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INEXHAUSTIBLE good-nature is the most precious gift of Heaven.

GOD loves your faults mixed with penitence, more than your virtue mixed with pride.

THERE are slaves in all countries and of various colors; but the most ignoble and debased of all slaves is he who is a slave to his own appetites and passions.

DR. C. BLAREZ says that the materials used for coloring wine, such as sulpho-fucine, are capable of setting up a great deal of gastric disturbance in persons having a weak digestion.

"BUT never sit we down and pine,
There's nothing left but sorrow,
We walk the wilderness to-day,
The promised land to-morrow."

JUST as ignorance works more real mischief in life than wickedness, so does thoughtlessness bring more disaster about the ears and feet of those whom it affects than willfulness or intentional ill-doing.

THERE'S lots of health and good looks in white-wash. Spring is a good time to sweeten cellars, hen houses, and stables, and brighten up fences and things generally. Put a little glue in the wash. When used for cellars, hen houses, and stables put in some crude carbolic acid. Use fresh lime and slake with hot water.

DISEASED FOODS.

WHILE it is essential that our food contain those elements of nutrition requisite to build up the tissues of the body, it is also important that the substances from which we obtain those food elements should be free from disease, or it may happen that in the very act of taking our food we are receiving into our system the germs of disease.

It is not simply the flesh of animals that is liable to disease, there are various articles of food in daily use that are quite liable to become diseased, and if received into the body in that condition produce great disturbance along the line of the alimentary canal.

While many persons have decided that the flesh of domestic animals in their diseased condition is, to say the least, a very "doubtful diet," they have supposed that whatever they may obtain from the sea in the line of fishes, etc., can be eaten with impunity. A few days since I heard quite an intelligent man say, after listening to a lecture in which there was a setting forth of the evils incident to partaking largely of flesh meats, "Well, I know what is good and healthful to eat, that is oysters."

Oysters, when cooked, require three and one-half hours for digestion, so if they were found in a natural condition they are not a good food for those troubled with indigestion. We said *natural* condition, in preference to saying healthful, for it is rather doubtful whether oysters, as furnished in our markets, are quite healthful. Speaking of oysters, mussels, and shell-fish, Dr. Kellogg says: "It is well known that the mollusks are scavengers of the sea. They subsist upon the decomposing organic matters which they find in solution in the water in which they live. For greater convenience in marketing, extensive beds of oysters and clams are planted near large cities; and it not infrequently happens that they feed and fatten on the filth from the sewers which empty into the sea in the vicinity of

the beds, or which is brought to them by the tides. Not long since the London *Lancet* called attention to this danger, stating that many cases of illness are undoubtedly attributable to the use of this unwholesome food. Shell-fish of all sorts are very poor food, at the best, and are not worth the risk necessarily taken in eating them.

"In France and Belgium, oysters are made, if possible, still more unwholesome by keeping them for several months in stagnant water until they become bloated and green. . . . Such food cannot but be productive of injury to those who consume it, although the real cause of the maladies from which they suffer is sure to be overlooked. Violent poisoning from the eating of clams, oysters, snails, and lobsters, is not an uncommon occurrence." *

We have spoken in former numbers of this journal of a poison called *Tyrotaxicon* which is developed as the result of the improper care of even good milk. There are undoubtedly many diseases which are communicated to the body by using milk from cows that have been fed on unwholesome food. The milk of the cow must be developed from the food and drink she receives. If she is fed on garbage and sour swill from the kitchen; or her drink is obtained from stagnant and slimy pools, her milk can but be diseased or of a very impure character. Pure, wholesome milk is an excellent article of food, but if it be obtained from still-fed, or swill-fed cows it may be the source of disease and death. It sounds strange to recommend to all who do not know they are using the milk of healthy, well-kept cows, to be sure to scald the milk before using it, to "kill the disease germs." Yet it seems to be our only safety in using milk furnished in cities and large towns.

It was stated in a sanitary convention, held in Detroit, Michigan, in January, 1880, that "there is no doubt that much of the mortality of children can be set down as resulting from the use of adulterated milk, or what is just as bad, milk made from unwholesome food."

Dr. Kellogg, by whose courtesy we are permitted to use the following illustrations, says: "Some forms of vegetable food are subject to unnatural conditions which sometimes become a serious source of disease. Perhaps the most common and serious malady induced in this way is that known as

ergotism, which results from the use of flour from what is termed spurred rye or wheat. Barley, rice, and other grains are also affected. Ergot is a fungus botanically known as *claviceps purpurea*, which



Ergot.

in wet seasons grows upon the grains mentioned. Previous to the eighteenth century the disease was much more common than it is now, since its cause is known and avoided. Extensive epidemics have occurred, which have sometimes been very fatal, the persons poisoned dying of exhaustion, after suffering untold agonies from tetanic convulsions. Gangrene occurs in one form of the disease."

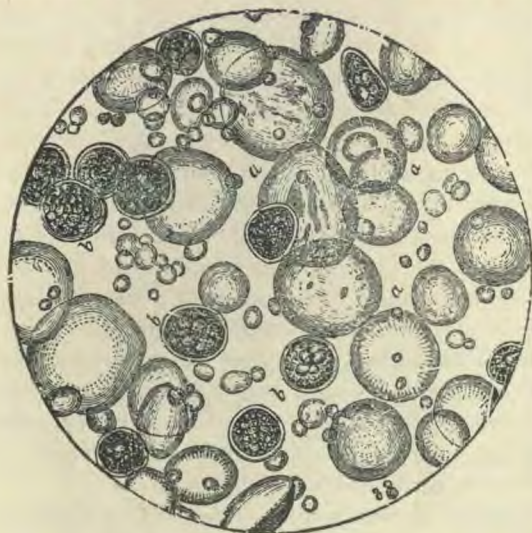
With this article we give illustrations of this poisonous fungus. The presence of ergot in flour may be detected by the violet color, peculiar odor and flavor of the bread made from it, and by the following chemical test: Make a paste of the flour, and add a little dilute nitric acid. The appearance of a red color is evidence of the presence of ergot. The addition of caustic potash should change the red to violet. Another method is to add caustic potash and heat the mixture. If ergot is present it will be shown by a characteristic odor resembling that of herrings.

"Dr. B. W. Richardson, of England, holds that *cerebro-spinal meningitis*, a most fatal malady, is due to ergot poisoning, and to the use of bread made from grain affected with smut. A report of an epidemic of this disease, made in 1875 by Dr. H. B.

* "Home Hand-Book," p. 406.

Baker, Secretary of the State Board of Health, Michigan, affords evidence in support of this view. Grains of this description should, of course, never be used for food."*

In this figure we have an illustration of the appearance of flour made from wheat stricken with



rust. "Rust, red-rag, or red-gum, is a fungus growth which often affects wheat, and is known by each of the above names in various parts of this and other countries. There are grounds for suspicion that flour infested with this fungus is a cause of serious disease." †

"Cases of severe poisoning have occurred from eating moldy bread, decayed cheese, milk which had been kept in cans not well cleansed, and canned meat which had undergone a species of decomposition which cannot be detected by the smell or appearance, but which renders the meat extremely poisonous. Fish is much more apt to undergo this peculiar change than any other kind of food." ‡

"During warm weather, eggs speedily undergo change akin to putrefaction. The shell but partially protects its contents from the destruction of germs, unless it is rendered impervious by the application of some substance capable of filling the pores so that the air cannot pass through.

"An English gentleman who has investigated this subject quite thoroughly, finds, upon a careful microscopical examination, that stale eggs often con-

tain certain peculiar cells of a fungoid character.

Eggs containing these cells produced a poisonous effect upon dogs to which they were fed. We knew a case in which a whole family were seized with violent purging in consequence of the use of stale eggs, at least the difficulty could be traced to no other cause.

"The use of stale vegetables is often a cause of serious disturbance of the bowels, especially early in the season, when many kinds of vegetables are taken to market in an unripe and immature state. Vegetables and fruits keep fresh much longer than animal foods; but when kept in the vicinity of strong and offensive odors they absorb bad gases and may thus become unwholesome. Fruits and vegetables which have begun to decay are unfit for food. Potatoes and other vegetables which have begun to sprout much are not fit to be eaten. Potato sprouts contain a poison which may produce serious results, as it is of about the same nature as belladonna, and other poisons of that class."*

Vegetables should not be kept in dark, damp places, but where it is cool and dry. J. N. L.

APPETITE AND TASTE.

THE mission of John the Baptist was to prepare the way for the first advent of Jesus Christ. In the address of the angel to Zacharias relative to John, there is a brief chapter on hygiene: "And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink."

It is said of this plain, temperate, and yet mighty man of God, "And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey." Matt. 3:4. We seriously call in question the opinion that the prophet of God subsisted upon a sort of grasshopper diet. We would sooner take the following position, which seems to be sustained by good authority: "The locust was a fruit, a bean-like pod, with a seed in it similar to the *carob*, or husk on which the prodical son fed."—*Butterworth*.

"The wild honey, a kind of gum."—*Dr. Forstell*.

"Locust, *akris*, grain, may either signify the *insect* called the *locust*, which still makes a part of the

*"Home Hand-Book," pp. 407, 408.

†*Id.*, p. 408.

‡*Id.*, p. 410.

**Id.*, pp. 412, 414.

food in the land of Judea, or the *top of a plant*. Many eminent commentators are of the latter opinion."—*Clarke*.

Dr. M. G. Kellogg, of California, while at the missionary rooms in New York City, obtained there some of the vegetable pods which are called locusts, or "St. John's Bread."

At the very opening of the Christian age, the mission of Jesus is heralded by John, who sets an example of Christian self-denial and temperance. And the teachings of our Lord Jesus Christ and his holy apostles are in perfect accordance with the proposition that God, in all dispensations of probationary time, tests man just where he tested the innocent pair in Eden. "And take heed to yourselves," says the Son of God, "lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34. And the words of Paul, addressed to the Christian church, make proper eating and drinking matters of grave importance: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. The apostle argues in another place that if there be no resurrection of the dead, there would be no future life, and his laborious and abstemious life would bring him no future reward. He says: "What advantage it me, if the dead rise not? let us eat and drink; for to-morrow we die." 1 Cor. 15:32. However much the apostle regarded it important to live temperately in order to a life of usefulness and happiness here, it is evident that he looked forward to the resurrection of the dead for the great reward of self-control. He says, in another place, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9:27.

But the professing Christian churches of this day treat this matter as though God had become discouraged in trying to lead men and women to lives of self-denial and self-control, had changed his plan, and no longer tests them upon the appetites as formerly. At least, we fail to see any distinct exhibition of this principle in their lives.

It is a humiliating fact that the moral powers of the majority of those who profess to be the followers of Jesus Christ have become so far weakened by the indulgence of appetite and passion, that the most successful way to move them to acts

of benevolence is through the appetite. Hence the almost universal custom of holding church fairs. These gluttonous feasts strengthen morbid appetite, and inflame passion, and in the same degree weaken moral powers, and benumb the finer sensibilities of the soul. If you appeal to the benevolence of such through the channel of gluttony, you will succeed, but direct appeals, outside of this channel, may be made in the name of Christ and humanity, and scarcely touch the benevolent feelings of a single soul. You may bring to bear upon the mind and heart of the slave of morbid appetite such worthy and stirring considerations as the glories of the eternal world, the reward of the philanthropic deeds in this life, and the final righteous retributions of a just God, and he is moved almost infinitely less than if treated with roast turkey, oysters, ice-cream, and the like. These charm his soul, and apparently open the closed avenue to his feelings of benevolence, and to his purse, which the worthy considerations of Heaven, earth, and hell, failed to do.

If God is now testing professed Christian men and women upon appetite, as he tested Adam and Eve, and the Hebrews, then the case, with the exception of a decided minority, is a lost one. With the majority, the moral and intellectual powers are the servants, and appetite the master. This was the condition of our first parents as they stood in Paradise lost, the condition of the Hebrews, perishing in the wilderness under the wrath of God. And in the light of the Scriptures of the Old and New Testaments, these are not walking in the favor of God any more than the perishing Hebrews, or Adam and Eve when passing out of the gate of paradise.

As an illustration of the great fact that the body of professing Christians are ruled by appetite, and therefore have no title whatever to the Heaven of the Bible, we cite the fact that ministers and people generally are slaves to the expensive, health-destroying, and filthy habit of tobacco using. Ninety-nine out of one hundred of these tobacco slaves will own up all the evils of this practice of which we speak. Then why not abandon the use of tobacco? Simply because the nobler powers are enslaved by appetite.

We have not a word of censure for such men as Drs. Dio Lewis and R. T. Trall for calling in question the piety of those professed followers of Jesus Christ who are controlled by appetite and

passion. We wish to simply say that those indulging appetite do not represent the religion of the Bible. The religion of our Lord Jesus Christ is entirely another thing. The Redeemer of the world was tempted on all points as we are, and yet without sin. In the wilderness he was tempted, and overcame, not on his own account, but for us, and Christians are to overcome as he overcame. That our adorable Redeemer might know how to succor his tempted followers, and help them to overcome, he, in the forty days' fast in the wilderness, went down to the very depths of the pangs of appetite, that his arm might reach to the very extent of human wretchedness. In him the glutton, the drunkard, and the poor inebriate of every stamp, may hope to overcome. Out of Christ, the work of overcoming is exceeding doubtful with those ruled by appetite. We can hardly conceive of anything more insulting in the very face of Heaven, than the profession of the pure religion of the divine Son of God by men whose reason and conscience are ruled by appetite and passion.—*Elder James White, in Health Reformer, 1872.*

HOW TO TAKE COLD.

BAD colds are so fashionable that I wish to make a few suggestions as to "how to take cold," so that those who ignorantly pursue nature's paths free from disease and premature death, may know how, rather, to live conventionally, systematically, and fashionably delicate, so as to be in sympathy with the constant wail of agony that goes up from the countless thousands with pallid faces, trembling limbs, emaciated or bloated forms, and with groans and dolorous complaints of those you meet; for the cause that produces the common cold is the one which produces a majority of the diseases which afflict mankind.

I wish to impress the reader with the necessity of a strict compliance with the following rules, without which, perhaps, you may not have frequent colds, from the fact of the recuperative force of the organic law, which the Creator implanted within us for the promotion of our normal and healthful condition:—

First, Keep the women folks in the most onerous bondage. Give them no rest, no leisure, no respite from the rising to the setting of the sun; nay, from earliest dawn to near midnight, making pies, cakes, puddings, custards, condiments, sauces,

pickles, etc.; in compounding the sweetmeats; in preparing tea, coffee and other kinds of artificial drink; in boiling, roasting, baking or frying all kinds of meats; and in every form, to say nothing of the preparing and dressing them, chopping mince and sausage meat, etc.; in making butter and cheese; in preparing soups, pot-pies, biscuit, dumplings, and a thousand and one other dishes. Eat of these dishes of the most stimulating kinds all you can, and often especially late in the evening, so that vital action may be first stimulated, afterward the reaction from a clogged and overloaded stomach, which inevitably chokes the vital tides.

Second, Remain in the house as much as possible with the room free from ventilation, and out of the sunlight. If you must take outdoor exercise, when you walk, put on all the coats you can, with your neck and head well muffled, so they will be as large round as your body; walk briskly with your mouth wide open, and when at the end of your journey, throw off your burden of apparel, and sit quietly in a cool place. If you ride, always find it much more disagreeable and colder than you anticipated or made provision for.

Third, When you go to bed, be sure you have your bedroom secure from any increase of fresh air from without; engulf yourself in a huge feather bed, with a sufficient weight of cover to cause you to perspire freely; let your thoughts be troubled about some trivial matter, that your sleep will be insufficient, and your rest disturbed; take your morning meal; appetizers must be taken in the form of pickles, highly seasoned food, tea, coffee, a dose of patent medicine, a drink of whisky, or a chew of tobacco, perhaps, before you can relish the more substantial, when you may go on and make out your breakfast, by eating rapidly, with slight mastication, for you might fail to get enough, or your appetite rebel, before you can reduce its submission entirely to the control of a depraved condition. If the food passes down reluctantly, make the way navigable, by floods of hot tea and coffee, so that the stomach must absorb the fluids of a little lake, before its juices can penetrate the swimming food.

Fourth, Above all things else, refrain from the use of all plain, simple diet, such as bread made from unbolted grains, fruits of all kinds, vegetables, in the way of baked or boiled potatoes, or any other kinds free from the usual seasonings.

This, in connection with either of the above rules, is sufficient to give you a bad cold, or any other disease.—*M. George.*

DR. B. W. RICHARDSON, F. R. S., ON FOODS.

IN the April number of this JOURNAL we made reference to a lecture given, January 20, in Free Trade Hall, Manchester, England, by Benjamin Ward Richardson, on the question of the proper diet for man. We are happy to present to our readers, in this number, a resume of the said lecture, as reported in the *Vegetarian Messenger*, the organ of the Vegetarian Society of Great Britain.

The lecturer was introduced by the mayor of Manchester, who said that there is no doubt that we, as working people, eat too much beef and mutton; there could be no doubt about that, though he was not a great beef and mutton eater, and once for more than a year never tasted it. He did not eat a great deal now, and thought he was not any the worse for it. We ought to know what was the best food for us, and try, as far as possible ourselves, to induce everybody else to take that which was most likely to conduce to health and long life. (Applause.)

Dr. Richardson then delivered his lecture on "Foods for Man; a Comparison of the Animal and Vegetarian Systems of Diet, Impartially Considered." After explaining that he was not a vegetarian, he remarked that there were, according to the natural order, two classes of animals, one destined to receive its sustenance from the plant world, the other from the animal world. The animals that were of the most service to us, and were the strongest, were vegetable feeders, and man himself in many parts of the world was exclusively a vegetable feeder. Primitive man, wherever he was first cast, must of necessity have found his food in the plant world. We could not imagine him commencing his career learned in the arts of hunting, killing, and cooking the lower animal creation for food.

Man in his present state of organization could subsist either on animal or vegetable food. If he were originally constructed on what might very properly be called the single basis, he had at some time in his history diverged from the single to the double basis, an evolutionary exploit which was quite within the bounds of the virtue of necessity. If man was originally constructed to live on

plants, and had only departed from that system of diet from sheer ignorance and bare necessity, the question presented itself whether it was not time that in the light of brighter knowledge and happier circumstances he ought to go back to the first and truer condition. Evidence on that question could only be derived from two sources—the one physical, the other moral. In search for the physical evidence it was necessary to turn to the construction of man, and to ask whether by his build and construction he was formed for vegetable food or animal.

With regard to the teeth, it must be admitted that the argument derived from them literally and truly cuts both ways. But the grinding teeth largely predominated in number, and it might be argued that the existence of only four tearing teeth gave countenance to the idea that nature had supplied man with teeth to tear flesh if he was obliged to do so. On the whole, he was bound to give judgment on the evidence of the teeth in favor of the vegetarian system, for they seemed to him to be fitted for a plant or vegetable diet, and showed that the modification due to animal food, by which some change had been made, was practically an accident or necessity, which would soon be rectified if the conditions were rendered favorable to a return to the primitive state. If from the teeth we passed to the subject of the process of digestion which goes on in the mouth, the evidence, as far as it went, was also in favor of the vegetarian theory. The secretion of saliva was clearly a provision for vegetable food, not for animal; and from experimental observations which he had made he was of opinion that vegetable flesh-forming substances might be as easily digested when they were properly presented to the stomach as were the animal substances of like quality. Taking into consideration the whole facts connected with the structure of man, the inference was justified that in spite of the very long time which man had been subjected to an animal diet he retained in preponderance his original and natural taste for an innocent diet derived from the first-fruits of the earth.

From a moral point of view the argument about flesh eating was strongly in favor of the vegetarian theory. The food which was most liked was that which we called bread and fruit. In his long medical career he had known no instance in which a child had not preferred fruit to animal food, and it was a lesson learned from experience that the next

natural diet for the young, after being removed from the natural milk diet, was one of fruit and bread.

He had often heard the poor bemoaning their hard fate because they were deprived of flesh food at a time when they really had in their hands a better and more wholesome food than their wealthier and more luxurious neighbors, if they only knew it. Unfortunately they did not know it, but they ought to be taught it. If an analysis were made of the prime joints of animal food, legs of mutton, sirloins of beef, rump steak, veal cutlet, and pork chop, we would find in them as much as 70 or 75 per cent of water. There were some vegetables which contained more water—namely, potatoes, turnips, and cabbage—but there were others which contained much less water. Oatmeal, for example, contained only 5 or 6 per cent; good wheaten flour, barley, meal, beans, and peas, 14; rice, 15; and good bread, 40 to 45 per cent of water.

Taking, then, the value of foods as estimated by their solid character, there were, it would be observed, a large class of vegetable foods which for solid value were incomparably superior to animal flesh. It must honestly be admitted that, weight by weight, vegetable substances, when they were carefully selected, possessed the most striking advantages over animal food in nutritive value. (Applause.)

Up to the present time so much more skill had been developed in the preparation of animal foods for the table than had been bestowed on vegetables that in order to give the vegetarian system the faintest chance a new school of cookery would have to be introduced, in which there should be taught not only modes of cooking, but the actual dietetic value of everything cooked and sent to the table. The vegetarian plan had suffered vitally hitherto from ignorance on that score. Some persons had been initiated into the system by being taught to try to subsist on vegetables containing from 90 to 95 per cent of water. They had failed, as a matter of course, and had thrown the blame on the system; not on ignorance in relation to it. Others had been inducted into it by being led to take, at first, vegetable foods extremely rich in flesh-forming substances, and, unable to digest what they had taken, had hastened to the conclusion that the food was too heavy and could not be borne. Mistakes of that kind should be prevented.

Until that was done, many persons would always be found who, in spite of repugnance or other objection to animal food, would digest food that had been prepared for them by passing through the systems of other animals, better than when they themselves took it first hand from the plant.

In time the present centers for good vegetarian diets would probably become schools for the nation, and he doubted not that the day would come when every hotel in the kingdom and every private dwelling would have its vegetarian cook or housewife. It might be a long time before such a state of things came to pass, but it would assuredly come. (Applause.) Meanwhile men of practical science ought to be at work assisting with their skill in bringing about that mighty reformation. (Hear, hear.)

We now knew to a nicety the relation of the various parts of food needed for the construction of the living body, and there should be no difficulty, except the labor of research, in so modifying food from its prime source as to make it applicable to every necessity without the assistance of any intermediate animal at all. Changes quite as difficult had been accomplished by scientific research in the laboratory, and if men of science would, in patient research for a few years, follow up the artificial digestion and condensation of vegetable foods by synthetical imitations, assuredly the perfect production of perfect food from the vegetable kingdom, without the aid of the intermediate lower animal, would be another triumph of science over nature. In the presence of such a development of food the best kind would become the cheapest of all products, and would be so under the control of man that new races of men constructed on better food than has ever yet been prepared would rise up to demonstrate the greatness of their triumph by their improved physical endowments and their freedom from certain diseases which would always occur so long as other living animal bodies were demanded for the reconstruction of the human body. (Applause.) Dr. Richardson proceeded to point out that if vegetarianism were generally adopted in England we should then be practically independent of foreign food supplies—one hundred millions worth of precious body-feeding grain, spent at present on body and soul-consuming strong drink, would, however, have to be retained in the national garner for life instead of death. (Applause.) After quoting figures to

show the large quantity of diseased meat which found its way to the market, and pointing out the means thus afforded for the propagation of disease of various kinds, Dr. Richardson maintained that under a properly constituted vegetable diet strength of mind and of body was as fully secured as under an animal or under a mixed animal and vegetable system.

In concluding he said he had been glad to give that lecture in Manchester in support of a change in our national life and history that would render the next century one bringing forth on these little islands a new evolution, a new race, leaving behind it its grosser parts, and ascending nearer and nearer towards the eternal light of nature and its omnipotent Lord. (Applause.)

The Bishop of Salford said he had long felt that the happiness of the people depends very much upon the food which they eat. He had charge rather of souls than of bodies, as Dr. Richardson takes special charge of bodies rather than of souls, but *mens sano in corpore sano*. We want to have a whole and a healthy soul in a healthy body; and in nature here below there is no closer connection to be found than that between the body and the soul. The great mass of our people have not that education as to matters connected even with their immediate happiness which we could wish them to have; neither have the higher classes of this country much more knowledge on the subject of what is healthy for their bodies than have the mass of the people. The ignorance, perhaps, is quite as great in the higher as in the lower classes. We desire to benefit them all, and if we can bring forward a greater knowledge of what is good for the body to feed upon we are conveying information which will be a distinct benefit to all classes of the population. So strong is the feeling of the people on the question of diet, that the Education Department of the Government has taken up the matter, and grants are given in aid of cooking classes. This is some encouragement, and though the grants do not cover the cost, it is intended to go on with these cooking lessons. He hoped the Vegetarian Society would press its views upon the Education Department, so that the whole question of cooking—not mutton chops and beef steaks, but the various vegetables—may be taken into consideration in our elementary schools. Unless a strong inducement is given, he feared very much that these elementary schools will teach the children rather how to cook meat than how to prepare vegetable diet; consequently he believed there was a very important work immediately before the Vegetarian Society, if it would only take it up, and he felt sure that it would. (Applause.)

DISEASE AND ITS CAUSES.

Words to Christian Mothers on the Subject of Life, Health, and Happiness. No. 5.

BY MRS. E. G. WHITE.

I HAVE conversed with many young ladies upon the sin of wearing corsets and tight dresses, and I have never found one ready to acknowledge that she laced. But I often hear young ladies exclaim, "Why, my dress is not tight; if I should wear it looser, I should feel that I was dropping to pieces." We want no better evidence that the dress is worn very much too tight than that as soon as the dress is loosened, the wearer feels as though dropping to pieces. The compressed muscles have suspended action in a great measure, and have become enfeebled, and partially paralyzed, so that when the pressure is removed, they cannot act their part in sustaining the system until they have time to recover from the abusive compression. And, again, the blood has been hindered in its flow through the veins, by the tight corsets. Remove the pressure and nature makes an effort to force the blood into the contracted veins, which causes pain. The muscles and veins require time to recover from the abuse that has enfeebled them, and that nature may perform her work as she would have done had she been left to herself.

Tight-lacing forces the ribs out of their natural position and crowds them upon the lungs. When the pressure is removed for any length of time, and the lungs are allowed to have room to be filled with air, the ribs are thrown out more to their natural position. This change for the time being causes pain. But if loose dresses are worn constantly all these disagreeable sensations will disappear, and a wonderful sense of freedom and relief will be experienced.

A writer in the *Household* says: "I was talking, some time since, with a lady in rather delicate health, who has had three children and lost them all early, at different ages. She ought to have been intelligent on such topics, but so far from having any shade of self-reproach, she began to talk about how small her waist was 'naturally.' She was a tall, broad-shouldered woman, but the belt of her wedding dress measured only one half yard! She had kept it for the admiration, not for the emulation, of other girls. 'And my Susan was just like me; she could lap her ribs, too. She

often did it for the amusement of the other girls, till she really looked as if she would drop in two. It is not wonderful that 'Susan' did not survive the birth of her first child.

"We have not much reason to suppose that dress-makers pay any particular attention to physiology, but I got the following item from one some years ago. It was when they wore those cruel long waists and no corsets; 'I always give plenty of room about the lungs,' meaning the upper part of the chest, which she could not have compressed much if she had tried. 'That is important you know, but I do not suppose it makes much difference how tight you have your dress here,' and she placed her hands on the lower floating ribs, which yield to any pressure. The less of such physiology, the better for anybody."

In my early life, I was intimate with a near friend who persisted in lacing. There was not much said in those days condemning this health-destroying practice. I knew but little of the evils resulting from tight-lacing. I was solicited at one time to lace the corset of this friend. I drew the strings as firmly as I possibly could, which started the blood from the ends of my fingers. But this did not satisfy her, and she declared that I did not know how to lace one. She called for a stronger person, who worked to the best of her ability to get her form squeezed to the desired dimension. But she scolded, and declared that we did not half try. She even shed tears.

She then thought of a plan that might bring more strength to bear. She fastened the strings of her corset to the bed-post, and then wrenched from side to side, gaining a little at each effort, while two of us held fast what she had gained, that the strings should not loosen when removed from the bed-post. She seemed satisfied that she had done all that she could to lessen her size. Next came her shoes. They were a size and a half too small for her feet, and for the life of her, she could not bend her compressed form to put on her shoes, which we succeeded in doing, after repeated trials.

This young lady was naturally a rare specimen of health. Her skin was clear, and her cheeks red as a rose. Her chest and shoulders were broad, and her form well-proportioned, her waist corresponding with the healthy proportions of her body. She was a slave to the tyrant fashion. She was literally deformed by lacing. Her broad shoulders and large hips, with her girded, wasp-like

waist, were so disproportionate that her form was anything but beautiful. And the most of her time was devoted to the arrangement of her dress in keeping with fashion, and laboring to deform her God-given, healthful, and naturally beautiful form.

And this friend was naturally devotional. We attended meetings together, and she was several times deeply moved, and more than half persuaded to leave her false life, and become true to herself and to God. But the decision was finally made to live for this world. She thought she could not bear the cross of Christ; yet she daily imposed upon herself a tenfold heavier cross than Christ ever requires his followers to bear for him.

Jesus invites the restless, the murmuring, the oppressed and sorrowing, to come to him. He even invites this class of fashionable martyrs, who are heavily laden under their self-imposed burdens, to come to him, that they may find rest. He invites them to take his yoke upon them, which imposes no such sufferings as they subject themselves to endure in being slaves of fashion. He presents his yoke in contrast to the galling one they have placed upon their own necks. He says: "Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Lowliness and meekness of mind, which ever characterized the life of the divine Son of God, possessed by his true followers, bring contentment, peace, and happiness, that elevate them above the slavery of artificial life.

The result of my friend's self-imposed martyrdom was, the loss of health, peace of mind, and natural beauty. She suffered the penalty of her folly in shattered nerves, swollen joints, and deformed feet. The nails grew into her flesh and caused the most excruciating suffering. When I told her it was in consequence of wearing small shoes, she would not admit it. She said that many of her acquaintances wore shoes closer than hers. She suffered a painful surgical operation in having the nails cut from her toes. But this gave her no permanent relief. She finally married. Previous to the birth of her first child she was hardly a sane woman. Her imagination was diseased. In short she was a marked case of fashionable ruin, with shattered nerves, and impaired mind. She is now the mother of children. What can be expected of her offspring?

The Christian mother, in order to mould her chil-

dren for usefulness in this life, and for God and Heaven, must have health, calm nerves, rational and sound reflective and reasoning powers. These will give her gentleness and sweetness of character to reflect upon the minds and hearts of her children, and also give her that becoming dignity and independence necessary to her holy life-mission in training her children, and conducting her household.

The heathen devotees sacrifice their lives to their gods. The car of Juggernaut crushes out the lives of many, and missionaries are sent to enlighten this benighted race. But why are not Christians aroused in our land of boasted light and Christianity, as they witness the daily sacrifice of health and life among women who follow slavish customs that actually destroy a greater number of lives than are sacrificed among the heathen, and this in a land where Christ is preached? And what is worse, professing Christians take the lead, and set the example. How many who minister in the sacred desk, in Christ's stead, and are beseeching men to be reconciled to God, and are exalting the free gospel, are themselves slaves to appetite and are defiled with tobacco. They are daily weakening their nerve-power by the use of a filthy narcotic. And these men profess to be ambassadors for the holy Jesus. And thousands of Christians are destroying their vitality by becoming fashionable slaves in point of dress. Fashion will not give them room to breathe, or freedom of motion, and they submit to torture. They lay aside reason and noble independence, and submit to the martyrdom of fashion, sacrificing health, beauty, and even life itself.

Home and Health well says that "the free and easy expansion of the chest is obviously indispensable to the full play and dilation of the lungs; whatever impedes it, either in dress or in position, is prejudicial to health; and on the other hand, whatever favors the free expansion of the chest, equally promotes the healthy fulfillment of the respiratory functions.

"Stays, corsets, and tight waistbands, operate most injuriously, by compressing the thoracic cavity, and impeding the dilatation of the lungs, and in many instances they give rise to consumption. I have seen one case in which the liver was actually indented by the excessive pressure, and long continued bad health and ultimate death were the result. Alluding to this subject, Mr. Thackery mentions that men can exhale at one effort from six to

ten pints of air, whereas in women, the average is only from two to four pints. In ten females, free from disease, whom he examined, about the age of eighteen, the quantity of air thrown out averaged three and one-half pints, while in young men of the same age he found it to amount to six pints. Some allowance is to be made for the difference in the two sexes; but enough remains to show a great difference of capacity in the female, which can be attributed to no other cause than the use of stays."

TEN DON'TS IN THE SICK-ROOM.

EVERY house, every home, is at some time converted, for a longer or shorter period, into a hospital; and, while this temporary institution may not have its trained nurse, or perhaps even a physician, it is just as truly a hospital as the many bedded wards of a great sick-house, as the Germans call it (*kraukenhaus*). The mother, or the sister, or some other relative, by virtue of necessity, or sometimes because of special tact and gentleness, suddenly becomes the "ministering angel." The nurse's duty is a simple one, viz., the removal of all possible obstacles to speedy recovery. The general supervision of the combat between life and disease belongs to the physician. Hence one of the most important requirements is:—

1. *Don't disobey the doctor's orders.* You place the doctor in charge because you have confidence in his ability to bring the patient through, if it be possible; therefore, do not lessen the chances of the patient or willfully injure the doctor's reputation by not carrying out his reasonable directions. Someone must be commander-in-chief and plan the campaign. If you do not feel sure of your commander, by all means change early and restore harmony in the sick-room. The doctor himself will thank you, if he is shrewd enough to realize the situation, and the patient should not be jeopardized for the sake of anyone's feelings.

2. *Don't allow the soiled clothing or the discharges of the patient to remain in the room, no matter what the disease.* This is common sense, if you stop to think of it, and absolutely essential to the comfort, and, it may be, the life of your patient. Enough unavoidable filth emanates from the sick body without setting up under the bed or elsewhere any new centers of infection.

3. *Don't uncover the patient entirely for any purpose, not even for the bath.* Decency, of course, and

safety also demand this. Sponging with tepid water should be done over a portion of the body at a time, covering the dry parts as you proceed. In the skin troubles of children is this "don't" especially applicable. Life may be, and often has been, sacrificed by its neglect in scarlet fever, measles, etc.

4. *Don't awaken the patient from sleep for his medicine.* Sleep is a better restorer than any known medicine. The exceedingly rare exceptions to this rule will be explained to you by the physician.

5. *Don't wear creaking shoes or a rustling dress in the sick-room.* If you have been very ill yourself, you will remember how dreadfully nervous the slightest noise made you, even the motion of an easy-going rocking chair. Quiet is the first essential, and it should be as nearly absolute as possible in serious illness.

6. *Don't ask your patient what he would like to eat.* Rather question the doctor or tax your own ingenuity to prepare something palatable and in small quantity, and surprise the sick one with it. The bare idea of waiting for a certain article of food, the imagining just how it will look and smell and taste, is enough to turn the sufferer's appetite from the most delicate food. The kitchen and the sick-room should always be as the hands of the truly benevolent man, the one knowing not what the other is doing.

7. *Don't tell your patient stories of similar complaints.* Some doctors might well heed this "don't," but the nurse should do so of all others, because she is constantly with the patient. The imagination of the sick person is never under proper control, and it has much to do with his recovery. Nothing unpleasant or melancholy should be told the patient, and especially nothing for which he can find a possible parallel in his own case.

8. *Don't whisper.* The sick man's ear is strained to catch the doctor's words or the nurse's; therefore, talk in a natural tone while in the room, and do your whispering in the hall or the next room.

9. *Don't let in too many visitors.* Few people think of this as often as they should in children's diseases. A young and sensitive brain is just as much entitled to quiet as that of the adult, and just as much confused by the multitude of voices or sounds. Aside from the nervous effect, too, many persons in the same room soon poison the air and render it unfit for sick and well alike. And

this leads to the last and perhaps the most important "don't."

10. *Don't exclude fresh air from the room.* Fresh air is our life in health, and therefore especially essential in sickness. You can let it in some way, best from the top of a window, with a thick curtain opposite the lower sash to divert the colder current down through the warm air. Let it in some way, if you break a pane of glass to do it, as I once knew a physician to do in a case of diphtheria. Only be careful not to expose your patient to the draft, and fresh air can never do harm. A clothes-horse covered with a blanket makes an excellent screen near the bed, in default of something better. Warm, furnace-heated air may do almost as much harm as cold, if it be poured across the bed of the patient. Once or twice a day, according to the case, cover your patient up well, head and all, and change the air of the room thoroughly. —*Housekeeper.*

THE MADMAN'S WIT.

A GENTLEMAN of fortune visited a lunatic asylum where the treatment consisted chiefly in forcing the patients to stand in tubs of cold water, those slightly affected up to the knees; others, whose cases were graver, up to the middle; while persons very seriously ill were immersed up to the neck. The visitor entered into conversation with one of the patients, who seemed to have some curiosity to know how the stranger passed his time out-of-doors.

"I have horses and greyhounds for coursing," said the latter, in reply to the other's question.

"Ah! they are very expensive?"

"Yes, they cost a great deal of money in the year; but they are the best of their kind."

"Have you anything more?"

"I have a pack of hounds for hunting the fox."

"And they cost a great deal, too?"

"A great deal; and I have birds for hawking."

"I see; birds for hunting birds; and these swell up the expense, I dare say?"

"You may say that, for they are not common in this country; and then I sometimes go out with my gun, accompanied by a setter and a retriever."

"And these are expensive, too?"

"Of course; after all it is not the animals of themselves that run away with the money; there must be men, you know, to feed and look after

them; houses to lodge them in—in short, the whole sporting establishment.”

“I see, I see! You have horses, hounds, setters, retrievers, hawks, men—and all for the capture of foxes and birds. What an enormous revenue they must cost you! Now, what I want to know is this—What return do they pay? What does your year’s sporting produce?”

“Why, we kill a fox now and then—only they are getting rather scarce hereabouts—and we seldom bag less than fifty brace of birds each season.”

“Hark!” said the lunatic, looking anxiously around him. “My friend”—in an earnest whisper—“there is a gate behind you; take my advice, and get out of this while you are safe. Do not let the doctor get his eyes upon you, he ducks us to some purpose, but as sure as you are a living man, he will drown you.”

The gentleman looked serious as he passed on. Perhaps he thought that he was as mad as the inmate of the asylum.—*Selected.*

SLEEPING.

THERE are thousands of busy people who die every year for want of sleep. It may be that too much sleep injures some; but in an excitable people, and in our intense business habits, there is far more mischief for want of sleep than too much of it. Sleeplessness becomes a disease. It is the precursor of insanity. When it does not reach that sad result it is still full of peril, as well as of suffering. Thousands of men have been indebted for bad bargains, for lack of courage, for ineffectiveness, to loss of sleep.

It is curious that all the popular poetical representatives of sleeping and waking are the reverse of the truth. We speak of sleep as the image of death, and of our waking hours as the image of life. But all activity is the result of some form of decomposition in the body. Every thought, still more every emotion and volition, wastes some part of the nervous substance, precisely as the flame is produced by wasting the fuel. It is the death of some part of the physical substance that produces the phenomena of intelligence and voluntary life.

On the other hand, sleep is not like death; for it is the period in which the waste of the system ceases, or is reduced to minimum. Sleep repairs

the waste which waking hours have made. It rebuilds the system. The night is the repair shop of the body. Every part of the system is silently overhauled, and all the organs, tissues, and substances are replenished. Waking consumes, sleep replenishes; waking exhausts, sleep repairs; waking is death, sleep is life.

[The probable reason that poets and Bible writers have spoken of sleep as an emblem of death is from the fact that in sleep there is a cessation of all sense of outward things. It is true that while the person is in this condition the building-up processes in the body are going on.—J. N. L.]

Every man must sleep according to his temperament, but eight hours is the average. If one requires a little more or a little less, he will find it out for himself. Whoever by work, pleasure, sorrow, or by any other cause, is regularly diminishing his sleep, is destroying his life. A man may hold out for a time, but nature keeps close accounts, and no man can dodge the settlement.—*Selected.*

BATHING.

REGULAR bathing, so far as the people of this country are concerned, is certainly a habit of pure modern adoption; the fathers and grandfathers and grandmothers of those who have reached middle life, seldom or never bathed, except in the warm months of summer. Their dwellings afforded no conveniences for the act, if they felt the need of performing it. As a general thing, the health was unaffected by this omission. Why was this? Because of their occupations and methods of living. They were active workers, they wore but a small amount of clothing, they lived much in the open air, and their dwellings were without stove and furnace heat.

Dry friction over the whole surface of the body, once a day, or in two days, is often of more service than the application of water. The reply of the centenarian to the inquiry, to what habit of life he attributed his good health and extreme longevity, that he believed it due to rubbing himself all over with a cob every night, is very significant of an important truth.

If invalids and persons of low vitality would use dry friction, and Dr. Franklin’s “air-bath,” every day for a considerable period, we are confident they would often be greatly benefited. Cleanliness is next to godliness, no doubt, and a proper and ju-

delicious use of water is to be commended; but human beings are not amphibious. Nature indicates that the functions of the skin should be kept in order mainly by muscular exercise, by exciting natural perspiration by labor; and delicious as is the bath, and healthful under proper regulations, it is no substitute for that exercise of the body without which all the functions become abnormal.—*Journal of Chemistry.*

THE SAILOR'S STORY.

"I've been fourteen year a sailor, Miss, and I've found that in all parts of the world I could get along as well without alcoholic liquors as with them, and better too.

"Some years ago, when we lay in Jamaica, several of us were sick with the fever, and among the rest, the second mate. The doctor had been giving him brandy, to keep him up, but I thought it was a queer kind of 'keeping up.' Why, you see it stands to reason, Miss, that if you heap fuel on the fire, it will burn the faster, and putting the brandy to a fever is just the same kind of a thing. Brandy is more than half alcohol, you know.

"Well, the doctor gave him up and I was set to watch with him. No medicine was left, for it was of no use. Nothing would help him, and I had my directions what to do with the body when he was dead.

"Towards midnight he asked for water. I got him the coolest I could find, and gave him all he wanted, and if you'll believe me, Miss, in less than three hours he drank three gallons. The sweat rolled off from him like rain. Then he sank off and I thought sure he was gone, but he was sleeping, and as sweetly as a child. In the morning, when the doctor came, he asked what time the mate died.

"'Won't you go in and look at him?' said I.

"He went in and took the mate's hand. 'Why,' said he, 'the man is not dead! He's alive and doing well! What have you been giving him?'

"'Water, simply water, and all he wanted of it,' said I.

"I don't know as the doctor learned anything from that, but I did, and now no doctor puts alcoholics down me, or any of my folks, for a fever, I can tell you! I am a plain, unlettered man, but I know too much to let any doctor burn me up with alcohol."—*Set.*

HOW TO BREAK OFF BAD HABITS.

UNDERSTAND clearly the reasons, and all the reasons, why the habit is injurious. Study the subject till there is no lingering doubt in your mind. Avoid the places, the persons, and the thoughts that lead to the temptation. Frequent the places, associate with the persons, indulge the thoughts that lead away from temptation. Keep busy; idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution once, twice, ten times, a thousand times. That only shows how much need there is to strive. When you have broken your resolution, just think the matter over, and endeavor to understand why it was you failed, so that you may be on your guard against recurrence of the same circumstances.

Do not think it a little or an easy thing that you have undertaken. It is folly to expect to break off a bad habit in a day which may have been gathering strength in you for years.

TRUE COURAGE.—The world calls that man courageous who dares face any of his fellows in an open fight. Let no one decide his valor until it has been proved that he is brave enough to face the strongest enemy—self. That is test! How few could stand it! How many would be stripped of their blood-earned laurels, and tracked with the reproach of cowardice. Whoso gaineth a victory over self is a conquerer indeed! It matters not what road we take; self is always lying in ambush ready to attack us with some besetting sin.

MEN'S lives should be like the day—more beautiful in the evening; or like the summer—aglow with promise; and like the autumn—rich with golden sheaves, where good deeds have ripened in the field.

WHEN I consider what God has done for my personal salvation, I count all that I have and am as belonging to him.—*C. G. Hammond.*

THOSE who look for faults find faults, and become fault-finders by profession; but those who look for truth and good find that.

SORROW comes soon enough without despondency; it does a man no good to carry around a lightning-rod to attract trouble.

YOUTH is best preserved by a cheerful temper.

Temperance.

HARD TIMES.

WE say the times are grievous hard,
 And hard they are, 'tis true!
 But, drinkers, to your wives and babes
 They're harder made by you.
 The drunkard's tax is self-imposed,
 Like every other sin;
 The taxes altogether cost
 Not half so much as gin.

—Hannah More.

DO NOT DRINK POISON.

IN the March number of the HEALTH JOURNAL we showed that the habitual use of any sort of stimulant is only an injury. We showed that the sole effect of a stimulant upon man or beast is to get force out of him without putting it into him, while the effect of food is to get force out of him by first putting it into him. As expressed by another, the effect of a stimulant is not exactly to rob Peter to pay Paul; it is to rob Peter to pay Peter himself. Now it should not be necessary to argue with men to convince them that the human system has no need of the habitual use of any such thing as that. It ought to be enough, to show that a certain thing is a stimulant, to cause any rational being to refuse the habitual use of it. The great trouble, however, is that so many men allow habit to rule their reason. Coffee is a stimulant and therefore should not be used. This is the only property that makes it to be valued. Says an eminent authority:—

“Coffee is solely valuable for its stimulating effect upon the nervous and vascular system. It produces a feeling of buoyancy and exhilaration comparable to a certain stage of alcoholic intoxication.”—*Encyclopedia Britannica, Coffee.*

In view of this, how anybody can either preach or practice true temperance and yet use coffee is more than we can understand. It just cannot be done, that is all there is of it. The tendency of that which produces a feeling comparable to a certain stage of alcoholic intoxication, can only be toward the use of alcoholic intoxicants themselves. We can neither teach nor practice temperance while using or consenting that it is right to use any stimulant, much less a stimulant whose effect is so closely allied to that of alcohol as is the effect of coffee.

Nor is it alone as a stimulant that coffee has a

deleterious effect upon those who use it. It retards digestion. Says Leibig:—

“All substances which can arrest fermentation and putrefaction in liquids, also arrest digestion when taken into the stomach. The action of the empyreumatic in coffee and tobacco smoke is on this account worthy of peculiar attention in dietetics.”

What then is “empyreumatic”? It is an essential oil procured by distillation. Let us illustrate. In murderous saloons and low dives, men are often drugged and robbed. Drugging is, however, of such frequent occurrence nowadays, that there is hardly any man who is not on the lookout, and yet they get drugged. A man may go to the bar and drink liquor from the same bottle with another, and he may be drugged by his drink, while the other man is not touched at all. What is the reason? The reason is that the poison is not in the liquor at all, but is in the tumbler out of which he drinks it. How is it worked. Thus: An ice-cold tumbler is taken, then a mouthful of tobacco smoke is taken from a pipe or a cigar, and is blown into the ice-cold tumbler. The warm smoke striking the cold walls of the tumbler is partially condensed and a film of this essential oil empyreumatic is deposited on the glass. When the liquor is poured into the tumbler it cuts loose this empyreumatic, and the one who drinks is drugged and in a few minutes is perfectly senseless, while the other man who drank liquor from the same bottle but from another tumbler is all right. MORAL.—Don't use any sort of strong drink at all and you will not get drugged.

But, says Leibig, this same sort of poison is in coffee. Of course there is not so much of it in coffee as there is in tobacco, but it is the same wicked stuff, what there is of it. Well, how does it get into the coffee? Thus: We have said that it is produced by distillation. The coffee is ground and put into the coffee-pot of water. The water boils; the steam rises and strikes the cooler lid; it is condensed and drops back into the water. *In each one of these condensed drops there is a certain amount of this essential oil,* and essential poison empyreumatic. This is the old-fashioned way of making coffee. But that way does not make quite enough poison to suit the coffee toppers and therefore they have improved (?) upon that. They now put the ground coffee into a little bag and suspend it inside the coffee-pot above the water, and have the steam from the boiling water to saturate it, and

wholly by distillation to extract the strength from the coffee, and with it just as much empyreumatic—poison—as possible. This is why coffee made in this way is considered better than that made in the old-fashioned way; and this is why coffee made in this way is more injurious than that made in the other way, there is so much more deadly poison in it. But why anybody should want habitually to drink anything with any deadly poison at all in it is more than we can make out. But whoever drinks coffee drinks this poison, for coffee cannot be made without it. We do not wonder at Dr. Leibig's saying that what there is of it in coffee arrests digestion, when in two or three mouthfuls of tobacco smoke there is enough to kill a man.

And millions of people will go on day after day, and year after year, distilling this poison and drinking it, and feeding it to the little children! And yet they will say, "Oh, coffee does not hurt me!"

But poison hurts everybody that takes it. When we meet people who use tea, and coffee, and pork, and tobacco, etc., and say that these things do not hurt them, and that they have good health, we are reminded of a circumstance that occurred once where a gentleman was lecturing on the principles of health and temperance. In the course of his remarks one evening he had stated that a person could not enjoy a proper degree of health without frequent bathing, at least once a week in winter and twice a week in summer. When he had dismissed the audience, an old woman of nearly seventy went to him and told him that he had said one thing that she did not believe at all. He asked her what it was. She said: "You said a person couldn't have good health without bathing often. Now look at me, here I am, and I have just as good health as anybody in this town, and I haven't had a bath for fifty years." Poor woman, she had never been clean enough to know what it was to be dirty. She had never been clean enough to know how a person feels when he is clean; nor had she lived healthfully enough to know what it is to have good health. It is much the same way with the people who use all these things, and yet insist that they have good health, and that these things don't hurt them. Tea paralyzes; coffee poisons; pork debases; and tobacco paralyzes, poisons, and debases; and yet there are multitudes who use them all, and will say, "These things don't hurt me, I have good health." But the truth is they have not lived healthfully enough to know what

good health is. They have never been free enough from injury to know what it is not to be hurt.

What we have said in these articles is the truth from beginning to end, and the sum of it all is that no human being should use tea, or coffee, or beer, or alcohol, or tobacco, or opium, or hasheesh. They all belong together, and no person can tell where the influence of any one of them stops, and that of the next begins. "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

A. T. J.

THE USE OF TOBACCO WRONG.

(Continued.)

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

In the second place, the use of tobacco works against the element of *purity*, and therefore tends not to the glory of God. The whole of the divine moral character is pure and stainless. There is a perfection of beauty about the holiness of God. Such is the sanctity of the Most High that he shrinks from the least particle of defilement. Purity is therefore a leading thought of God's endless plan, seen evermore along the royal pathway which he travels, and around the vast kingdom which he governs. The whole universe is designed to be a sublime symbolism of the stainless One; and it is this, save in those parts where sin has cast its dark shadow over nature, and where it has corrupted and deadened the bodies of men. The eternal stars that tremble and spangle in the vault of night do most assuredly image forth the clearness and perfect loveliness of God. What is Heaven? A picture of divine purity. What is hell? A world of utter defilement. What is earth? A place of mingled light and darkness, mercy and meanness. It is curious and instructive to see how the idea of purity has never failed to show itself among all people. Corrupt and debasing as the religions of man may have been, they have yet contained hints of an ideal purity. The body was to be washed, if not the soul; the shoes were to be removed from the feet, if not the sins from the heart. The whole Jewish system of worship seems to have been arranged so as to print on the mind the doctrine of purity for man. The utmost carefulness was demanded to keep the person clean. A con-

tinued baptism may be said to extend from Moses to Christ; a continued slaughtering of beasts without blemish, for a man who was defiled.

What a shock this idea of purity now receives as it comes close up to a man who is addicted to the use of tobacco! The whole material organism is defiled. Tobacco is not like most other deadly plants, containing only one poison; it contains two. Some have supposed that the tobacco leaf in its natural state has only one poison, and that afterwards, by change, another enters into it; but this really makes no difference, as the two poisons are there when the article is prepared for the use of man. The vicious properties of tobacco are thus specified by Professor Johnston: "These are three in number: a volatile oil, a volatile alkali, and an empyreumatic oil." "The volatile oil has the odor of tobacco, and possesses a bitter taste. On the mouth and throat it produces a sensation similar to that caused by tobacco smoke. When applied to the nose, it occasions sneezing, and when taken internally it gives rise to giddiness, nausea, and an inclination to vomit." "The volatile alkali has the odor of tobacco, an acrid, burning, long-continuing tobacco taste, and possesses narcotic and very poisonous qualities. In this latter respect it is scarcely inferior to prussic acid—a single drop being sufficient to kill a dog." "In smoking a hundred grains of tobacco, say a quarter of an ounce, there may be drawn into the mouth *two grains or more of one of the most subtle of all known poisons.*" "The empyreumatic oil is acrid and disagreeable to the taste, narcotic and poisonous. One drop applied to the tongue of a cat brought on convulsions, and in two minutes occasioned death. The Hottentots are said to kill snakes by putting a drop of it on their tongues. Under its influence the reptiles die as instantaneously as if killed by an electric shock. It appears to act nearly in the same way as prussic acid."

Such are the poisons with which the smoker, chewer, and snuffer corrupt and kill their bodies. The very air that is breathed is impure; the element of death enters the lungs, and there acts according to its own nature. The clear water cannot reach the stomach without first having poison thrown into it. What an excitement would be created if every well were found to be poisoned! How active would men be to have the impure water pumped out and the well cleansed! Yet now these same men are quiet and contented and take their

cup of death without the least fear! The very food also is poisoned, from the moment it reaches the mouth to the moment it reaches the place where it is to be converted into nourishment for the system. No excitement here; yet what a perfect turmoil would be created if it were known that every housewife was in the habit of putting arsenic in her husband's food! The lips are impure; the teeth are impure; the secretions of the mouth are impure; the saliva is poisoned; so that whatever enters the stomach is surrounded and penetrated with a most foul and deadly evil. The blood now is poisoned; and as it goes from one extremity to another, from head to foot, the whole body is tainted. Yea, so poisonous is the blood of the tobacco victim that leeches have been instantly killed by it—they dropped off dead the moment they were applied to the body. What a state to be in! The whole nature is vitiated; there is a kind of physical total depravity; touch the man anywhere and the dire evil appears. Impurity within and impurity without, at any place and at any time. The room where the man sits is contaminated. All about the room—the ceiling above, the floor beneath, the furniture, the clothes, the books and papers—are defiled; the poisonous smell ascends from everything. The chamber where he sleeps is equally polluted. A sickly odor infects the place, which never leaves it day or night, summer or winter. The church where the man worships is also defiled. His entire body and breath being impregnated with noxious qualities, a most disagreeable atmosphere extends from the pew where he sits. The pure are sickened when they are near him, and are only able to respire with comfort when away. For my own part I cannot see how a man that used tobacco could have worshiped God under the Jewish dispensation. He must have been forever unclean, and never could have entered into the congregation of the Lord. The most perfect lamb for a sacrifice would have availed nothing while the body of him who offered it was all defiled.

It is well known among physicians that certain evils of the body cannot be cured while the person continues to use tobacco. "It is scarcely possible to heal a syphilitic sore, or to unite a fractured bone, in a devoted smoker—his constitution seems to be in the same vitiated state as in one affected with scurvy." Sometimes the lower lip will become diseased by the use of the pipe or cigar, and that to such an extent that it cannot be healed;

and so no other way remains but to sever it from the body. It is not an uncommon thing for the tongue to become ulcerated; after a season it will swell and become altogether too large for the mouth; then it will begin to rot and molder away; finally it is so corrupted that all life escapes from it, and so it falls out, and the individual is left tongueless as a punishment for his abominable vice. It is a fact also that certain diseases can be communicated from one smoker to another, by merely using the pipe or cigar of the diseased person. It is a question how far tobacco smoke itself may be the medium of conveying contagious diseases. I think it is quite likely that many innocent people are made to suffer, by simply coming in contact with the smoke of diseased men. It is really dangerous to health to walk some streets of New York at certain hours of the day, for you can not breathe without inhaling the smoke emitted from the cigars of youth and men, some of whom may be anything but pure. It is not safe to be in a room where a company are smoking, for one cannot tell what infection may be floating around. With all these facts mentioned under this second head of the discourse, I see that the use of tobacco cannot be for the glory of God. There is not the least purity connected with it. To suppose that God is honored by poisoning all the springs and channels of life of that body which he sustains every moment, is really to call black white and evil good.—*John Reid, in Christian at Work.*

(To be continued.)

WINE.

REV. DR. HOLBROOK, of Stockton, contributes a paper to the *Pacific* on the subject of wine, from which the following is an extract:—

And in the third place, it should be considered by those who advocate the common and free use of wine that it is impossible to confine men to it, and exclude other and stronger forms of alcoholic drinks, where these last are known. The use of wine creates a demand for intoxicants that are more powerful. It is the alcohol in the wine that makes it desirable, the narcotic and stimulating principle. Else why is not the pure, unfermented juice of the grape used? Now the tendency of using anything containing the principle referred to is to create an appetite that becomes irresistible, and that "grows by what it feeds on," and will not

finally be content with anything less than the fiery potation in the more concentrated form of ardent spirits if procurable. The use of wine, in this country, at least, must inevitably be a stepping-stone to that of stronger drinks and to intemperance. Thousands of drunkards have begun with wine, and in many cases at their father's tables, and in the social and fashionable circle.

How preposterous, then, the idea of counteracting and rooting out intemperance by encouraging the free use of wine, which is itself an intoxicant! How absurd to think of curing drunkenness by furnishing men abundantly that beverage which was the very means of introducing the debasing vice into the world! The first cases on record of beastly intoxication from wine were those of Noah and Lot.

DURING the Mexican war a sutler had been arrested for "adulterating" whisky with water. General Scott discharged the prisoner on the ground that "adulterating" whisky with water was no crime, since if the whisky had been all water it would have been so much better for the health of the officers and soldiers who drank it.

THE medical experts of Michigan assert that ninety-five per cent. of the young men sent to the insane asylum of that State last year were cigarette smokers, and that smoking the vile things was the direct cause of lunacy in each case.

"WHAT is your employment?" asked his honor of a prisoner arraigned for vagrancy the other day. "Walking, sir." "Where do you walk?" "Well that's according to which way the policeman is coming."

PERSONS who are always innocently cheerful and good-humored are very useful in the world; they maintain peace and happiness and spread a thankful temper among all who live around them.

It is said that King John, of Abyssinia, has decreed that the nose of any of his subjects found taking snuff should be cut off, while smoking or chewing tobacco forfeits life.

MINDS of moderate caliber ordinarily condemn everything that is beyond their range.

TRIFLES make perfection, but perfection itself is no trifle.

Miscellaneous.

PASS IT ON.

HAVE you had a kindness shown?
'Twas not given for thee alone—
Pass it on!

Let it travel down the years,
Let it wipe another's tears,
'Till in Heaven the deed appears—
Pass it on!

Did you hear the loving word,
Like the singing of a bird?
Pass it on!

Let its music live and grow,
Let it cheer another's woe;
You have reaped what others sow—
Pass it on!

Was it the sunshine of a smile,
Staying but a little while?
Pass it on!

April beam, the little thing,
Still it wakes the flowers of spring,
Makes the silent birds to sing—
Pass it on!

Have you found the heavenly light?
Souls are groping in the night—
Daylight gone!

Hold thy lighted lamp on high;
Be a star in someone's sky;
He may live who else would die—
Pass it on!

Be not selfish in thy greed;
Look upon thy brother's need—
Pass it on!

Live for self, you live in vain;
Live for Christ, you live again;
Live for him, with him you reign—
Pass it on!

—Sel.

RODOLPH'S CHOICE.

AMONGST the crowd of school-boys who were merrily preparing to depart for their homes was a little lad who did not look more than ten years old, and who, unlike many of his more fortunate companions, was not met by proud and loving parents. He was very poorly clad, in coarse but neatly mended clothes, and his bright and intelligent face looked thin and pinched with hunger; for the father of Rodolph Erdmann was only a poor woodman, and could afford very little help to his son in his brave struggle to gain an education.

But the boy seemed happy, notwithstanding all this, as he went quickly on his way, with his satchel of books on his back, down the hill to the river-side, and then across the bridge. He had a long journey before him, for his home was at some distance, and it would be as much as he could do to reach it before dark.

On he went, first along the river-side, then across the fields—on, on; till at last, just as the setting sun was casting a golden light over everything, he reached a cottage which stood at the edge of the forest. Rodolph paused a moment before lifting the latch, and his heart beat quickly as he listened for the familiar sounds of his home.

Yes! that was his mother's voice, softly singing a lullaby to hush her youngest child to sleep; and then he heard his little sister Anna say, "Mother, why does not brother Rodolph come?" "Hush, Anna, it is a long way from the town, and doubtless he will soon be here," was the whispered answer, as the door opened and Rodolph stood on the threshold.

It was a joyful greeting, for though the boy's home was poor, it was full of love, and the wan, hard-working mother was very proud of her scholar son.

"Father has not come home yet, lad," she said presently, when she had eagerly asked him of his life and doings. "You will find him in the forest, down by the beech clump, if you like to go and meet him, while I put little Lisbeth to sleep."

Rodolph readily assented, and set off down the forest path, so familiar to him from his childhood.

How often he had wandered amongst those upland glades, those shady dells, till every tree seemed like an old friend to whom he had told all the secrets of his heart!

Yes, this little peasant boy was no ordinary child! While those who lived around him were satisfied to go on from day to day, caring for little beyond their daily work, Rodolph had always been full of dreams and fancies, and vague longings for something great and noble.

He had reached at length the clump of beeches, the spot where he expected to find his father at work, but he was nowhere to be seen, and though the boy listened intently, he could hear no sound of the woodman's ax echoing, as it often did, through the forest.

Rodolph had just decided that he had best re-

turn home at once, and not continue his search, when great drops of rain began to fall. Then a vivid flash of lightning lit up the gloomy depths of shadow, followed almost immediately by a crash of thunder.

One of those violent summer storms was sweeping over the forest, and soon the rain fell in torrents, while it became darker and darker every moment.

But it was indeed a fearful night; the sky was quite black, except when a flash of lightning cast a lurid glare through the tall pine trees, while the rain still fell in torrents.

Anyone who did not know that part of the forest as well as Rodolph would never have found his way home; and he was thankful indeed when he saw before him the light in the cottage window, and reached his journey's end in safety.

As he expected, his father and mother had been very anxious about him; and as time passed on, and they listened in vain for the sound of his footsteps, his father had taken down his lantern, and was on the point of setting out in search of him.

It had been a long, weary day for the boy, and when all his adventures were told he was very glad to go to rest in his nook in the attic, and as soon as he had laid his head on the pillow he fell asleep.

Then it was that Rodolph had a strange and wonderful dream, which through all his after life he never forgot.

He dreamed that he was far away from that little hut in the Black Forest, and had been borne, he knew not how, to the gates of a stately palace. Its many towers glittered in the sunshine as though they were of burnished gold, and through the great gates which stood wide open, there were many people coming and going. He thought that he stood watching them for a time, wondering at the strange and beautiful sight, until at length he took courage to speak to a fair child with golden hair, clad in a white robe, who was entering in alone.

"What means this great palace?" he asked; "and who are these people passing to and fro?"

"It is the palace of a king," replied the child; "and we are all come to choose that which shall be our portion in life."

"Let me come with you," cried Rodolph, eagerly, "if I may; let us enter in together."

"Not so," said the other gravely. "We must each go in alone, and alone we must make our

choice." So saying the fair-haired child passed on, and Rodolph stood sadly waiting without.

Then he thought that after a while a hand was laid on his shoulder, and turning around he saw a shining guide standing near, who said:—

"Thy turn has come, Rodolph; follow me!"

So he too entered in through the great gates, and went onwards through the glorious courts of the king's palace. At length he reached an inner chamber, more beautiful than anything that he had yet seen. The floor was of shining silver, the walls were set with precious stones, and sounds of soft music were heard in the distance.

Rodolph was dazzled and bewildered, and stood still, for he found that his guide also had paused, and was pointing to a raised pedestal which stood in the midst of the chamber.

"See, Rodolph!" he said; "here lies thy choice. Take that which thou dost most desire in life."

The boy looked eagerly at the pedestal, and there he saw three things,—a golden casket, a laurel wreath, and a palm-branch.

"Tell me the meaning of these, I pray thee, sir," he said to his guide.

"That casket of gold," replied the shining one, "is a meet emblem of worldly wealth. Wilt thou be rich, O Rodolph? wilt thou pile up money and acquire great possessions? Say, is wealth thy choice?"

For one moment the lad paused, and looked longingly at the golden casket. He thought of all that money could buy; how to him, the poor student, it would mean comfort, and food, and clothing. He thought of his poor, toiling father and mother, how money to them would mean peace and happiness for the rest of their days. The boy thought of all this, and for one short minute he hesitated.

Then his guide spoke again, as though he had read his thoughts.

"Yes, truly, this wealth is that which most men long for, and strive for. They fondly think that it is another name for happiness. But here their choice is fixed. Listen to the price thou must pay, for each of these gifts must be bought. If thou wilt make riches thy one aim and object in life, then peace of mind and tenderness of conscience will take to themselves wings and fly away. All nobler hopes and desires which have made thy heart burn within thee will grow old and die away. If thou wilt sit up and worship the idol

gold, thou wilt forget the worship of the true God; thou wilt have no time to love or serve thy fellow-men, but wilt push him aside lest he hinder thee. Choose yonder gold casket, and this is the cost of it."

With breathless interest Rodolph had listened to the words of his guide, and as he heard them he closed his eyes that he might not see that tempting glittering casket, of which he had learned the fatal price.

There was a moment's silence, then the boy spoke again: "The laurel-wreath, the palm-branch, tell me of them."

"The fame of the world, the praise of men; earth's glory and its triumph."

"And what is the price of such a glorious gift?" asked Rodolph eagerly, as he stretched out his hand towards the laurels.

But at that moment he caught sight of the sad, pitying gaze of his angel guide, and drew back, half ashamed of his impetuous haste.

"What is fame and earthly glory?" said his angel in a low, solemn tone, as though speaking to himself. "It is but a breath, a shadow; yet they who strive and labor for it must give priceless treasures for a mocking image, must give the substance for the shadow. Yes, Rodolph, if the laurel be thy choice, then will life become a hollow, empty show. It will be ever needful to seem great rather than to be great. Men cannot read the heart, therefore thou wilt leave that uncared for and seek only to make a fair outward show, nay, to that which God condemns, so long as man applauds. The praise of thy blinded fellow-creatures, not the praise of an all-seeing Judge, will be in the test of all thy deeds, and so, when thou art weighed in the heavenly balance, thou wilt be found wanting."

The boy's eyes filled with tears as he listened to the solemn words of his guide.

"Enough!" cried the boy. "Tell me no more and send me away, for I dare not make a choice!"

As he thus spoke in his despair he looked up at his guide, who smiled kindly at him, and seemed to give him fresh courage as he said:—

"These two, the golden casket and the crown of laurel, are of the earthy; dust they are and unto dust will they return. Yet still all is not vanity; for there remaineth a hope, yea, a promise. Look at this palm-branch. It is the emblem of victory, yet not such as man gains upon earthly battle-field,

amidst the wounded and the slain. It is the emblem of glory, yet not that noisy fame which all men delight to honor; rather that of the hero or the martyr, of whom the earth is not worthy. Should this indeed be thy happy choice, earth will be to thee a foretaste of Heaven; for in Heaven it is the joy of the redeemed to do the will of God, and that will be thy sole aim on earth. Thou wilt even forget to think of the palm-branch, for self will be as nothing—a tiny shell washed away in the great ocean of love to God and man."

"And what is the price?" asked Rodolph, in a trembling whisper.

"Thou must give thy life, thy soul!" was the solemn reply; "all thy hopes and wishes, all thy words and deeds. He who shrinks from the sacrifice of his whole being is not worthy of that noble strife, of that glorious choice."

There was a moment's silence. The boy asked no more. His choice was already made, and he stretched forth his hand to grasp the palm-branch. Then a sudden flood of light seemed to pour in and filled the place where he stood, strains of glorious music sounded in his ears, and—Rodolph awoke to find himself in the rude upper chamber of his own home by the forest, and the morning sunshine streaming in, and the song of birds filling the air.

"It was only a dream," was his first thought, and he sighed. "And yet it is, it shall be true; for now, by the grace of God, do I make my choice. Not the golden casket or the wreath of laurel, but may the palm-branch be mine!"—*Selected.*

MEAT AS A STIMULANT.

VEGETARIANS state that when meat is eaten by the human family it acts as a stimulant. Many who conscientiously avoid the habitual use of stimulants, recognizing their baneful influence on both body and mind, are consumers of meat in large quantities. They justify their practice by denying the above-mentioned statement of vegetarians. Let us now examine some of the testimony concerning the effects of meat, given by this class of meat eaters themselves.

H. K. was a logger in Washington Territory, and had charge of fifteen or twenty men in the woods. He furnished these men with large quantities of meat, believing that they could do more and better work with it than without it. Yet,

in conversation with me, he said of himself, "When I use much meat I am so irritable and impatient that I can hardly get along with my men; but I can't stand it to work so hard without something nourishing."

Those who are acquainted with the work done by these loggers know that if they cannot "work off the stimulating effects of meat while in the woods others need not try elsewhere. Still Mr. K.'s observation led him to think that meat made him irritable and cross—indeed he afterwards called it a stimulant, if largely used. This is just what vegetarians claim.

A lady said to me the other day, "When I try to do without meat I eat, and eat, and eat, and don't know when I have had enough. I have a longing for something and don't feel satisfied until I have had my meat; then I feel all right."

This language exactly describes the effect produced by dropping the use of a stimulant after the system has been accustomed to it. If this lady had furnished herself a substitute for the meat, as a small quantity of liquor or a cup of strong tea, she would doubtless have no longer felt the "longing for something" until another meal-time.

A knowledge of the well-known practice of sporting men tends to the same conclusion. While preparing a cock or a dog for the fighting pit they put him in close confinement and feed him largely on flesh-meat. They say this makes him more fierce. The same course is pursued with watch-dogs, when their owner desires to make them more surly and cross.

In company with a friend I was one morning crossing the bay from San Francisco northward. A number of hunters were aboard going out for a day's hunt. Among them was a man with a brace of fine greyhounds. After engaging him in conversation my friend asked him what he fed his dogs. What do you suppose was his reply? "Graham crackers." We expressed surprise at this, but he stated that the hounds could run as fast and longer on crackers than on meat. Greyhounds thus fed are remarkably good-natured and peaceful.

Thus we see that meat eaters, by their own testimony, show that meat is a stimulant, and that sportsmen recognize and act upon the same fact in their efforts to strengthen the brutish passions of their fighting stock; also that the grains give strength and power of endurance to the so-called carnivorous animals.

It would seem superfluous to add that men and women who desire to perfect physical strength and at the same time subdue the baser passions of the soul should take advantage of principles here set forth. But instead of this there are thousands of professing Christians daily deploring their inability to subdue their carnal desires, who are continually feeding these low passions by a stimulating and improper diet. As well might a man try "to lift himself out of the well in a basket."

J. E. CALDWELL, M. D.

FARMING BY THE MOON.—The latest phase of moon farming is one of the most interesting we ever heard of. It is related that at a recent lawsuit in Texas 13 expert cattle branders swore that when cattle were branded in the "dark of the moon" the brand will never get larger than the first impression, no matter how much the animal may grow. But if the branding-iron is applied in the "light of the moon" the scar will spread, and the lighter the moon the larger will be the spread.—*Pacific Rural Press*.

TO PREVENT MOISTURE IN SALT.—To prevent salt from becoming moist and caking so as not to sift freely from the cellars, a housekeeper recommends the use of a little corn-starch with the salt; a salt-spoonful of corn-starch to about two salt-cellars of salt. The starch absorbs the dampness and the salt sifts more easily.—*Pacific Rural Press*.

HOT water is the best thing that can be used to heal a sprain or bruise. The wounded part should be placed in water as hot as can be borne for fifteen to twenty minutes, and in all ordinary cases the pain will gradually cease. Hot water applied by means of cloths is a sovereign remedy for neuralgia and pleurisy pains.

WE find plenty of people who don't average well; they know too much for one man and not quite enough for two.—*Century*.

HE who esteems trifles for himself is a trifle; he who esteems them for the conclusions to be drawn is a philosopher.

TALENTS are best matured in solitude; character is best formed in the stormy billows of the world.—*Anonymous*.

Household.

PERSEVERANCE GIVES SUCCESS.

ROME was not builded in a day
 The ancient proverb teaches;
 And Nature, by her trees and flowers,
 The same sweet sermon preaches.
 Think not of far-off duties,
 But of duties which are near;
 And, having once begun to work,
 Resolve to persevere.

—*Selecte.I.*

A WORD TO FATHERS.

WE have read a story of a little boy who, when he wanted a new suit of clothes, begged his mother to ask his father if he might have it. The mother suggested that the boy might ask for himself. "I would," said the boy, "but I don't feel well enough acquainted with him." There is a sharp reproof to the father in the reply of his son. Many a father keeps his children so at a distance from him that they never feel confidentially acquainted with him. They feel that he is a sort of monarch in the family. They feel no familiarity with him. They fear and respect him and even love him some, for children cannot help loving everybody about them some; but they seldom get near enough to him to feel intimate with him. They seldom go to him with their little wants and trials. They approach him through the mother. They tell her everything. They have a highway to her heart on which they go in and out with perfect freedom. In this keeping-off plan fathers are to blame. Children should not be held off. Let them come near. Let them be as intimate with the father as with the mother. Let their little hearts be freely opened. It is wicked to freeze up the love fountains of little ones' hearts. Fathers do them an injury by living with them as strangers. This drives many a child away from home for the sympathy his heart craves, and often into improper society. It nurses discontent and distrust, which many a child does not outgrow in his life-time. Open your hearts and your arms, fathers; be free with your children; ask of their wants and trials; play with them; be fathers to them truly, and then they will not need a mediator between themselves and you.—*Selected.*

IF thou thinkest that thou understandest and knowest much, know also that there be many things more which thou knowest not.

DAT BOY FRITZ.

So you wants me to dells you apout do lager pier, does you? Vell, I tells you dot pooty quick. You see, mine leetle poy Fritz, blaying ofer dare, de von dot ish shtanding oop, mit his heat on top off de grout? Vell, dot poy is shust awful schmart; I soomdimes dinks dat ven he ish grown oop he vill be shust so schmart like his fadder.

Vell, von day ven I vos trinking my pier out in de garden, Fritz he comes oop an' says he, "Fadder, dot pier is awful goot, von't you gifes me soom?" Dot makes me schump a leetle inside, but I holds myself shtill, and asks him: "How you know it ish goot, Fritz?" "Vell," says he, "ven you virst sends me py dot saloon mit a pail for pier it looks so nice and I taste a leetle, but it vos not goot; next time I taste him again, an' he vos a leetle petter, an' de next dimes he vos petter, and de next dimes vos petter yet, an' py an' py I likes him just so vell as I can. Ven I gets to pe a pig mans, like fadder, I drinks *him all day long*. Oh! ven I drinks pier I feels so goot an' jolly; let me have soom now, fadder; von't you?"

You petter believe I felt yust dreadful to hear my poy talk dot way. First I vish soom—vat you call him—earthquake—might make von hole in de grout and dooks me right in; an' next I dinks I *cannot* go deat now, because I must *safe my poy*, mine leetle Fritz. It's all very well, I tought, for a pig man to trink his pier dwo, dree times a day; but ven a leetle poy likes him so vell dot he vonts to trink all de dimes, den dat poy vill be schraped oop out of de gutter soom day, an' pe taken to de calaboose, an' de next dimes he goes to de pen-iten-ti-ary, ver dey puts peoples behint iron pars, yust like vild animals in der cages. Oh, my leetle Fritz! vot *shall* I say to dat poy? If I dells him pier ish not goot for him, den he says it makes him feel goot, an it does not hurt his fadder; an' if I say it is vicked den he vill say, "Fadder, vot makes you so vicked?" An' if I say he *must* not dook pier, den he vill say noddings; but ven he gits dot pier t'irst den he vill go py de saloons and spend his pennies for pier, an' de man's vill gife him some more yust to see how funny he vill act. Oh, if I had nefer send him py dot saloon! He knows de road so easy now, he has been go efery tay for dwo years, an' I tought it so schmiart ven he vas pig enough to go after pier for his fadder. Oh! vat shall I do? Ah, now I hafe it! Some-

pody dells me vonce dot pier vas pad for *anypodies*; dot de great German Liebig say so, but I don't believe it den, pecause I wants my pier; now I *guess it ish drue*, an' I will get me soom pooks an' reat all apout it, an' I vill dells Fritz dot I hafe found pier ish not goot for de pig mans, nor de leetle mans, an' ve must bofe shtop it; den he vill shtop pecause he vill vant to do like his fadder, ain't it?

Den I tought, "Dot ish all right, only, may be, Fritz don't believe it pecause he wants his pier yust like his father did."

How I did visn dere vas not a saloon; and den I recolmember how a mans say vonce, "Dere vill not be von saloon in de country in den year from now, if efery man does his duty and fotes de Prohibition dicket efery dimes."

Oh! how mad dot made me den, but someway it ton't make me mad like dot now; it sounds goot.

Ven I dells Katrina, she laughs an' says, yust to dry me, "I guess you trinks some lager pooty quick vens he coomes along, ain't it?" An' I say, "Katrina, you dinks I cares nottings for dot leetle Fritz?" An' py an' py ven I goes ofer py the shtore, Shake, he asks me to go oud mit him an' haf some pier. An' I dells him mebbe he petter hadn't talk dot vay to me, I vos von demperance man now.

"Vot! you a demperance crank?" says Shake, and he vos so oxcited dot he stepped pack into a half-bushel measure dot stood oop against de vall, an ven he got oop an' rubbed de blace vere he sat down, it hurted him so dot he said he "vouldn't gife den dollars to do dot again."

An I tole him he might dake me for dow cranks if he wants to, but I don't trink no more of dot pier.

An he says: "Pier don't hurt any man," pecause it nefer hurt him; and I asks him how he gets dot plack eye? An' he says dot he fell from de celler to de garret, yesterday, an' shtruck a knot-hole in his eye. An I dells him if I vas demperance mans I don't got some knot-hole in my eye; ain't it?

I dells you mine friends I vas a petter man now I shtop dot pier, an' I feels petter, an' Katrina, she says I looks petter (dot makes me feel a leetle sheap). Ven a man trinks his pier an' shmokes his pipe he gets to pe nothings put a pier-barrel on doo legs, vid a schmok-shtack on top of it. You dink a man he's a right to make a shmoke-shtack of himself, eh?

So you see I ish von of dose Prohibition cranks,

an I wants to dell you yust one ting; you can't turn dot kind of cranks but von vay, neider, dot's yust so sure as my name is Schnider. An' I ish going to safe dot leetle Fritz *some vay*, an' if I can't keep him away from de pier,—den I yust fotes so ash to keep de pier away from him ven he croes oop, dots all.—*Mrs. M. E. Servos, in Home Life.*

A LITTLE FUN AT HOME.

Do not be afraid of a little fun at home, good people. Do not shut up your house lest the sun should fade your carpets; and your hearts lest a laugh should shake down a few of the musty old cobwebs that are hanging there. If you want to ruin your sons, let them think that all mirth and social enjoyment must be left at the threshold without when they come home at night. When once a home is regarded as only a place to eat, drink, and sleep in, the work is begun that ends in gambling-houses and reckless degradation. Young people must have fun and relaxation somewhere. If they do not find it at their own hearthstones, they will seek it at other and less profitable places. Therefore, let the fire burn brightly in winter, and let the doors and windows be cheerfully thrown open in summer, and make the home delightful with those little arts that parents so well understand. Do not repress the buoyant spirits of your children. Half an hour of merriment within doors, and merriment of a home, blots out the remembrance of many a care and annoyance during the day; and the best safeguard that they can take with them into the world is the unseen influence of a bright little home sanctum.—*Selected.*

FAULTS OF CHILDREN.

It may be well to drop a hint against the folly and impropriety of making the faults of your children the subject of conversation with other people. Nothing can be more unkind or injudicious. If you wish your children to reform, you must throw a shield around their character. However foolishly they may have acted, let them see that you are anxious to keep open the way for their return to propriety and respectability. Many a youth has been driven to reckless despair by being upbraided before strangers for misconduct which never ought to have been known beyond his own family. On the other hand, many a wanderer has been encouraged to return by observing in those most in-

jured by his follies, a readiness to re-instate him in their favor, and to shield his reputation from the reproach of others.

It is not wise for a mother to boast of the excellencies, or to publish the faults, of her children, but rather to ponder them in her heart, to mention them only at the throne of grace, there to return thanks for what is right, to ask for guidance to correct what is wrong, and, in all things, to make plain before her face her present duty in regard to them.—*Selected.*

AT THE TABLE.

THE temper of the family is often indicated by the atmosphere of the table. Three times a day all gather there to have the body fed. If there is at the same time an animated conversation, pure and dignified, it will prove stimulating to all and an educator to the younger members. Thus three times a day something is added to the stock of information. If, on the other hand, the family drop in one at a time, as the manner of some is, and each one hurriedly disposes of what is set before him as if eating were a burden, then hurries away, there is an unsatisfied feeling, an uneasiness, which will develop nervousness and irritability, aside from the irreparable loss of regular, healthful conversation. Whitelaw Reid, in referring to the wonderful conversational powers of Reverdy Johnson, said it was his habit to rise early, read two hours before breakfast, and rehearse what he had read at the table. The act of repeating impressed what he had read on his memory, so that he could go over a chapter of history, giving the most minute details and almost the style of the author. Pleasant repartee in moderation is stimulating, it promotes good feeling; but sensational or gossipy small talk narrows the mind and tends to friction and ill-humor; and that family who are led in the social table-talk by wise and cultivated parents will have little time to give to the failings of neighbors or weak-minded members of the community. It will prove very profitable to give some attention to this important question.—*Herald and Presbyterian.*

HEALTH, public and private, is valued when lost, cheap when found.

NEVER say an ill thing of a person when you can say a good thing of him.

NO CARPETS IN SUMMER.

THE European system of painting floors instead of carpeting them, and decorating them with handsome rugs, is gradually growing in popularity on this side of the Atlantic. Carpets, as well as curtains, lambrequins, etc., may be deemed necessary parts of house furnishing, but they all collect dust and dirt of a more dangerous character. In the winter they may be tolerated, but when summer comes they should all be removed to places of security and protected from light and insect destroyers. The floors should be oiled with boiled linseed oil, and wherever coverings of any kind are desirable, on account of lessening sounds, rugs and mats should take the place of carpets, and plain shades and shutters will suffice to exclude too glaring a light and diminish the dust nuisance. Floors thus treated are kept clean much easier, as the oil becomes incorporated with the wood and makes a hard finish, as it is oxidized by contact with the air. The same treatment of floors, removal of carpets and unnecessary materials for the lodgment of dust and organic impurities, will make the sleeping apartments much more wholesome. It has long been acknowledged that carpets are entirely out of place in the apartments occupied by the sick; that they retain the poison of such diseases as small-pox, diphtheria, and scarlet fever; and it seems strange that a crusade against them has not long since been organized. In the far-off future, when people shall have learned a moderate amount of sanitary knowledge, "the carpet must go."—*American Analyst.*

A WOMAN recently sent to her son, a youthful desperado of fourteen summers, incarcerated in the jail at Santa Rosa, Cal., a Bible, a bunch of cigarettes, a piece of sausage, and a *Police Gazette*, to relieve the tedium of prison life. If the training of this child was as much mixed as what the mother sent for his consolation in the prison, it need not be wondered at that he was the inmate of a jail.

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VEGETABLES can be best kept in a wholesome condition by storing in a cool, dry place.

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WATER from a well or cistern which receives the drainage from a vault, cess-pool or barn-yard, should not be used for drinking or cooking purposes.

To clean zinc, place on the spots and leave twenty-four hours, a mixture of strong vinegar, molasses, and a little butter. Wash off with hot water.

RAISINS may be easily stoned by pouring boiling water over them and letting them stand for five or ten minutes. Drain, then rub each raisin between the thumb and finger till the seeds come out clean.

BEAN SOUP.—Soak one quart white beans overnight; in the morning pour off the water, add fresh, and boil till skins will come off easily. Throw into cold water, rub well, and the skins will come to the top. Boil the beans till very soft, put in one spoonful flour and butter rubbed together, and season to taste.

You may travel a good way on whisky, and travel fast while you are going, but you can't get back when you want to.—*Uncle Eck.*

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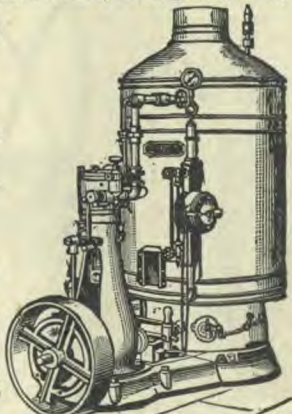
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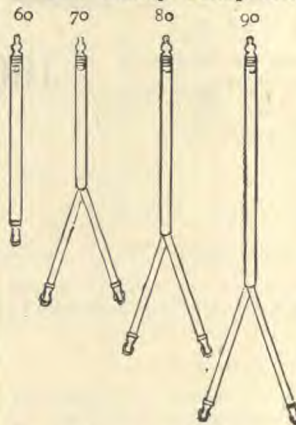
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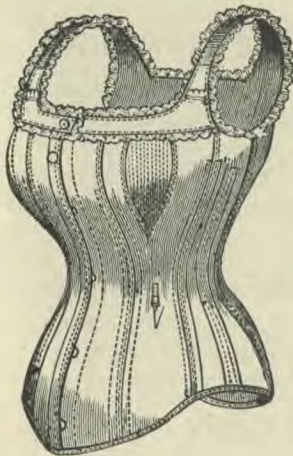
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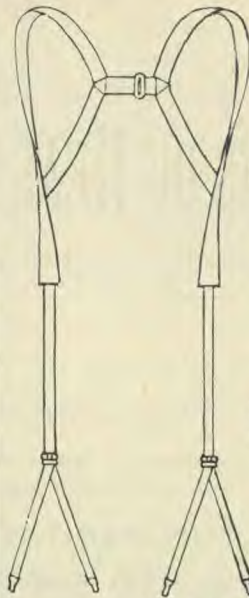


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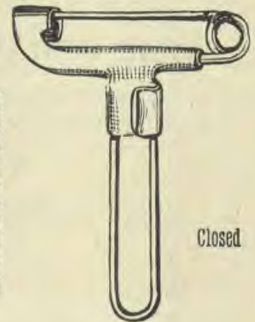
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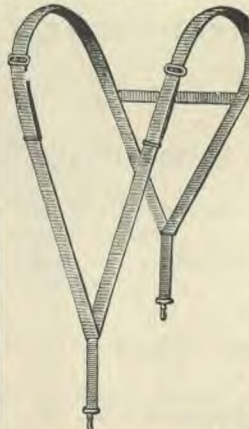


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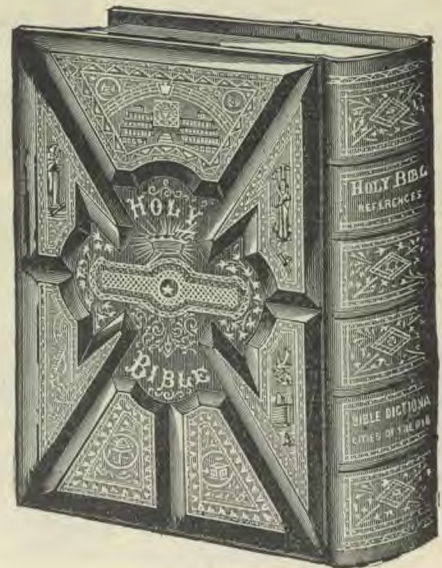
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