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RESOLVE to be useful to others and not to yourself alone.

A DRUGGIST has been not inappropriately termed the pill-er of society.

It is very dangerous for any man to find a spot that is sweeter to him than his own home.

FEW persons have sufficient wisdom to prefer censure, which is useful to them, to praise, which deceives them.

FOR to-morrow and its needs  
 I do not pray;  
 But keep me, guide me, hold me, Lord,  
 Just for to-day.

—Canon Wilberforce.

To pray to God to do what he has commanded us to do—to feed and clothe the poor, for example—is to tell God to excuse us and do it himself.

ALTHOUGH he covets it from birth,  
 And covets it through life's brief span,  
 Man never, never gets the earth,  
 It's the earth that gets the man.

—Boston Courier.

MOST of the leading manufacturers have made strictly temperate habits an indispensable prerequisite to employment, and the least departure therefrom a sufficient cause for dismissal. What our legislatures permit, that our great manufacturing and industrial institutions, in order to protect themselves from ruin, are compelled to positively prohibit.

### THE NERVOUS SYSTEM.

IN the structure of nerves we observe that the substance is sometimes white, sometimes gray, and in the organic system of a reddish color. This tissue of the nerve fiber is inclosed in membranes or sheaths. The ultimate nerve fiber is tubular, consisting of an external, thin, and delicate membrane, which forms a sheath, within which is contained a more opaque substance, called the *white substance of schwann*; and within this white substance is a transparent material which may be made to move in the cavity of the tube.

The nerve fibers vary in size from one two-thousandth to one fourteen-thousandth of an inch in diameter. A nerve is made up of a bundle of these fibers, inclosed in a sheath.

There are, as was stated in our last article, two systems of nerves in the human body: the one being the brain proper, which sends out its branches to all parts of the body, and is the medium by which the mind receives its impressions from the world without, and, on the other hand, is the source through which the will acts upon and controls the voluntary movements of the body; the other system, which has its center in the solar plexus, immediately back of the stomach, presides over the nutrition and building-up processes of the body.

That there are two systems of nerves is apparent from the fact that a single moment's entire suspension of the functions of the nerves of organic life would be a death from which there would be no resuscitation. But the nerves of the cerebro-spinal (intellectual) system may be suspended in their action for a considerable time, and still the common vitality of the body be preserved. Andrew Wallace, a Revolutionary veteran who lived to the age of 105 years, was struck down by lightning while tending a cannon on the Fourth of July, soon after the close of the American Revolution, and lay

seventeen days in a state of suspended consciousness. He revived after it, and was remarkably vigorous and active.

Of all the organs of the body, the stomach is the most remarkable for its nervous endowment, and sympathetic relations, lying near the great ganglionic center. It receives a large supply of nerves directly from that source, and is thereby brought into the closest sympathetic union with the common center of organic life, and through it with all the organs and parts in its domain. By the arrangement and distribution of plexuses, also, the stomach is brought into very direct relations with the heart, liver, lungs, and all the other organs.

The grand center of the cerebro-spinal nervous system is the brain. But really there are two brains. The larger one is called the cerebrum, and another, about one-half as large, below and behind it, is called the cerebellum. These two brains are equally divided into two parts by a deep cut or separation, reaching nearly through them from front to back. These halves of the brain are precisely alike in shape, and together form a pair of brains, just as we have a pair of eyes and ears. We see the wisdom of the Creator in thus arranging the brain organs in pairs. One side of the brain may be injured, and the other will perform the functions of those organs, or one side may be paralyzed, and yet the life of the person is not destroyed, but still the brain nerves act.

The central or connecting link between the two nervous systems of the body seems to be the pneumogastric, or lungs-and-stomach nerve, which passes directly from the brain proper to the solar plexus, and forms plexuses and connections with most of the organs of the body. It seems to occupy a middle ground between the nerves of organic and animal life. This is the nerve which establishes a most powerful sympathy between the brain and stomach.

The pneumogastric nerve forms connection and plexuses with almost every nerve in the region of the throat, neck, and thoracic cavity. It sends branches to the pharynx, or top of the meat pipe; to the larynx, or organs of voice at the top of the windpipe; to the windpipe in all its branches and whole extent. It sends branches to the plexus of the heart, to the plexus of the lungs, some twigs to the solar plexus, and to the plexuses of the liver and spleen. But the main body of this nerve descends to the stomach, and is distributed over that

organ, uniting extensively with the nerves which come from the solar plexus.

The stomach, from its connection with the organic life center, and with almost all parts of the body by the pneumogastric nerve, sympathizes more directly and powerfully with every other organ than any other part of the body. So, for the same reason, every other part sympathizes powerfully with the stomach. Chronic indigestion impairs the functional power of the external skin. Excessive heat or cold on the surface, on the other hand, impairs digestion. The most powerful sympathy exists between the brain and stomach. Intense and protracted, or excited and impassioned, exercise of the mind, affects all the functions of the organic domain. It causes a sensation to be felt in the epigastric center. This sensation is usually referred to the heart, but the stomach more than any other organ is the seat of it. It is, in a great measure, through the stomach that other organs are affected by mental influences. Derangement of the stomach affects the liver, intestinal tube, and other internal organs.

Because of that close sympathetic connection between the brain and all other parts of the system, or between the nerves of animal and organic life, the mind or body are each affected by the condition of the other. Although the animal nerves have no direct control over the functions of those nerves that preside over the building up of the system, yet there is such a sympathetic connection between them that any violation of the healthy action of either affects the other. Excitement of the mind, or violent passion, affects the whole domain of organic life, and in some instances death is instantly induced. Such excitements and irritations frequently repeated lead to change of structure in the organs, and hence to disease. While the nerves of organic life are preserved in a healthy state, the mind is serene and cheerful, as in healthy childhood; but when these nerves are deranged we are unhappy, we know not why; we long for relief, we know not from what; we would go, but we know not where; we would cease to be what we are, yet we know not what we would be; we look around for the cause of our grief, but in vain; we cannot find it, and conclude it must be God's displeasure for our crimes. This feeling is indulged in until despondency, like the pall of death, enshrouds us, and envelopes us in its myriad folds.

The brain and spinal marrow, and in fact all the

nerves of the body, are nourished by blood-vessels over whose functions the nerves of organic life preside, so it is evident there is a close connection between the two systems.

The condition of the stomach and alimentary organs most readily affects the condition and powers of the mind. The worst cases of insanity result from a deranged state of the organic nervous system, especially the stomach and intestines. This deranged state of the nerves of organic life constantly calls up in the mind improper thoughts and conceptions. The brain all the while may be in a perfectly healthy condition. That the real seat of insanity is in the nervous system instead of the brain, may be seen in the fact that many instances are on record of insanity when the brain itself was not diseased except sympathetically. So, also, instances are cited where large portions of the brain were diseased and no derangement ensued. Again, cases where persons with debilitated stomachs were thrown into a state of derangement by eating a meal of pickled cucumbers. One of the greatest causes of insanity is loss of sleep.

All true happiness is that condition of the mind which is the result of right feeling. The healthful exercise of all the mental powers is the condition to secure right feeling. Health of body and health of mind is happiness. A healthy condition of body is essential to health and strength of mind, while a healthy condition of the mind is happiness. This condition is one in which all the organs and propensities are in subjection to the man, and he governed in his course by right principles. The person then recognizes the hand of his Creator, and is led by the healthy action of his moral faculties to render to God true homage. Many, failing to see the connection between mind and body, attribute all their mental depression to the power of the devil, or their own sins; yet these conscientious souls cannot tell really what these great crimes are. If they viewed matters in their true light they might save themselves from despair.

While realizing the goodness of God, and his tender mercies over all his works, and while trying to do every duty made known to us, and realizing our own feeble condition of body, we should learn to attribute a larger measure of our disconsolate feelings to the depressing power of disease upon us, and less of it to the special frown of God.

J. N. L.

LIFE is sweet to those who live right.

#### THE POWER OF APPETITE.

THE expense of tobacco-using is enormous. The following startling facts touching the money cost of this vice are taken from "An Essay on Tobacco-using," by Dr. Trall, M. D. :—

"It has been estimated that two thousand millions of dollars are annually expended *directly* on alcohol, opium, and tobacco, by the four leading nations of the earth,—Great Britain, France, Russia, and the United States. The *indirect* expense,—loss of time, sickness, casualties, etc.,—cannot be reckoned at less than an equal sum. How much of this enormous waste is attributable to tobacco-using we can only estimate approximately. But it cannot be much, if any, less than one-fourth of the sum total. Here, then, are five hundred millions a year wasted on the "filthy weed." It is, perhaps, useless, yet it is interesting to speculate concerning the amount of good which might be done were this sum devoted to useful purposes. It certainly would go far toward providing for every pauper, educating every child, and reforming every criminal on the earth.

"Several years ago, a writer in *Blackwood's Magazine* computed the whole amount of tobacco grown on the face of the globe at not less than two million tons—four thousand millions of pounds. The price paid for tobacco by consumers, including all varieties, must exceed twenty-five cents a pound. Choice brands have been sold at auction in Kentucky, quite recently, for one dollar to one dollar and fifty cents per pound; so that, probably, if we should estimate the whole cost of the tobacco used in the world at one thousand millions of dollars annually, we should be more likely to be within than outside of the truth. Then there is the loss of hundreds of thousands of acres of land desecrated to its cultivation, and the loss of the time of hundreds of thousands of persons engaged in its manufacture and sale.

"A curious statistician has calculated that the expenditures, directly and indirectly consequent on tobacco-using, amount, in a single century, to a sum equal to all the property on the earth. If the money expended for tobacco were to be placed at interest, and the interest compounded semi-annually, it would more than justify this seemingly extravagant calculation. If a person smokes half a dozen cigars daily, they must cost him not far from fifty cents. This, at compound interest,

would amount, in thirty years, to something like ten thousand dollars. Three hundred millions of smokers at this rate would waste in a single generation the fabulous sum of three trillions of dollars (\$3,000,000,000,000) and in a century, a sum quite beyond all ordinary comprehension.

"Many college students expend for cigars more money than their board bill amounts to. I have known a poor mechanic, with his wife, children, and furniture, turned into the street for non-payment of rent, when his cigar bill for the quarter amounted to more than his indebtedness to his landlord.

"The money expended for cigars by thousands of industrious laborers, mechanics, and artisans, is just the difference between comfort, competence, and a happy home, and a life of poverty and degradation on the part of the parents, and, not unfrequently, of ignorance and vice on the part of the children.

"These are serious thoughts for the toiling millions, on which the chief burdens of the extravagance and dissipations of all classes fall. Whatever is used or wasted, they must produce it. If all the property of the earth is wasted in riotous living, sensuality, and debauchery, once in a century, or oftener, they must reproduce it. When the laboring masses emancipate themselves from slavery to tobacco and alcohol, they will very soon thereafter solve the vexed question of labor and capital, for they will be independent pecuniarily, and can dictate their own terms."

And nine hundred and ninety-nine of every one thousand tobacco inebriates would be glad to rid themselves of the habit. But they have become slaves to the power of appetite, and have not the moral courage to persevere in that self-denial and pass through that suffering for a time necessary to master the vice. We are not writing the condition of the few only. It is a painful fact that a vast majority of the men of our time have surrendered to the debasing rule of appetite for tobacco.

"I know it is a filthy, expensive, and hurtful practice," said a minister in the State of Indiana, and I would give three hundred dollars to be rid of tobacco; but the habit is formed, and I cannot overcome it." Officers were not wanting in our armies during the late American war, who could lead their men into the hottest fight without the flinching of a single muscle, who would surrender upon their knees to a plug of tobacco. It is the mind that

makes the man. Just in proportion as appetite and passion by excessive indulgence strengthen, the intellectual and moral powers are enfeebled. And in the same proportion as the moral and intellectual are strengthened by self-denial, healthy conditions are restored, morbid appetite is dethroned, and the chains fall off from the enslaved victims.

The restraints of the sacred Scriptures, and the self-denial especially taught in the Christian Scriptures, are what are wanted to save men from the controlling power of appetite. The sentiments uttered by Christ and his apostles upon this subject are the purest of the pure.

"If a man will come after me, let him deny himself."—*Jesus*.

"Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—*Paul*.

"Abstain from fleshly lusts which war against the soul."—*Peter*.

The grandest thought in all the range of revealed theology is, that Christ in his life on earth was tempted and tested on all points, as mortal men are, that he, our gracious Redeemer, might be "able to succor them that are tempted." We now pass over his temptations in the wilderness, with the offer of the kingdoms of this world, and to cast himself from the temple, which he overcame, to qualify him to save his willing people from the love of this world, and from the sin of presumption, and call attention to the Redeemer's fast of forty days. That was not a partial fast. The record says, "In those days he did eat nothing."

The Redeemer of a world lost by yielding to the power of appetite, subjected himself to total fast for nearly six weeks, that he, in experience painful almost infinitely beyond description, might go down to the very depths of the pangs of hunger, in order to be better qualified to save sinners lost through appetite, and that his long arm might reach to the depths of human wretchedness and weakness even of the poor glutton and the miserable drunkard.

All was lost in Adam, in yielding to the power of appetite. The Redeemer, both divine and human, as an overcomer in our behalf, stands in the very position where Adam failed, and plunged the race into ruin. No wonder that the angels, in view of the victories of the Son of God, sung over the plains of Bethlehem, in the ears of the shepherds as they watched their flocks by night, "Glory to God

in the highest, and on earth peace, good-will toward men." Christ stood the very test Adam failed to endure. The Redeemer took hold of redemption just where the ruin occurred, and succeeded in carrying out the plan of redemption. The subject is grand. And as we trace these lines there is kindling in our being the most ardent love and the deepest reverence for our all-conquering King. He overcame on our account. He leads the way in triumph, and bids us follow in everlasting glory. We hear from him by way of Patmos, saying, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne." Rev. 3: 21. Mark well these vital points in this subject:—

1. Christ did not overcome on his own account, but for us.

2. His temptations and victories were to qualify him to succor his tempted people.

3. Therefore his temptations were in kind just what his people must meet and overcome.

The victory of our triumphant head over the most subtle temptations during his forty days' fast, and the glorious promise of reigning with him on his throne throughout the ceaseless rounds of eternal ages, on conditions that we overcome as he overcame, establishes the fact that the highest attainment in the Christian life is to control appetite, and that, without this victory, all hopes of Heaven are vain.

Are there sufferings and self-denial in the work of overcoming? The Bible Christian will joyfully welcome these, in view of his heirship to the eternal throne and crown of glory. "If we suffer, we shall also reign with him."—*Paul*. "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—*Peter*.—*Elder James White, in Health Reformer, 1872.*

#### BREAD REFORM.

THE movement for bread reform has received the unanimous support of the principal authorities on food, diet, and hygiene, who are agreed that good wheat-meal bread is not only much more nourishing than white bread, but that it is also a healthier food for all classes.

Millers reject, in the manufacture of white flour, from twenty to twenty-five per cent of the most

valuable part of the grain. England would, therefore, be less dependent on foreign supplies if wheat-meal bread were generally adopted.

White bread alone will not sustain life. Dogs fed on white bread died at the end of forty days, whilst those fed on wheat bread alone thrived and flourished.

White bread is not only deprived of a portion of the flesh-forming substances of wheat, and nearly all those materials required to form bones and teeth, and nourish the brain and nerves, but also of the natural stimulant contained in the embryo and outer portions of the grain, which assist and stimulate digestion.

Especial attention is directed to the fact that the "Blue Book" of 1878, after describing the advantages of wheat-meal bread, says: "It should be more generally known that bad, indigestible bread, devoid of flavor and nutriment, begets a craving for stimulants."—*Vegetarian Messenger.*

HICCUGH.—Dr. Grellety once saw a mother, full of affection for her children, give them a morsel of sugar dipped in table vinegar whenever immoderate or too rapid repletion of the stomach, or any other cause, had induced hiccough. The latter ceased as if by magic. Since then the Vichy physician has very frequently employed this means of his own account, and has never found it without avail.—*Gaz. Med. Ital. Lombard.*

AN elegantly dressed young lady entered a railway carriage in Paris, where there were four gentlemen, one of whom was lighting a cigar. Observing her, the Frenchman asked if smoking would incommode her. She replied: "I do not know, sir; no gentleman has ever smoked in my presence."

*Miss McFlinsey*—Oh, what a love of a bonnet! How sweetly all those birds' wings are arranged! But are you not a member of the Audubon Society?

*Miss Hawke*—Not when I wear bonnets. Besides, these are the wings of titwillow birds who committed suicide.

So necessary is recreation to the mind that a late philosopher says if you should build school-houses without play-grounds, nobody would get beyond short division in a life-time.

### HOW TO EAT.

WE read a great deal from time to time about what to eat, while not nearly so much is written about how to eat; and yet it is really quite as important a question. Indeed, aside from actually impure and diseased articles, we are by no means sure that some of the poorer foods, properly prepared and properly eaten, are not preferable on the whole to some of the better foods poorly cooked and improperly eaten. To adopt a hygienic diet while continuing to eat unhygienically is about as sensible a proceeding as for one to disinfect the living and sleeping-rooms of his house to free it from disease germs, and at the same time leave the cellar full of decaying vegetables and other breeders of pestilence.

It is not always easy, and sometimes it is impossible, to obtain the best foods, and almost everybody is obliged occasionally to eat things which are unhygienic, but it is almost always possible to eat hygienically that which we have.

To eat hygienically is, (1) to eat at regular times, (2) to eat slowly, and (3) to masticate well.

1. Regularity in eating, as indeed in everything else, is conducive to good health; and all who would enjoy that priceless blessing should eat only at stated times, carefully avoiding all piecing and mincing between meals. Rest is just as essential to the stomach as to any other organ of the body, and to arouse it from a state of repose at any and all hours to perform its functions, is an abuse which it is sure to resent sooner or later. Many of the foods in common use require, under the most favorable conditions, from two and one-half to three and one-half hours for digestion; and when only partially masticated and washed down by copious draughts of tea or coffee, considerably longer time is required. Then, too, while digestion is not often entirely suspended during sleep, it is generally much more slow than at other times; and as hard physical or mental labor also retards digestion somewhat, it is a very easy matter to keep the stomach almost constantly employed, affording it little or no time for needed rest.

2. Slow eating is essential, not only because time is required for perfect mastication, but because the salivary glands should have ample time afforded them to secrete the saliva necessary to aid in digestion, and to properly moisten the food in order that it may be swallowed easily and reach the stom-

ach in the best possible condition for complete chymification.

The common idea among those who have not studied the subject is that digestion takes place entirely in the stomach; but this is a serious mistake. Digestion begins in the mouth and continues until the food substance reaches the large intestine. Mouth digestion is accomplished by the combined action of the teeth and the saliva, the teeth crushing and grinding the food so that every particle of it may be properly acted upon by the saliva, which in turn performs a very important part in digestion by changing the starch in the food into glucose, which is chemically identical with grape sugar. In order that this change may be complete all foods which contain starch must be thoroughly mixed with saliva, and this can be done only in the mouth.

The conversion of starch into sugar is not, however, the only office performed by the saliva; recent experiments have demonstrated that this fluid also aids materially in the digestion of albumen, hence, whatever the food may be, or however moist, it should be retained in the mouth long enough to become thoroughly mixed with saliva before it is swallowed. Even liquid and semi-liquid foods will be more easily digested if eaten slowly, so that they may be properly mixed with this important digestive agent before being taken into the stomach. Just how saliva aids in digestion farther than changing starch into glucose is not positively known; but, according to the *Medical Record*, Dr. George Sticker, who, in conjunction with Dr. Curt Hubner, has recently made some experimental studies on the physiology of secretions, is of the opinion that saliva taken into the stomach "assists in the formation and secretion of pepsin, and thus indirectly aids in proteid digestion."

3. But little more needs to be said upon the importance of thorough mastication, for the reason that it has been already shown that the insalivation of every particle of food, of whatever kind, should be perfectly performed in the mouth, and that this can be accomplished only by thorough chewing; and that whether mastication is necessary to fit the food for being swallowed or not. It may, however, be remarked that food taken into the stomach in chunks or lumps is not in a condition to be readily acted upon by the gastric juice, and is liable to septic fermentation rather than to the true digestive ferment.

We propose at some future time to say more

upon this important subject, and we trust that our readers will not only eat the best foods obtainable, but that they will eat properly, for there is no more fruitful source of dyspepsia than improper eating.

C. P. B.

#### IS DEATH BY VIOLENCE PAINFUL?

UPON this subject we can, of course, have no direct testimony from those who have been killed outright by violence, but the testimony of men who have been seriously injured is to the point and ought to be regarded in making up our judgment.

My brother was hauling a heavy saw log on the snow when his team became frightened and ran away with him. As the team turned a corner the front "bob" of the sleigh overturned and threw the load and my brother to the ground; as it did so the large end of the log dropped off the front "bob" and passed over the head and body of the driver; but as it struck the ground it caught his right leg, and being dragged by the smaller end for some distance, crushed the middle third of the leg into small bits. After dragging the log and their driver thus a hundred yards or so the team broke loose and disappeared. My brother immediately arose to a sitting posture in his attempt to start for the team, not knowing he was injured until the spurting blood and mangled flesh of his leg caught his attention. Up to this time he was wholly unconscious of injury.

Now does anyone think that he would have suffered any more if the log had dropped on his head or trunk, killing him instantly?

Dr. Livingston, the great African missionary explorer, thus graphically described his sensations when attacked by a lion: "I was upon a little height; he caught me by the shoulder as he sprang, and we both came to the ground together. Growling horribly close to my ear, he shook me as a terrier dog does a rat. The shock produced a stupor similar to that which seems to be felt by a mouse after the first shake of the cat. It caused a sort of dreaminess in which there was no sense of pain or feeling of terror, though quite conscious of all that was happening. It was like what patients partially under the influence of chloroform describe, who see all the operation, but do not feel the knife. This singular condition was not the result of any mental process. The shake annihilated fear, and allowed no sense of horror in looking round at the

beast. This peculiar state is probably produced in all animals killed by the *carnivora*, and if so, is a merciful provision by our benevolent Creator for lessening the pain of death."

J. E. C.

#### MUSTARD.

AN exchange says: "In mixing mustard for table use never add vinegar, which destroys its life and flavor. Boil water for moistening it and let the water become blood-warm."

We would add that after the mustard has been properly mixed it should at once be put into a wide-mouthed bottle and be tightly corked up until it is wanted to be used as a blister (blisters are, however, seldom necessary), when, if too thin, a little flour may be added, after which it can be spread on a suitable piece of cloth and be applied to the part to be blistered.

Mustard is a dietetic abomination and should never be taken into the stomach, except as an emetic, in extreme cases. For this purpose a heaping teaspoonful of good mustard should be stirred into a cup of moderately warm water, which should be promptly swallowed by the patient, if he can get it down; if not, so much the better, for in that case the desired result will have been obtained without unnecessary irritation of the stomach.

#### SANITARY CIGARS.

PASSING by a cigar stand the other day, we saw in bold letters the following free advice: "Smoke Sanitary Cigars!" and straightway we began to wonder what kind of cigars Sanitary cigars could be. We could not think of anything that could make cigars healthful except the absence of tobacco, and that evidently was not what the enterprising cigar vender meant to suggest. Finally we concluded that Sanitary cigars are just the ordinary vile compounds that we meet on the cars and the ferry-boats, and that their sanitary property is the same as that of certain "disinfectants,"—they smell so bad that people are forced to open the windows, and so they get a little fresh air. Even with that view, we think that "Sanitary cigars" are a failure, for they usually smell bad enough to vitiate all the air in the neighborhood. Ordinary air stands no show in the presence of a dozen men with cigars.—*Signs of the Times.*

Do not waste time in useless regrets over losses.

## DISEASE AND ITS CAUSES.

Words to Christian Mothers on the Subject of the Treatment of Children.—No. 7.

BY MRS. E. G. WHITE.

THE *Medical Reporter*, under the title of "Dress of Children," has the following lucid and pointed remarks:—

"The chief cause of infantile mortality is not more the weather or foul air than the ignorance or false pride of the mothers. Children are killed by the manner in which they are dressed, and by the food that is given them, as much as by any other causes. Infants of the most tender age are left with bare arms and legs and with low-necked dresses. The mothers, in the same dress, would shiver and suffer with cold, and expect a fit of sickness as the result of their culpable carelessness. And yet the mothers could endure such a treatment with far less danger to health and life than their tender infants.

"A moment's reflection will indicate the effects of this mode of dressing, or want of dressing, on the child. The moment the cold air strikes the bare arms and legs of the child, the blood is driven from these extremities to the internal and more vital organs of the body. The result is congestion, to a greater or less extent, of these organs. In warm weather the effect will be congestion of the bowels, causing diarrhea, dysentery, or cholera infantum. We think this mode of dressing must be reckoned as one of the most prominent causes of summer complaints, so called. In colder weather, congestion and inflammation of the lungs, congestion and inflammation of the brain, convulsions, etc., will result. At all seasons, congestion, more or less, is caused, the definite effects depending upon the constitution of the child, the weather, and various circumstances.

"It is painful, extremely so, to anyone who reflects upon the subject, to see children thus decked like victims for sacrifice, to gratify the insane pride of foolish mothers. Our most earnest advice to all mothers is to dress the legs and arms of their children warmly, at all events. It would be much less dangerous to life and health to leave their bodies uncovered than to leave their arms and legs as bare as is the common custom."

In this age of degeneracy, children are born with enfeebled constitutions. Parents are amazed at the great mortality among infants and youth, and say, "It did not used to be so." Children were then more healthy and vigorous, with far less care than is now bestowed upon them. Yet with all the care they now receive, they grow feeble, sicken,

and die. As the result of wrong habits in parents, disease and imbecility have been transmitted to their offspring. And after their birth, they are made very much worse by careless inattention to the laws of their being. Proper management would greatly improve their physical health. But parents seldom pursue a right course toward their infant children. Their wrong course toward their children results in lessening their hold of life, and prepares them for premature death. These parents have no lack of love for their children; but this love is misapplied. One great error with the mother in the treatment of her infant is, she deprives it very much of fresh air, that which it ought to have to make it strong. It is a practice with many mothers to cover their infants' heads while sleeping, and this, too, in a warm room, which is seldom ventilated as it should be. This alone is sufficient to enfeeble the action of the heart and lungs, thereby affecting the whole system. While care may be needful to protect the infant from a draft of air, or from any too sudden and too great change, especial care should be taken to have the child breathe a pure, invigorating atmosphere. No disagreeable odor should remain in the nursery, or about the child. Such things are more dangerous to the feeble infant than to grown persons.

Mothers have been in the habit of dressing their infants with reference to fashion instead of health. The infant wardrobe is generally prepared more for show than for convenience and comfort. Much time is spent in embroidering, and in unnecessary fancy work, to make the garments of the little stranger beautiful. The mother often performs this work at the expense of her own health, and that of her offspring. When she should be enjoying pleasant exercise, she is often bent over work which severely taxes eyes and nerves. And it is often difficult to arouse the mother to her solemn obligations to cherish her own strength, for her own good, as well as that of the child.

Show and fashion are the demon altar upon which many American women sacrifice their children. The mother places upon the little morsel of humanity the fashionable dresses which she has spent weeks in making, which are wholly unfit for its use, if health is to be regarded of any account. The garments are made extravagantly long, and in order to keep them upon the infant, its body is girded with tight bands or waists, which hinder the free action of the heart and lungs. Infants are



also compelled to bear a needless weight on account of the length of their garments, and thus clothed, they do not have free use of their muscles and limbs.

Mothers have thought it necessary to compress the bodies of their infant children to keep them in shape, as though fearful that, without light bandages, they would fall in pieces, or become deformed. Do the young of dumb animals become deformed because nature is left to do her own work? Do the little lambs become deformed because they are not girt about with bands to give them shape? They are delicately and beautifully formed. Human infants are the most perfect, and yet the most helpless of all, and, therefore, their mothers should be instructed in regard to physical laws so as to be capable of rearing them properly. Mothers, nature has given your infants forms which need no girts or bands to perfect them. God has supplied them with bones and muscles sufficient for their support, and to guard nature's fine machinery within, before committing them to your care. The dress of the infant should be so arranged that its body will not be the least compressed after taking a full meal. Dressing infants in a fashionable manner, to be introduced into company for visitors to admire, is very injurious to them. Their clothing is ingeniously arranged to make the child miserably uncomfortable, and it is frequently made still more uneasy by passing from one to another, being fondled by all.

But there is an evil greater than those already named. The infant is exposed to a vitiated air, caused by many breaths, some of which are very offensive and injurious to the strong lungs of older people. The infant's lungs suffer, and become diseased by inhaling the atmosphere of a room poisoned by the tobacco-user's tainted breath. Many infants are poisoned beyond remedy by sleeping in beds with their tobacco-using fathers. By inhaling the poisonous tobacco effluvia, which is thrown from the lungs and pores of the skin, the system of the infant is filled with poison. While it acts upon some infants as a slow poison, and affects the brain, heart, liver and lungs, and they waste away and fade gradually, upon others it has a more direct influence, causing spasms, fits, paralysis, and sudden death. The bereaved parents mourn the loss of their loved ones, and wonder at the mysterious providence of God which has so cruelly afflicted them, when Providence designed

not the death of these infants. They died martyrs to the filthy lust for tobacco. Every exhalation of the lungs of the tobacco slave, poisons the air about him. Infants should be kept free from everything which would have an influence to excite the nervous system, and should, whether waking or sleeping, day and night, breathe a pure, clean, healthy atmosphere, free from every taint of poison.

Another great cause of mortality among infants and youth, is the custom of leaving their arms and shoulders naked. This fashion cannot be too severely censured. It has cost the life of thousands. The air, bathing the arms and limbs, and circulating about the armpits, chills these sensitive portions of the body, so near the vitals, and hinders the healthy circulation of the blood, and induces disease, especially of the lungs and brain. Those who regard the health of their children of more value than the flattery of visitors, or the admiration of strangers, will ever clothe the shoulders and arms of their tender infants. The mother's attention has been frequently called to the purple arms and hands of her child, and she has been cautioned in regard to this health-and-life-destroying practice; and the answer has always been: "I always dress my children in this manner. They get used to it. I cannot endure to see the arms of infants covered. It looks old-fashioned."

These mothers dress their delicate infants as they would not venture to dress themselves. They know that if their own arms were left without a covering they would shiver with chilliness. Infants of a tender age cannot endure this process of hardening without receiving injury. Some children may have at their birth so strong constitutions that they can endure such abuse without its costing them their lives; yet thousands are sacrificed, and tens of thousands have the foundation laid for a short, invalid life, by the custom of bandaging and surfeiting the body with much clothing, while the arms, which are at such a distance from the seat of life, and for that cause need even more clothing than the chest and lungs, are left naked. Can mothers expect to have quiet and healthy infants who thus treat them?

THE trio, poverty, ignominy, and death, are accounted the most formidable trio of mortal calamities. Let us, therefore, endeavor to counteract their influence by their only proper antidotes,—occupation, virtue, and religion.

## THE TWO COUSINS.

"WHY, Cousin Bessie, your work-room looks like a mechanic's shop. What in the name of wonder are you doing?"

"Practicing the art of wood-carving, in which I have been taking lessons," replied Bessie.

"For what purpose?" inquired Ella.

"Because I believe every girl should learn some useful trade or business, by which she could become self-supporting. Besides," continued Bessie, "I have attended the cooking-school this winter, and have also been studying book-keeping. But I like this kind of work best, because I can do it at home."

"Really, Cousin Bess, your picture, rather than that of a bee-hive, should be used as an emblem of industry, remarked Ella.

"Well," continued Bessie, "I think it much better than drumming on the piano, or daubing in paints, for one must be remarkably proficient in either of those accomplishments to make them of any utility."

"Why, you talk as though you expected to be obliged to earn your own living."

"I consider that a duty of everyone," returned Bessie.

"What, if you marry Mr. Augustus Fitznoodle, the nephew of the millionaire, Morgan, and whose heir he is to be?"

"But I shall never marry that brainless fop."

"I hear that he is quite devoted to you, Bessie, and he is considered a very eligible young gentleman by all, in the best society."

"The 'best society' is welcome to consider him as such. I never heard him advance a sensible idea, of which he is either incapable or else he insults me by thinking that I, being a girl, cannot understand or appreciate anything higher than his vapid, sweet little nothings. Besides, a young man who has no business but dandling a fancy cane or driving fast horses, is likely to be fast in other things."

"Well, Cousin Bess, I think you are decidedly slow for this fast age. I am going to the opera to-night with Arthur Blaine, the young cashier of the Merchants' Bank. Where will the radiant light of your countenance shine this evening?"

"I am going to hear Professor Buchan lecture upon the relation of capital to labor."

"I don't see how you can be interested in such a humdrum subject as that, Bessie."

"Nor do I see how you, Ella, can be interested in an Italian opera, of which language you know nothing; but this humdrum subject, as you call it, which I am going to hear discussed, is the greatest problem of the age."

"I don't see how it concerns you, Bessie; but who is to be your escort?"

"John Kirkham."

"John Kirkham! Why Bessie, are you crazy?"

"How, Ella?"

"Why he is a mechanic—a machinist. And you really intend to sink yourself down on a level with laboring people?"

"I am trying," retorted Bessie, "to elevate myself up to their plane; for in so much as they contribute to the world's wealth and comfort, in that degree they are above us, frivolous idlers, mere drones, living upon the labor of others. This contempt of labor is one of the most absurd, irrational, and pernicious sentiments that has crept down its vulgar pathway from barbarous ages, into the nineteenth century. How inconsistent it is, when we reflect that it is labor alone that has raised the human race above the condition of savages, or the old cave-dwellers of prehistoric ages."

"O Bessie, you mistake, I do not despise labor; but you know the laboring people are of a lower class; still I respect them while they remain in their allotted sphere, but I cordially agree with the Rev. Dr. Dix regarding 'the evils of educating the children of the humbler classes to a social rank above their own.'"

"Ah, Ella, I see you and the rector of Trinity Church stand on the same platform! But who are the children of the 'humbler classes'? The proudest names in our nation's history were children of the humbler classes."

"You do not seem to realize," said Ella, "the present difference between a gentleman and a workingman. Arthur and I were riding out the other day, and he drove past Barton's machine shop, and I saw through the open windows your John Kirkham at work, with his arms bare, and his hands and face grimy and black as those of a negro, and a score of fellows with him as dirty and disgusting in their looks as he. Surely you can't love him?"

"A man may be as true a gentleman at the forge as in the forum," responded Bessie; "would you love a soldier less because in the midst of a valiant contest for the right you saw him blackened and

begrimed by the powder, and the smoke and dust of the battle? I, too, have seen those same men at work there, and to me they looked like—more than heroes—demigods battling with the elements of nature and subduing them to the use of mankind. When I think of their wonderful achievements, I am filled with profound reverence for this class of men—a respect that no dainty-fingered, kid-gloved contemner of labor could inspire.”

“You are a queer girl, Bess; but you know some kinds of labor are more respectable than others; for instance, brain work rather than hand work.”

“No, Ella, I do *not* know *that*. In my view, all kinds of labor are equally honorable that are equally honest and useful.”

“But laborers,” said Ella, “are not educated, intelligent, and refined as those who do not have to work for their daily bread, as they have no opportunity for becoming so.”

“Then, Ella, their hours of labor should be lessened, that they may have time for mental improvement. But the mechanics with whom I have become acquainted are lacking in neither education, intelligence, nor real refinement. But what is this polish or grace of manners but the merest tinsel, compared to genuine worth, goodness, and integrity of character?”

“I see you are perfectly incorrigible, Cousin Bessie, and as you will persist in stepping down in the social scale, I shall be under the necessity of ignoring your acquaintance, as you will lose caste in fashionable society.”

“All right, Cousin Ella, you may go your way and I will go mine.”

And so the cousins parted, not to meet again for years. Soon after, Bessie gave her hand, where she had bestowed her heart, to the machinist; and not believing in accord with the popular idea, that after a woman is married she must not be known as exercising any bread-winning industry, the young wife, in the hours not necessarily employed in the household duties, plied the art she had learned while a girl, and her earnings added so much to her husband's wages that after a time they were able to secure a snug little home of their own, furnished with all the appliances requisite for physical comfort and intellectual improvement.

There is many a family with a limited income, where the wife would be only too glad to engage in some profitable industry, but for fear of Mrs. Grundy. More often it is the husband that ob-

jects—for fools are not all of the feminine gender—who would be quite willing that his wife should assist in providing for the family if she could do so unknown to society.

Ella, too, married her favorite lover, Arthur Blaine, and they set up a housekeeping establishment in magnificent style, and for a time flourished as the leaders in fashionable life. But finding that his expenses far outran his salary, he commenced gambling in stocks, using the funds of the bank. But the magnates of Wall Street play with loaded dice, and he soon found himself completely fleeced, and a defaulter to the bank for a vast amount. Ruin seemed inevitable. But hoping to avert the fate that he deserved, he contrived a plot, and one morning when the bank was opened, the cashier was found bound, gagged, and somewhat bruised, the safe blown open, and all the money and valuables gone; evidently the work of some daring burglars. But there were some circumstances which led to suspicion, and Arthur was arrested. Evidence of his guilt accumulated. He was tried, convicted, and sentenced to State prison, for ten years, three of that manual labor, that he and his fashionable wife had so much disdained. She was left penniless, with an infant in her arms, and with no knowledge or capacity by which she could earn a loaf of bread. Though just as good and refined as when she reigned the queen of fashion, the convict's wife was met with cold and averted looks by all her former dear, five hundred friends, and the poor-house seemed her only asylum, when the once despised mechanic, John Kirkham, and his sensible wife, came forward and offered her a welcome share in their own pleasant home. His active mind had discovered wherein an improvement could be made in the kind of machines he was constructing, and obtained a patent for it, which proved so valuable that he soon found himself in a state of comparative affluence.

It was ascertained when the will of Mr. Fitznoodle's rich uncle was read, that the worthy old gentleman, instead of devising his wealth to his exquisite nephew, had made a much better disposition of it, for after providing for an extensive free library, he had divided the remainder among various charitable institutions.—*Examiner*.

INQUISITIVE people are the funnels of conversation; they do not take in anything for their own use, but merely to pass it to another.—*Steele*.

### THE CARE OF THE TEETH.

CHILDREN under six years of age have only ten teeth on each jaw. At about that time they cut four more teeth, two upper and two lower, one on each side back of those already in the mouth. These four teeth are called by dentists "the six-year-old molars," and are permanent teeth. These molars come only once, and, if lost, no others will grow in to fill their places. Hence the importance of watching children at this stage to see if their teeth are decaying; if so, they should be taken to a competent dentist and have them filled, for if these teeth are lost they are lost for life. It is a sad fact that many children have valuable teeth extracted while they are young, through the ignorance of the parents and the family physician, who thinks he is doing his duty by extracting a tooth because it has a cavity in it. I do not say this to condemn either parent or physician; for the parent has confidence in the judgment of the doctor, and the doctor has not made dentistry a study, although he may be an excellent medical adviser and practitioner. From the twelfth to the thirteenth year more molars appear farther back in the mouth, and from the seventeenth to the twenty-first year the wisdom teeth appear, making six teeth on each jaw that come in only once; so that the adult has sixteen teeth on each jaw, while the child under six has only ten.

Another mistake is often made by extracting the first or milk teeth too soon. The child does not usually begin to shed the milk teeth until seven years of age; and, if the teeth are extracted too soon, the others will not come in their places until the time comes for them to appear. Then the space is apt to be filled up by the back teeth moving forward, not leaving room for the second tooth to come in properly. So parents should watch their children's teeth, and if they see they are beginning to decay, they should take them to a good, competent dentist, who will advise them what to do. Few dentists, if any, will charge you for giving advice; and it may be of great service to you and your child through life, since the teeth have much to do with our comfort and happiness.

There are several kinds or forms of tartar which collect on the human teeth. One kind is black or very dark. This is often seen on children's teeth, and can be removed without much difficulty by using a little fine pumice-stone. Take a soft stick

and sharpen one end (not too sharp), and dip into the moistened pumice-stone and rub it over the teeth until the tartar is removed. This will also remove the yellow tartar, which the tooth powder and the brush will not affect. But the most destructive kind is the nearly white or hard tartar that collects on some teeth. It usually collects on the inside of the lower front teeth, and sometimes on the outer surface of the upper back or molar teeth. This can only be removed by the proper instruments. It must be done by a dentist and can usually be done without pain to the patient. If the hard tartar is left on the teeth, it often causes a diseased condition of the gums, so that they recede from the teeth, leaving the roots bare and allowing the teeth to become loose. I have seen teeth so loose from this cause that they could be taken out with the fingers.

The suffering caused by this terrible evil cannot be told, as there is no remedy which can restore the gums to their natural state again after they have receded from the teeth. The only safe way is to have your own and your children's teeth examined often, and not suffer such a trouble to get the start of you. "A stitch in time saves nine."—*Dr. A. L. Kilbourn, in Housekeeper.*

### BEAUTIFUL ANSWERS.

A PERSIAN pupil of Sicord gave the following extraordinary answers:—

"What is gratitude?"

"Gratitude is the memory of the heart."

"What is hope?"

"Hope is the blossom of happiness."

"What is the difference between hope and desire?"

"Desire is a tree in leaf; hope is a tree in flower; and enjoyment is a tree in fruit."

"What is eternity?"

"A day without yesterday or to-morrow; a line that has no end."

"What is time?"

"A line that has two ends; a path which begins at the cradle and ends in the tomb."

CARE OF THE HANDS.—A mixture of one teaspoon glycerine, one teaspoon camphor, and one-half pint soft water is good. Shake well and apply about a teaspoonful after washing the hands, rubbing in thoroughly.

## DRINKING BEFORE MEALS.

IN the morning the stomach contains a considerable quantity of mucus spread over and adherent to its walls. If food enters at this time, the tenacious mucus will interfere, to some extent, with the direct contact between the food and the stomach, necessary to provoke the secretion of gastric juice. A glass of water, taken before breakfast, passes through the stomach into the small intestines in a continuous and uninterrupted flow; it partly distends the stomach, stretching and to some extent obliterating the rugæ; it thins and washes out most of the tenacious mucus; it increases the fullness of the capillaries of the stomach, directly if the water is warm, and indirectly in a reactionary way if it is cold; it causes peristalsis of the alimentary tract, wakes it up (so to speak), and gives it a morning exercise and washing. Care must be taken not to give cold water when the circulation, either local or general, is so feeble as to make reaction improbable. We should not risk it in advanced age, nor in the feeble, whether old or young, nor should it be given in local troubles, like chronic gastric catarrh. In these cases it is best to give warm or hot water. Such a time-honored custom as drinking soup at the beginning of a meal could only have been so persistently adhered to because of its having been found by experience to be the most appropriate time. It does exactly what warm or hot water, with the addition of salt, does and more, in that it is nutritive and excites the flow of gastric juice.—*Dr. Leuf, in Medical News.*

## DON'T.

DON'T snub a boy because he wears shabby clothes. When Edison, the inventor of the telephone, first entered Boston, he wore a pair of yellow linen breeches in the depth of winter.

Don't snub a boy because his home is plain and unpretending. Abraham Lincoln's early home was a log cabin.

Don't snub a boy because of the ignorance of his parents. Shakespeare, the world's poet, was the son of a man who was unable to write his own name.

Don't snub a boy because he chooses a humble trade. The author of "The Pilgrim's Progress" was a tinker.

Don't snub a boy because of physical disability. Milton was blind.

Don't snub a boy because of dullness in his lessons. Hogarth, the celebrated engraver and painter, was a stupid boy at his books.

Don't snub a boy because he stutters. Demosthenes, the greatest orator of Greece, overcame a harsh and stammering voice.

Don't snub anyone. Not alone because someday they may far outstrip you in the race of life, but because it is neither kind, nor right, nor Christian.

## THIRST IN YOUNG INFANTS.

IT is a mistake to suppose that because milk is a liquid food it is at the same time a drink which is capable of satisfying the thirst of infants. Although milk appeases hunger, it makes thirst more intense after it has remained some time in the stomach and digestion of it has begun. It is thirst which causes healthy, breast-nourished infants to cry for long periods of time in many instances. There are many cases of indigestion due to weakness or insufficiency of the child's gastric juice which would be greatly benefited, or even cured, if the child were allowed an occasional drink of water.—*Medical Classics.*

## MISLAID EYES.

LITTLE Winnifred, in the Kindergarten, was "running on" to her teacher the other day, in the confidential way which small children often employ with their teachers in talking about the people at home.

"My Aunt Clara," said she, "has been awful sick."

"What was the matter?"

"Caught her eyes in her spine."

"Her eyes in her spine! Why, my child, what do you mean? That is impossible."

"Well, she has. I heard them telling about it."

The teacher was somewhat puzzled, and the next time she met an elder sister of the little girl, she took occasion to seek an explanation of the mystery.

"Why, did Winnifred say that?" said her sister, laughing. "The fact is, Aunt Clara has had a severe spinal trouble, and the doctor found it necessary to cauterize her spine. And that's where Winnifred got her strange idea."—*Sel.*

## Temperance.

### THE TEETOTAL PLEDGE.

BY MRS. L. D. A. STUTTLE.

COME, sign the grand old pledge, my friends,  
 Throw down the poisonous cup;  
 And from the cool and sparkling fount  
 "Fill every beaker up,"  
 Till saddened hearts all o'er the land  
 Shall fill with joy again,  
 And thankful lips shall sound the cry,  
 "God bless the temperance men."

CHORUS.—Come, sign the grand teetotal pledge,  
 And raise your standards high;  
 Let glorious temperance ever be  
 The watchword and the cry.

Come, sign the pledge, the grand old pledge,  
 Ye humble, high and low.  
 Throw down the filthy pipe, and let  
 The vile narcotic go!  
 Yes, let it go—the noxious weed;  
 The poisonous, deadly bane;  
 It gives such foul, unsavory breath,  
 And stupefies the brain.—CHO.

While coffee hot, and bitter tea  
 With trembling hand is quaffed,  
 The bubbling spring of nature yields  
 A luscious, cooling draught.  
 "Why do ye spend your gold for naught?"  
 Well hath the prophet said,  
 "For that which satisfieth not,  
 And that which is not bread."—CHO.

### "WHAT SHALL WE DRINK?"

HAVING considered, "What shall we eat?" the next in order is the no less important question, "What shall we drink?" Most of the readers of our *Bulletin* will say we *shall not use alcoholic beverages*, but how many of them have intelligently sought to understand the silent, and often unperceived, effect of tea and coffee, as taken habitually by persons with their meals. The influence of such habits is not often realized until persons attempt to break off; then in the absence of the stimulation they find themselves restless, unsatisfied, and depressed, suffering from headaches, and other unpleasant symptoms, which are quickly relieved by a cup of tea or coffee, proving that they have come to depend upon *their cups* quite as much as the wine or beer imbiber.

Dr. Bullard gives, in the *Boston Medical Journal*, the details of seventy-four cases of chronic tea

intoxication investigated by him, and gives the symptoms as follows: "Loss of appetite, dyspepsia, palpitation, headache, nausea, combined with various forms of functional nerve affections, such as neuralgia, hysteria, etc.," to which may be added the most obstinate constipation.

It is a well-known fact that dealers in tea who are in the habit of tasting or chewing it, to test its value before purchasing, have a class of diseases marked as *nervous*, especially affecting the brain, with great prostration of the vital forces. And we may add coffee as having the same tendencies. May we not adopt the same reasoning we do with regard to all alcoholic preparations—if tea and coffee have in them such destructive elements when taken in excess, does not the little taken produce harm, demanding more and more the longer it is used? The habit of excessive drinking even of water with the food impairs digestion and retards the solvent action of the gastric juice.

Hot water taken between meals is excellent, particularly where digestion is slowly or imperfectly performed. Tea and coffee drinkers sometimes find it hard to give up their warm drink with meals. To such we suggest hot water with cream and sugar added; or if they do not fancy that, a very fine coffee can be made of barley and chopped sweet-potatoes, equal parts, nicely browned, and prepared after the usual mode of making coffee. Cocoa shells also make a very palatable drink, and these substitutes are nutritious and free from the deleterious effects of tea and coffee. Try them.—*Mrs. H. P. Van Kirk, M. D., Supt. Department of Hygiene California W. C. T. U., in March Bulletin.*

### GOOD FOR MAINE.

AT Dover, Me., a jury of twelve men were recently on duty, not one of whom used tobacco. At a convention of bee-keepers at Waterville, in the same State, not one of the fifty men who attended was addicted to the use of the weed. A Bangor paper says it is doubtful if any other part of the country uses so little tobacco as Maine.—*Western Watchman.*

It is an old story but worth remembering—the Quaker's consideration for his better half: "All the world is very queer except thee and me, and thee is a little queer."

## THE USE OF TOBACCO WRONG.

(Concluded.)

BUT leaving now the physical part of man, just see how the evil is increased tenfold when it assails the human soul. The mind was made in the image of God, and was designed to grow and expand through ages numberless; consequently whatever weakens such a mind, and impedes such a development, is stamped with the instant condemnation of Heaven. In a pre-eminent sense the soul is a power; and the body could as soon act without it as the universe without God. There is the closest connection between the mind and the body, and between the body and the mind. Through a very fine arrangement evil can be sent from one to the other. The first faculty that suffers is the *memory*. This reproductive faculty seems to be partly material; it seems to lean on the body; the weakening element therefore enters into it before any other power of the mind is touched. Let the brain be injured, and the memory will feel it. The action of tobacco is not like that of many other poisons, for it affects the nervous system and the brain almost directly. The finest and most delicate part of the human fabric is struck, and the man begins to feel that the memory is giving way. Still he will never think of blaming himself for this state of things. While he is gradually destroying his soul, he will imagine that he is to be pitied. The man may suppose that his habit of forgetfulness is just a kind of misfortune, to be resolved into one of the acts of a sovereign Providence. He is not aware of the trouble he may create in the common business of life by his bad memory, making promises to-day, and breaking them to-morrow, as if all were right. If the individual is a Christian, he will tell you that when he reads the Bible he cannot remember as he used to; when he prays, it is hard to connect the language; when he hears preaching on the Sabbath, it is next to impossible to retain what has been said. If the man would only feel guilty on account of his great sin, it would be a relief; but nothing of this kind is apparent.

When the memory fails, the *intellect* goes with it; the one faculty is necessarily connected with the other. "The pupils of the Polytechnic School in Paris have recently furnished some curious statistics bearing on the tobacco controversy. Dividing the young gentlemen of that college into

two groups—the smokers and non-smokers—it is shown that the smokers have shown themselves, in the various competitive examinations, far inferior to the others. Not only in the examinations on entering the school are the smokers in a lower rank, but in the various ordeals that they have to pass through in a year, the average rank of the smokers had constantly fallen, and not inconsiderably, while the men who did not smoke enjoyed a cerebral atmosphere of the clearest kind." At first sight, this view of the matter would not seem to be correct; for some say that they can think clearer after taking a pinch of snuff; and others, that their mind is more steady after taking a smoke. But really this kind of evidence amounts to nothing. It only proves that the body has been so drugged that it cannot act without the accustomed dose. A diseased state of the system has become naturalized, so that nothing will quiet and satisfy it but its own poisonous food. The man who is accustomed to drink liquor will, it is said, lay out his plans of business with more clearness after he has taken his morning dram; both his hand and his head are steadier by this means. But the sound, healthy, temperate man needs no such exciting agents; his understanding is clear at any time; noxious vapors do not surround it.

Yea, so deleterious is tobacco, that it is not an uncommon thing for it to lead to *insanity*. How can it be otherwise when the deadly poison has made its home in the brain? Professor Lizars, in his excellent work, says: "Mania is a fearful result of the excessive use of tobacco, two cases of which I have witnessed since the publication of this treatise. I have also to mention that a gentleman called on me, and thanked me for the publication of my 'Observations on Tobacco,' and related to me, with deep emotion, what had occurred in his own family from smoking tobacco. Two amiable younger brothers had become deranged, and committed suicide. There is no hereditary predisposition to mania in the family. At a meeting of the Medical and Chirurgical Society of London, on May 2, 1854, a paper was read, entitled, 'Additional Remarks on the Statistics and Morbid Anatomy of Mental Diseases,' by Dr. Webster, wherein he cites, among the causes, the great use of tobacco, which opinion he supported by reference to the statistics of insanity in Germany." This is certainly sufficient to arrest attention. Even if one never does become insane, yet he may

be very near it. His intellect may be so weakened, his course so strange, that any person can see that he is just on the borders of lunacy. The climax of the evil in the region of mind is, at all events, reached when reason is dethroned. We care not to go beyond this. How plain it is that the whole of this weakening process is not for the glory of God. The impression deepens as we advance, that a great wrong is committed.

In the fourth place, the use of tobacco works against the principle of *piety*, and therefore tends not to the glory of God. There is nothing in common between the vicious principle of tobacco and the holy principle of piety. The two forces are antagonistic in their nature. No sensible man can fall down on his knees and ask God to bless the use of tobacco. This shows what it is. It is outside of all religion, and consequently outside of all prayer. What a sight it would be to behold a smoker, chewer, and snuffer thanking God for his kindness in providing them with the means of injuring body and soul! I rather imagine that no one will thus trifle with the Most High. Yet what a dark fact stands before us, that an accountable being will continue a practice for which he cannot pray! It is quite clear that piety allows of no sensation of pleasure that is generated at the expense of order, purity, and strength. The pleasure here is the result of absolute lawlessness. There is not a single law that is kept by the habit. It is therefore wrong, out and out. Religion cannot tolerate any kind of pleasure that follows from evil. It says, Have happiness to the full extent of well-being and well-doing, but neither more nor less than this. What is this whole tobacco question? Is it anything but intemperance? Nothing but this; it is intemperance from beginning to end. Man was never made to use tobacco. The whole practice is unnatural. It is not in a line with the common wants of the system. It is something super-added. You cannot call it food; you cannot call it drink. It is an unmistakable invention of man, forced upon nature while nature has no preparation for it. It is therefore intrinsically a great evil, having not the least good to recommend it.

Every unprejudiced mind must be convinced by these arguments that the use of tobacco is not for the glory of God; and if not for his glory, then it is *morally wrong*. This being the case, what should be done? Plainly and distinctly, everyone who is guilty should cease from the evil. There is

no choice here, no opinion here; the thing is wrong; therefore forsake it. Do you plead the inveteracy of habit? This is no excuse; evil is no excuse for evil. Yea, the stubbornness of the habit proves the greatness of the wrong. The confirmed gambler and drunkard are doubly guilty. If you have sold yourself to a despot, and cannot escape, that is your own fault. But you *can* escape. The most besotted drunkards have broken away from their cups; the most obdurate smokers have broken away from their tobacco. You can do the same. That it will require an effort, is no doubt true. Yet the greater the struggle, the greater the good. Try to be men, men with a good conscience, a loving heart, a strong will. How the soul is belittled when held to vice. Do you not have a feeling of self-contempt because of your slavery? See how your life may be lengthened, your soul strengthened, God glorified, by your successful conquest. Expel the evil from your system by total abstinence, by a healthy diet, by a self-denial that will not give way. Simply trust in the Omnipotent and do your duty.

To all young men who have commenced to use tobacco, I would say, Flee from this baneful snare. You can now escape from the enemy with little trouble.—*John Reid, in Christian at Work.*

#### THE SALOON.

ALL men who frequent saloons are not criminals, but is it not a fact that criminals as a class do frequent the saloons? Under these circumstances what should be and what is the real standing of the liquor traffic? Is it not high time that the masses of the people should inquire into the real object and working of a traffic that has cursed our land with pauperism and crime for centuries? Can anyone point out a single benefit derived from this traffic? Are not its injuries and crimes against society legion? In the face of all these things how will you judge it?

Hon. William Windom says of the saloon: "Considered merely upon the lower plane of political economy, there is no one subject now before the American people at all comparable in gravity and importance with this one. It embraces and involves problems of taxation, industrial prosperity, material progress, political purity, general intelligence, social order, personal and domestic security, and even the foundation of government itself."—*California W. C. T. U. Bulletin.*



## MAKING DRUNKEN DESCENDANTS.

DRUNKARDS are made in two ways—by habit or by inheritance; the latter is the more hopeless form, because the appetite is more remorseless, more unappeasable—it is, in fact, a part of the nature of the unfortunate.

Three-fourths of the idiotic children in a Massachusetts asylum were born of parents one or both of whom drank liquor. But if the father and mother were strictly temperate, yet, if during the few months previous to the birth of the child the mother uses spirituous liquors for any cause, just in proportion as she does so the child will inherit the appetite for strong drink. But if the mother is strictly temperate during the whole time previous to the child's birth, and yet if while she nurses it she drinks ale or beer, or porter or spirits, "to make milk," or for any other cause, or gives the infant food or drink mixed with liquor, the child will be impregnated with the love of it. Thus it is that the surroundings of the mother, during gestation and nursing, impress upon the child its physical and moral character; hence the improvement of the race must come from maternal influence, and hence the hopes of mankind for the amelioration of the condition of society in the future, its improvement in the physical constitution, in mental vigor and moral power, are founded in the proper education of daughters for maternal and domestic duties, and a higher appreciation of their vast responsibilities in the directions above suggested.

On the other hand, man comes in for his share in the great work, as a father and husband, by giving his cordial co-operation to the same great end by all the means possible to him in labor, self-denial and generous sympathies.—*Dr. Hall.*

## NOBODY'S BUSINESS.

"It's nobody's business but mine; I hurt no one but myself," said young Alfred Dana, when re-proved for intemperate habits.

Was it nobody's business? What of the lad of fourteen, employed in the same store, who began to smoke cigars just because "Alf Dana did," and a few months later drank his first glass of liquor at the request of this same friend? Was it nobody's business when this lad continued to accept the proffered drinks, until an insatiable thirst fastened

upon him, and bound him in the destroyer's grasp? Alfred had been strong; but he was weak. Was it nobody's business that at twenty-five this same young man died a sad death, with drink the cause of it; and his mother, an accomplished and lovely woman, was bending in awful agony of soul above the pale, dead face? Was no one hurt but Alfred Dana?

It is true of liquor-drinking that it loves company. Therein lies its greatest snare. Hence the danger of the saloon, with all its appointments for sociability. There is not a drinker, moderate or immoderate, but has an influence in leading some other soul toward destruction. He cannot say in truth, "It is nobody's business."—*Royal Road.*

PROHIBITION of liquor-selling comes properly within the sphere of civil law; it is not only the right, but it is the duty of the Government to protect the lives and the property of all its citizens; and it is an undeniable fact that directly and indirectly the liquor traffic is responsible for the destruction of more lives and property than all other preventable causes combined. To license liquor-selling is no better than to license prostitution, highway robbery, or arson; license money is the price of blood; and to permit the traffic is, in the sight of God, a crime against the tens of thousands who are every year dragged down to ruin by it.—*Signs of the Times.*

"THINK of it! Seven thousand children entrapped in one year, into the high-license hells of Chicago! Think of it! When a mother pleaded with one of those saloon-keepers to sell her besotted son no more drink, he showed her the marble floors and bar, the costly mirrors, the rare flowers, and the costly furnishings, and said: 'Do you think I'm spending all this money for nothing? No! I propose to make a first-class slaughter-house for young men!'"

PROHIBITION has become a matter of business with the Missouri Pacific Railroad Company. Investigations of disasters, which have been alarmingly frequent of late years, show that in many cases they were due to the use of intoxicants by the railroad employes, and the company has now issued a peremptory order that no one who uses intoxicants at all, either while on or off duty, shall remain in its employ.—*Sel.*

## Miscellaneous.

### HYGIENE IN RHYME.

THERE'S a skin without and a skin within—  
A covering skin and a lining skin;  
But the skin within is the skin without,  
Doubled inward and carried completely throughout.

The palate, the nostrils, the windpipe and throat,  
Are all of them lined with this inner coat,  
Which through every part is made to extend,  
Lungs, liver, and bowels, from end to end.

The outside skin is a marvelous plan  
For excreting the poisonous dregs of man;  
While the inner extracts from the food and the air  
What is needed the waste of the flesh to repair.

Too much brandy or whisky or gin  
Is apt to disorder the skin within,  
While if dirty and dry, the skin without  
Refuses to let the sweat come out.

Good people, all, have a care of your skin,  
Both that without and that within;  
To the first give plenty of water and soap;  
To the last, little else but water, we hope.

But always be very particular where  
You get your water, and food, and air;  
For if these be tainted or rendered impure,  
It will have its effect on the blood, be sure.

The food which will ever for you be the best,  
Is that you like most and can soonest digest;  
All unripe fruit, and decaying flesh,  
Beware of, and fish that is not very fresh.

All you who thus kindly take care of your skin,  
And attend to its wants without and within,  
Need never of cholera have any fears,  
And your skin may last you a hundred years.

—Joseph Power.

### "GOOD FOR DYSPEPSIA."

ALKALIES destroy pepsin, therefore they should be carefully avoided, especially by dyspeptics. Persons who are troubled with slow digestion, and, consequently, with sour stomach, sometimes take soda to sweeten their stomachs, as they say; of course the alkali neutralizes the acid which has resulted from septic fermentation of the food, but it also weakens the digestive fluids, and in the end only increases the difficulty.

The writer was formerly acquainted with a family in one of the prairie States who subsisted largely upon warm soda biscuit, pork, sorghum molasses, and potatoes, usually washed down with strong coffee. As a matter of course they suffered more or

less from indigestion, the father especially being a confirmed dyspeptic, having the acid form of the disease. We have said that their bread was soda biscuit, and sure enough it was soda; it was about as yellow as soda could make it, and when spoken to upon the subject by one of the neighbors, the wife said that she had to make the bread so on account of her husband's dyspepsia: "He couldn't live without it," said this misguided woman. She actually thought that soda was good for dyspepsia—and so it is—excellent for the disease but bad for the one who has it.

The story is told of one who said that he knew that cheese was good for dyspepsia, for his father always ate a piece at the close of each meal, and he had dyspepsia all his life. And no wonder; people with weak stomachs who don't know any better than to eat cheese, certainly have much to learn before they can enjoy good health.

If the man who ate soda biscuit, because soda was good for dyspepsia, had discarded the use of tobacco (for he was a slave to the weed), coffee, and pork, and had lived on good bread (white and graham), milk, well-cooked grains, and soft-boiled eggs, with good lean beef two or three times a week, and after a time sub-acid fruits, he would, with active outdoor exercise, soon have had no occasion to eat soda to sweeten his stomach. And if the man who always ate cheese had given it to his dog instead, and had eaten hygienic food hygienically, he would not have had dyspepsia all his life.

The dyspeptic who imagines that cheese or soda is good for him needs to be educated in the first principles of hygiene; and the physician who would recommend such things, or even silently acquiesce in their use by anyone with weak digestion, ought to be committed to the nearest insane asylum, or be sent to the penitentiary, as it appears whether his act was one of stupidity or of maliciousness.

C. P. B.

### ASSIMILATION OF FOOD.

IN one of our medical journals we find the following: "A man might as well build a fire in his wagon, because coal makes an engine go, as hope to stimulate his brain by eating fish for the sake of its phosphorus. It isn't phosphorus that we need, but brains to burn it."

There is an important physiological truth underlying the above excellent remark. What the author has said of phosphorus might well be said of

almost every mineral constituent of the body. For example, a child suffering from the rickets lacks lime phosphate in his bones; but the fault is not in his food. His nutrition is at fault. A perfectly healthy child raised on exactly the same kind of food would have absorbed and assimilated from it all the lime phosphate needed to make his bones healthy and strong.

The same thing may be said of iron. An ordinary, well-selected diet contains all the iron that the system needs. Generally, then, to use the crude metal in the form of tincture, or the muriate of iron, is useless and may hurt the digestion and thus prove harmful. It isn't more iron that we need, but constitutions to assimilate what we do get.

J. E. C.

#### "A PLEA FOR THE PIG."

UNDER this title the *Massachusetts Ploughman* publishes an article in which it says that "no animal is so generally mistreated and so little understood as the pig." And really it's a fact, especially the "little understood." The great majority of people suppose that the flesh of the pig is excellent food, whereas it is one of the poorest foods in common use, besides being diseased oftener than any other.

But though writing in praise of the pig, the *Ploughman* candidly says: "After the first few days, when he is acknowledged so cute and pretty, till he is fit for the slaughter, he is the symbol of whatsoever is ugly, filthy, and disgusting." All must agree that this too is a fact; the pig is a dirty, foul-smelling scavenger, and we know of no more fitting symbol of "whatsoever is ugly, filthy, and disgusting" than is the hog, unless, indeed, it be the buzzard.

Both are scavengers, and both are ready when opportunity offers to gorge themselves upon a putrefying carcass. But by common consent the word "hoggish" has come to be a synonym for whatever is gluttonous and filthy, and it is probably too late to advocate successfully the claims of the hog's unsavory brother of the air; it would now be quite impossible to educate people to say "buzzard" and "buzzardish" instead of "hog" and "hoggish," even if it could be shown that the former terms were the more expressive, and that the buzzard would be a fitter symbol of filth.

But says the *Ploughman*, "The pig is what he is entirely because of the treatment he receives." Here, too, we must agree, in the main, with our

agricultural friend; for it is a fact that civilization has done wonderful things for the pig. It has so completely transformed him that if a sort of Rip Van Winkle pig of fifty years ago were to wake up now, it would be quite impossible for him to recognize his short-nosed, short-legged, round-bodied brethren of to-day, except by the sense of smell; for in the matter of smell the hog never changes, unless, indeed, it be to smell even worse sometimes than is his wont.

Physically the hog is just what he has been made; he has been transformed from a long-nosed, long-legged, poorly-fed scavenger of field and forest into a round-bodied, overfed, torpid-livered, trichina-infested scavenger of the barn-yard and kitchen. But the nature of the hog has not been changed; he is a hog still; and all his hoggish ways, instincts, and smells cling to him wherever he goes. His habits are no more refined now than they were when over 1,800 years ago the apostle quoted "the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." Neither is his flesh any more fit for food than when the Creator of all things said: "The swine . . . is unclean to you. Of their flesh shall ye not eat; . . . they are unclean to you."

The swine is unclean; his flesh is unfit for food; and did people to-day use the pig only for lubricating machinery and for making soap there would be less dyspepsia, less biliousness, fewer boils and carbuncles, fewer distressing skin diseases—in short, less scrofula.

C. P. B.

#### MESSAGE.

OUR grandmothers knew the value of what they called "a good rubbing," but which is called in our day *massage* (pronounced *massazhe*). The French word means to press the skin with the hands so as to give it elasticity. It is a kind of vicarious exercise which those take who have not the power to force their own muscles into activity, and by so taking restore arterial circulation. For it is the arteries that become empty in consequence of depressed vitality, and the blood is in large part hidden in the veins. The object of the rubbing is to force the blood back to the heart, that the heart may pour it again into the arteries, and thus free circulation be established.

The approved method of applying *massage* is as

follows: The patient is extended on a bed or lounge, and the operator, or *masseuse*, as he is technically called, begins with one foot, then the other, and gently squeezes and presses it as though it were a sponge filled with water and he were squeezing the water from it, always working toward the heart. The limbs are grasped with a firm but gentle pressure and pinched and pressed, and the blood in them urged toward the heart. The muscles of the neck, chest, back, and abdomen all receive the same treatment. All adown the back are large veins, and these become engorged with blood. The operator kneads and pinches and squeezes and presses all the muscles of the back for a long time, till the skin is flushed and roseate.

It is not necessary to hurt the patient in giving *massage*. The handling should be gentle and tender, but firm. There are many veins about the face and neck, and particularly the back of the neck, and the muscles in which they lie will repay long and thorough handling.

The patient soon begins to find relief, and sinks to sleep or into a delicious disposition to rest, which should not be interfered with. This mode of treatment has no reaction. Rest, sleep, food, follow in the natural course of events. Almost any severe strain of body or mind, and especially such strains as leave the face pale, the skin sallow, the hands and feet cold, the circulation sluggish, will be greatly benefited by *massage*. And, best of all, this simple but efficient aid to recovery may be commanded by all who have two hands and a head to direct their intelligent use.—*Lutheran Observer*.

*Massage* is employed quite extensively at the Rural Health Retreat, St. Helena, Cal., and we can testify from personal experience to its efficacy. It is not only unnecessary, as intimated above, to hurt the patient in giving *massage*, but the *masseuse* should not do it; and there is no treatment to which we would rather submit than *massage* at the hands of a skillful operator.

#### HOW TO CARE FOR THE HAIR.

A WOMAN with hair thick as one's wrist when braided, needs no artificial ornaments to adorn her head, and abundant hair needs less care to arrange than a scanty crop. All women can possess such hair if they give the proper care. It is not best to keep the hair closely cut; after seven years it need not be touched by the scissors except to clip the

forked ends once every month. Frequent brushing is the secret of luxuriant shining tresses, as it strengthens the hair and brings out its natural luster, and, by brushing, the ugliest red hair can be changed to a warm golden tint. Use a hard brush; do not pass it lightly over the hair, but with firm, steady strokes brush until the scalp glows.

If just before retiring you loosen your hair and brush it this way you will find you can sleep much better. Braid it in two loose plaits, or, if very short, leave it unbound, as the hair should always be well aired and need not be bound unnecessarily.

Do not use pomades, dyes, or preparations of any kind, and don't wear night-caps; covering the head with a cap is almost as bad as putting a clothes-pin on the nose at night to keep out the cold. Many ladies have the mistaken idea that the head and face should be closely covered when walking even a short distance in the sunshine; going often into the air and sunlight, except at noon, benefits the complexion as well as the hair.

Combs are not a necessity for long hair, except to comb out tangles; the sharp teeth injure the scalp and produce dandruff. Washing the hair in cold sage tea promotes the growth and prevents falling out. Washing the hair with soap renders it coarse and brittle and splits the ends; instead of soap take the yolk of an egg, beat slightly with the hand, adding a few (very few) drops of water, and rub well into the roots. This cleans the scalp and makes the hair soft and silky. Allow about two minutes to get nearly dry, then rinse the head well in tepid water, into which pour a few drops of ammonia. (Ammonia is the most healthful stimulus known for the hair and quickens its growth when nothing else will do so.) After washing wipe and rub the hair dry with a towel; brush and part carefully with the fingers and dry in the sun, or, in winter, dry by the fire. Never go into the open air until the hair is thoroughly dry. Shampooing the hair every morning in cold water and then brushing until the scalp glows is good for the hair when it is short and will not grow. If the hair is unnaturally dry, a mixture of half an ounce of carbonate of ammonia in a pint of sweet-oil makes the best hair invigorator.—*Ann Biscuits, in Detroit Free Press*.

PROFANITY never did man the least good. No man is richer, or happier, or wiser for it. It commends no one to society; it is disgusting to the refined and abominable to the good.

## FOND OF ALCOHOL.

AN Eastern paper says that the Massachusetts liquor law has been so amended as to declare liquor containing one per cent of alcohol intoxicating. This would indicate that some of the citizens of the Bay State must be excessively fond of alcohol, or there would be no demand for liquors containing only one per cent of the poison. We have heard a story told of a man who called for the fourth cup of tea, at a hotel, when the waiter ventured to remark: "You must be fond of tea, sir." "Yes, sir," said the man, "if I were not I would not drink so much water to get a little." If drinking water was all there is to it, no harm would be done; but that which is drunk in order to get so small a per cent of alcohol is usually the vilest sort of slop. Oh, that men would learn to drink only the beverage which nature has provided, and eschew the slops and poisons prepared by the brewer and distiller!

## INTERESTING TO COFFEE DRINKERS.

MOST people think if they buy coffee in the berry, roast and grind it at home, they are sure of having obtained a healthful article—the Simopure Java. But it may be they have been both deceived and poisoned. In Brooklyn the health inspectors recently found several well-known coffee dealers who were in the habit of doctoring cheap Central American coffee so as to make it resemble and sell for true Java. This was accomplished by polishing the coffee berries in rotating cylinders, with the addition of such stuffs as chromate of lead, Silesian blue, yellow ochre, Venetian red, drop-black, burnt umber, charcoal, soap-stone, chalk, and Prussian blue. Some of these substances contain lead, copper, and arsenic; and when the doctored coffee was subjected to chemical test, these metals were found in poisonous quantities.—*Scientific American*.

## THE TONGUE.

XANTHUS, expecting some friends to dine with him, ordered his servant Æsop to provide the best things the market could supply. Course after course was served, each consisting of tongue. "Did I not order you," said Xanthus, in a violent passion, to buy the best victuals the market afforded?" "And have I not obeyed your orders?" said Æsop. "Is there anything better than a

tongue? Is not the tongue the bond of civil society, the organ of truth and reason, and the instrument of our praise and adoration of the gods?" Xanthus ordered him to go again on the morrow, and buy the worst things he could find. Æsop went, and again he purchased tongues, which were served as before. "What! not tongues again!" exclaimed Xanthus. "Certainly," rejoined Æsop; "the tongue is surely the worst thing in the world. It is the instrument of all strife and contention, the inventor of law-suits, and the source of division and wars; it is the organ of error, of lies, calumny, and blasphemies."—*Sel.*

## CUTTING THE KNOT.

THERE are heroic methods of cutting red tape. Would that we all had the courage to adopt them! At the beginning of the war the armory gate at Richmond was closed, and a sentinel was stationed there to deny admittance to intruders.

One day an old negro approached.

*Sentinel*—"Halt!"

*Negro*—"What I gwine halt for?"

"No one allowed in there."

"But I'se 'bleeged to go. I got a note for de boss."

"No one allowed to go in there without a pass."

"But I tell you I'se 'bleeged to go in. Mr. Annerson he sent me."

"Can't help who sent you; you can't go in."

"Well, den, you gimme de gun, and you take de note!"—*Youth's Companion*.

## NOT VERY PROFITABLE.

A BUSHEL of corn, says the *Waterloo* (N. Y.) *Observer*, will make four gallons of whisky. The whisky made ripe and old by the Jay-Eye-See rapid process, sells for \$4.00 per gallon, making \$16 for four gallons. Of this \$16 the farmer gets 25 cents, the Government gets \$2.00, the manufacturer gets \$4.00, the vender gets \$6.25, the user gets the devil, and the producer and tax-payer foot the bills.

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## Household.

### THE LITTLE ONES.

O MOTHERS, you who hold your little ones  
 Clasped close within your sheltering arms to-night,  
 Who kiss the shining curls on baby heads  
 That nestle down on pillows dainty white;  
 And you who sit and muse in sweet content  
 With happy children leaning on your knee,—  
 Thank God, O mothers, for the little ones  
 That look up in your face so lovingly!

For, oh! you cannot know the dreariness  
 Of hearts that hunger so for baby love;  
 You almost think the crown of motherhood  
 Too wearisome to quite a blessing prove;  
 But if to-morrow you should miss the clasp  
 Of baby fingers clinging to your own;  
 If you should listen for a prattling voice  
 And find your little singing bird had flown;

If from your breast a little curly head  
 Should slip away and nestle there no more;  
 If but the little rosy, restless feet  
 Should cease their constant patter on the floor,—  
 You cannot know how sadly you would miss  
 The soft, warm kiss and clinging baby hand;  
 You are so weary that the blessedness  
 Of motherhood you scarcely understand.

Oh, weary mothers, you will never find  
 In all your life a love as fond and true  
 As that which now from little children's eyes  
 Smiles up in trusting confidence to you.  
 And oh, with children leaning on your knee,  
 And baby arms your safeguard and defense,  
 You cannot know the heart-ache and unrest  
 Of life and love that has no recompense.

—L. C. Hardy, in *Housekeeper*.

### A BRIGHT HOME.

NURSERY and play-rooms should have plenty of sunshine. The ancient Athenians attributed much of their beauty and health to sun-baths, which were taken regularly. In some hospitals there is a uniform system of "sun cure," where the patient is subjected to direct rays of the sun for different lengths of time. Little children should have plenty of sunshine. It is just as necessary in order to make them strong and healthy, as to insure the growth and strength of a plant.

We live too much in the dark. It is fashionable to have the shades drawn down, and so we draw them down, regardless of the fact that we are shutting out health and freshness and sweetness, and

inviting mustiness and gloom and disease to our homes.

Have the walls of the nursery painted or kalsomined; never paper them, for paper often contains poisonous coloring matter. An instance of its effect was recently shown in the little child of a friend. Mischievous, as all babies are, he secured the wash-rag in his mother's absence and industriously washed the wall paper (which was of a brown and gold color), sucking the rag at intervals. Though the mother was away but a few minutes, the child had taken enough poison into its system to throw it into convulsions and seriously endanger its life.

See that your house is furnished so that every part can be used, and so that the children will feel at home and at liberty to play and enjoy themselves.

The happiest home I know is one that is comfortably and tastefully but not luxuriously furnished, where the boys have their corner and plenty of places to put things, and where they can invite their friends. A part of their bedroom is fitted up in winter as a shop, where they can enjoy themselves without the fear of spoiling or breaking things. They are the envy, and their mother is the admiration, of their boy friends, all of whom say they like to visit here better than any other place. The home is not as showy as many another, but from its door will issue men that will be nobler, gentler, better men, for the kindly interest and thoughtfulness of the mother's love that could make "a place for the boys."—*George Egbert Symonds, in Woman*.

### THE QUEEN OF HOME.

HONOR the dear old mother. Time has scattered snowy flakes on her brow, plowed deep furrows on her cheeks, but is she not sweet and beautiful now? The lips are thin and shrunken, but those are the lips which have kissed many a hot tear from the childish cheeks, and they are the sweetest lips in the world. The eye is dim, yet it glows with the soft radiance that can never fade. Ah, yes, she is a dear old mother! The sands of life are nearly run out, but, feeble as she is, she will go further and reach down lower for you than any other upon earth. You cannot enter a prison whose bars can keep her out; you cannot mount a scaffold too high for her to reach that she may kiss and bless you in evidence of her deathless love.

When the world shall despise and forsake you; when it leaves you by the wayside to perish unnoticed, the dear old mother will gather you in her feeble arms and carry you home, and tell you all your virtues, until you almost forget that your soul is disfigured with vices. Love her tenderly, and cheer her declining years with holy devotion.—*People's Journal.*

#### WHAT TO TEACH OUR BOYS.

NOT to tease girls or boys smaller than themselves.

When their play is over for the day, to wash their face and hands, brush their hair, and spend the evening in the house.

Not to take the easiest chair in the room and put it directly in front of the fire, and forget to offer it to your mother when she comes to sit down.

To treat their mother as politely as if she were a strange lady who did not spend her life in their service.

To be as kind and helpful to their sisters as to other boys' sisters.

Not to grumble or refuse, when asked to do some errand which must be done, and which otherwise takes the time of someone or other who has more to do than themselves.

To take pride in having their mothers and sisters for their best friends.

To try to find some amusement for the evening that all the family can join in, large and small.

To take pride in being a gentleman at home.

To cultivate a cheerful temper.

To learn to sew on their own buttons.

If they do anything wrong, to take their mothers into their confidence, and, above all, never to lie about anything they have done.—*St. Louis Observer.*

#### FULL YET ROOM ENOUGH.

"MAMMA," said six-year-old Fred, "I can't love God and you both, so I'll choose you."

"Why, my child, what do you mean by saying that you cannot love both?"

"'Cause that's what the Sunday-school lesson says; it says that I must love God with all my heart, and there isn't but one 'all' to it, so if I love him with all, there won't be a bit left for you."

Mamma laughed, and only asked Fred to come

with her. Going to the cellar, she quietly asked him to help her fill a large pan with potatoes.

"There," said he, piling on the last big fellow, "it's full."

"Full, yet there's room," answered mother, as she next took a bag of beans and commenced to shake them into the big crevices between the potatoes. She poured and shook until a quart or more had disappeared, and the pan was specked with white.

"Neither is it full yet," she said; and taking up a shovelful of sand, she scattered that over the pan, and it, too, disappeared, and another after it.

"Not full yet," she said again, as she took up a cup and began pouring water on the pan; and she poured and poured until several quarts were gone.

"Now, you see how a thing can be full, and yet hold more—of something else. So your heart may be full of the love of God, and plenty of room left for me, and papa, and sister, and play, and books."—*Sel.*

#### ANTIDOTE FOR WIFE-BEATING.

A PHILADELPHIA judge recently advised a wife-beater who was brought before him to fill his mouth with water when he found himself getting mad. The judge's advice is good, so far as it goes; but if the remedy is to be effectual the water must be taken before a man begins to get mad. If men never filled their mouths with anything stronger than water there would be few, if any, wife-beaters. Water is good, but a single mouthful of it won't help the man who is so far lost to self-respect as to be ready to whip his wife. A man must drink water habitually and eschew spirits if he would keep out of the police courts, and live happily with his family.

A PERSON in a passion very frequently jumps at conclusions so suddenly as to jerk his own head off, as they say, and the following well illustrates:—

"I say, Neighbor Snobs, if you don't keep your hens out of my garden, I will shoot them."

"Very well, Doolittle, shoot away; only if you kill any of my hens, throw them into my yard."

Crack went the fowling-piece, morning after morning, and fat hens were pitched into Neighbor Snobs' yard. They cooked well. After a fortnight or so, Doolittle discovered that Snobs never had any hens, and that he had been shooting his own, which broke out of his own coop.—*Sel.*

### LATE SUPPERS.

EATING late at night, when the muscular and nervous systems are exhausted by the labor of the day, and then retiring soon to rest, is one of the most active dyspepsia-producing habits to which modern society is addicted. "A tired stomach is a weak stomach;" and in addition we may add, a sleepy stomach is a sluggish one. Secretion must of necessity be deficient in both quantity and quality, owing to the exhausted condition of the system; and with the further obstacle afforded to prompt digestion by the slowing of the vital operations during sleep, it is almost impossible that there should be other than disturbed digestion and disturbed sleep in consequence. It is under these circumstances that people often suffer with obstinate insomnia, bad dreams, nightmare, and similar troubles, from which they arise in the morning unrefreshed and unrecuperated by Nature's sweet restorer, the work of assimilation, by which repair takes place, having been prevented by the disturbed condition of the nerves.

No food should be taken within three or four hours of retiring. This will allow the stomach time to get the work of digestion forward sufficiently to enable it to be carried on to completion without disturbing the rest of the economy. The last meal of the day, if three are taken, should be a very light one, preferably consisting of ripe fruit and simple preparations of the grains. The custom which prevails in many of the larger cities, of making dinner the last meal of the day, eating of articles the most hearty and difficult of digestion, as late as six or even eight o'clock, is one that ought to be discountenanced by physicians. It is only to be tolerated at all by those who convert night into day by late hours of work or recreation, not retiring till near midnight.—*Good Health.*

### HABIT.

THE habit of patient industry is a good one to form very early, for all one's success in life must hinge upon it. "The idle soul shall suffer hunger."

There are bad habits, too, which seem to blend into one another as naturally as the waters of the brook mingle with those of the river. Idlers love the saloons and the shady porches of old tavern stands, and the company they meet there. They

fall an easy prey to the rumseller; and when the habit of tasting his samples is once formed it is not often broken, and all manhood goes down with it as into an awful whirlpool.

How happy a boy should be who finds a good habit of any kind growing stronger every day! It is easy for one to tell for himself just how he stands, if he will only look sharply at his goings and comings, and see with what feelings he goes about his daily duties. "He that hath clean hands shall be stronger and stronger." One cannot have his hands clean from sin unless the thoughts flow in the right channels. They do make channels for themselves in which they habitually flow, just as surely as water in water courses.—*Sel.*

### A GOOD GARDEN.

A PROPER diet is one of the highest considerations in the care of our bodies—it is a fountain of health—and an improper diet is the source of our ills, under whatever form they may appear. Ripe fruit and fresh vegetables occupy the highest rank among the articles of a healthful diet, and these may be the products of your own garden. Why should not the table of every family, at least of every country resident, be well supplied with the choicest fruits and vegetables the year round? There are few places in this country where it might not be so. If such is not the case, it is because of inattention to the garden, and this may be the result of ignorance or thoughtless or willful negligence. If the reader should discover himself in either of these faults, it is to be hoped, for humanity's sake, his own included, that he will start a reform.—*Vick's Magazine.*

THERE are many fruits which never turn sweet until the frost has laid upon them. There are many nuts that never fall from the boughs of the forest trees till the frost has opened and ripened them. And there are many elements of life that never grow sweet and beautiful until sorrow touches them.

DID she have a rawhide when she assaulted you?" asked his honor of a meek gentleman who accused his wife of assault with intent to kill. "No, your honor," said the poor man, feeling of himself tenderly, "I'm the one that had the raw hide; in fact, your honor, I have it still."—*Sel.*



## INTERESTING TO LADIES.

OUR lady readers can hardly fail to have their attention called this month to the latest combination of improvements in that most useful of all domestic implements, the sewing machine.

As we understand it, a machine for family use should meet first of all these requirements: It should be simple in its mechanism; it should run easily; it should do a wide range of work; it should be as nearly noiseless as possible; it should be light, handsome, durable, and as cheap as is consistent with excellence throughout.

These conditions the "Light-Running New Home" certainly meets. It has also several very important and useful attachments and "notions" of its own, which go far to make good its claims to popular favor.

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**REMEDY FOR POISON-OAK—DON'T EAT THE LEAVES.**—A correspondent of the *Morning Call*, who has suffered terribly from poison-oak, was cured in a few days by using as a wash a decoction of wormwood leaves, made quite strong. The weed grows abundantly where poison-oak abounds, so we find the poison and its remedy growing side by side. The correspondent further adds: "I hope no one will try that foolish idea of eating the leaves, for I should have tried it myself had I not seen a child, whose parent made it eat some, suffering in great agony and narrowly escaping death."

—*Rural Press*.

It is always a source of encouragement to know that one's work is appreciated, but the following unsolicited words of commendation from the *American*, 215 4½ Street, N. W., Washington, D. C., are especially welcome because that paper is one of our most valued temperance exchanges. It says:—

"All the way from the Pacific Coast comes the HEALTH JOURNAL, with its pages full of good advice and sound teaching on hygiene, temperance, and healthful living. The May number is better than any of the preceding numbers that we have seen. It is published at Oakland, Cal., at \$1.00 a year."

The *American* is a sixteen-page religious weekly, and an earnest advocate of temperance. A sample copy can be had by addressing as above.

OUR *Dumb Animals* published by George T. Angel, 19 Milk Street, Boston, is a journal that should be read by everybody. Its object, as stated by the editor, is, "To aid in building up a public sentiment which shall protect our friends and yours that cannot speak." It is a sixteen-page monthly, well worth the subscription price, 50 cents.

*Buds and Blossoms*, published at 1 Henry Street, New York City, is a first-class illustrated religious monthly.

## USEFUL HINTS.

A WISE housekeeper is careful where she keeps her flour, for she knows it is more readily tainted than milk.

WINDOWS should be washed with warm water, using soap only when it is necessary, then dried with linen and polished with chamois.

THE best way when hot grease has been spilled on a floor is to dash cold water over it, so as to harden it quickly and prevent it striking into the boards.

FOR cleaning brass use a thin paste or plate powder, two tablespoonfuls vinegar, four tablespoonfuls of alcohol. Rub with a piece of flannel; polish with chamois.

A LUMP of soda laid upon the drain-pipe down which waste water passes will prevent the clogging of the pipe with grease, especially if the pipe is flooded every week with boiling water.

SATURATE the edges of carpets with a strong solution of alum-water to destroy moths; if an unpainted floor, wash the floor with it before putting down the carpet. Do the same to shelves where black ants appear.

MISS HOMERSHAM, who is lecturing in England on nursing, recommends that the sick-room should contain only two chairs: "One, a very comfortable one for the nurse, and a very uncomfortable one for visitors who stay too long."—*Hartford Times*.

PLUSH goods, and all articles dyed with aniline colors, faded from exposure to the light, will look as bright as ever after sponging with chloroform. The commercial chloroform will answer the purpose very well, and it is less expensive than the purified.

MILDEW spots may be removed by a mixture of soft soap, boiled starch, salt and lemon juice. Apply to the spots and bleach in the sun four hours. If the spots be old enough to resist this treatment rub yellow soap on both sides of the article, then apply thick starch made with cold water and hang out in the sun.

"SALTS of demoniac" were called for at a country store in Western Massachusetts. The apothecary filled the bill with a pint of New England rum. Anything more demoniac than that, he said, wasn't down in his materia medica.

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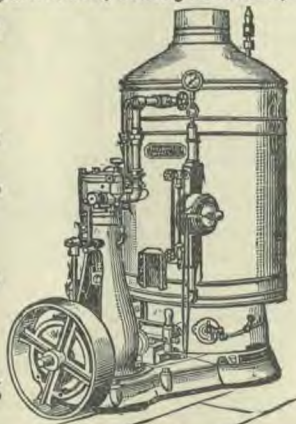
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Dress reform corrects these abuses, and educates the people in the proper modes of dress. It requires that no part of the clothing should be so confining as to prevent unrestrained movement of every organ and limb. It requires, also, that the feet and limbs shall be as warmly clothed as any other portion of the body.

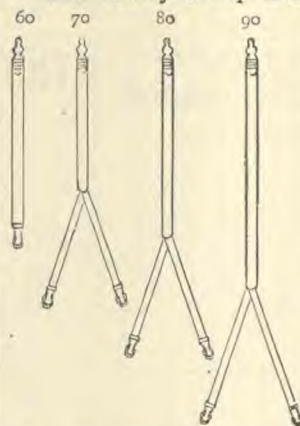
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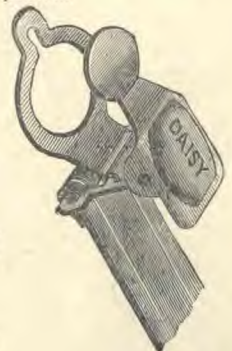
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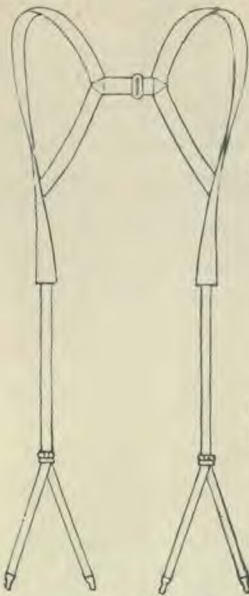
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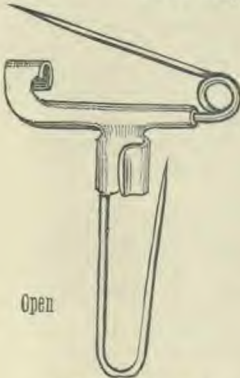


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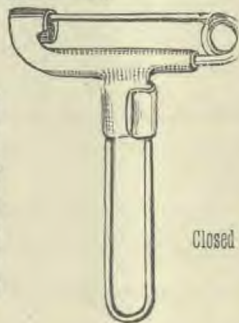
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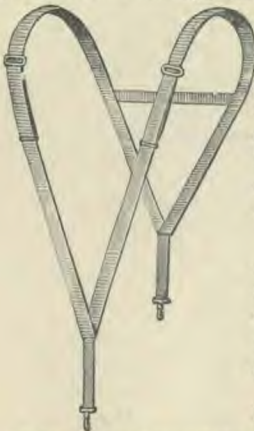
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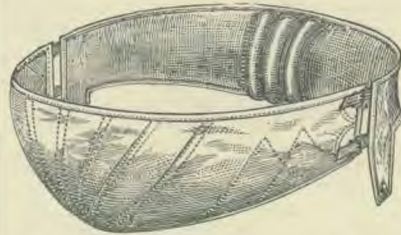
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