

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

PACIFIC Health Journal AND TEMPERANCE ADVOCATE.

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PURE
AIR
FOOD
WATER



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EDITED BY A COMMITTEE.

EDUCATION is a better safeguard of liberty than a standing army.—*Everett.*

THE almost universal cause of dyspepsia is eating too fast, too often, and too much.—*Long Life.*

THE youth becomes a man the very day he begins to feel uneasy at the idea of being dependent on another.—*Hall.*

"HE that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16 : 32.

THE thinnest veil or silk handkerchief thrown over the face while riding or walking against a cold wind is a remarkably comfortable protection.—*Sel.*

LIFE is warmth, growth, repair, and power to labor, and all these are derived from the food we eat and the fluid we drink, and these should be good.

IF a man empties his purse into his head, no man can take it away from him. An investment in knowledge always pays the best interest.—*Franklin.*

THE portion of the body which most requires protection against cold and wind, is that between the shoulder blades behind, as it is at this point the lungs are attached to the body, and the blood is easily chilled.—*Hall.*

THAT old man? what disappointments he has encountered in his long journey! what bright hopes blasted, what sorrows felt, what agonies endured! How many loved ones he has covered up in the grave! And that old woman too! husband dead, children all buried or far away, life's flowers faded, the friends of her youth no more, and she waiting to go soon! Ought we ever to miss an opportunity of showing attention to the aged, of proffering a kindness, or lighting up a smile, by a courteous act or a friendly deed?—*Hall.*

THE CIRCULATION OF THE BLOOD.

"For the life of all flesh is the blood thereof." Lev. 17 : 14.

THE great truth here declared by Moses was not discovered by the researches of science until more than three thousand years after his time, when a celebrated English physician named Harvey, in the year 1619, demonstrated the fact that the blood circulates through the body, carrying life to every part. Clear as this case seemed to him, he did not dare to publish his belief for several years, so great was the opposition to such a theory. When, at last, he did declare this truth, he was bitterly persecuted, and his practice greatly decreased. He himself testified that no man over forty years of age then accepted his theory. He lived, however, to see it quite generally believed, and his own fame proclaimed.

One of the curious conceptions of the ancients was that the arteries of the body were air passages, by means of which that vitalizing element was conveyed to every part of the body.

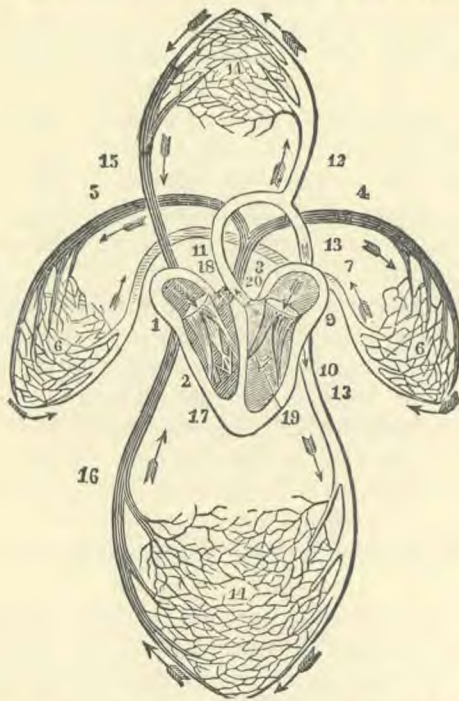
The blood has been by some writers denominated "liquid flesh." It is really more than that, as it contains the material from which all the organs of the body are built up. It is the fluid of the body by means of which the material for construction and repair is carried to every organ.

The blood itself is composed of a thin, colorless liquid called *plasma*, which is filled with red discs invisible to the naked eye. It is said that it would take 3,500 of them laid side by side, or 18,000 piled up flatwise, to measure an inch. These discs are continually forming and dying in the blood, at the rate of 20,000,000 every breath. The plasma of the blood is rich in material for building up the bones and muscles, while the red discs contain the oxygen which is so essential in tearing down and burning up the waste or worn-out tissue, and stimulating the new tissue which replenishes the old. The amount of blood in an average-sized human body is said to be eighteen pounds, or not far from three gallons, and this blood makes the entire circuit of the body about once in two minutes.

There is not a movement of the body, not even a wink of the eye, but that is accomplished at the expense of destruction of some of the tissues of the vital economy. Thus the very process of life in the human body may be called a process of death; and, strange as it may sound, the more rapidly

this process goes on, the sooner fresh tissue replaces the old and worn-out, the more health and strength we possess.

The organs used for the circulation of the blood are the heart, the arteries, the capillaries, and the veins. The heart is the grand central engine of the human body, which propels the blood to all parts of the system. It is situated in the chest, somewhat to the left of the middle line of the body, and is suspended to the spinal column in the upper part of the chest by the blood-vessels and ligaments connected with its upper portion.



It extends downward, forward, and slightly to the left, behind the breast-bone, this being the place where it is felt beating against its extreme left and lower point. It is encased in an inclosing membrane called the pericardium. This contains a small quantity of watery-like fluid, so that the heart actually floats in a liquid, and does not rest firmly upon any hard surface.

The heart contains four compartments, two right, and two left, called auricles and ventricles. The right is called the *venous* and the left the *arterial* side of the heart. The right ventricle propels the blood only to the lungs, while the left ventricle sends it to all parts of the body except the lungs. The heart contains valves that open and

close with the rushing in and out of the blood. Thus the ventricles by their alternate contraction and expansion, act very much on the principle of a force-pump; the blood runs into the heart from the veins, and is forced out again through the arteries, as is illustrated in the accompanying cut.

From the right ventricle of the heart (2) the dark, impure blood is forced into the pulmonary artery (3), and its branches (4, 5) carry the blood to the left and right lung. In the capillary vessels (6, 6) of the lungs, the blood becomes pure, or of a red color, and is returned to the left auricle of the heart (9) by the veins (7, 8). From the left auricle the pure blood passes into the left ventricle (10). By a forcible contraction of the left ventricle of the heart, the blood is thrown into the aorta (11). Its branches (12, 13, 13) carry the pure blood to every organ or part of the body. The divisions and sub-divisions of the aorta terminate in capillary vessels, represented by 14, 14. In these hair-like vessels the blood takes up the effete and worn-out particles of the system, which render it dark colored and impure, and it is thus returned to the right auricle of the heart (1) by the *vena cava descendens* (15), and the *vena cava ascendens* (16). The tricuspid valves (17) prevent the reflow of the blood from the right ventricle to the right auricle. The semilunar valves (18) prevent the blood passing from the pulmonary artery to the right ventricle. The mitral valves (19) prevent the reflow of the blood from the left ventricle to the left auricle. The semilunar valves (20) prevent the reflow of blood from the aorta to the left ventricle.

All will readily see at once the importance of maintaining a healthy circulation of pure blood to all parts of the system; for when the blood circulates properly with its lading of nutrition, there will be health in all the organs. Perfect circulation of the blood is health. J. N. L.

THE faster a man runs, the sooner he will reach the end of the race; so the faster a man lives, the sooner he will reach the end of his life.

SLOTH makes all things difficult, but industry all easy. He that riseth late must trot all day, and shall scarcely overtake his business at night; while laziness travels so slowly that poverty soon overtakes him.—*Franklin*.

MAL-ALIMENT VS. MAL-ARIA.

MRS. CLARKE had not felt well for a long time. Mr. Clarke was also weak and ailing, and John, fortunately the only child of this miserable father and mother, was in constant disgrace, owing to an irritability of temper which was regarded by some as nothing short of total depravity. John snarled and sniveled all day, and as regularly as the dead of night arrived, he was accustomed to rouse the neighborhood with fits of shrieking which lasted as long as his lungs would hold out, and for which there seemed no cause and no cure. "See that the child has proper and abundant food," the physician told the anxious mother, "and keep him out-of-doors as much as possible." And so Mrs. Clarke stood by the moulding-board day after day, and made biscuits and pies and cake and dumplings, in order that her sickly son should have the kind of food which his capricious appetite demanded. There were very few housekeepers, she told herself, who, feeling as she did, would think they could sit up even, much less stand over a hot stove and cook all day.

Mr. Clarke's appetite was capricious too, and Mrs. Clarke had been brought up with what she considered a wholesome horror of "baker's stuff," and "slops," as she designated the various kinds of cereals so much in use among sensible people. It was Mrs. Clarke's frequently expressed opinion that the folks who ate oatmeal and milk for breakfast, did so because they were too lazy or too penurious to make biscuits or griddle-cakes, or the thousand and one indigestible concoctions for which this housekeeper was distinguished. So Mrs. Clarke grew steadily thinner and paler, and at last was obliged to take her moulding-board into her lap, and sit down to fry the rich, crispy doughnuts which her husband and son were so fond of. But what family of respectability could go without doughnuts? Suppose visitors should arrive, and there were no doughnuts, no pie, no fruit-cake in the house! Mrs. Clarke shuddered as she thought of such a calamity, but the thought of the good things stowed away in stone jars, or reposing under perforated covers, brought a smile to her pale lips, and strengthened her arm for the transmission of another pound of lard to the frying-pan.

Mrs. Clarke had once taken tea with the minister's wife. It was her first and last visit. "Just think!" she said, "stale bread—it must certainly

have been two days old at the very least—and one kind of cake, or rather sugar gingerbread, and that was stale, too!"

Mrs. Clarke always omitted to speak of the plentiful supply of luscious strawberries and cream, the generous slices of rare roast beef, and the nicely-cooked oatmeal which always furnished the minister's supper. Mrs. Clarke admitted that the minister's sermons were good, "but how," she remarked, "he ever preaches on that stuff is a mystery to me."

There were no biscuit, no fruit-cake, no angel or pound cake, no pickles, no salad, and, consequently, there was nothing fit to eat on the minister's tea-table.

It hardly seems credible that in this enlightened period of this enlightened age there can be such gross ignorance in regard to the simplest hygienic principles; but it is a sad fact that Mrs. Clarke is the type of a very large class.

Mrs. Clarke could not see any reason why stale bread should be more easily digested than soda and cream-of-tartar biscuits fresh from the oven. She had graduated from a ladies' seminary, too, and ought to know something about chemistry, to say nothing of the difference between a wad of dough in the stomach and the same amount of properly seasoned bread. Mr. Clarke was especially fond of a piece of mince pie before going to bed. Mrs. Clarke's mince pies were her pride and delight. Meissonier could not be more enthusiastic over a newly finished picture than was Mrs. Clarke over a batch of mince pies—crust flaky and tender, and white as snow; butter and suet and lard rolled in and pressed down till the conglomerated grease oozed from every pore. Mr. Clarke was so fond of mince pies that he had been known to eat a half a one before going to bed, and the singular part of it was that he was never known to associate pie with the racking headache that brought him late to business in the morning. Headache was generally over by dinner-time, and another half pie furnished the gentleman's dessert.

Mrs. Clarke used sometimes to send her pies out to poison the neighborhood, but she was barely able to crawl about now, and Mr. Clarke and John looked like walking skeletons. John did not scream so long at these midnight carousals as before, but he fainted away instead. One day John ate lobster salad and griddle-cakes for his supper, and that night his swoon was so protracted that

Mr. Clarke was obliged to call the doctor. This gentleman had had a hard week's work, and his eyes were glued together with sleep, and, as is sometimes the case with medical men, he neglected to ask the definite question which would have speedily settled the whole business.

There can be but one explanation of this apparent neglect. Physicians take common sense for granted. It was certainly not in the realm of supposition that a mother, anxious to distraction about her child, should feed him on lobster salad and griddle-cakes, but this is just what she had done, and so sure was she of the propriety of this kind of food that it never occurred to her to speak of it.

"The boys vitality is shockingly low," the doctor said. "Give him beef and milk, and whatever his appetite craves." *Carte blanche* again, though the doctor would have been more shocked than anyone had he had the slightest glimmering of an idea how this last clause would be construed. Then followed some earnest inquiries in regard to the cause of their illness, and this benighted family at last discovered that the insidious foe, malaria, was at the bottom of all this misery.

Mr. and Mrs. Clarke and their little boy are not fictitious characters, neither are their cases exaggerated in the slightest degree. They drag out miserable existences in a country village not many miles away, and will continue to groan and suffer until some acute disease attacks the debilitated systems, and puts an end to pie-crust and fruit-cake.

It is astonishing how much malaria is now responsible for. Headache, lassitude, creeping chills, etc., etc., must mean malaria, and yet anybody knows, who knows anything, that an improperly treated stomach will develop every disease known among men. A sensible patient will understand what a physician means when he says, "Eat plenty of nourishing food." But what of the numerous Mr. and Mrs. Clarkes who consider nourishing food to mean whatever is richest and most elaborate in material and most difficult to combine?

There is hardly a spot in our beautiful New England, now, that cannot produce more or less of a malarial record. Science has no reason to give for such a change in climatic influences. The plow disturbs the earth no more than it did a dozen years ago, and then New England was a veritable sanitarium.

Farmers are not as strong as they used to be. Farmers' wives have less "spring" and more

"nerves" than their mothers had. Once colds were comparatively unknown to farmers' children, and now diphtheria and scarlet fever are almost as common in the country as in the crowded city. How encouraging it would be to know how much illness is attributed to changes of climate and poisonous gases, and how much to improper food and overwork! Saleratus bread, fried pork, pies, and doughnuts, have been the staple fare of generations of New Englanders. Anything that can be made of sour milk or "skim milk," is welcomed as an acquisition to the bill of fare. Cream goes to butter, and butter buys the sugar and flour of the family. All the milk must be "set," and all the blue liquid which remains after the cream is taken off, is generally considered good enough for the children.

The inference seems logical that such food must in time produce legitimate results. Why attribute all physical ills to malaria, while such food continues to poison the blood and undermine the constitutions of this hard-working class of people!

Exceptions to this style of living are as refreshing as they are rare. The writer, not long ago, was caught in a shower and compelled to seek shelter in a farm-house. A comely, rosy-cheeked woman was serving the evening meal. Three bright-eyed, healthy children were eating graham bread and huckleberries and milk. There was graham bread for the father and mother, plenty of berries, a foaming pitcher of milk, some cold corned beef, and a deep dish of cracked wheat.

This was a revelation. Impossible not to ask what it meant.

"Well, you see I have read and studied considerably," the farmer's wife replied, "and I have tried to use my eyes. The result is that I have found out that some things are nutritious and some things are poisonous. There is the greatest talk about malaria in this neighborhood, but I don't take the least stock in it. To my mind the trouble all comes from the stuff the folks eat. I haven't a single healthy neighbor, and I hardly think you would believe me if I were to tell you the abuse I am obliged to put up with on account of my way of living. My children are starved!—they look like it, don't they? My husband has to go to the field and work all day on water gruel! and my visitors never have enough to eat because I will not run the risk of sickness by making pies and cake and such stuff! I sell considerable butter, but I

always keep the milk of one cow for my family. So we have all the milk and cream we want."

Never was better bread made than the graham loaf, and nothing in the whole realm of possible good things could have been more delicious than the cracked wheat and cream so generously set before me.

This family may yet be attacked with malaria, but it is certainly not among the probabilities.—*Eleanor Kirk.*

BIBLE HYGIENE.

"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8.

THE record of man's creation, of his ample provisions, and his glorious surroundings, fully attests the love of God to created intelligences in this life. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food." Gen. 2:7-9.

Of all the creatures God made, man was his best work. He was formed in the image of his Creator, to be lord of the work of his hands. Physically considered, Adam must have been very grand. "God saw everything that he had made, and, behold, it was very good." This was true of the first man in its highest sense, intellectually and physically. Adam and his sons lived nearly one thousand years. And may we not suppose that the race has fallen off in size and physical strength, in proportion to the period of existence? Noah lived nine hundred and fifty years. Of necessity for a time he and his sons ate flesh for food, and from that point of time rapidly declined in length of days. The original curse, with all its accumulated weight of transgression and violation of natural law, has bowed down the race, and caused man to dwindle to his present brief period of existence, marked with disease, decrepitude, and imbecility.

With this view of the subject, we see man in Eden, standing in the glory of his manhood, a grand specimen of the perfect work of God. Earth has long since forgotten the grandeur, perfection of symmetry, and the beauty of the first man, be-

fore there fell upon him the depressing influence and the blight and mildew of the curse. And there is so close a connection between matter and mind, that when we consider him intellectually, we are carried up in contemplation of what an intellect might have been, unbalanced by the extremes incident to the curse, and the depraving and depressing influence of continued transgression, until we are well-nigh lost in conjecture. We behold happy Adam, in holy Eden, walking and talking with God, the great originator of thought, and communing face to face with his Son, and with the holy angels. He is now the companion of the highest order of intelligences. Has man been progressing for six thousand years? Verily, downward, *downward!*

We have only to look back to our parents as they were in the strength of the noon of life, and to our grandparents, as their still nobler frames were bowed with the weight of years, to be impressed with the fact that each successive generation suffers under greater physical feebleness than the one before it. This is especially true of American women. It has finally come to this, that by reason of artificial habits and in-door life, and consequent feebleness, not one woman in ten in our country is capable of bearing a well-developed offspring.

And while we admit that, in the providence of God, the present is an age of discovery and invention, in many things necessary to the very existence of the present enfeebled generation, we regard the popular idea of the increase of the mental strength of the race at war with sound philosophy and the facts in the case.

"But what will you do with the text," says some old fogy who has for a quarter of a century been dreaming of the golden age of mental progression, "that declares that every generation grows weaker and wiser?" We reply that the sacred Scriptures have no such text. This saying can only be found in the chapters of those maxims that are about one-half true and the other half false. Facts compel us to admit the weakness of the present generation, and to seriously question its superior wisdom. Those who have listened to the words of the eloquent Wendell Phillips in his lecture upon the "Lost Arts," have been impressed with the fact that wisdom has not been reserved to the present generation.

"A sound mind in a sound body," is a maxim

worthy of a place in the writings of Moses, Solomon, or Paul. Natural and correct habits of life result in health, physical force, mental clearness, and mental strength. Artificial and incorrect habits always tend to physical and mental enfeeblement. We call in question the sanity of those writers who blow hot and cold, in first representing that the bad habits of the present generation are ruinous to body and soul, to physical, mental, and moral strength; and then, by way of change in the exercises, strike up the popular siren song of grand progression!

But we turn from this sad picture to contemplate the first man. God in love created him to enjoy the delights of taste, and to feast the eye with the beautiful. Then his senses were perfect. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food." Gen. 2 : 9. The God of the Bible is the author of all that is really beautiful; and we please him best when we, in a restricted sense, love that which he has made lovely.

The great God has prepared a feast for the sight as well as for the taste. We should labor for the proper indulgence of both. The thousands who build large pig-pens and extensive hen-parks, and grumble over the labor and expense of the sweet adornments of flowers, shrubs, evergreens, and ornamental trees, are hardly in speaking distance of the Christian's beautiful Heaven. But, thank God, we may not only feast the eye with the beauties of nature, but by returning to more natural habits of eating and drinking, we may educate and restore the appetite in the use of simple yet nutritious diet, so as to enjoy much of the original delights of taste.

With the present enjoyments of sanctified sight and taste, of the good things which God has made for the happiness of men, we look back over six thousand years of transgression of divine and natural law, during which time the curse has been rending the earth, man has been degenerating, and moral darkness, like the pall of death, has enveloped groaning creation, and exclaim, What must have been the delights of Eden before sin entered!

But we call special attention to Adam's bill of fare, "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1 : 29. The word *meat* in this passage means simply food.

Our good Bible does not record the flesh of animals as constituting an important part of Adam's bill of fare. In fact, it is entirely left out. As true as the book of Genesis, that first venerable gentleman, who lived nine hundred and thirty years, without either the dyspepsia or the gout, was a vegetarian.—*Elder James White, in Health Reformer, 1871.*

PURE BLOOD, AND HOW TO HAVE IT.

A GREAT many people talk a great deal about impure blood, and about humors. We imagine they often have very curious ideas in regard to the blood. Some persons are very sure their blood is of a better quality than that which mankind in general is supplied with, and, in consequence, they are very proud of their blood. They do not manifest particular pride in their noses or their eyes, but their blood is very aristocratic.

Well, there is no disputing the fact that blood is a good thing to start in life with, in fact, quite an essential thing, if we expect to perform any very prominent part in life. Being so good a thing to have, it is reasonable to suppose that the better it is, why the better it is, and if it is better we suppose it is purer. By this we do not understand it is any more truly of the same quality of our grandfather's vital fluid, but that it is freer from everything that ought not to be there. And we are in some doubt as to what the popular idea is as to these humors that do so much to make the blood very much what it ought not to be.

But let us see what this blood is of which we are speaking. It is the vital fluid you say; but what do you mean by that? That it is necessary to life? It certainly is so—and besides that, it is alive itself. Not that it can speak, or walk, or think, but it is alive for all that, as much as your hand is alive. And what is it made of? Physiologists tell us that they can see several things enter into its composition. Roughly, they would say that it is made up of a fluid portion, they call it the liquor sanguinis, and some little rounded, flattened bodies, shaped somewhat like a piece of coin. These they call the blood discs, and they say there are two kinds of these, some are red and some are white. The number of the red ones is so great that they give color to the blood. The red ones are the smallest; so small are both that the unaided eye cannot distinguish them. And these little bodies go floating along in the blood, fulfilling their work, which is

very important, and we do not know all about it yet either, although a good many men are at work trying to find it out.

When these little bodies get too-few, the blood shows it—it gets too light colored. The lips get white instead of red. We are sure then that the blood is not what it should be; that some of this work which it is their office to do, will not be fully done. This is surely not the purest blood. But the watery part of the blood is made up of various substances in solution. That is not the same at all times; can hardly be-exactly alike at any different times.

If we take a glass of water, it begins to enter the blood within one minute after it is swallowed, and soon it is all there. If we take a cup of tea, all the soluble parts of it are in the blood in a very short time, usually. If we take a glass of whisky, or dirty beer, it is on the same route of travel with the tea, and very impure blood it makes at times. To be sure, all hands go to work to get rid of it; the little capillaries of the skin go to emptying the liquids out through the skin as fast as they can, and if the weather is warm, they get along pretty rapidly at their work. The lungs throw it out in our breath, in the shape of vapor, and the kidneys work away as lively as they can.

If we eat suitable, nutritious food, the products of it are all wanted to supply the waste to the tissues, and the material is carried along to the points where it is wanted, and is then used. Further, when the smallest part of a muscle or a nerve, or of any part of the body, is worn out, it must be removed, and it is taken in very small pieces and floated off in this same stream of blood to be still further changed; and if of use, it is used; otherwise it finds its way out of the body.

So we can see how the blood is continually changing, growing pure and growing impure. Not impure because some villainous stream of dark poison maintains its stay there, floating around to do what mischief it may, but impure because we have introduced the impurities to it through our stomachs or lungs; impure, perhaps, because we have filled it with the contents of some villainous bottle of somebody's dye stuff which he claims will purify the blood.

If we would have pure blood, then, let us breathe pure air, eat pure food, and drink pure water.—*The Household.*

FRIED CLAMS AND APOPLEXY.

SAYS the *Christian Cynosure*: "Mr. Beecher, like John B. Gough and many others lately, died as a time-piece stops when the chain has run its length. He went with Mrs. Beecher over to New York to select furniture for his semi-centennial at Plymouth Church; ate a hearty meal of fried clams on his way home; laid down in paralysis; breathed unconscious for a day or two, and died without a pain or a groan."

It is strange how blind most people are to cause and effect. Several accounts of Beecher's death have mentioned the fried-clam supper just previous, but none have in any way connected it with his death. Now the *Cynosure* puts the things together so closely that it would seem that even the blind could trace the effect back to the exciting cause; yet we find that it only mentions the fried clams to show how well the man was, and how sudden was his death. We should draw the conclusion that such was Mr. Beecher's strength and vitality that he might be alive and well to-day, if he had not grossly violated the laws of health. If people would learn that paralysis and apoplexy are directly caused by wrong habits of eating more than by anything else, they would be just so much better off. A man's brain was made to think with. If the man is of an active temperament, and full of blood, his brain will be likely to give his heart all the work it can do, and the blood-vessels will be taxed to their fullest capacity. If now he overloads his stomach with indigestible matter, and at an unseasonable hour, the machine will break down. Above all others, men of active minds should live abstemiously. This does not mean that they should live on a starvation diet, for no work is more taxing than mental work; but it means that they should eat only a *sufficient* quantity of *good* (yes, the *best*) food, and at the right time. What more could anyone ask?

NEVER scold those who have faithfully tried to do their duty, but have failed to accomplish it; the failure is all the rebuke they need. Even that is hard to bear. Encourage them to try again, and give them a helping hand. A word or a bit of help may be all they need to change failure into success the next time they try. Do not withhold the word or the help.—*Forward.*

DISEASE AND ITS CAUSES.

BY MRS. E. G. WHITE.

SEVERAL illustrations of the proper treatment of disease have come before me. One of these I will mention. It was the case of a family consisting of a father and daughter. The daughter was sick, and the father was much troubled on her account, and summoned a physician. As the father conducted him into the sick-room, he manifested a painful anxiety. The physician examined the patient, and said but little. They both left the sick-room. The father informed the physician that he had buried the mother, a son, and daughter, and this daughter was all that was left to him of his family. He anxiously inquired of the physician if he thought his daughter's case hopeless.

The physician then inquired in regard to the nature and length of the sickness of those who had died. The father mournfully related the painful facts connected with the illness of his loved ones:

"My son was first attacked with a fever. I called a physician. He said that he could administer medicine which would soon break the fever. He gave him powerful medicine, but was disappointed in its effects. The fever was reduced, but my son grew dangerously sick. The same medicine was again given him, without producing any change for the better. The physician then resorted to still more powerful medicines, but my son obtained no relief. The fever left him, but he did not rally. He sank rapidly and died.

"The death of my son, so sudden and unexpected, was a great grief to us all, but especially to his mother. Her watching and anxiety in his sickness, and her grief occasioned by his sudden death, were too much for her nervous system, and she was soon prostrated. I felt dissatisfied with the course pursued by this physician. My confidence in his skill was shaken, and I could not employ him a second time. I called another to my suffering wife. This second physician gave her a liberal dose of opium, which he said would relieve her pain, quiet her nerves, and give her rest, which she so much needed. The opium stupefied her; she slept, and nothing could arouse her from the death-like stupor. Her pulse and heart at times throbbed violently, and then grew more and more feeble in their action, until she ceased to breathe. Thus she died without giving her family one look of recognition. This second death

seemed more than we could endure. We all sorrowed deeply, but I was agonized and could not be comforted.

"My daughter was next afflicted. Grief, anxiety, and watching had overtaxed her powers of endurance, and her strength gave way, and she was brought upon a bed of suffering. I had now lost confidence in both the physicians I had employed. Another physician was recommended to me as being successful in treating the sick; and although he lived at a distance, I was determined to obtain his services.

"This third physician professed to understand my daughter's case. He said that she was greatly debilitated, and that her nervous system was greatly deranged, and that fever was upon her, which could be controlled, but that it would take time to bring her up from her present state of debility. He expressed perfect confidence in his ability to raise her up. He gave her powerful medicine to break up the fever. This was accomplished; but as the fever left, the case assumed more alarming features, and grew more complicated. As the symptoms changed, the medicines were varied to meet the case. While under the influence of new medicines, she would, for a time, appear revived, which would flatter our hopes that she would get well, only to make our disappointment more bitter as she became worse.

"The physician's last resort was calomel. For some time she seemed to be between life and death. She was thrown into convulsions. As these most distressing spasms ceased, we were aroused to the painful fact that her intellect was weakened. She began slowly to improve, although still a great sufferer. Her limbs were crippled as the effect of the powerful poisons which she had taken. She lingered a few years, a helpless, pitiful sufferer, and died in much agony."

After this sad relation, the father looked imploringly to the physician, and entreated him to save his only remaining child. The physician looked sad and anxious, but made no prescription. He arose to leave, saying that he would call the next day.

The next day the physician was again in the sick-room, standing by the bedside of the afflicted daughter. Again he left the room without giving medicine. The father, when in the presence of the physician alone, seemed deeply moved, and he inquired impatiently: "Do you intend to do noth-

ing? Will you leave my only daughter to die?" The physician said: "I have listened to the sad history of the death of your much-loved wife, and your two children, and have learned from your own lips that all these have died while in the care of physicians, while taking medicines prescribed and administered by their hands. Medicine has not saved your loved ones, and as a physician, I solemnly believe that none of them need, or ought to have died. They could have recovered if they had not been so drugged that nature was enfeebled by abuse, and finally crushed." He stated decidedly to the agitated father: "I cannot give medicine to your daughter. I shall only seek to assist nature in her efforts, by removing every obstruction, and then leave nature to recover the exhausted energies of the system." He placed in the father's hand a few directions, which he enjoined upon him to follow closely:—

"Keep the patient free from excitement, and every influence calculated to depress. Her attendants should be cheerful and hopeful. She should have a simple diet, and should be allowed plenty of pure soft water to drink. Bathe frequently in pure soft water, followed by gentle rubbing. Let the light and air be freely admitted to her room. She must have quiet, and undisturbed rest."

The father slowly read the prescription, and wondered at the few, simple directions it contained, and seemed doubtful of any good resulting from such simple means. Said the physician: "You have had sufficient confidence in my skill to place the life of your daughter in my hands. Withdraw not your confidence. I will visit your daughter daily, and direct you in the management of her case. Follow my directions, and I trust in a few weeks to present her to you in a much better condition of health, if not fully restored."

The father looked sad and doubtful, but submitted to the decision of the physician. He feared his daughter must die if she had no medicine.

After a few weeks' time, I was again in the room with the father and daughter. The daughter was sitting by the side of her father, cheerful and happy, with the glow of health upon her countenance. The father was looking upon her with happy satisfaction, his countenance speaking the gratitude of his heart, that his only child was spared to him. Her physician entered, and after conversing with the father and child for a short time, arose to leave. He addressed the father thus:—

"I present to you your daughter restored to health. I gave her no medicine, that I might leave her with an unbroken constitution. Medicine never could have accomplished this. Medicine deranges nature's fine machinery, and breaks down the constitution, and kills, but never cures. Nature alone possesses the restorative powers. She alone can build up her exhausted energies, and repair the injuries she has received by inattention to her fixed laws."

He then asked the father if he was satisfied with his manner of treatment. The happy father expressed his heart-felt gratitude, and perfect satisfaction, saying:—

"I have learned a lesson I shall never forget. It was painful, yet it is of priceless value. I am now convinced that my wife and children need not have died. Their lives were sacrificed while in the hands of physicians, by their poisonous drugs."

MIND DISEASE.

THE Lord has given us physical and mental powers which he designs shall be used. He has given many who are self-made invalids a work to do which he does not propose to do for them. We should move out, from principle, in harmony with natural law, irrespective of feeling. We should begin to act upon the light that God has given us. We may not be able to do this all at once, but we can do much by moving out gradually in faith, believing that God will be our helper, that he will strengthen us. If the hands were more employed, the physical and mental strength would increase. The brain may not be idle, but there is not corresponding labor on the part of the other organs of the body. Exercise, to be of decided advantage, should be systematized and brought to bear upon the debilitated organs, that they may be strengthened by use. The movement cure is a great advantage to a class of patients who are too feeble to exercise; but for all who are sick to rely upon it, making it their dependence, while they neglect to use their muscles themselves, is a great mistake.

Thousands are sick and dying around us who might get well and live if they would; but their imagination holds them. They fear that they will be made worse if they labor or exercise, when this is just the change they need to make them well. Without this, they can never improve. They should exercise the power of the will, rise above their aches and debility, engage in useful employment, and

forget that they have aching backs, sides, lungs, and heads. Neglecting to exercise the entire body, or a portion of it, will bring on morbid conditions. Inaction of any of the organs of the body will be followed by a decrease in size and strength of the muscles, and will cause the blood to flow sluggishly through the blood-vessels.

There are domestic duties to be done which many think it impossible for them to perform, and so they depend upon others. Sometimes it is exceedingly inconvenient for them to obtain the help they need; they frequently expend double the strength required to perform the task in planning and searching for someone to do the work for them. If they would only bring their mind to do these little acts and family duties themselves, they would be blessed and strengthened in it. God made Adam and Eve in Paradise, and surrounded them with everything that was useful and lovely. He planted for them a beautiful garden. No herb, nor flower, nor tree was wanting which might be for use or ornament. The Creator of man knew that the workmanship of his hands could not be happy without employment. Paradise delighted their souls, but this was not enough; they must have labor to call into exercise the wonderful machinery of the body. The Lord had made the organs for use. Had happiness consisted in doing nothing, man, in his state of holy innocence, would have been left unemployed. But he who formed man knew what would be for his best happiness, and he no sooner made him than he gave him his appointed work. In order to be happy, he must labor.

God has given us all something to do. In the discharge of the various duties which we are to perform, which lie in our pathway, our lives will be made useful, and we shall be blest. Not only will the organs of the body be strengthened by exercise, but the mind also will acquire strength and knowledge through the action of those organs. The exercise of one muscle, while others are left with nothing to do, will not strengthen the inactive ones any more than the continual exercise of one of the organs of the mind will develop and strengthen the organs not brought into use. Each faculty of the mind, and each muscle has its distinctive office, and all require to be exercised in order to become properly developed and retain healthful vigor. Each organ and muscle has its work to do in the living organism. Every wheel in the machinery must be a living, active, working wheel. Nature's

fine and wonderful works need to be kept in active motion in order to accomplish the object for which they are designed. Each faculty has a bearing upon the others, and all need to be exercised in order to be properly developed. If one muscle of the body is exercised more than another, the one used will become much the larger, and will destroy the harmony and beauty of the development of the system. A variety of exercise will call into use all the muscles of the body.

Those who are feeble and indolent should not yield to their inclination to be inactive, thus depriving themselves of air and sunlight, but should practice exercising out-of-doors in walking or working in the garden. They will become very much fatigued, but this will not injure them; rest will be sweeter after it. Inaction weakens the organs that are not exercised, and when those organs are used, pain and weariness are experienced, because the muscles have become feeble. It is not good policy to give up the use of certain muscles because pain is felt when they are exercised. The pain is frequently caused by the effort of nature to give life and vigor to those parts that have become partially lifeless through inaction. The motion of these long-disused muscles will cause pain, because nature is awakening them to life.

Walking, in all cases where it is possible, is the best remedy for diseased bodies, for in this exercise all the organs of the body are brought into use. Many who depend upon the movement cure could accomplish more for themselves by muscular exercise than the movements can do for them. In some cases, want of exercise causes the bowels and muscles to become enfeebled and shrunken, and these organs that have become enfeebled for want of use will be strengthened by exercise. There is exercise in physical labor of arms and limbs that will take the place of walking, and the use of all life's machinery will improve greatly the circulation of the blood.

Thousands of women are suffering for want of useful employment that would give them vigorous, physical exercise. Their breathing is not full and deep. They do not go out enough in the open air and expand their lungs and exercise their limbs. The arms and chest need to be used. When people will study to know the laws of health, and how to prevent sickness, with one-half the interest with which they study the fashion-plates, and will obey the light which shines upon them in regard to health reform, there will be fewer invalids and far more happiness and true religion.

MRS. E. G. WHITE.

"DON'TS FOR THE SICK-ROOM."

Don't light a sick-room at night by means of a jet of gas burning low; nothing impoverishes the air sooner. Use sperm candles, or tapers which burn in sperm oil.

Don't allow offensive matters to remain; in cases of emergency where these cannot be at once removed, wring a heavy cloth, for instance like Turkish toweling, out of cold water; use it as a cover, placing over this ordinary paper. Such means prevent the escape of odor and infection.

Don't forget to have a few beans of coffee handy, for this serves as a deodorizer, if burnt on coals or paper. Bits of charcoal placed around are useful in absorbing gases and other impurities.

Don't have the temperature of a sick-room much over 60 degrees; 70 degrees is allowable, but not advisable.

Don't permit currents of air to blow upon the patient. An open fire-place is an excellent means of ventilation. The current may be tested by burning a piece of paper in front.

Don't give the patient a *full* glass of water to drink from, unless he is allowed all he desires. If he can drain the glass he will be satisfied; so regulate the quantity before handing it to him.

Don't neglect during the day to attend to necessities for the night, that the rest of the patient and the family may not be disturbed.

Don't ask a convalescent if he would like this or that to eat or drink, but prepare the delicacies and present them in a tempting way.

Don't throw coal upon the fire; place it in brown paper bags and lay them on the fire, thus avoiding the noise, which is shocking to the sick and sensitive.

Don't jar the bed by leaning or sitting upon it. This is unpleasant to one ill and nervous.

Don't let stale flowers remain in a sick-chamber.

Don't be unmindful of yourself if you are in the responsible position of nurse. To do faithful work you must have proper food and stated hours of rest.

Don't appear anxious, however great your anxiety.

Don't forget that kindness and tenderness are needful to successful nursing. Human nature longs to be soothed and comforted on all occasions when it is out of tune.—*American Druggist*.

THE HIGHER LAW OF HEALTH.

OLIVER WENDELL HOLMES said years ago, "It is a sin to be sick." More recently Herbert Spencer wrote: "Sickness is mean-spirited. It cannot help others. It must be waited upon." These statements may startle some of you who are wont to believe God sends our bodily ills, but there are many of God's people to-day who believe they dishonor God in thinking thus; who believe that it is in a measure a sin to be sick; that God does not send these ailments to afflict them any more than he sends their sins to torment them.

Frederick Robinson, the eminent clergyman of the Church of England, whose teachings have been so helpful to struggling humanity, said: "We must not allow our understandings to be so perverted as to think that because pain can be blessed to us, it is in itself a blessed thing and ought to be liked by a Christian. Very unreal habits of thought are thus fostered. In the ages of monkery, squalor and filth and wretchedness were sometimes considered as the highest saintliness, and men coveted the pain rather than tried to be rid of it. Now the Bible is never unnatural. It calls these things evil, recognizing them as messengers from Satan, though often blessed by God, and to be got rid of if possible. Only monks consider pain and dirt the normal condition of Christian life." Another clergyman says: "The words, 'I am the Lord that healeth thee,' and many other such passages proclaim the great truth that diseases do not come from the Lord. They are not divine creations. They are not from the Lord except in the sense that hell and evil as being permitted by him are in that negative way from him. Disease is no more from the Lord than sin is from the Lord. It is true, as a general doctrine, that ill health is from evil and wrong and must be so thought of. We must, therefore, in our thoughts, rise above the conception that our diseases are in any way produced by the Lord. They are not the expression of his divine order."—*Union Signal*.

DURING the month of February, while there was such unusually cold weather in all parts of California, and snow where it has rarely been seen before, there was only a slight frost at the Retreat. On an orange tree in our front yard, which has more than one hundred blossoms, only six little tender buds showed the effects of the frost.

Temperance.

WHO'LL BUY?

[Suggested on seeing the advertisement of a wholesale-liquor-dealer.]

FORTY casks of liquid woe—

Who'll buy?

Murder by the gallon. Oh!

Who'll buy?

Larceny and theft made thin,

Beggary and death thrown in

Packages of liquid sin—

Who'll buy?

Foreign death, imported pure—

Who'll buy?

Waranted, not slow, but sure—

Who'll buy?

Empty pockets by the cask,

Tangled brains by pint or flask,

Vice of any kind you ask—

Who'll buy?

Competition we defy—

Who'll buy?

Barrels full of pure soul-dye—

Who'll buy?

Dye, to make the soul jet-black;

Dye to make the conscience slack;

Nothing vile do our casks lack—

Who'll buy?

—*Methodist Home Journal.*

THE DRINKING HABIT IN CALIFORNIA.

BY W. H. MAYS, M. D.

[Superintendent of Stockton State Insane Asylum.]

INTEMPERANCE is assigned as the cause of insanity in about thirteen per cent of those sent to the asylums of this State. This falls far short of the truth. There is a disposition on the part of the relatives to hide the fact of drunkenness, and hence the exciting cause is set down to sun-stroke, business reverses, trouble, blow on the head, etc. Lord Shaftesbury, an authority of the utmost weight, states as his opinion that more than fifty per cent of the cases of mental disease to be found in asylums are due to the drinking habit. My predecessor, Dr. G. A. Shurtleff, states, as a result of his long experience, that intemperance produces more insanity on the Pacific Coast, than any other influence. Nor, with what opportunities for observation I have had, do I hesitate to add my testimony that no factor is more potent and active in the causation of insanity.

If only the evil done by the inebriate could be limited to himself! Nothing exerts more deteriorating an influence on the race of man, sapping the mental and physical health of our people. Dr. Howe, of Boston, in his report on idiocy, makes the statement that of the three hundred idiots under his care, one hundred and forty-five had drunken parents. In one instance, he continues, where both parents were drunkards, seven idiotic children were born to them. "I receive patients daily at the Bicetre," says Dr. Moreau, "in whom I can trace back the origin of their malady to nothing else but the habitual intoxication of their parents." The following direct instances where the sins of the father were visited on the children occurred in the writer's experience during general medical practice:—

1. The father, a respectable business man, met with reverses and "took to drink." Although the parent of two healthy children before this, the next child born to him was a puny, malformed creature, which died before reaching its fifth month.

2. A stout, bright girl married a man addicted to periodical drinking bouts. Their child was born disfigured with a spina bifida, and died in a few weeks of meningitis.

3. A man, well-to-do in a small country town, had for years indulged every few months in an occasional drinking spree of a duration of a week or so. His son, when only thirteen years old, was seen reeling along the street in a bestial state of intoxication, and at eighteen was a bloated and besotted drunkard. Instances are not rare, in the experience of physicians, of this direct transmission of the drinking tendency from father to son.

If only the evil done by the inebriate were limited to himself! There are eight thousand inebriates in California to-day, at an impartial estimate. By inebriates, I mean persons who indulge in the excessive use of alcoholics, who cannot resist the craving. Of these, suppose one-half are married and have families, for your drunkard is no disciple of Malthus; grant them only one child apiece; think what a terrible inheritance is being handed down, what a ghastly gift to our young State, four thousand children with an inborn tendency to vice and disease! Four thousand children who start in the race of life with the millstone of their father's sins hung about their neck! Four thousand children with a bad organization,

a proclivity to disease, a weak brain, an impotent will! Four thousand children who will only want some accidental exciting cause to push them over the border-line of insanity!

If only the evil done by the inebriate were limited to himself! Looking at the family of an excessive drinker, even where intemperance has not yet brought social degradation and poverty, evidence of a heritage of weakness is generally to be seen. The girls are shallow, hysterical, with bad, explosive tempers, never under control, neurotic, emotional. The boys are dull, irresolute, infirm of will, creatures of passion and the baser instincts. They are often defective in bodily development and mental capacity. Prone to the feeling of their fathers, they are the recruits by which the grand army of the insane is constantly augmented.

A few words about beer. The consumption of this liquid is increasing daily. Fifty years ago very few Americans tasted beer, except as a rarity. It was regarded as a foreign drink. Even twenty years ago, the amount now drunk would have been deemed fabulous. The idea has been entertained, and by those concerned in the brewing interest has been actively promulgated, that beer drinking is much less harmful than whisky drinking. It has ever been maintained that beer possesses nutrient properties. There is no truth in these assumptions. Nothing will lower the vital forces so steadily and surely, nothing will degenerate the organic tissues so rapidly, as the use of beer every day, and year after year. It coarsens a man, in appearance, in morals, in mental fiber, in physical constitution. It is more productive of brutality, sensualism, and the lower forms of crime than is whisky drinking. It is the beverage of the Bill Sykes, of the vulgar ruffian, the bestial tramp.

The habitual beer drinker is readily recognized by his appearance. His bloated face and form might at first sight suggest robust health, but, in reality, there is no one less able to resist disease. Sooner or later the kidneys and liver become diseased, fatty degeneration invades the substance of the heart, the vitiated system has no power of recuperation, and a slight cold or injury will carry him off.

One word, in conclusion, as to the daily use of stimulants. Alcohol taken constantly into the system interferes with nutrition. Its properties are such as to hinder the processes of food change, of disintegration, of assimilation, going on in the

stomach and intestines. Upon nerve elements it has a highly detrimental effect. Carried to the brain it acts injuriously on the exquisitely delicate structures, damaging those finer brain cells which subserve moral feeling and will.

Does steady drinking then deteriorate a man mentally? For answer to this, look around among your acquaintances. Here is one of them, a well-known business man. No one ever saw him intoxicated, but is he the keen, clear-eyed worker he was seven years ago? His tact is lost, his business sense dulled; in the fierce competition for trade, he has allowed himself to be outstripped. Dr. Clouston says: "I have seen strong brains in our profession, at the bar, and in business, break down from chronic alcoholic excess, without their owners ever having been once drunk." And then, these steady drinkers, how quickly they drop off! Before they are fairly into middle age they succumb to some disease attended with degeneration. Four times out of five they leave behind them a progeny whose destiny it is to be a burden to the State, either in her hospitals, her almshouses, her asylums, or her jails. If only the evil done by the inebriate could be limited to himself!

JIMMY'S LECTURE.

"JIMMY, throw that jug into the pig-pen. Smash it first, and be sure you don't taste a drop of the vile stuff," said an anxious-looking woman as she handed her little son the brown jug which she had just found hidden in the shed.

"Father won't like it," began the boy, eyeing the ugly thing with a look of fear and hate; for it made mother miserable and father a brute.

"I said I'd make way with it the next time I found it, and I will! It's full, and I don't feel as if I *could* live through another dreadful time like the last. If we put it out of sight, may be father will keep sober for another month. Go quick, before he comes home." And the poor woman pushed the boy to the door as if she could not wait a minute till the curse of her life was destroyed.

Glad to comfort her, and have the fun of smashing anything, Jimmy ran off, and, giving the jug a good bang on the post, let the whisky run where it would as he flung the pieces into the pig-pen, and went back to his work.

He was only eleven; but he struggled manfully with the old saw, and the tough apple-tree boughs he had collected for fuel. It was father's work;

but he neglected it and Jimmy wouldn't see mother suffer from the cold; so he trimmed the trees, and did his best to keep the fire going. He had to stop often to rest; and in these pauses he talked to himself, having no other company.

Not long after the destruction of the jug, he heard a great commotion in the pen, and, looking in, saw the two pigs capering about in a curious way. They ran up and down, squealed, skipped, and bumped against one another as if they didn't see straight, and had no control of their legs.

Jimmy was much amused for a few minutes; but when one staggered to the trough, and began to lap something there, and the other tumbled down and could not get up, he understood the cause of these antics.

"Oh dear! I let the whisky run into the trough, and those bad pigs are tipsy! What *shall* I do?"

He watched them an instant, and then added in a sober tone as he shook his head sadly, "That's just the way father does—lively first, then cross, then stupid. They don't look funny to me now, and I'm *so* sorry for 'em. They will be dreadfully ashamed when they get sober. I'm glad there isn't any wife and little son to be scared and mortified and sorry over 'em. I'll talk to 'em, and tell 'em what the man said in the temperance lecture we went to last night. May be it will do 'em good."

So Jimmy mounted the chopping-block close by, and repeated all he could remember, making a funny jumble, but being very much in earnest, and quite unconscious that he had another hearer beside the pigs:—

"My friends, rum is an awful thing. People who drink are slaves. They are worse than dumb beasts who don't drink. (Yes, they do, but that was my fault.) Half the sin and sorrow in the world come from rum. Men waste their money, neglect their families, break their wives' hearts, and set a bad example to their children. People better die than drink and make brutes of themselves. Lots of money is wasted. Folks kill other folks when they are drunk, and steal and lie and do every bad thing. Now my friends (I mean you pigs), turn from your evil ways and drink no more. (I'll smash the jug behind the barn next time, where even the hens can't find it.) Rise in your manhood and free yourselves from this awful slavery. (They are both fast asleep, but I'll help 'em up when they wake.) Lead better lives, and don't let those who love you suffer shame and fear and

grief for your weakness. (I do love you, old fellows, and I am so sorry to see you make such pigs of yourselves.) Here is the pledge, come and sign it. Keep it all your lives, and be good men. (I mean pigs.)"

Here Jimmy smiled; but he meant what he said, and, pulling out of his pocket a piece of paper and pencil, he jumped down to use the block as a desk, saying, as he wrote in big letters, "They *shall* have a pledge, and they can make a mark as people do who can't write. I'll make it short so they can understand it, and I know they will keep it, for I shall help them."

So busy was the boy with his work that he never saw a man steal from behind the pen where he had been listening, and laughing at Jimmy's lecture, till something seemed to change the smiles to tears; for, as he peeped over the lad's shoulder, he saw how worn the little jacket was, how bruised and blistered the poor hands were with too hard work, and how he stood on one foot, because his toes were out of the old shoes. A month's wages were in the man's pocket, and he meant to spend them in more whisky when his jug was empty. Now the money seemed all too little to make his son tidy, and he couldn't bear to think how much he had wasted on low pleasures that made a worse brute of him than the pigs.

"There!" said Jimmy, "I guess that will do. 'We, Tom and Jerry, do solemnly promise never to touch, taste, or handle anything that can make us drunk.'

"Now for the names. Which shall mark first?"

"I will!" said the man, startling Jimmy so much that he nearly tumbled into the pen as he was climbing up. The paper fluttered down inside, and both forgot it as the boy looked up at the man, saying, half ashamed, half glad, "Why, father, did you hear me? I was only sort of playing."

"I am in earnest, for your lecture was a very good one, and I'm not going to be a beast any longer. Here's money for new shoes and jacket. Give me the saw. I'll do my own work now, and you go tell mother what I say."

Jimmy was about to race away, when the sight of Tom and Jerry, eating up the paper, made him clap his hands, exclaiming joyfully, "They've taken the pledge really and truly. I'm so glad!"

It was impossible to help laughing; but the man was very sober again as he said slowly, with his hand on Jimmy's shoulder, "You shall write an-

other for me. I'll sign it and keep it too, if you will help me, my good little son."

"I will, father, I will!" cried Jimmy with all his happy heart, and then ran in to carry the good news to his mother.

That was his first lecture, but not his last; for he delivered many more when he was a man, because the work begun that day prospered well, and those pledges were truly kept.—*Louisa M. Alcott.*

BAD HABITS.

WE are quick to feel the need of food, but not so ready to perceive the danger of an excess. A lack of air at once drives us to secure a supply; but foul air is as fatal, yet gives us no warning. Nature provides a little training for us at the outset of life, but leaves the most for us to learn by bitter experience. So in youth we throw away our strength as if it were a burden we desire to be rid of. We eat anything, at any time, and do anything we please, and sit up any number of nights with little or no sleep. Because we feel only a momentary discomfort from these physical sins, we fondly imagine when that is gone we are all right again. Our drafts upon our constitution are promptly paid, and we expect this will always be the case; but some day they will come back to us protested; nature will refuse to meet our demands, and we shall find ourselves physical bankrupts. We are furnished in the beginning with a certain vital force upon which we may draw. We can be spendthrifts and waste it in youth, or be wise men and husband it to manhood. Our short-comings are all charged against this stock. Nature's memory never fails; she keeps the account with perfect exactness. Every physical sin subtracts from the sum and strength of our years. We may cure a disease, but it never leaves us as it found us. We may heal a wound, but the scar still shows. We reap as we sow, and we may either gather in the thorns, one by one, to torment and destroy, or rejoice in the happy harvest of a hale old age.—*Steel's Fourteen Weeks in Physiology.*

NOT THAT JOHN.

HE was having his fortune told.

"I see," said the medium, contracting her eyebrows and turning her toes in, "I see the name of John."

"Yes," said the sitter, indicating that he had heard the name before.

"The name seems to have given you a great deal of trouble."

"It has."

"This John is an intimate friend."

"That's so," he said, wonderingly.

"And often leads you to do things you are sorry for."

"True; every word."

"His influence over you is bad."

"Right again."

"But you will soon have a serious quarrel, when you will become-estranged."

"I'm glad of that. Now-spell out his whole name."

The "meejum" opened one eye and studied the face of her sitter. Then she wrote some cabalistic words and handed them to him in exchange for her fee.

"Do not read it until you are at home," she said, solemnly. "It is your friend's whole name."

When he reached home, he lit the gas, and gravely examined the paper. There he read in picket-fence characters the name of his "friend," "Demi-John!"—*Detroit Free Press.*

HIS PRETENSIONS TAKEN DOWN.

A PROFESSOR in a New York medical college called the attention of his class to a man who had applied for medical advice.

"Now, gentlemen," said the professor, "will you be kind enough to look at this patient closely, and see if you can tell what is really the matter with him. Look at his eyes, and the shape of his head, the expression of his features.

"You detect nothing, and I do not wonder at it, for, gentlemen, let me assure you that it requires many years of actual experience. It takes the eye of a practical physician to detect at a glance the malady of the patient.

"I am no more acquainted with this man than you are, yet as soon as I looked at him I saw that he was a deaf mute."

The students indulged in exclamations of admiration. As soon as these had subsided, the supposed deaf mute opened his mouth and spoke:—

"I say, boss, I hope you will excuse me, but it's my brother who is deaf and dumb. He is outside waiting to know if he shall come in. Shall I fetch him in?"—*Set.*

THE appetite is a mighty tyrant.

Miscellaneous.

CONSUMPTION BY INGESTION.

Doctor Blaine Holds that the Disease Is Acquired from Meat and Milk.

DR. M. D. BLAINE read a paper before the New York Academy of Medicine on "Bovine Tuberculosis—Its Communication by Inhalation, Ingestion, and Hereditary Transmission, and Its Relation to Public Health." Doctor Blaine said that consumption, or tuberculosis, is both inherited and acquired. He held that as the so-called lower animals have organs similar in construction and material to those of man, the diseases existing in the one are capable of reproduction in the other, and that it is natural that man, who drinks the lower animals' milk, and eats their flesh, should contract their diseases through ingestion. He said that two per cent of all the animals killed in the *abattoirs* of this city have tuberculosis, and that twenty-one per cent of all milk cows have the same disease. Last July, with Mr. Romaine, the meat inspector, he visited the stock yards about the city. On the day of his visit thirteen cows were sold to Jersey buyers, three of which had tuberculosis. In sixteen herds that furnished milk for Brooklyn, every herd comprised animals that had this disease, and in one of the cows, selected at random and killed, the bronchial glands were three times their normal size, with calcified sections, cheesy lumps, and cavities filled with muco-purulent matter. Dr. Blaine exhibited specimens of evident cases of tuberculosis taken from the *abattoirs* in various parts of the city.

Dr. Cyrus Edson, after congratulating Doctor Blaine on having written the first thesis on the subject which had ever been written, said that three thousand cows, many of which are diseased, are permanently stabled about New York, and he was satisfied that they gave tuberculosis to hundreds of persons. He said that it is a shame and disgrace that in this whole city there are only three milk inspectors, and only one meat inspector.—*Orange Tribune*.

"You just take a bottle of my medicine," said a quack doctor to a consumptive, "and you'll never cough again." "Is it as fatal as that?" gasped the consumptive.—*Boston Globe*.

CLASSIFICATION OF FOOD IN COMMON USE.

FIRST class: That in which the proportion of heat-producing elements is too large for the common wants of the system, and which alone would sustain life only for a time, shorter or longer in proportion to the amount of other elements which they contain. Lard, butter, sugar, or any animal fats being capable of sustaining life, without other food, only from twenty to thirty days; and superfine flour, being mostly composed of starch, has been proved by experiment on animals to be capable of sustaining life, without other food, only from fifty to sixty days. These are the carbonates, described in another chapter.

Second class: That in which the muscle-making elements are too large in proportion to their carbonates. Some of these articles would be capable of sustaining life only for a limited period without articles of the first class to keep up the steam. These are the nitrates, described before.

Third class: That in which the proportion of the elements which support the brain and nerves, and give vital energy both of mind and muscles, is too large for the common duties of life. These are the phosphates.

Fourth class: That in which there is too much waste material in proportion to nutritive principles, and which, therefore, if eaten alone, produces diarrhea and debility, but which, taken with other more nutritive food, subserves the important purpose of giving distention, and keeping the bowels in action, and the system free and cool, by preventing a surplus of stimulating food.

The representative articles of these four classes are as follows:—

First class, carbonates—butter and lard, fat of all meats, vegetable oils, fine flour, etc.

Second class, nitrates—lean meats, cheese, peas and beans, lean fishes, etc.

Third class, phosphates—shell fishes, lean meats, peas and beans, active fishes, birds, etc.

Fourth class, waste—green vegetables, fruits, berries, etc.

Under ordinary circumstances, in moderate weather, with moderate exercise of muscle and brain, the proper proportion of carbonates, nitrates, and phosphates seems to be the average proportions found in unbolted wheat meal, viz.: sixty-five of the carbonates to fifteen of the nitrates, and two of the phosphates to seventeen or eighteen of water

and waste—or something more than four times as much of the carbonates as of the nitrates, and two per cent of the phosphates, the amount of the water not being of much consequence, as it is supplied as it is demanded, and taken as drink when it is not supplied in the food.

A consideration of this classification will help us to understand and correct many important errors in diet.

Every observing person has noticed that after a meal in which the predominant articles were chiefly composed of fat meat, fine flour, butter or sugar, he is stupid or sleepy, and indisposed to exercise either mind or muscle; and the reason is plain, as very little food for either brain or muscle is found in either of the articles named, and this torpor will be found to be in exact proportion to the excess of these carbonates over their proper proportion. And this is the inevitable consequence of separating the important principles which God has joined together and furnished in every article of appropriate food, in the right proportions, as nourishment for every faculty.

If the fat meat was eaten as it was made, mixed with an appropriate amount of lean, and instead of the flour, the bread had been made of meal from the whole wheat as it was created, and milk had been substituted for butter, and the sugar taken as it was intended to be taken, with the vegetables and delicious fruits, mixed with such other elements as the system required, then the appetite might have been indulged to the fullest extent, and no organs or faculties would have been oppressed and overburdened, while others were not supplied, and every part of the system would have been prepared, without stupor or sleepiness, to perform the duties assigned it.

If we take our food as it is made, with the elements mixed by Infinite Wisdom, we need use our judgment only in cooking so as best to develop its flavor and fit it for digestion, and our appetite would safely direct us, both as to the articles to be eaten and the amount required. But presuming, as we do, to know better than our Maker how to mix the different elements of food, we have spoiled some of our best articles of nourishment, and have at the same time so perverted our appetites and tastes that they are no guide, at least so far as relates to the use of the articles with which we have thus interfered.

The effects, especially in our cities, are manifest

in our liability to inflammatory diseases; in our feebleness and weakness of muscle, for want of the nitrates; in our defective, aching teeth, for want of lime, etc.; in our physical and mental debility, for want of the phosphates; and in our ash-colored, chlorotic girls, for want of the iron—all of which elements, except the carbonates, being entirely wanting in butter, and almost all in very nice white flour.

—*Bellows, in Philosophy of Eating.*

CORN AND CATTLE.

THE figures quoted at a graziers' association in Dublin last week show how completely these gentry and their beasts absorb the fatness of the land from which the people are melting away. Why Mr. Thomas Gerrard should imagine he was forwarding the graziers' cause in parading these figures we cannot guess; but in most countries their publication would be the signal for an uprising against the sinister trade that has grabbed four-fifths of the cultivable land of the country from the people. There are, said Mr. Gerrard, 15,219,000 acres in this country capable of bearing crops for the use of man; of these, 12,278,788 acres are under grass or meadowing, that is to say, belong to the beasts and their handful of owners; and only 1,594,157 are devoted to raising cereal crops—in other words, to feeding the population. The fat cattle own twelve acres for every acre enjoyed by man. Or take it in another way. There are 4,228,751 head of cattle in the country this year, to 4,962,000 human beings; so that if the land devoted to the beasts were divided up among the people—if a human being were to obtain as many acres as it takes to graze a beast—every man, woman, and child on the island would have a farm of four or five acres apiece.

Think of that, ye dingy dogmatists, who prate of an over-populated island? Their highnesses, the Leasts, however, must not on any account be incommoded; on the contrary, the grazing interests fearlessly appeal to the country they have desolated to sympathize with them in the present depressed condition of the fat-cattle market, and would, doubtless, propose to annex more millions of acres to their cattle-runs if there were any more millions of acres to be annexed. They are pleasant fellows, these big graziers; and their present financial tightness is deeply to be deplored by their sympathizing countrymen!—*United Ireland, Saturday, September 19, 1885.*

SHALL THE PATIENT EAT WHAT HE CRAVES?

I OFTEN notice in medical journals, and hear it talked by medical men, that people should eat whatever the appetite, that being the true guide to the wants of the system, craves. In theory this may be right, based upon a normal appetite (who has one?); but in practice I believe it decidedly wrong.

Whenever we find a person craving some article of food or drink, and we can satisfy ourselves that it is a demand of nature for a needed supply, give it by all means. But there are so many perverted appetites, cravings, and desires, that one must discriminate very closely, and think in straight lines, or he will err, and do harm to the body and life.

Country doctors do so little thinking, as a rule, that advocates and teachers should be very careful what they teach. Who has not seen an old toper crave his whisky, an old smoker his tobacco, an opium eater his drug, or a dyspeptic whose secretions are so loaded with lactic acid, and the mucous membrane of whose mouth, stomach, and bowels is so irritated by it that functions cannot be properly performed at all, still craving and eating pickles, lemons, and other sharp acids, etc. Any number of examples might be given, and yet doctors will often tell these patients to eat and drink what the appetite craves. When will medical men learn to think and try to understand vital processes, and realize that disease is not an entity, but merely perverted life. This thought might be carried on into the realm of medicine, as well as food, its uses and abuses. There is a field here for both thought and experiment.—*E. P. Whitford, M. D., in Journal of Reconstructives.*

TEA.

FEW articles are more frequently chosen among those of daily use than tea. No medical man need be told that tea is a nerve stimulant, and that it contains no nutritious element to the tissues, but, on the contrary, it gives a stimulation producing a false source of comfort, vanishing appetite, and relieving weariness, so it is not surprising that ignorant persons should give it a high place in their daily food. In all our large towns there are thousands, especially among our working girls, who drink tea three or four times daily, and take but little in addition, except the white bread, pie,

crackers, and cake supplied by bakers. For a time they enjoy a sort of satisfaction, thinking that the demands for food have been met, but sooner or later their strength begins to fail. Dyspepsia sets in; severe constipation; functional derangement of the heart is excited; and they present themselves at the dispensaries and hospitals in an advanced stage of exhaustion, threatening phthisis, neuralgia, and, in short, literal starvation. Nothing but good food, rich in nitrogenous matter, rest for the overworked and underfed organs, will benefit these cases. Fortunately, the best food is not always the dearest. It is not necessary to feed them sweet breads, wines, etc., when eggs, beans, peas, oatmeal, and milk will serve them equally well, being nicely cooked and made palatable, is all that they need; in fact, it is all that anyone needs.—*Journal of Reconstructives.*

DAMP BEDS.

BY MRS. E. G. WHITE.

MANY are slow to become intelligent concerning properly caring for the bedroom. It is not safe to sleep in a room that is seldom occupied, and is not frequently heated, unless the bedding is first exposed to the sun for several hours, or subjected to artificial heat. Every article composing the bed should be properly dried. If these precautions are neglected, health and life itself are endangered.

In the State of Maine we were once entertained by kind friends who seemed anxious to do all in their power to make us comfortable; but they did not see the importance of carefully attending to the bed in the "spare chamber." We had labored hard during the day in speaking to the people, and needed a good night's rest. But the room we occupied was cold, the bed was damp, and we became so thoroughly chilled that sleep was impossible. We substituted our large blanket shawl for the damp sheets, and finally put on most of our garments, but we were too cold to sleep, and lay shivering through the entire night.

In the morning courteous inquiry was made as to how we had rested during the night. In reply, we stated that the bed was damp. Our friends expressed profound astonishment at this, and assured us that we must be mistaken; but, upon investigation, we learned that the room and bed had not been used for weeks. The blinds had

been closed, excluding the sun and air, and, there being no conveniences for lighting a fire in the room, it had gathered dampness for weeks; and yet it was difficult to convince the good people who entertained us that the room and bed were not just as they should be, and they could hardly account for our painful experience during the night.

At another house we were entertained by friends whom we highly esteemed; but, in their anxiety to treat us with marked respect, we were, as usual, assigned to the "spare room," and the damp "spare" bed. The windows were draped with heavy curtains, and the blinds were tightly closed. The room was elegantly furnished, but as soon as we entered it we were greeted with a moldy smell, and a cold, poisonous atmosphere that seemed to chill the blood in our veins.

Upon examining the bed, we found it so damp that we dared not occupy it in that condition. Although it was late, we stated the case to our hospitable friends, and they immediately proceeded to correct the evil as far as possible. A rousing fire was built in the room adjoining ours, and the clothing was removed from the bed and hung before the fire to dry, and in that position drops of water actually formed upon the sheets. But when at a late hour we retired to rest, it was to occupy a dry bed in *that* "spare room."

So much is sacrificed every year through the influence of these damp rooms and beds that we cannot keep silent. We hope to arouse the people to see the necessity of having conveniences for fires in their sleeping-rooms. During the damp seasons of the year the room should be kept free from dampness and mold, and the bedding dry. A little expense in this direction will save large doctor bills, and a vast amount of suffering.

We appeal to every reader of the HEALTH JOURNAL to open every room in the house to the purifying rays of the sun, and the sweet, pure air. Open your shutters, and remove your heavy curtains; they are unnecessary. Invite the sun and air as daily guests into your rooms, and you will be repaid in improved health and more cheerful spirits, and your guests will receive your courtesies unattended by the ghostly dread of that damp "spare" bed.

NATURE is very much like a shiftless child, who the more he is helped the more he looks for it. The more medicine a man takes the more he will have to take, either anodyne, tonic, or alterative.

GRAHAM FLOUR.

WE are liable to get miserably cheated nowadays when we attempt to buy graham flour. The real article is made of the whole wheat, the white and the dark part together, and is perhaps the most nourishing and wholesome ingredient of modern cooking; but the stuff ordinarily sold under that name is literally and experimentally poor trash, compounded frequently by mixing a great deal of bran and middlings with a little of the genuine article, in such a way as to greatly increase the useless and coarse husk matter, and diminish the part rich in life-giving qualities. People in the country can usually get their own clear wheat ground for them; and city people who cannot obtain the pure, whole-wheat flour in the markets, will often find a friend in the country to ship it to them.—*Household.*

EVERYBODY knows that people could not live if they did not eat. They readily see that if they do not eat enough, they will lose strength, and will gradually waste away. Then why can they not just as readily see that if they eat too much, they will in the same proportion wear themselves out? This is indicated by the common phrase, "living fast," yet few realize the force of that expression. It means wearing the engine out by constant high pressure; putting several wicks in the candle, and burning it out by them all, instead of by only one. Much sympathy is expressed for people who die from lack of sufficient food; they deserve it, but it is safe to say that where one has died from starvation, ten have died from eating too much. And this suggests a thought: If people did not gormandize, no one would need to be underfed, and there would be in the world many more people in a condition to help do the world's work.

DURING the last two months many improvements have been made at the Rural Health Retreat; among these we notice the heating arrangements. The patient's rooms in the main building, and the bath-rooms, are now heated by steam. This affords a more even temperature than stove heat. A number of new rooms for patients have been fitted up, which adds much to our accommodations. The directors have arranged a new schedule of prices, giving much more favorable terms for those who may wish to enjoy for a time the climate and diet at the Retreat, but do not require treatment.

Household.

CHEERFULNESS.

'Tis easy to carry the hardest load,
When two who share it in mind are one.
'Tis pleasant to clamber the roughest road
With a friend who is cheery from sun to sun.

—*Sol.*

SUNSHINY HUSBANDS.

WE read so much about the obligation laid upon the wife to be a perpetual sunbeam in the house, that a word to husbands on the same topic may not be amiss.

A cheerful atmosphere is important to happy home life. It is very hard for children to be good when they are exposed to an incessant hail-storm of fault-finding from their parents. It is very difficult for a wife to maintain a calm and charmingly sweet demeanor when her husband is critical, cynical, or sullen, and takes all her tepid efforts with indifferent appreciation.

I know full well the air of polite amazement, or amiable incredulity, with which men receive the statement of a woman's opinion that, in the home partnership, wife and not husband pulls the laboring oar. Still it is true that, let a man's business be ever so engrossing, ever so wearisome, ever so laborious, the mere fact that he goes to it in the morning and returns from it at night, sets him above his wife in ease and comfort. For him, the slavery of routine has its intervals and its breaks. He gets a breath of the world outside; he has change of scene daily; he sees people and hears them talk, and his home is distinctly his refuge and shelter.

Let a wife and mother love her home and her children with the most absolute, unswerving devotion, and serve them with the most unselfish fidelity, there are, nevertheless, times when she is very weary. She knows, better than anyone else, the steps and the stitches, the same things done over and over, and the pettiness of the trifles that come to nursery and kitchen. They are so insignificant that she is ashamed to talk about them; and I fear she sometimes forgets to tell her Saviour how hard they press her, and so, bearing her cross all alone, its weight becomes crushing.

A sunshiny husband makes a merry, beautiful home, worth having, worth working in and for. If

the man is breezy, cheery, considerate, and sympathetic, his wife sings in her heart over her puddings and her mending basket; counts the hours till he returns at night, and renews her youth in the security she feels of his approbation and admiration.

You may think it weak or childish, if you please, but it is the admired wife, the wife who hears words of praise and receives smiles of commendation, who is capable, discreet, and executive. I have seen a timid, meek, self-distrusting little body fairly bloom into strong, self-reliant womanhood, under the tonic and the cordial of companionship with a husband who really went out of his way to find occasions for showing her how fully he trusted her judgment, and how tenderly he deferred to her opinion.

In home life there should be no jar, no striving for place, no insisting on prerogatives, or division of interests. The husband and the wife are each the complement of the other. And it is just as much his duty to be cheerful, as it is hers to be patient; his right to bring joy into the door, as it is hers to sweep and garnish the pleasant interior. A family where the daily walk of the father makes life a festival is filled with something like a heavenly benediction.—*Congregationalist.*

AMUSING THE LITTLE ONES.

I OFTEN see mothers having a great deal of trouble trying to amuse the little ones that are too young to attend school. My little Grace, five years of age, finds hours of quiet and pleasure sitting on the floor with a box of paints—cost ten cents—and some pieces of paper, or an old blank book, or an old geography, in which she will paint all the pictures. I often seat her on the lounge and give her a needle and thread and my button box, fastening a button on the end of the thread; she takes great delight in this amusement.—*A Mother.*

I FIND the best way to secure myself from distraction when I am busy, is to first set the little one a task, for she is ever at my side. If 'tis baking, then she is put to work with her piece of dough, spoon, and clothes-pin for a rolling-pin. In washing dishes, she wipes the spoons. What if I do have then to rewipe them? It pays. In making beds, she runs around on the opposite side and pats and pulls away, "I will he'p oo, mamma," and, "Don't I he'p 'ots?"

In all other kinds of work, sweeping, dusting, and sewing, it is all the same. It helps me to keep her busy and pleasant, and by and by she will have learned these things without knowing how, and will be very useful. So you see it pays both first and last.—*May Alden, in Housekeeper.*

USEFUL GIRLS.

It seems strange that in this age of the world, anybody should think of bringing up girls without having them acquire some means of self-support. And yet we often see a whole family of girls who read a little and play a little and do a little family work and other things about half way, blissfully unconscious of any ability to earn a cent, even if they were starving. They are expected to get married, but are not even taught housekeeping and sewing. Oh, what recklessness for their future happiness and prosperity! No girl's education is "finished" till she has a thorough knowledge of some trade or business which will enable her to support herself. And she can't even be a *lady* in the best sense without that ability.—*Sel.*

NERVOUS WOMEN.

HEREAFTER I am going to keep a note-book or slate hung up in the kitchen, and if I think of any thing I want to remember, I will just write it down. I have read somewhere that the reason women as a class are so nervous is that they have so many things to remember that it keeps them on a perpetual strain. They cannot cast the burdens of life from their shoulders for a second; if they do, something is forgotten, and consequently something spoiled, wasted, or lost.—*A. E. Warner, in Household.*

THREE NECESSARY THINGS.—Let it not be forgotten that three of God's most beneficent gifts to man—three things the most necessary to health—sunlight, fresh air, and water are free to all; you can have them in abundance, without money and without price, if you will. If you would enjoy good health, then see to it that you are supplied with pure air to breathe all the time; that you occasionally bathe for an hour or so in the sunlight, and that you quench your thirst with no other fluid than water.

A HEARTY meal, taken while excessively fatigued, has often destroyed life.

HEALTHFULNESS OF APPLES.

SPEAKING of apples, Professor Faraday says: "There is scarcely an article of vegetable food more widely useful and more universally liked than the apple. Why every farmer has not an apple orchard, where the trees will grow at all, is one of the mysteries. Let every family, in autumn, lay in from two to ten or more barrels, and it will be to them the most economical investment in the whole range of culinary supplies. A raw, mellow apple is digested in an hour and a half, whilst boiled cabbage requires five hours. The most healthful dessert that can be placed on the table is baked apple. If taken freely at breakfast, with coarse bread, without meat or flesh of any kind, it has an admirable effect on the general system, often removing constipation, correcting acidities, and cooling off febrile conditions more effectually than the most approved medicines. If families could be induced to substitute the apple—sound, ripe, and luscious—for the pies, cakes, candies, and other sweetmeats, with which children are too often stuffed, there would be a diminution of doctor's bills, sufficient in a single year to lay up a stock of this delicious fruit for a season's use."—*Medical Summary.*

AQUA MORTIS.

WHEN alcohol was first introduced into the world in its concentrated form, about the year 1000, it was called *aqua vitæ*, the water of life, the great catholicon for human maladies; but it soon became the *aqua mortis*, the water of death, the source of mortal woes incalculable, hence the curious lines:—

"Is *aqua* alcohol?
Yes, *aqua fortis*;
Aqua vitæ once,
Now *aqua mortis*."
—Hall.

SEVEN men in every thousand see things far ahead of them.

Seventy-five men in every thousand see things just around them.

Two hundred seventy-five men in every thousand see things behind them when too late.

Six hundred forty-three men in every thousand never see at all. They have eyes to see, but see not; ears to hear, but hear not.—*Sel.*

HOUSEHOLD HINTS.

CASTOR oil softens boots and shoes which have been hardened by water.

CAMPHOR gum placed in drawers and boxes will prevent the ravages of mice.

POWDERED orris root is a cheap and good tooth powder; it also purifies the breath.

To restore the hair, apply equal parts of glycerine and bay rum mixed well together.

If your eyes are inclined to be weak and inflamed, bathe often with salt water, especially at night.

FURNITURE may be brightened and cleaned from soiled spots by rubbing with a cloth dipped in sweet oil.

To keep oil-cloths looking new, wipe off the dust with a dry cloth, then rub with a cloth dampened with kerosene.

FOR croup, give a teaspoonful of molasses or brown sugar in which a half teaspoon pulverized alum has been mixed.

To clean men's clothing, mix two parts alcohol and one part ammonia; rub vigorously with sponge or woolen cloth. Good to clean all kinds of wool goods or carpets.

FOR chapped hands: one ounce of glycerine, one ounce of rose water, ten drops carbolic-acid. This prevents and cures chapping of the skin, and at the same time bleaches it.

AMERICAN COOKING OIL.

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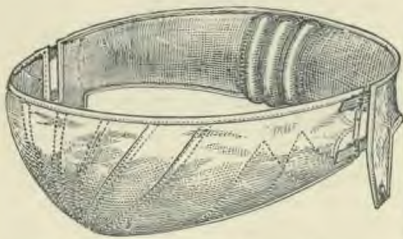
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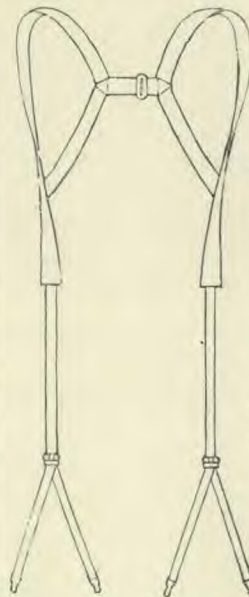
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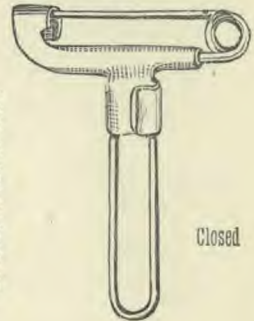
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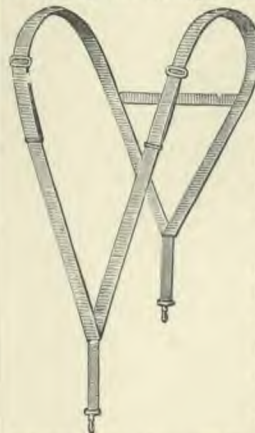


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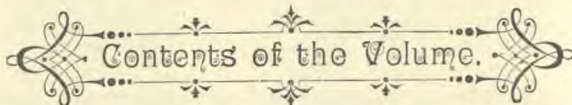
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