesses. He could not recollect anything that happened on that day after 10 o'clock in the morning, and did not know the nature of the charge against him until the day following his arrest. The position taken by the district attorney was, "Drunkenness itself is not an excuse." So the jury regarded it; and, after being out a short time, they returned with a verdict of "guilty." *Right!* and let the people know that the *guilt*, of what happens when men are drunk, commences with their drinking to become incapable, or, as Solomon expresses it, when they "drink, and forget the law." J. N. L.

BEER A TEMPERANCE DRINK.

A GREAT many respectable people, some of them friends of temperance in their way, insist that the adoption of beer in this country, in its various forms, as a common beverage, would be a help to the temperance cause. Some prominent pulpits speak out boldly and decidedly in this way. One of them in New York, a very prominent one, not long ago insisted that no one was fit to be a worker in the temperance cause, "unless he knows the difference between fiery liquors and mild beer;" indulging in the latter and in kindred tipples, while eschewing the former.

The brewing business in this country is comparatively of recent origin, but it has already reached immense proportions, and is growing rapidly in every part of the Northern States except in Maine and Kansas, where it is forbidden by law, and has been suppressed by the strong hand. This trade is enormously profitable; more so than any other business in this country. As Dr. Johnson puts it, it has the power of "producing wealth beyond the dreams of avarice." The brewers hold a "congress" annually to consider the "interests of the trade," and at all of them they lay special stress upon the assertion that beer is a temperance drink, and that brewers are great workers in the temperance cause.

I have been surprised to hear intelligent men, some of them educated men, insisting upon what

they say is the proverbial temperance of the people in beer-drinking countries, and that indulgence in beer is really a good thing. They forget, or perhaps they do not know, that drink, taken properly, is merely a help to digestion, that for this purpose only a small quantity is required, and that all beyond this, even of water, is an interruption of the process of digestion, and therefore a mischief.

It is not true that the people of beer-drinking countries are temperate; the exact opposite is the fact. England is the most drunken country in the world, as Englishmen acknowledge, and its shocking, brutal drunkenness is chiefly produced by beer, of which they consume enormous quantities. Beer-drinking in England as a national habit, goes back only to 1833, when the Beer Bill gave encouragement to brewers to extend their trade, and to the people to consume its products. Within the first year of its enactment, Sidney Smith, speaking of its effects, said: "The nation is staggering drunk." Under the operation of that bill, it was supposed that the malt liquors would take the place of distilled liquors and supplant them in the market; but the effect really was, not to diminish the quantity of whisky, brandy, and gin consumed, but to supplement it with the enormous products of the breweries.

The original Maine law made a sweeping prohibition of the sale of "intoxicating liquors," without specifying any of them. At the first prosecution of a beer seller, he denied that beer was "intoxicating" within the meaning of the law, and it was necessary to prove that it was intoxicating. For this purpose, some reformed drunkards were called as witnesses, and they testified that malt liquors were not only intoxicating, but that the drunkenness produced by them was worse than that produced by distilled liquors; that it was more brutal, continued for a longer time, and was much worse to recover from, as they knew by long and bitter experience.

Advocates of beer-drinking refer to the fact that those addicted to the habit consume great quantities of their favorite beverage, without apparent intoxication. It is true that beer-drinkers are always thirsty; that they are always ready for a drink; that they do not know what the sensation is not to be thirsty. One of them said to me not long ago, as he was praising beer, and insisting that it ought to be exempt from the prohibition of the law: "I would give a quarter of a dollar now, for a glass of good lager."

Beer is doctored in its manufacture, expressly to produce thirst in those who drink it. Rosin in large quantities is used for that purpose, which affects the kidneys and produces constant thirst. In North Carolina, two years ago, a manufacturer of spirits of turpentine and rosin, a Northern man, whose guest I was, told me that he sold large quantities of rosin to brewers, and had in a single year sold ten thousand barrels to one of them. The beer-drinker is merely a candidate for the product of the mash tub.—*Hon. Neal Dow, in Advance, Jan. 20, 1881.*

THE CIDER CURSE.

ABOUT the ugliest, sourest, meanest drunkard on the globe, is the cider drunkard, says the *Pacific*. He does not visit saloons, his saloon is down cellar; and he drinks and guzzles, and scolds and swears, until he makes his home a hell, and life a burden to all around him. There are some who object to drinking rum or brandy, but think there is no harm in drinking cider. The stimulating and intoxicating principle in cider, wine, brandy, gin, rum, lager beer, and all these other intoxicants, is the same poisonous and deadly agent wherever it is found.

Distill the alcohol out of cider, wine, beer, or brandy, and what is left would be simple dish-water. No man would drink cider if the alcohol was taken out of it. "But sweet cider does not do any hurt," says one. No; and a man puts a barrel of sweet cider into his cellar; he drinks a glass of it, and it is sweet; he takes another glass, and that is sweeter; he keeps drinking and drinking until the barrel is empty, and the last glass is the sweetest of all, and then he is ready to tap a new barrel. You can no more tell when sweet cider becomes sour than you can tell when a boy becomes a man, or when a pig becomes a hog.

The man who commences with sweet cider is likely to proceed to sour cider, and finish off with rum, gin, brandy, whisky, and all the catalogue of alcoholic poisons which ruin mankind and desolate the world. Boys, let cider alone!—*Set.*

THE Des Moines (Iowa) *Register* says: "During the first week of Prohibition, the sales at one meat market in Fort Madison were just double what they had been in any previous week, and the increased patronage came from the men who had been the regular patrons of the saloon."

UNCLE BILLY'S STORY.

HERE is what he said: "When I was a drunkard, I could never get my barn more than half full. The first year after I signed the pledge I filled my barn; the second year I filled my barn and had two stacks; this year I filled my barn and had four stacks. When I was a drunkard, I owned only one poor old cow, and I think she must have been ashamed of me, for she was red in her face; now I own five cows, and I own three as good horses as ever wore a collar. When I was a drunkard, I trudged from place to place on foot; now I can ride in a carriage of my own. When I was a drunkard, I was three hundred dollars in debt; and since I signed the total-abstinence pledge I have paid the debt, and have purchased two hundred acres of wild land, and I have the deed in my possession; two of my sons, who are teetotalers, are living on that lot. When I was a drunkard, I used to swear; I have ceased to be profane. The last year of my drunkenness, my doctor's bill amounted to thirty dollars; since I signed the pledge I have not been called upon to expend a cent for medicine."—*Temperance Reformer*.

TEMPERANCE IN ALL THINGS.

A CERTAIN writer affirms that where one person in our country dies from over-drinking, ten persons superinduce disease and death by over-eating, from the simple fact that everybody eats, and a large majority eat too much.

This statement, even if extreme, affords "food for reflection." The Bible puts the gluttonous man and the drunkard into the same boat (Prov. 23: 21), and unless they take heed, they will go over the same fatal rapids together.

Every particle of food that isn't needed by the system is a positive poison, injuring the stomach, clogging the blood, and so rendering the intemperate food-eater a prey to disease.

There is evidently a quiet sarcasm in the caution of Solomon when he says, "Put a knife to thy throat, if thou be a man given to appetite," suggesting the fact that immediate suicide is preferable to a voluntary, willful, living death, dragging through months or years of time. And is not suicide equally a crime before God, whether committed by immediate or slower methods?

In this land of plenty, the temptation to intemperate eating is much greater than among the com-

mon, poorer people of Europe and Asia. We are no extremists in the matter of diet. Almost anything that agrees with digestion may be eaten, with thanksgiving and prayer, only let it be in wholesome moderation.—*Watchman*.

BEER, AND KIDNEY DISEASE.

THERE is ample evidence for the belief that beer drinking is one of the most prolific sources of disease of the liver and kidneys. An eminent physician says:—

"The fact can no longer be disguised, that the largely increasing use of beer and malt liquors is materially augmenting our business by reason of the patients who are becoming prostrated by kidney and liver complaints; and the world has just awakened to the startling fact that whereas, ere the era of lager beer dawned on America, Bright's disease and its consequent evils were almost unknown, the victims of these maladies can to-day be reckoned by hundreds of thousands."

"I'LL TAKE WHAT FATHER TAKES."

"WHAT will you take to drink?" asked a waiter of a young lad who for the first time accompanied his father to a public dinner. Uncertain what to say, and feeling sure that he could not be wrong if he followed his father's example, he replied, "I'll take what father takes."

The answer reached the father's ear, and instantly the full responsibility of his position flashed upon him. And the father shuddered as the history of several young men, once promising as his own bright lad, and ruined by drink, started up in solemn warning before him. Should his hopes be blasted, and that open-faced lad become a burden? But for strong drink they would have been active, earnest, prosperous men; and if it could work such ruin upon them, was his own son safe? Quicker than lightning these thoughts passed through his mind, and in a moment the decision was made, "If the boy falls, he will not have me to blame;" and then in tones tremulous with emotion, and to the astonishment of those who knew him, he said, "Waiter, I'll take water;" and from that day to this, strong drink has been banished from that man's home.

AN Eastern paper very aptly says of those who say of whisky that they can "either take it or let it alone," that they generally take it.

HABITS.

"THAT pipe is your master, and you are a slave," said a gentleman to a friend who had lost a favorite pipe, and was hunting it up.

So it is; bad habits are our masters. A habit that is evil is constantly drawing upon the purse, upon the time, and upon the strength of such as are so controlled. Some are under the influence of a variety of evil habits, each one of which is calling for gratification, and each striving for full control.

Many are so under the power of their appetites and lusts that they have little self-control. When not under the influence of one stimulant, they pass under the influence of another, until they can be said to be more or less intoxicated continually.

Good habits of life, such as temperance, patience, industry, economy, virtue, purity, may be said to be like firm and true friends, who will always exercise a fatherly care for you. In sickness or trial they comfort you, in sorrow they strengthen you, and in need they enrich you; in the heat of summer or the cold of winter they are alike a defense and a safeguard; among strangers they are your vouchers, and among friends good habits are a never-failing source of happiness and strength.

Habits of devotion, habits of order, habits of studiousness, are of great value; habits of civility and courteousness, habits of sobriety and care for the feelings of others,—these are all more valuable to society than the richest mines of gold.

Slavery to evil habits impoverishes and degrades the soul more than the iron scepter of despotism. This kind of slavery darkens the mind, disorders the intellect, blunts the moral powers, and hardens the heart, and, in course of time, turns the warm and kind heart into a desert of conflicting and corroding passions, and blots out the image of God from the soul.

Good habits are like fertilizing rains and warm suns upon the fertile soil. They cause all the best graces and virtues to spring forth, until the heart is like a watered garden. Good habits are like cash deposited in a good bank; they are a sure source of wealth or competence; these feed the poor, clothe the naked, and comfort the afflicted.—*Clarke.*

INTEMPERANCE is a hydra with a hundred heads. She never stalks about unaccompanied with impurity, anger, and the most infamous profligacies.—*St. Chrysostom.*

A FEW FACTS ABOUT WHISKY.

ONE bushel of the best corn will make only three gallons of whisky; but a little strychnine easily raises the quantity to four gallons. This is so universal that four gallons is now the average yield. One drug house in London, in 1867, sold more strychnine to a liquor house than the whole city could use medicinally. Mark the process in evil. A distiller adds one-fourth by the use of strychnine. The wholesaler takes this adulterated stock, and doubles it by the use of stramonium and opium. The retailer gives it another turn. He doubles it again by the use of belladonna. This brings ten cents a drink, and here is the motive power. This is the practice all over the land.—*Sci.*

DESERVING OF PROMOTION.

ONE cannot but admire the porter, in the following incident related by the *Chicago Inter-Ocean*. Would there were more like him. He is deserving of promotion:—

"Governor Hamilton was boarding a train for Springfield. He had a cigar in his mouth, and was carrying his own 'grip-sack.' He stood on the rear platform of the coach, and looked in. The coach was crowded.

"'Can't I get a seat anywhere?' he asked of the colored porter.

"'You 'spect to get a seat in dah, wid a see-gar in yoh mouf? De smokin' keer am back ov de mail keer. You can get a place up dah, an' leave yoh grip heah.'

"The Governor turned to his companion, and said quietly, 'I did not think of the cigar. The porter is right.' And he went forward.

"'Do you know that was the governor of Illinois you were talking to?' I asked the porter.

"'No, sah,' he answered. 'Dah's been so many big folks trabelin ober dis road lately that you can't tell one from a commoner. And it would hab made no difference to me ef I had known him. No man can smoke in dat keer, whedder he be a gubner or a president. I wouldn't let the president ob dis road do it.'"

AN Irishman, applying for a license to sell whisky, was asked if he possessed a good moral character. "Faith, yer honor," replied Pat, "I don't see the necessity of a good moral character to sell rum." And who does?

Miscellaneous.

TRUE BRAVERY.

THEY are brave who know to speak
For the fallen and the weak;
They are brave who calmly choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are brave who dare to be
In the right with two or three.

—Sel.

MALARIA.

THERE is, especially with those who may have suffered more or less from its effects, a dread of malarial districts. When speaking to our friends of different sections of California, we are frequently met with the question, "Do they have malaria there?" Yes; there are sections in California thus affected, and so there are in the Pyrennees, Cordilleras, and Himalaya Mountains. It is quite a well-established fact that malaria is produced from decaying vegetable matter, and especially where that decay is accompanied with more or less moisture and heat. Newly broken soils, especially if low land, and covered with a heavy turf, may be infected with it. In some instances sections that were malarious when first settled up, have become free from it. Sixty and seventy years ago Western New York, in some sections along the ridge that are now free from the chills, was so infected with fever and ague that many of the settlers had to leave their farms and go back whence they came, into the New England States, to save their lives, and it was a serious question whether those sections would ever be habitable.

If on sunny mountain-sides there should happen to be a section of flat, springy, boggy land, malaria may be found there. From the *Stockton Daily Mail* we quote the following:—

"While malaria has its ordinary habitat in low-lying regions, it may under favorable conditions exist at great elevations. On the Tuscan Apennines it is found at a height of 1,100 feet above the sea; on the Pyrenees and Mexican Cordilleras, 5,000 feet; on the Himalayas, 6,400 feet, and on the Andes, 11,000 feet. At present the elevation of entire security has been thus approximated for various places. In Italy 400 to 500 feet; in California, 1,000 feet; along the Appalachian chain of the United States, 300 feet; in the West Indies, 1,400 to 1,800 feet. In any of these regions, however, malaria may drift up ravines to an indefinite height."

J. N. L.

"A MIRROR FOR SAINTS AND SINNERS."

BY SAM CLARKE, LONDON, 1671.

PAGE 1.—"As any one is more wise, so is he more temperate. He eats to live, not lives to eat. He needs not much, nor is a slave to his appetite or palate. He can (for a need) feed upon gruel, with Daniel; upon coleworts, with Elisha; upon a cake upon the coals and a cruse of water, with Elijah; upon locusts and wild honey, with the Baptist; upon barley bread, with the disciples; upon a herring or two, as Luther often did, etc. Abstinence is a virtue commanded and commended by God."

Page 2.—"The ancient Gauls were very abstemious and sparing in their diet, and used to fine any one that outgrew his girdle."—*Hyel. Geog.*

"Socrates is said by sobriety to have had always a strong body, and to have lived ever in health, and that by the good order of his diet he escaped the plague at Athens, never avoiding the city nor the company of the affected, whereas the greater part of it was consumed by it."—*Ælian. lib., 13.*

"Origen was very frequent in fasting, went bare-legged, had only one coat to keep him from the cold, neither did he eat flesh or drink any wine."—*Ful. Lib. 4, c. 3.*

"Volateran tells us out of Philostratus that Porus, King of India, was admirable for the continuance of his strength by reason of his temperate diet, living only upon bread and water."

Page 5.—"Metaphrastus, in the life of Saint John, writes that 'he was so abstemious in the use of meats and drinks that he took no more than would suffice to maintain life.'"

"Naziazan says of Saint Basil that he 'cast off all gluttony and ravenous devouring of meat, leaving it to such as degenerate from the nature of man into the nature of brute beasts. . . . His greatest dainties were bread and salt, and as for his drink, it was that which the fountains afford us without labor.'"

WHO gave the advice? *Patient* (to doctor)—I have a touch of ague? *Physician*—Yes, sir. *Patient*—I shall keep within doors for a week? *Physician*—Yes, sir. *Patient*—Shall diet myself carefully? *Physician*—Yes, sir. *Patient*—I shall take ten grains of quinine twice a day? *Physician*—Yes, sir. *Patient*—How much is your bill? *Physician*—Half a guinea.—*Punch.*

CURE FOR FOUNDER.

AS SOON as you discover that the horse is foundered, take him to the nearest branch or stream of water, and tie him in it, standing him in the water nearly up to his belly—his head being so high that he cannot drink. If the weather is warm, let him stand in the stream several hours; then take him out, rub his legs thoroughly to promote circulation, and again tie him in the water if he is still lame. By repeating this process two or three times, the horse will be effectually cured. If the weather is cold when the horse is foundered—that is, if it is in the winter—the horse must not be allowed to stand in the water more than twenty minutes at a time; he should be taken out and his legs rubbed diligently until they are dry and warm, and the circulation of the blood made active, and this process must be repeated till the horse is cured, which will be generally within twenty-four hours. This remedy will cost nothing, can do no possible harm, and will in every instance cure, if the disease is not of too long standing. Don't be afraid to try it.—*Rural World*.

HOW TO LIVE LONG.

THE London *Standard* says on this point: "Men or women who intend to be centenarians in these days must combine something of the old mode of life with something of the new mode of living. They must, while availing themselves of all the scientific discoveries and sanitary appliances of the age, imitate their grandsires in the steady and tranquil habits that prevailed before the invention of locomotives and the telegraph. They must have their eight hours of sleep regularly; they must have intervals of repose and vacancy in the day-time; they must spend a goodly portion of their waking hours in the open air. Nor will that suffice; there will have to be regularity in the hours of their meals, and discipline in the ordering of the dishes of which the meals are composed. We cannot believe that anybody will ever live to be one hundred who eats a heavy dinner every night of his life at eight o'clock. Champagne in abundance, and Bordeaux, and Burgundy are to be forsworn by persons who deliberately set before them the attaining of their hundredth birthday. Neither, with such an end in view, would the active life of a politician, a lawyer, or a doctor be a sane enterprise. In order to reach that distant goal, there

must be a training, if not severe, at least regular and unflinching. Most of all, there must prevail in the existence of such a person, a tranquil serenity and unruffled calm. Neither generous passions nor enthusiastic ideals must be allowed admittance. The pulse must never be driven up beyond a certain point, either by work, by anxiety, by fear, or by hope. At the same time, mere stagnation will, in all probability, never enable a person to live to be one hundred. There is such a thing as rusting out as well as wearing out. If a candle does not burn brightly enough, it does not consume the wax with sufficient rapidity, and goes out for want of adequate combustion."

HE liveth long who liveth well; *
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day.

—Bonar.

OLD TOPERS.

THE Danes and Saxons were notable toppers, and prided themselves on the quantity of strong liquors they were able to take. Fighting and drinking were their greatest pleasures, and were, indeed, the chief delights of their promised Walhalla. A frequent cause of quarrels among the drunkards of old, was the indignation aroused in the breast of one thirsty soul by the selfish and gluttonous action of some fellow-toper in drinking more heartily, when it came his turn to hold the flagon, than a just comparison of numbers and quantity entitled him to. Where several were drinking from the same vessel, this question of "drinking fair" was an important one. Dunstan is said to have caused King Edgar to ordain that all drinking vessels in taverns should have pegs fastened inside at regular distances, so that each should drink his fair share and no more. From this introduction of pegged tankards we have doubtless the proverb, "A peg too low." The pegs were afterward replaced by hoops fixed at regular intervals round the pot. Shakespeare makes Jack Cade promise his followers: "There shall be in England seven half-penny loaves sold for a penny; the three-hooped pots shall have ten hoops, and I will make it felony to drink small beer."—*All the Year Round*.

TELEPHONES have not grown so popular in England, where only 13,000 are reported in use. In this country there are over 325,000 of them.

TOO MUCH CIGARETTE.

JAMES CASEY, a newsboy, aged fifteen years, in Danbury, fell down unconscious, and so remained for five hours. It was thought to be a case of sun-stroke; but it was ascertained that he had smoked two packages of cigarettes and had eaten no breakfast. It is said by the physicians to be a case of nicotine poisoning.

VEGETABLE BOOT-LEATHER.—The *Journal of the Society of Arts* says: "A plan for rendering paper as tough as wood or leather has been recently introduced on the continent. It consists in mixing chloride of zinc with the pulp in the course of manufacture. It has been found that the greater the degree of concentration of the zinc solution, the greater will be the toughness of the paper. It can be used for making boxes, combs, for roofing, and even for making boots."

DECLINE OF THE AMERICAN BEEF SUPPLY.—At the recent meeting of the Cattle-growers' Association, at Chicago, a paper was read by Mr. Colman, commissioner of the Agricultural Bureau of the United States, to prove that the supply of beef in America will in time be sufficient only to meet the home consumption. Grazing sections in the far West are now pretty well stocked, from the Rio Grande to the Canadian line, and it is found that when the herds are increased, and the grass is eaten too close, it fails to seed, so that the supply of grass is diminished in the following year.

DIPHTHERIA CONTAGIOUS.

IN New York, an old man whose wife had just died of diphtheria, visited his son, and innocently kissed a granddaughter, aged four; he was soon found to be suffering incurably with the dread blood poisoning, from which he died in a few days. The next day after his arrival, little Essie was taken with the diphtheria, and is still lingering between life and death, with some chances of recovery; but she in turn kissed her little brother, aged two, before she was attacked. The little boy was sent to another house at once, when Essie showed the disease, and had been happy and well; but a sore showed on the side of his neck, which quickly developed into the most malignant form of the same disease; and he died within three days of the appearance of the sore.—*The Watchman*.

REPORT OF CASES.

THE physicians of the Rural Health Retreat, St. Helena, Cal., report the following samples of the numerous cases successfully treated there:—

PROLAPSUS OF THE WOMB.

Mrs. —, of Sacramento, aged 27, had been suffering with prolapsus, granular degeneration, and enlargement of the womb, following instrumental delivery at confinement. This was accompanied by the following symptoms: bearing down, leucorrhœa, periodical sick headache, neuralgia, heart burn, acid eructations, dyspepsia, constipation, impaired memory, with general feeling of *malaise*, and pain in the bones. After one month's general and special treatment, she returned home feeling entirely well.

BAD CASE OF PILES.

Mr. M., a rich farmer from Colusa County, Cal., suffering with five large pile tumors, obstruction of the liver, and cerebral congestion, came to the Retreat. His congestion of the head was so severe that the whites of the eyes were completely blood-shot. After two months' treatment for the liver, digestive organs, and congestion, the tumors were operated on, and entirely cured. By the comparatively painless method of operating upon such cases which we possess, they are easy of cure. This patient remarked all the way through his treatment that he never felt better in his life. We report this as but one of many cases of this nature.

HEART DISEASE.

Mr. Juan Francisco Neponvincena Macay, from Ecuador, S. A., aged 19, a most inveterate tobacco smoker, was afflicted with nervous dyspepsia, tremor, and prostration. He stated that he had sought aid for his difficulties both in Paris and London, and for this purpose had spent several months in San Francisco, Cal., all to no effect. As a last resort he came to the Retreat, hoping that he might obtain some relief from his terrible distress. His heart was greatly enlarged, and was misplaced by its own weight, and, to use his own words, he was "nervous all over." After breaking him of his terrible habit, and giving him appropriate medical treatment, his heart nearly resumed its natural size and position. After four months' stay with us he was much increased in weight, and able to do a good day's work, which he had not been able to do for several years previous.

J. S. GIBBS, M. D.

A PLEA FOR THE BABIES.

DEAR creatures; we pity them. They are oftentimes cruelly treated. Not because their parents and friends do not love them, and wish to do all in their power to make them comfortable and happy. The trouble lies in not properly considering their wants. So long has the custom prevailed of dressing them badly, that mothers are blinded, and rendered insensible to their physiological wants. Now it is clearly evident that perfect health depends upon every organ's doing its whole duty, and no more. By keeping the circulation vigorous and balanced, we secure health. Every adult or child is happy in such a condition of body; all the sensations are pleasurable; there is no inclination to fret, no disposition to cry.

It should be our study to adapt the clothing, both in quantity and arrangement, to the wants of the system. It so happened, recently, that we were in a house where there was a new little guest only a few weeks old. In the room was a strong, laboring man, dressed in woolen coat and pants, sleeves lined, with ordinary under-garments on. He remarked that he was but comfortably warm. The babe was in the same temperature, its delicate little arms entirely bare, and, of course, blue and cold, while around its body were six folds of cloth. No wonder that it was worrying and crying with pain! In the chest and abdomen are located the heart, the great aorta, and most of the large blood-vessels. Now, since there is the most heat where there is the most blood, would not good sense dictate a reverse in this order of clothing? It would give those parts which have the most blood, and which generate the most heat, less clothing; while the extremities and limbs, which have less blood distributed to them, would have more clothing to secure warmth and comfort.

The pathological language of an organ is pain. The exposure of the innumerable fine blood-vessels of the skin to cold, causes them to contract, thus drawing the blood inward, producing congestion of the internal organs, and occasioning irritation and pain by the pressure of the distended blood-vessels on the nerves.

Another evil to which we would direct the attention of mothers, as it is a source of much discomfort and disquiet to these little, unresisting, helpless ones, is the practice of putting very tight bandages on their bodies. We have seen these pinned

on so tight and smooth as to press the delicate delicate structures this way and that, upward and downward, leaving the body about as straight and stiff as a stick of wood; and those who dress an infant in this unphysiological manner, are esteemed the most skillful. Such treatment makes them uneasy and restless; at the same time, perhaps, to quiet them, they are overfed, which only adds to their difficulties, by impairing the digestion. And then comes the anodynes, soothing syrups, painkillers, etc., deranging the stomach yet more and more. The constitution is enfeebled by this management, and the foundation laid for disease, a premature death, and an early grave. No one should be surprised at the estimate that one-fifth of the children die under five years of age, when there is so much violation of law.—*P. M. Lamson, M. D.*

A WAY OUT OF THE DIFFICULTY.

OLD Dr. Hewson was distinguished for his philanthropy. On one occasion the doctor had a case of malignant typhoid fever. He prescribed rest and nourishment for his patient.

"Give Dan plenty of chicken. He must have more nourishment."

"Shall I kill a chicken?"

"Yes; you'd better kill a young rooster; broil it well and add plenty of butter. Patients with typhoid fever like plenty of gravy."

Dan's wife killed, dressed, and cooked a fine chicken.

"That's about right," said the doctor, who was superintending the job, as he enviously eyed the chicken.

"Dan, how're you feeling?"

"First rate, doctor, first rate."

"Let me feel your pulse."

Dan extended his arm and hand.

"You are more feverish than usual. I just ordered your wife to broil a chicken, but you can't eat it; you're too feverish."

"What shall we do, doctor?" inquired the wife.

"I see no way out of the difficulty but to eat the chicken ourselves. I once suffered from typhoid fever myself, madam!"—*Troy Telegraph*.

THE first sugar cane was cultivated in Louisiana in 1722, on the Jesuits' plantation, where stands to-day the office of the New Orleans *Times-Democrat*.

Household.

THE DUTCHMAN'S COMPLAINT.

VEN I lay myself down in my lonely pedroom,
Und dries for to shleep very soundt,
De treams, oh, how into my het dey will come,
Till I vish I vas under de groundt.

Sometimes ven I eats von big supper, I treams
Dat mine sthomaich ish filt full of sthones,
Und out in my shleep like a vild cat I schreams,
Und kicks off de pedclothes, and groans.

Den dere ash I lay mit de pedclothes all off,
I kits myself all over froze;
In de morning I vakes mit de hetache and cough,
Und I'm sick from mine het to mine toes.

Oh! vat shall pe ton for a poor man like me?
Vat for do I live in dish vay?

Some say deres a cure for dish trouble of me,
"Tish to eat but two meals in von day.

HOUSEKEEPING.

A GIRL cannot grow up in a well-ordered home, under the care of a good mother, without unconsciously learning much of the method by which the home is made what it is. A bright girl who is unfortunate enough to be a member of a badly managed household is not utterly out of the way of learning how to do better. The very fact of the discomfort in which she lives often stimulates her to find out the possible improvement of her condition. "How can I ever learn to keep house?" said a young girl, one day, lamenting her peculiar circumstances, which prevented her from gaining any practical knowledge or experience. "Common sense is all you need in housekeeping," replied the experienced and very successful housekeeper to whom the question was addressed. Common sense, supplemented by the best instruction attainable and by observation, will make housekeeping a pleasure rather than a burden. But all the teaching in the world will not avail without the common sense. In these days of cooking-schools and lectures and opportunities of all sorts, it is an easy matter to obtain instruction; yet a few months of actual trial in one's own home teaches far more. Times change, and requirements change with them; people differ in tastes and opinions, and not even the wisest mother can tell what another household than her own will desire.—*Good House-keeping.*

AN English experimenter finds that a growth of ivy over a house absorbs the moisture from the wall, that would otherwise saturate it.

COLD FEET.

MANY women suffer with cold feet on account of the relationship between the pedal circulation and that of the pelvic viscera, and in such cases it will be found that the long-continued use of a foot stove during the day, and a hot soap-stone at night, will do more towards re-establishing the disordered functions than any other line of treatment. In order to encourage patients in keeping the feet warm, it is well to inform them that by so doing they will relieve the backache from which they suffer.—*Doctor Thompson, N. Y.*

TWO KINDS OF GIRLS.

ONE is the kind that appears best abroad—the girls that are good at parties, rides, visits, balls, etc., and whose chief delight is in such things. The other is the kind that appears best at home—the kind that is useful and cheerful in the dining-room, sick-room and all the precincts of home. They differ widely in character. One is often a torment at home, the other a blessing; one is a moth, consuming everything about her; the other is a sunbeam, inspiring light and gladness all around her pathway. To which of these classes do you belong?—*Home Visitor.*

WHAT THE TRUE WIFE WILL DO.

AS FAR as money matters are concerned, the wife, if taken into the husband's confidence, and made to feel that the money that comes into the family is to be equally shared, will, if she be a true wife, by her womanly tact and the interest she feels in her household, exhibit economy and judicious management. Women do not like the idea of being considered subordinates. Talk with them of your plans, show them that you mean to have them co-operate with you in your aspirations, and the idea of striking will not enter their heads. If the person who thinks "woman ought to have sense enough to discern a brute from a man before marriage" would stop and think but a moment, he would realize that there are other things besides brutishness which disturb domestic felicity. Men in general are not like clay, to be moulded at will, even by woman, with her "God-given gift to turn sour to sweet." Life cannot be lived happily in a one-sided manner, and it is for the husband as much as the wife to seek to make the other happy, to "honor and cherish," without being "lovesick," or stooping beneath his dignity to tell her occasionally of his love.—*Boston Globe.*

BREAD RECIPE.

In my own family, by following the recipe below, we get a very acceptable quality of raised bread.

To two quarts of tepid water add a teaspoonful of salt and two tablespoonfuls of molasses or brown sugar. Take equal parts of sifted graham flour and white flour. Set the sponge at night with the white flour. If compressed yeast is used, take one-half a cake; if potato yeast, one teacup. In the morning add the graham flour, and shape into loaves. If not stiff enough, add a little more graham flour; be careful, however, and not get too much, as in this case the bread will be dry. This will make four loaves. Bake in a moderate oven, and when done wrap in a wet towel until cool.

In all cases yeast bread is more healthful not to be eaten the same day it is baked, as the process of fermentation does not subside for several hours after the loaf is done. It would be well for all, especially those in any way dyspeptic, to make a note of this.

J. N. L.

OLEOMARGARINE.

THE plea is made for the *free* manufacture of bogus butter on the ground that it will greatly enhance the value of cattle. Figures show that in about the same ratio that the manufacture of oleomargarine has increased, the price of cattle has diminished. Through the same means the price of genuine butter has been so decreased that dairymen have nearly been driven to the wall. The report of the Chicago market for the last four years shows a one-third decrease in the price of cattle. A comparison of the dairy interests of the United States with the cattle interests will also show that there is more than three times as much at stake in the dairy line as in the outside cattle interest.

According to the census of 1880, the cattle interest of eleven Western States and Territories, known as the distinctively "Cattle States," comprised 5,594,622 head, while the eleven dairy States of Wisconsin, Illinois, Iowa, Indiana, Kansas, Michigan, Minnesota, Missouri, New York, Ohio, and Pennsylvania possessed 18,508,086 head; and if the question be judged upon the principle of "the greatest good to the greatest number," surely the dairy interest would invariably bear off the palm.

THE French Academy of Medicine has reported against the use of oleomargarine in French hospitals.

DR. E. PARMLY BROWN declares that the excessive use of salt is one of the main factors in the destruction of human teeth.

IT is said that a piece of zinc placed on the coals of a hot stove will clean out the stovepipe. The vapor produced carries off the soot by chemical decomposition.

THE acids and material which have been used in the manufacture of oleomargarine, as shown by the official list in the patent office, are dangerous and unwholesome.

SMALL chickens should never be kept or fed with old ones. They are apt to be injured. Have two or three yards, and separate them according to size and strength.

HAY water is a great sweetener of tin, wooden, and iron ware. In Irish dairies, everything used for milk is scalded with hay water. Boil a handful of sweet hay in water, and put in the vessel when hot.

SMOKING LAMPS.—To prevent smoke from a lamp, soak the wick in strong vinegar, and dry it thoroughly before using. It will then burn both sweet and pleasant, and will give a great deal of satisfaction in return for the trifling work of preparation.

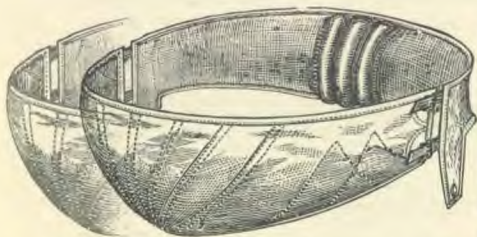
CARE OF UMBRELLAS.

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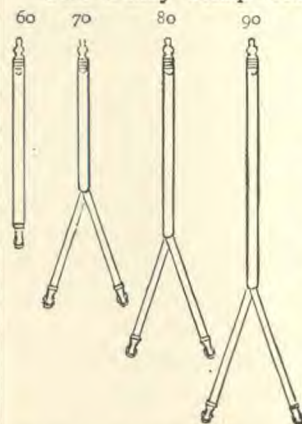
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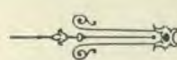
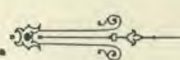
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VII. SOCIAL ETHICS.—The growing interest among young men in questions which relate to social conduct, and the importance of familiarity with the rules of good breeding as an aid to success in nearly every department of human activity, has induced the author to devote a brief but thorough and very practical chapter to this subject, which it is hoped will be acceptable and helpful to the reader.

VIII. AN EVIL HERITAGE.—The rapid increase of all human maladies which are transmissible by heredity, and the consequent rapid deterioration of the human race, which is apparent to all careful observers, are powerful reasons, in the mind of the author, for improving every opportunity to call attention not only to the grave character and enormous extent of this growing evil, but also to the means by which its dire consequences may be prevented or eradicated.

IX. GETTING A WIFE.—Most young men expect to marry sometime, and the thoughtful young man justly regards this as one of the most import-

ant acts of his whole life. *The suggestions of this chapter are invaluable to such a one.* If they were universally regarded the divorce courts would close up for want of business. The young man who wants to marry a wife who will be to him a genial companion and make him a happy home should read this chapter.

X. STOMACHS.—Under this heading the author in a pithy, conversational manner points out some of the leading methods by which the great army of dyspeptics are recruited, and imparts a great amount of most useful and practical information respecting the proper care of the stomach.

XI. A FEW PRESCRIPTIONS FOR SICK STOMACHS.—Treatment of dyspeptics, of all classes, etc.

XII. BILIOUSNESS, TORPID LIVERS, etc.

XIII. CATARRH.—In view of the great and increasing prevalence of this disease, and the almost universally received opinion that it is practically incurable, the author has thought it worth while to devote a short chapter to a special consideration of the malady.

XIV. THE TWO BREATHS.—Under this title the hygiene of the lungs is considered in a very practical and interesting manner, to which is added a description of the principles and methods of successful ventilation, in which the author's extensive and original experimentation has rendered him an expert.

XV. THE RUM FAMILY.—This section portrays in an exceedingly graphic and forcible, though thoroughly accurate and scientific manner, the physical effects of alcohol upon the various parts of the human body. The text is illustrated by colored plates, which represent in a life-like manner the effects of alcohol upon the stomach. This chapter is a most convincing and impressive temperance lecture

XVI. A RELIC OF BARBARISM.—The author is a wide awake antagonist of the practice of tobacco using, and does not hesitate to expose the danger and folly of the use of the weed, in the most emphatic manner.

XVII. GERMS.—A few pages of this chapter is devoted to the study of germs, their sources, dangers, methods of destruction, etc.

XVIII. SEXUAL SINS AND THEIR CONSEQUENCES.—In dealing with this subject the author has not hesitated to speak out plainly against the various forms of sexual vice, all of which are recognized by every observing individual as increasing with alarming rapidity. A way of escape from the thralldom of a sensual life, and the terrible consequences of sexual vice in every form, are clearly pointed out.

XIX. DISEASES OF THE SEXUAL ORGANS.—In this section of the work the author has made good use of an abundant experience in the treatment of this class of maladies, which are not only thoroughly described, but for which simple, practical and successful methods of treatment are given.

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