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WHAT oxygen is to the air, cheerfulness is to the home.

LOVE cannot enter the heart without bringing with it a train of other virtues.—*St. Francis.*

THERE is only one thing that is more terrible than to say a mean thing, and that is to do one.

THE first Swedish female physician to engage in regular practice, has just opened an office in Stockholm.

HAPPINESS will not sit at a table where Thankfulness has not been given a place.—*Mrs. Jack Robinson.*

ACCORDING to a chewing-gum manufacturer, the Chicagoans consume more gum than the inhabitants of any other American city.

ONE thing, and only one, in this world has eternity stamped upon it. Feelings pass, opinions change, what you have done lasts.—*Robertson.*

WHAT a little idea we have of the amount of locomotion in the streets of London! In six months the London Tramways Company alone carried 30,009,300 passengers.

THE *Idea* says that out of 320 railroad accidents which happened in this country during the past year, only thirteen came from causes beyond human control. Every one of the others was due to drunkenness or carelessness.—*The Appeal.*

### KIDNEY DISEASES.

(Continued.)

In considering the disease of any organ of the body it is important to understand the structure and normal function of said organ. This is just as true of the kidneys as any other part of the vital domain.

We notice that "the greater portion of the kidney is made up of minute tubes, which terminate in the outer part of the organ in extremely minute tubes, each of which contains a delicate, coiled capillary blood-vessel. It is by these bodies that the elements of the urine are separated from the blood."

While the kidneys act as depurating organs, eliminating the urine and its deleterious material from the blood, they, in common with the other organs of the body, through their capillary circulation, carry on a building-up process of their own organic tissues. If the body is supplied with improper food and drink, and an extra amount of labor is in this manner imposed upon it, the kidneys, with the other organs, not only weary by over-labor, but are actually deprived of time in which to build up their energies.

The condition of the kidneys as to soundness or disease must be largely determined by the condition of the urine which is secreted and discharged from the kidneys. Of this Dr. Kellogg says: "Healthy urine is perfectly clear when it is first passed, although it may present, on standing for some time, a slightly clouded appearance. In various diseases, however, which are greater or less departures from health, the urine contains, after standing, a sediment which varies in color and character according to various circumstances. . . . On examination by means of various chemical tests and the microscope, this sediment is found to be composed, in the majority of cases,

of one or more of the following substances: *Uric acid, urates, phosphates, oxalate of lime, blood, mucus, pus, or matter, epithelium, and casts.*"

In calling attention to some of the diseased conditions of the kidneys, as indicated by these various urinal deposits, perhaps we can do no better than to give our readers the words of Dr. Kellogg: "*Uric Acid.*—A deposit resembling brick dust in color, or a fine, reddish sand, consists of uric acid. The test for uric acid is the following: Place a few crystals on a white plate; add a drop of strong nitric acid; heat over a lamp or candle until the fluid is all evaporated; then add a few drops of hartshorn, or aqua ammonia. A bright violet color appearing after the addition of ammonia indicates uric acid.

"If the sediment is formed before the urine is passed, as is indicated by the presence of a deposit in the vessel immediately after the passage of the urine, the presence of gravel or stone in the bladder may be strongly suspected. A brick-dust deposit in the urine is probably chiefly due to inactivity of the liver, as it is the proper duty of this organ to convert uric acid into urea, a form in which it is soluble and never appears as a deposit.

"A patient who has a brick dust deposit in his urine should abstain from the use of a flesh diet, eating chiefly fruits and grains. Milk may be used in moderate quantities, and eggs and fish may be allowed occasionally; but the less the quantity of meat eaten, the better.

"Such treatment should be taken as has already been recommended for torpid liver, which is probably a principal cause of this condition, in addition to the excessive use of meat."

For the treatment of torpid liver we will quote the doctor's recommendation under that head\*:—"In severe chronic cases of this affection the patient must studiously avoid the use of fats, sugar, condiments, and alcoholic drinks. Regulation of the diet is a positive necessity in the radical treatment of this disease. Tobacco, if used, must also be discontinued. If the patient's habits are sedentary, he must begin a course of regular, systematic exercise, and should in every way possible build up his general health. Food should be taken in moderate quantities, and should consist chiefly of grains and acid fruits. Some patients are obliged to avoid the use of milk; with others it does not

seem to disagree. In addition to these general measures, the patient, if not emaciated, may take with advantage for two or three weeks two or three vapor baths or packs a week. The wet girdle or *umschlag* should be worn night and day. The use of the hot and cold douche over the liver is very efficient. Centralgalvanization may also be applied with advantage. The use of mercury, with various laxatives, purgatives, and the hosts of liver medicines which are recommended for this very common affection, will do more harm than good. The best that any of these drugs could do would be to whip up the flagging energies of the already overworked organ without in any way lightening its burdens or giving it increased strength to perform the labor required of it. The repeated use of remedies of this kind greatly aggravates the trouble, increasing the inactivity of the organ."

"*Urates.*—A deposit of urates in the urine produces a turbid appearance. The color varies with that of the urine; may be white, yellow, pink, or red. It is noticed only after the urine is cold, and may be distinguished by the fact that it disappears when the urine is reheated. . . . The principal causes of this deposit are, feverish condition of the system, dyspepsia, great exhaustion from overwork, or dissipation. Taking cold is the most common of all causes of urinary deposits.

"Avoidance of the causes is of course the first and most essential element of treatment. Beer, wine, tobacco, and all kinds of narcotics or stimulants should be wholly avoided. Little animal food should be used. The patient's diet should consist chiefly of fruits and grains, and he should practice the free drinking of water, taking one or two glasses before breakfast and an equal quantity before going to bed at night.

"*Phosphates.*—This is a white sediment which is found in alkaline urine. It is distinguished from urates by not being dissolved when the urine is heated. It is, however, dissolved by acids.

"It is chiefly caused by smoking, by the use of alkaline medicines, excessive mental strain, nervous prostration, sexual excesses, especially self-abuse, and occasionally by excessive use of some articles of food, especially sweet fruits. When present in the urine when passed, it indicates decomposition of the urine in the bladder. This is one of the common causes of stone in the bladder. When present continuously, it generally indicates nervous disorder of some form.

Home Hand-book of Hygiene and Medicine," by J. H. Kellogg,

"The treatment of this condition consists chiefly in the avoidance of the causes and removal of the diseased conditions upon which it depends.

"*Oxalate of Lime.*—This deposit is discovered only by means of the microscope. It is chiefly found in men, and generally occurs in patients suffering with indigestion, palpitation of the heart, irritable bladder, gloomy and irritable disposition, also often accompanies impotence. When very abundant it may be the cause of a variety of stone in the bladder, known as mulberry calculus.

"The treatment consists in improved hygiene and cure of the disease upon which it depends. The patient should carefully avoid overeating, and the use of such articles of diet as are known to produce oxalates in the urine, such as rhubarb, raw apples, and most sweet fruits. The use of hard water should also be avoided. Daily sponge-baths, and the application of inunction two or three times a week, together with the use of electricity, when possible, and massage, constitute the best treatment.

"*Pus in the Urine.*—The occurrence of pus in the urine is indicated by a deposit which closely resembles that of phosphates, but which does not dissolve when heated with acids, as does the latter deposit. It sometimes has a ropy or stringy appearance. It is due to decomposition in the bladder. It indicates the presence of inflammation or ulceration of the kidneys, bladder, or urinary passages. It is a very serious symptom, to which intelligent medical attention should be called at once."

In reference to diseases of the kidneys in general, the doctor says: "An eminent authority states that in England seven-eighths of all cases of disease of the kidneys are due to alcohol. This fact may account for the increasing prevalence of disease of the kidneys, especially in countries where strong liquors are used."

In closing this article, we will quote a few words from A. J. Johnson, in the *Canadian Practitioner*, concerning the brick-dust deposit:—

"This deposit is composed of uric acid in some form, generally as urate of soda, potash, or lime. It can be dissolved by heat, and may appear in the urine of anyone, without their having any hereditary tendency. It is not, however, of these cases that I intend to speak, but of those in which this deposit is persistent, where without any error in diet—and I speak now not only of such error as

consists in the too free use of stimulants—but without any error whatever, a patient habitually passes this kind of urine, and who after a time notices that this deposit is augmented by crystals of uric acid.

"When this occurs early in life, say before forty, we may be pretty certain that there is here a strong tendency to the production of uric acid, either inherited or acquired, and that sooner or later it will accumulate, and we will have to treat one of two things, viz., gout or calculus, for these two diseases are intimately connected. They may, and in fact frequently do, exist in the same person. As the symptoms of gout become less prominent, those of what is commonly called gravel make themselves apparent.

"Both diseases are very generally hereditary, and seem to be interchangeable. A patient with gravel will frequently be found to give a history of gout in one parent, and his children again may have gout, though he never had. The chalk-stones so commonly seen in the knuckles of old people, the presence of which so distorts their fingers, are composed of the same material as the brick-dust deposit, that is, uric acid, now in the form of urate of soda. Whether, then, a chalk-stone forms in the knuckle or a uric-acid calculus forms in the bladder, we must look upon them as an exhibition of the same primary condition, and the source of both is to be sought for in the same process. . . .

"Undoubtedly, however, the best plan for a patient who suffers with the condition I have described is to give up the habit of taking stimulants altogether, for, as Sir Henry Thompson says, 'It is not only not essential to the health of most persons, but is absolutely prejudicial to most—but especially to the "torpid liver" is it deleterious.' Forbid sugar in every form and wherever found, and as far as possible all fatty matters, cooked or in combination, as in pastry, butter, cream, etc. By this means the overloaded liver will not be quite so overworked as before, the vicarious work of the kidney will be lessened, and it will be found that with this treatment and diet carefully carried out, uric acid will disappear more readily and more certainly, and with a more hopeful outlook for our patient, than by any other means."

(To be continued.) J. N. L.

TRUTH is our best friend.

## GRACE BEFORE MEAT.

THE custom of saying grace at meals had, probably, its origin in the early times of the world, and the hunter-state of man, when dinners were precarious things, and a full meal was something more than a common blessing. . . . In the shouts and triumphal songs with which, after a season of sharp abstinence, a lucky booty of deer's or goat's flesh would naturally be ushered home, existed, perhaps, the germ of the modern grace. It is not otherwise easy to be understood why the blessing of food—the act of eating—should have had a particular expression of thanksgiving annexed to it, distinct from that implied and silent gratitude with which we are expected to enter upon the enjoyment of the many other various gifts and good things of existence.

I own that I am disposed to say grace upon twenty other occasions in the course of the day besides my dinner. I want a form for setting out upon a pleasant walk, for a moonlight ramble, for a friendly meeting, or a solved problem. Why have we none for books, those spiritual repasts—a grace before Milton—a grace before Shakespeare—a devotional exercise proper to be said before reading the "Faerie Queene"? But, the received ritual having prescribed these forms to the solitary ceremony of manducation, I shall confine my observations to the experience which I have had of the grace, properly so called. . . .

The form then of the benediction before eating has its beauty at a poor man's table, or at the simple and unprovocative repasts of children. It is here that the grace becomes exceedingly graceful. The indigent man, who hardly knows whether he shall have a meal the next day or not, sits down to his fare with a present sense of its blessing, which can be but feebly acted by the rich, into whose minds the conception of wanting a dinner could never, but by some extreme theory, have entered. The proper end of food—the animal sustenance—is barely contemplated by them. The poor man's bread is his daily bread, literally his bread for the day. Their courses are perennial.

Again, the plainest diet seems the fittest to be preceded by the grace. That which is least stimulative to appetite leaves the mind most free for foreign considerations. A man may feel thankful, heartily thankful, over a dish of plain mutton with turnips, and have leisure to reflect upon the ordi-

nance and institution of eating, when he shall confess a perturbation of mind, inconsistent with the purposes of the grace, at the presence of venison or turtle. When I have sate (*a rarus hospes*) at rich men's tables, with the savory soup and messes steaming up the nostrils, and moistening the lips of the guests with desire and a distracted choice, I have felt the introduction of that ceremony to be unseasonable. With the ravenous orgasm upon you, it seems impertinent to interpose a religious sentiment. It is a confusion of purpose to mutter out praises from a mouth that waters. The heats of epicurism put out the gentle flame of devotion. The incense which rises round is pagan, and the belly-god intercepts it for his own. The very excess of the provision beyond the needs takes away all sense of proportion between the end and means. The giver is veiled by his gifts. You are startled at the injustice of returning thanks—for what?—For having too much, while so many starve. It is to praise the gods amiss.

I have observed this awkwardness felt, scarce consciously perhaps, by the good man who says the grace. I have seen it in clergymen and others—a sort of shame—a sense of the co-presence of circumstances which unhallow the blessing. After a devotional tone put on for a few seconds, how rapidly the speaker will fall into his natural voice, helping himself or his neighbor, as if to get rid of some uneasy sensation of hypocrisy. Not that the good man was a hypocrite, or was not most conscientious in the discharge of the duty; but he felt in his inmost mind the incompatibility of the scene and the viands before him with the exercise of a calm and rational gratitude.

I hear somebody exclaim, "Would you have Christians sit down at table, like hogs to their troughs, without remembering the Giver?"—No; I would have them sit down as Christians, remembering the Giver, and less like hogs. Or, if their appetites must run riot, and they must pamper themselves with delicacies for which East and West are ransacked, I would have them postpone their benediction to a fitter season, when appetite is laid, when the still small voice can be heard, and the reason of the grace returns—with temperate diet and restricted dishes. Gluttony and surfeiting are no proper occasions for thanksgiving. When Jeshurun waxed fat we read that he kicked. Virgil knew the harpy nature better when he put into the mouth of *Celæno* anything but a blessing. We

may be gratefully sensible of the deliciousness of some kinds of food beyond others, though that is a meaner and inferior gratitude; but the proper object of the grace is sustenance, not relishes; daily bread, not delicacies; the means of life, not the means of pampering the carcass. With what frame or composure, I wonder, can a city chaplain pronounce his benediction at some great hall feast, when he knows that his last concluding pious word—and that, in all probability, the sacred name which he preaches—is but the signal for so many impatient harpies to commence their foul orgies, with as little sense of true thankfulness (which is temperance) as those Virgilian fowl! It is well if the good man himself does not feel his devotions a little clouded, those foggy, sensuous steams mingling with and polluting the pure altar sacrifice.

The severest satire upon full tables and surfeits is the banquet which Satan, in the "Paradise Regained," provides for a temptation in the wilderness:—

"A table richly spread in regal mode,  
With dishes piled, and meats of noblest sort  
And savour; beasts of chase, or fowl of game,  
In pastry built, or from the spit, or boil'd  
Gris-amber-steamed; all fish from sea or shore,  
Freshet or purling brook, for which was drain'd  
Pontus, and Lucrine Bay, and Afric coast."

The tempter, I warrant you, thought these cates would go down without the recommendatory preface of a benediction. They are like to be short graces where the devil plays the host. I am afraid the poet wants his usual decorum in this place. Was he thinking of the old Roman luxury, or of a gaudy day at Cambridge? This was a temptation fitter for Heliogabalus. The whole banquet is too civic and culinary, and the accomplishments altogether a profanation of that deep, abstracted, holy scene. The mighty artillery of sauces, which the cook-fiend conjures up, is out of proportion to the simple wants and plain hunger of the guest. He that disturbed him in his dreams, from his dreams might have been taught better. To the temperate fantasies of the famished Son of God, what sort of feasts presented themselves?—He dreamed indeed,—

"As appetite is wont to dream,  
Of meats and drinks, nature's refreshment sweet."

But what meats?—

"Him thought he by the Brook of Cherith stood,  
And saw the ravens with their horny beaks

Food to Elijah bringing, even and morn;  
Though ravenous, taught to abstain from what they brought:  
He saw the prophet also how he fled  
Into the desert, and how there he slept  
Under a juniper; then how, awaked,  
He found his supper on the coals prepared,  
And by the angel was bid rise and eat,  
And ate the second time after repose,  
The strength whereof sufficed him forty days:  
Sometimes, that with Elijah he partook,  
Or as a guest with Daniel at his pulse."

Nothing in Milton is finelier fancied than these temperate dreams of the divine Hungerer. To which of these two visionary banquets, think you, would the introduction of what is called the grace have been most fitting and pertinent? . . .

The author of the "Rambler" used to make inarticulate animal noises over a favorite food. Was this the music quite proper to be preceded by the grace? or would the pious man have done better to postpone his devotions to a season when the blessing might be contemplated with less perturbation? I quarrel with no man's tastes, nor would set my thin face against those excellent things in their way, jollity and feasting. But as these exercises, however laudable, have little in them of grace or gracefulness, a man should be sure, before he ventures so to grace them, that while he is pretending his devotions otherwise, he is not secretly kissing his hand to some great fish—his Dagon—with a special consecration of no ark but the fat tureen before him. Graces are the sweet preluding strains to the banquets of angels and children; to the roots and severer repasts of the Chartreuse; to the slender, but not slenderly acknowledged, reflection of the poor and humble man; but at the heaped-up boards of the pampered and the luxurious, they become of dissonant mood, less timed and tuned to the occasion, methinks, than the noise of those better-befitting organs would be, which children hear tales of, at Hog's Norton. We sit too long at our meals, or are too curious in the study of them, or too disordered in our application to them, or engross too great a portion of those good things which should be common, to our share, to be able with any grace to say grace. To be thankful for what we grasp exceeding our proportion is to add hypocrisy to injustice. A lurking sense of this truth is what makes the performance of this duty so cold and spiritless a service at most tables.—  
*Charles Lamb.*

"FOLDED hands never win conquests."

### SHALLOW BREATHING AND CONSUMPTION.

THE evidence which has thus far been gathered from statistical, experimental, and inductive grounds, all tends to demonstrate that impairment of the respiratory movements of the upper portion of the lungs is one of the principal direct causes of pulmonary consumption. Indeed, all the proof goes to show that in many conditions of life, especially in many of those to which the male sex is exposed, the apices of the lungs become superfluous parts of the body, and on this account possess a strong tendency to that premature waste which is characteristic of all organs when they fall into a state of inactivity. The practical solution of the problem of the prevention of pulmonary consumption, as well as of the cure in many cases, therefore consists in the adoption of measures which tend to increase the chest capacity, and which maintain the general and local health of the individual.

The treatment, so far as prevention is concerned, resolves itself into a proper exercise of the chest muscles, into systematic breathing, and into the rational employment of compressed and rarefied air.

*First, Proper Training of the Chest Muscles.*—This is accomplished by raising the shoulders, and by swinging the arms backward, forward, and upward, either with or without dumb-bells, or by exercising on parallel bars, care being taken that a full inspiration is taken every time that the arms are thrown backward and upward, or the body forward, and that a complete expiration occurs when the arms are brought together in front, or when the body is thrown backward. These movements should be performed regularly, and from sixteen to twenty times in a minute. There are a number of appliances in the market which are worked by means of ropes, weights, and pulleys, and which are admirably adapted for the enhancement of the above-described movements. They are very simple, and can be attached to the wall of the nursery or of the sleeping-room, and not only afford a healthful exercise, but a pleasant amusement for both children and adults. These exercises should be employed every morning and evening, and from fifteen to twenty minutes, or even longer, at a time, but they should never be pushed to fatigue.

*Second, Systematic Breathing.*—Deep, voluntary breathing should be encouraged and practiced on

every occasion, not continuously, but at intervals throughout the day. This should be done in the counting-room, in the workshop, in the home, and out-of-doors. Care, of course, should be taken that the air is inhaled only through the nose, especially in the open air, so that the latter is fairly warmed before it reaches the lungs. The breathing should occur at natural and regular intervals of from fifteen to twenty times in a minute. Walking, running, jumping rope, etc., will add materially to the efficacy of this method of respiration.

*Third, Compressed and Rarefied Air.*—Of all the means which have come into use for the purpose of developing the lung capacity, we are convinced that none exceed in value that of the inhalation of compressed and exhalation into rarefied air. The method produces such a powerful physiological impression that it has already earned for itself a permanent place among the important measures of pulmonary therapeutics. When the individual thus breathes out of compressed air and breathes into rarefied air successively, the whole chest, and especially the apices, will procure more perfect ventilation than can be obtained by any other known procedure.—*Dr. Thomas J. Mays, in the Medical News.*

### STARVING THE TEETH.

TEETH are just as easily starved to death as the stomach. It is the outside of all the grains, of all the cereal foods, that contains the carbonate and phosphate of lime and traces of other earthy salts which nourish the bony tissue and build the frame up. It is the outside of corn, oats, wheat, barley, and the like, or the bran, so called, that we sift away and feed to the swine, that the teeth actually require for their proper nourishment. Oatmeal is one of the best foods, supplying the teeth with nourishment. It makes the dentine, cementum, and enamel strong, flint-like, and able to resist all forms of decay. If you have children never allow white bread upon the table. Bread made of whole wheat, ground not bolted, so that the bran which contains the minute quantities of lime is present, is best. To make a good, wholesome, nourishing bread, take two bowls of wheat meal and one bowl of white or bolted flour, and make by the usual process. Nothing is superior to brown-bread for bone and tooth building. This is made out of rye meal and corn meal. Baked beans, too, have a

considerable supply of these lime salts, and should be on your table, hot or cold, three times a week. In brushing the teeth always brush up and down from the gums instead of across. Brush away from the gum and on the grinding surface of the teeth.—*Am. Analyst.*

#### BISHOP TAYLOR ON DRUGS.

BISHOP TAYLOR has had much difficulty with his self-supporting missionaries in Africa. He obliges them to eat the native food, and declines to import other articles of diet. Bishop Taylor attributes his own health to advice given to him in the early part of his ministry never to touch drugs. "I laid the impressive warning to heart," says the bishop, "and was a total abstainer from physic for fourteen years, till, in California, I had a breaking out of nettlerash, and my wife, feeling uneasy, begged me to take a dose of pills. More than twenty years elapsed after that before I took another dose. On coming to Africa, to relieve the fears of my friends I took quinine, which, as a veritable tonic, I have found to be of use occasionally. The good advice, I believe, was the means of adding many years to my life. It led me to checkmate the bad effects of chronic ailment, which I would not dignify by the name of sickness. By diligent attention to the laws of health, and being very careful about the quality and quantity of my diet, and avoiding stimulants, I have preserved my body from the effects of suffering, and thus added length and strength to my life."—*British Weekly.*

#### THE NEW YORK COURT ON ADULTERATION.

IN a case of adulteration recently before the Court of Appeals of New York, the court said:—

"It is notorious that the adulterations of food products have grown to proportions so enormous as to menace the health and safety of the people. Experience has taught the lesson that repressive measures which depend for their efficiency upon proof of the dealer's knowledge, and of his intent to deceive and defraud, are of little use, and rarely accomplish their purpose. Such an emergency may justify legislation which throws upon the seller the entire responsibility of the purity and soundness of what he sells, and compels him to know and to be certain. Therefore, the commissioner says that want of knowledge on the part of the seller is no defense."—*Hall's Journal of Health.*

#### WISE MAXIMS.

THINK well; speak well. Do not be curious about matters which do not concern you. Say no evil of anyone, and do not listen to any. Never ridicule anyone. Do not contend in words about things of no consequence. Do not exaggerate. Assert nothing as a fact of which you are not sure. Give no hasty opinions. Avoid empty tattle. Do not draw comparisons. Do not be singular in food or dress, and be not loud in your laughter. Be gentle to others and severe to yourself. Speak courteously to servants. Do not note other people's faults; note your own faults and their good points. Never boast. Never make excuses. Never do anything when alone which you would not do before others.

#### LIFE'S GOLDEN YOUTH.

LIVE as long as you may, the first twenty years form the greater part of your life. They appear so while they are passing; they seem to have been so when you look back to them; and they take up more room in our memory than all the years which succeed them. If this be so, how important that they should be passed in planting good principles, cultivating good tastes, strengthening good habits, in fleeing all those pleasures which lay up bitterness and sorrow for time to come. *Take care of the first twenty years of your life,* and you may hope that the last twenty will take good care of you.—*Sel.*

JOHN MULLEN, of Oxford, Me., is 133 years of age. He has led a wandering life, and attributes his good health to his habit of wearing woollens and leaving liquor alone. He runs a farm of forty-three acres, doing most of the work himself. He has always lived on a plain diet, and his habits are remarkably regular. His only medicine is wormwood, which he makes into a strong tea and drinks when "out of sorts." He is quite a philosopher in his way, and a close student of nature.

*Teacher*—"What part of speech is 'but'?"

*Michael*—"But' is a conjunction."

*Teacher*—"Correct. Now give me an example of its use."

*Michael*—"See the goat but the boy. 'But' connects the goat and the boy."

NEW YORK CITY has 1,755,610 inhabitants.

## Disease and its Causes.

### THE PRODIGAL DAUGHTER.

To the home of his father returning,  
The prodigal, weary and worn,  
Is greeted with joy and thanksgiving  
As when on his first natal morn;  
A "robe" and a "ring" is his portion,  
The servants as suppliants bow,  
He is clad in fine linen and purple,  
In return for his penitent vow.

But ah! for the prodigal daughter,  
Who has wandered away from her home—  
Her feet must still press the dark valley,  
And through the wild wilderness roam;  
Alone, on the bleak, barren mountains—  
The mountains so dreary and cold—  
No hand is outstretched in fond pity  
To welcome her back to the fold.

But, thanks to the Shepherd, whose mercy  
Still follows his sheep, though they stray,  
The weakest, and e'en the forsaken,  
He bears in his bosom away;  
And in the bright mansions of glory,  
Which the blood of his sacrifice won,  
There is room for the prodigal daughter  
As well as the prodigal son.

—*New York Graphic.*

### THE PRIMAL CAUSE OF INTEMPERANCE.

BY MRS. E. G. WHITE.

(Concluded.)

ONE who fills the sacred office of father or mother assumes the responsibility of teacher. Upon no account should the marriage relation be entered upon until the parties have a knowledge of the duties of a practical domestic life. The wife should have culture of mind and manners that she may be qualified to rightly train the children that may be given her. It should be the mother's aim to educate her precious charge to take a position in society to elevate the sinking standard of humanity, and for this reason there should be no more children in the family than can be properly cared for and educated. For the sake of their children, if for no other reason, mothers should cultivate their intellects, for they bear a greater responsibility in their work than does the king upon his throne. Few mothers feel the weight of the trust that is given them, or realize

the efficiency they can attain for their peculiar work through patient, thorough effort in self-culture.

And first, the mother needs to strictly discipline and cultivate all the faculties and affections of the mind and heart, that she may not have a distorted or one-sided character, and leave the marks of her deficiency or eccentricity upon her offspring. Many mothers need be roused to see the positive necessity of a change in their purposes and characters in order to perform acceptably the duties they have voluntarily assumed by entering upon the married life. The channel of woman's usefulness can be widened and her influence extended to an almost unlimited degree if she will give proper attention to these matters, which affect the destiny of the human race.

The mother needs the most perfect self-control; and in order to secure this she should take all precautions against any physical or mental disorder. Her life should be ordered according to the laws of God and of health. As the diet materially affects the mind and disposition, she should be very careful in that particular, eating that which is nourishing but not stimulating, that her nerves may be calm and her temper equable. She will then find it easier to exercise patience in dealing with the varying tendencies of her children, and to hold the reins of government firmly yet affectionately. Children should virtually be trained in a home school from the cradle to maturity. And, as in the case of any well-regulated school, the teachers themselves gain important knowledge, the mother especially, who is the principal teacher in the home, should there learn the most valuable lessons of her life.

Well may the mother inquire with deep anxiety, as she looks upon the children given to her care, What is the great aim and object of their education? Is it to fit them for life and its duties, to qualify them to take an honorable position in the world, to do good, to benefit their fellow-beings, to gain eventually the reward of the righteous? If so, then the first lesson to be taught them is self-control; for no undisciplined, headstrong person can hope for success in this world or reward in the next. Children should be taught that they must not have their own way, but that the will of their parents must guide them. One of the most important lessons in this connection is the control of appetite. They should learn to eat at regular periods, and to allow nothing to pass their lips be-



tween these stated meals, which should be served twice or at most three times a day.

Children reared in this way are much more easily controlled than those who are indulged in eating everything their appetite craves, and at all times. They are usually cheerful, contented, and healthy. Even the most stubborn, passionate, and wayward, have become submissive, patient, and possessed of self-control by persistently following up this order of diet, united with a firm but kind management in regard to other matters.

Parents will have much to answer for in the day of accounts because of their wicked indulgence of their children. Many gratify every unreasonable wish, because it is easier to be rid of their importunity in this way than in any other. A child should be so trained that a refusal would be received in the right spirit, and accepted as final. Children are generally untaught in regard to the importance of when, how, and what they should eat. They are permitted to indulge their tastes freely, to eat at all hours, to help themselves to fruit when it tempts their eyes, and this, with the pie, cake, bread and butter, and sweetmeats eaten almost constantly, makes them gormands and dyspeptics. The digestive organs, like a mill which is continually kept running, become enfeebled, vital force is called from the brain to aid the stomach in its overwork, and thus the mental powers are weakened. The unnatural stimulation and wear of the vital forces make them nervous, impatient of restraint, self-willed, and irritable. They can scarcely be trusted out of their parents' sight. In many cases the moral powers seem deadened, and it is difficult to arouse them to a sense of the shame and grievous nature of sin; they slip easily into habits of prevarication, deceit, and often open lying.

Parents deplore these things in their children, but do not realize that it is their own bad management which has brought about the evil. They have not seen the necessity of restraining the appetites and passions of their children, and they have grown and strengthened with their years. Mothers prepare with their own hands and place before their children food which has a tendency to injure them physically and mentally. Unwholesome diet makes a poor quality of blood. The appetite continually indulged is constantly craving something more stimulating; with the weakening of the moral powers bad associates are made, and

the young man who has thus gone from bad to worse finds in the saloon that which meets the unnatural wants of his appetite. It then becomes a lion that can be tamed by no common means. Shame vanishes and manhood is sacrificed to an insatiate desire.

There is a general mourning that intemperance prevails to such a fearful extent; but we fasten the primal cause upon fathers and mothers who have provided upon their tables the means by which the appetites of their children are educated for exciting stimulants. They themselves have sown in their children the seeds of intemperance, and it is *their* fault if they become drunkards. What account in the day of final judgment will that father and mother give whose child has become corrupt and dissolute in life through their indulgence of his appetite and neglect to cultivate the moral attributes of his mind? Parents see that something must be done, for anguish has entered their homes, so they attempt to seize the monster of intemperance and hold it, with their feeble strength, but they find it too strong for their feeble hands to conquer. In their ignorance they nourished and strengthened it until it is beyond their control. Could parents realize the great responsibility resting upon them when their children are innocent babes in the home, much sin and misery might be averted; temperance would then be taught at the fireside, and the table would afford practical lessons repeated every day. Line upon line, precept upon precept, children should be taught the necessity of self-control and self-denial; and then true reform would make rapid progress.

Parents may, by earnest, persevering effort, unbiased by the customs of fashionable life, build a moral bulwark about their children that will defend them from the miseries and crimes caused by intemperance. Children should not be left to come up as they will, unduly developing traits that should be nipped in the bud; but they should be disciplined carefully, and educated to take their position upon the side of right, of reform and abstinence. In every crisis they will then have moral independence to breast the storm of opposition sure to assail those who take their stand in favor of true reform.

Individual effort on the right side is needed to subdue the growing evil of intemperance. Oh, that we could find words that would melt and burn their way into the heart of every parent in the

land! Mothers can do much toward sweeping away the cloud of darkness and iniquity that settles down over the earth like the pall of death. Mothers, can we not do our work better? Can we not labor more faithfully to bring up our children to real usefulness in the world? Let us teach the little ones to help us while their hands are small and their strength is slight. Let us impress upon their minds the fact that labor is noble, that it was ordained to man of Heaven, that it was enjoined upon Adam in Eden, as an essential to the healthy development of mind and body. Let us teach them that innocent pleasure is never half so satisfying as when it follows active industry. If we teach our children to be industrious, half the danger is over, for idleness leads into all manner of temptation to sin. Let us educate our children to be simple in manner without being bold, to be benevolent and self-sacrificing without being extravagant, to be economical without becoming avaricious. And above all, let us teach them the claims which God has upon them, that it is their duty to carry religion into every department of life, that they should love God supremely, and love their neighbor, not neglecting the little courtesies of life which are essential to happiness.

How earnestly and perseveringly the artist labors to transfer to canvas a perfect likeness of his model; and how diligently the sculptor hews and chisels out the stone into a counterpart of the copy he is following. So the parents should labor to shape, polish, and refine their children after the pattern given them in Christ Jesus. As the patient artist studies, and works, and forms plans to make the results of his labors more perfect, so should the parent consider time well spent that is occupied in training the children for useful lives, and fitting them for the immortal kingdom. The artist's work is small and unimportant compared with that of the parent. The one deals with lifeless material, from which he fashions forms of beauty; but the other deals with a human being whose life can be shaped for good or ill, to bless humanity or to curse it; to go out in darkness, or to live forever in a future sinless world.

#### ECCENTRICITIES IN DIET.

THE preference of the Chinese for food that seems to our appetites absolutely disgusting, is well known. In Canton rats sell for fifty cents a dozen,

and dogs' hind quarters command a higher price than lamb or mutton. Fancy eating bird's-nests worth thirty dollars a pound! This is what a mandarin revels in. The French have beguiled us into eating frogs' legs, which were once tabooed in this country, and we have even come to esteem diseased goose liver, in the form of *pate de foie gras*. The writer has met Brazilians who rave over boaconstrictor steaks, and count monkeys and parrots a very good meal. In the West Indies, baked snake is a common dish, as the reptiles abound, and it is a good way of getting rid of them. But when it comes to frying palm-worms in fat, one would think the stomach would rebel. It is not so, however, though, by a strange inconsistency, stewed rabbit is looked upon with disgust.

On the Pacific Coast, the Digger Indians eat dried locusts, and in the Argentine Republic, skunk flesh is a dainty. Our own favorite bivalve, the oyster, is very disgusting to a Turk, while the devil-fish, eaten in Corsica, is equally so to us. We cannot understand, either, how the inhabitants of the West Indies and the Pacific Coast can eat lizards' eggs with a relish; still less, how the eggs of the turtle and alligator can become a favorite article of diet.

The Brazilians eat ants, probably to get rid of them, for they literally infest the country, and are of an enormous size. It is easy to pick up a handful of ants almost anywhere, though the way do not go about it in this way, as the pestiferous insects bite in a most vicious manner. A curry of ants' eggs is a great delicacy in Siam, and the Cingalese eat the bees whose honey they have stolen. The Chinese, who seem to have stomachs like the ostrich, eat the chrysalis of the silk-worm, after unwinding the cocoon. Spiders are used in New Caledonia as a kind of dessert, while caterpillars are also relished by the African Bushmen.—*Hall's Journal of Health*.

TO BE MISERABLE.—Think about yourself, about what you want, what you like, what respect people ought to pay you, what people think of you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose on earth, or in heaven either.—*Charles Kingsley*.

In a good house all is quickly ready.

## GLADNESS AS A MEDICINE.

THE ancients said that the liver turned over when one laughed. This may not be anatomically correct, but the liver circulation is quickened, the respirations are deeper and more profound, and the man feels warmer and better. Mirth promotes digestion, while gloom and depression of spirits will produce dyspepsia. He who is habitually joyful and happy will generally possess good health. Some philosopher has said that he would always trust anyone who whistled while working.

Cheerfulness and gladness are not only of value in preserving health, but they are of equal service as a remedy in disease. The medical attendant or nurse who neglects this element of treatment, will often fail of success. No one should be allowed in a sick-room who is gloomy or despondent, or filled with vague forebodings. Every attendant upon an invalid should be not only hopeful but cheerful. Many a disease can be laughed out of existence. Let it not be understood that nurses should be always giggling and grinning, but a cheery, happy spirit, with occasional mirth, is a welcome guest in any sick-room. How often is it seen that a child, too full of life and happiness for repression, bursting into a sick-room like a summer's breeze, will drive away the "blue devils" of the sick, and send new life coursing through the veins. No sickness, of however serious an import, need fear a cheerful spirit among its attendants.—*Sel.*

## RAISINS.

ACCORDING to Sir William Gull, Queen Victoria's physician, and, of course, eminent in his profession, it is better, in case of fatigue from overwork, to eat raisins than to resort to alcohol. In his testimony before the Lords' Commission in London, a few months ago, he affirmed "that instead of flying to alcohol, as many people do when exhausted, they might very well drink water, or that they might very well take food, and they would be very much better without the alcohol." He added, as to the form of food he himself resorts to: "In case of fatigue from overwork, I would say that if I am thus fatigued my food is very simple; I eat the raisins instead of drinking the wine. For thirty years I have had large experience in this practice. I have recommended it to

my personal friends. It is a limited experience, but I believe it is a very good and true experience." We commend this testimony in favor of raisins as better than wine to the thoughtful consideration of all those who are in the habit, with or without professional prescription, of resorting to "a little wine for the stomach's sake and thine often infirmities." And raisins, we believe, have never been known to intoxicate.

## SLEEP.

UP to the fifteenth year most young people require ten hours, and till the twentieth year nine hours. After that age everyone finds out how much he or she requires, though, as a general rule, six or eight hours are necessary. Eight hours' sleep will prevent more nervous derangements in women than any medicine can cure. During growth there must be ample sleep, if the brain is to develop to its fullest extent, and the more nervous, excitable, or precocious a child is, the longer sleep should it get, if its intellectual progress is not to come to a premature standstill, or its life cut short at an early age.—*The Home-Maker.*

IN my pre-hygienic days I lived like other people, and rheumatism was one disease I suffered from. I have known acute rheumatic pain come on in my thumbs after I drank a bottle of wine. At one time I dared not expose my hands at night to the cold air whilst I was in bed, without getting them swollen. Since I have given up using flesh as food, and have abstained from beer, wine, and spirits, I have had no more attacks. I have been wet through all day from morning until night. I have had wet feet all day during winter, and had them chilly cold. I always sleep with my window open. I have lain on the damp grass, and done other unusual things, but I have no rheumatism.—*T. R. Allison, L. R. C. P.*

"I FELT so nervous, mamma," said a little girl, referring to an accident on the previous day. "What do you mean by 'nervous,' my dear?" "Why, mamma, its just being in a hurry all over."—*Springfield Republican.*

ONLY command persons, and you may be pretty sure that a good number will obey.—*The New-comer.*

# Temperance.

## TEMPERANCE.

FATAL effects of luxury and ease!  
 We drink our poison, and we eat disease;  
 Indulge our senses at our reason's cost,  
 Till sense is pain, and reason hurt or lost.  
 Not so, O Temperance bland! When ruled by thee,  
 The brute's obedient, and the man is free.  
 Soft are his slumbers, balmy is his rest,  
 His veins not boiling from the midnight feast;  
 Touched by Aurora's rosy hand, he wakes  
 Peaceful and calm, and with the world partakes  
 The joyful dawns of returning day,  
 For which their grateful thanks the whole creation pay;—  
 All but the human brute; 'tis he alone  
 Whose works of darkness fly the rising sun.  
 'Tis to thy rules, O Temperance! that we owe  
 All pleasures which from health and strength can flow,—  
 Vigor of body, purity of mind,  
 Unclouded reason, sentiments refined,  
 Unmixed, untainted joys without remorse,  
 The intemperate sinner's never-failing curse.

—Mary Chandler, 1687.

## WHICH IS TRUE?

Two statements are made in one of our exchanges respecting the same thing. Both cannot be true, as they are opposite in character. The first is from Rev. H. Stebbins, of San Francisco, when, in a recent discourse favoring *high license*, he said:—

"The use of intoxicating drinks is decreasing *per capita* yearly, and why?—Because of man's moral conceptions and self-control."

Where is that place that "self-control" is so wonderfully exercised? One would judge from the reports of the public journals that great masses of people were losing self-control. The *California Prohibitionist* meets the above statement with this fact:—

"If the reverend gentleman will refer to the statistics of the Internal Revenue Department from 1863 to 1889, he will find that the *per capita* consumption of intoxicating liquors has *increased* from 2.59 gallons in the first-named year to 14.5 gallons in the last. This fact is undeniable, and does not look as if the 'increase of man's moral conception and self-control' was very great, if that increase would naturally lead to a decrease in the amount of liquor consumed."

The second statement, and one that flatly con-

tradicts that of the Rev. Stebbins, is from the *Wine and Spirit Review*, and says:—

"The internal revenue receipts show a constant, steady increase every year. The collections from July 1 last to the close of the year were \$69,077,832, as compared with \$63,310,565 collected during the corresponding period of the previous year, being an increase of \$5,767,267. The total number of gallons of spirits produced for the last six months of 1889 was 40,770,516, an increase of 7,458,750 gallons as compared with the previous year. The receipts from tax on beer from July 1 to December 31, 1889, were \$13,098,483, an increase of \$1,009,607 over the receipts from July 1 to December 31, 1888. There was also an increase of \$1,091,568 in barrels of beer tax paid during the last six months of 1889."

The Rev. Stebbins says of liquor dealing:—

"The liquor business is a great business, and will continue to be a great business. It has intense moral relations to society; but it should be restrained. It should be put into the hands of responsible men as a trust for the public welfare; its sale should be restrained.

Yes, it should be "*restrained*," and be "a trust for the public welfare." The public welfare does not demand its retail sale by the glass or otherwise to be drunk on the premises or off, but, rather, that it be used only for medicinal or mechanical purposes, and that any other sale should be prohibited not simply on one day in the week, but for the whole seven days, and that for twenty-four hours each day.

J. N. L.

## EFFECTS OF PROHIBITION.

GOVERNOR LARRABEE, of Iowa, in his farewell address to the Legislature, makes some statements which our readers will do well to note, as they have a bearing on the practical workings of the suppression of the liquor traffic. Among other excellent things he said:—

"It is a well-recognized fact that crime is on the increase in the United States, but Iowa does not contribute to that increase. While the number of convicts in the country at large rose from 1 in every 3,442 of population in 1850 to 1 in every 860 in 1880, the ratio in Iowa is at present only 1 to every 3,130. The jails of many counties are now empty during a good portion of the year, and the number of convicts in our penitentiaries has been reduced from 750 in March, 1886, to 604, July 1, 1889. It is the testimony of the judges of our courts that criminal business has been reduced from 30 to 75 per cent, and that criminal expenses have diminished in like proportion. There is a

remarkable decrease in the business and fees of sheriffs and criminal lawyers as well as in the number of requisitions and extradition warrants issued. We have less paupers and less tramps in the State in proportion to our population than ever before. Breweries have been converted into oatmeal mills and canning factories, and are operated as such by their owners. The report of the superintendent of public instruction shows an increased school attendance throughout the State. The poorer classes have better fare, better clothing, better schooling, better houses. The deposits in the banks show an unprecedented increase, and there are everywhere indications of a heavy growth in legitimate trade. Merchants and commercial travelers report less loss in collections in Iowa than elsewhere."

#### PROHIBITION IN MAINE.

[The following letter was sent to the *Alta California*, but was refused insertion.]

EDITORS *Alta California*: In your issue of the 18th inst., you ask, regarding the closing of 150 saloons in the city of Bangor, Maine, "How came 150 saloons open in a prohibition town?" Bangor has never been a prohibition town. The officials of that city, regardless of their official oaths, have persistently refused to obey the law of the State, and permitted these saloons to sell liquor openly. But lately, as the papers tell us, the governor of the State has sent a message to these officials requiring them to enforce the law, with the implied threat that if they neglected to do so they would be removed from office. If these saloons are now closed, it is probably due to this action of the governor. The opponents of laws prohibiting the sale of intoxicating drinks are used to argue against such laws, because they "do not prohibit." Why not apply the same argument to other prohibition laws? We have a law prohibiting gambling-houses, but such houses exist, notoriously. So here is another prohibition law that "does not prohibit;" why not repeal the law, then? and especially since just as in the other case, it is broken by the guilty connivance of sworn officials.

In regard to this permission of gambling, contrary to law, one of our teachers of Chinese was told by a Chinaman, himself a "tan" player, that the police officers on the station have their regular monthly subsidy from the large gambling-houses, with the understanding that they should be arrested and fined about twice a month to make a show to the public, and apart from this should be allowed to pursue their calling in peace. If this information be

correct (and there are many citizens who believe it to be so), and gambling flourishes by the connivance of officials, why not ridicule this "prohibition law" as well as the other against selling liquors?—Simply because in some things people are both honest and sensible.—*J. Rowell, in Cal. Prohibitionist.*

#### STANLEY AND THE USE OF LIQUOR.

HENRY M. STANLEY is a hero after the boys' own hearts. He has traveled over the greater part of the earth's surface; he has fought with elephants, tigers, boa-constrictors, and the wild tribes of Africa. He has opened up a country to civilization, and done many things that will leave his name a shining one in history. No fairy brought this about. Stanley was a poor boy, and by sheer perseverance and a willingness to work, he made a place for himself. He kept his eyes and ears open, and used his brains. He has done one thing more that has enabled him to accomplish his work. He said in an interview with a reporter of the *Herald of Health*:—

"At Zanzibar I formed an expedition for the finding and relief of Dr. Livingstone. I employed two white men and two hundred natives. One of the white men, Shaw, had been mate of an American ship, and the other, Farquaher, mate of an English ship. Both had been accustomed to hardship, but were fond of liquor. It was the awful consequences attending their indulgence in it that first aroused my attention to the effect of alcoholic stimulants in Africa. I sent Farquaher forward a few miles to form camp, and when paying up the hotel and other bills, found that he had drunk eighteen bottles of brandy before starting. The effect upon him was still visible after we had journeyed 150 miles. He then became dropsical and died.

"Shaw had been helping him to consume the brandy at Zanzibar. He was morose, and when he could get no more, left me at Unyanyenbe, 500 miles' march. His object was to find an opportunity to drink to his heart's content at the stale beer obtainable there. I heard that he, in delirium, I suppose, put an end to his life. I continued my journey with the natives until I found Livingstone, a few weeks afterward. He was lodged at a place within 900 miles of Zanzibar, to reach which it took me eight months."

"Was Dr. Livingstone a teetotaler?"

"In Africa he never touched liquor of any kind."

"What was the nature of the fare you were able to procure on your way through the country?"

"Goat meat, Indian corn-cake, bananas, and milk."

It does not take a wise boy long to decide what life pays best—one that is clean and wholesome, devoted to honest work, or one that gives pleasures that end in pain and suffering and disgrace, that takes as its motto, "A short life and a merry one."

No boy ever became a great man except as he kept faith with cleanliness, good morals, and devotion to the work he felt was to be done in the world by him.—*Christian Union*.

#### HAVE YOU A BOY TO SPARE?

THE saloon must have boys, or it must shut up shop. Can't you furnish it one? It is a great factory, and unless it can get about 2,000,000 boys from each generation for raw material, some of these factories must close out, and its operatives must be thrown on a cold world, and the public revenue will dwindle. "Wanted, 2,000,000!" is the notice. One family out of every five must contribute a boy to keep up the supply. Will you help? Which of your boys will it be? The minotaur of Crete had to have a triremeful of fair maidens each year; but the minotaur of America demands a cityful of boys each year. Are you a father? Have you given your share to keep up the supply of this great public institution that is helping to pay your taxes and kindly electing public officials for you? Have you contributed a boy? If not, some other family has had to contribute more than its share. Are you not selfish, voting to keep the saloon open to grind up boys, and then doing nothing to keep up the supply?—*The Good Way*.

#### A STORY OF WIFELY DEVOTION.

WILLIAM SMITH, a former senator from South Carolina, was "wild, reckless, intemperate, rude, and boisterous," in his youth, as he said of himself, but his patient wife reformed him by her quiet devotion, says the *New York Telegram*.

The evening before the session of the Court of Common Pleas, a client called upon him with fifty notes to be put in suit. Mr. Smith was not in his

office—he was on what is called a "spree." Mrs. Smith received the notes and sat down to the work of issuing the writs and processes. She spent the night at work, while Mr. Smith was spending it in "riotous living."

At daybreak on his way home from his carousals, he saw a light in his office and went in. To his surprise there sat his wife, who had just completed what ought to have been his work, and who had now fallen asleep with her head on the table. His entrance awoke her, and she showed him her night's work—fifty writs and processes. This was too much for the strong man. He fell on his knees, implored her pardon, and promised never to drink another drop. He kept his word, and from that day prosperity attended him.—*Richfield Advocate*.

#### SHALL I DRINK IT?

AT a banquet in St. Louis given to a lawyer just come to the city, there were many guests, and there was much wine poured out, and they insisted that this reformed lawyer should take his glass, until it became a great embarrassment, as they said to him, "Ah, you don't seem to have any regard for us, and have no sympathy with our hilarities!" Then the man lifted his glass and said: "Gentlemen, there was in Boston some years ago a man who, though he had a beautiful wife and two children, fell away from his integrity and went down into the ditch of drunkenness. He was reformed by the grace of God and the prayers of his mother, and he stands before you to-night. I am that man. If I drink this glass I shall go back to my old habits and perish. I am not strong enough to endure it. Shall I drink it? If you say so I will." A man next beside him lifted a knife, and with one stroke broke the glass, while they shouted, "Don't drink! don't drink!"—*Western Watchman*.

IN 1882 the export of tea from Ceylon amounted only to 697,268 pounds; in 1888 it was over 23,000,000 pounds, and this year it will exceed 30,000,000.

IN Belgium, with increased drinking facilities, has come an increase in suicide, and in lunacy, and in crime.

A LITTLE Brooklyn boy, only eleven years of age, died, recently, of drink, in the city hospital.

## THE TOBACCO HABIT.

THE United States Navy annually receives a large number of boys who are trained for its service. Hundreds of candidates for this service are rejected because of bodily infirmity. Major Houston is authority for the statement that one-fifth of all the boys examined are rejected on account of heart disease. His first question to a boy who desires to enlist is, "Do you smoke?" The examining surgeons say that cigarette smoking produces heart disease in boys, and that in ninety-nine cases out of a hundred, where this disease has caused the rejection of those applying for positions in the navy, it has been brought on by the excessive use of tobacco. This statement is based, not upon theory, but upon the results of actual examinations going on day after day and month after month; and, in view of these facts, there should be stringent laws against the sale of tobacco to boys under eighteen years of age. In the absence of such laws, each father should exercise his authority to prevent his sons from smoking while they are yet growing, unless the boys will cheerfully yield, as many of them will, to the voice of reason, and defer contracting the smoking habit until they shall at least have passed that period during which it is scientifically proved to be certainly and seriously harmful.—*Sci.*

## THREE WARNINGS.

"DEATH in the cup," says the orator. "Death in the cup," says the poet. "Death in the cup," says the scientist, and the latter's declaration is the one that carries most weight. He enforces his warning as follows, clipping from the pages of an exchange: "The great London fever of 1789 took scarcely anybody but drunkards and tipplers. Dr. Carnwright, of New Orleans, says the yellow fever in 1866 took 5,000 drinking men before it touched a sober man. In the United Kingdom of England, Ireland, and Scotland, one visit of cholera swept away over 10,000 persons—not half a dozen teetotalers in that number. In the city of Montreal 360 teetotalers had the cholera, and but one of them died, while 1,500 drinking men died of the disease."

VON MOLTKE bears this testimony: "Beer is a far more dangerous enemy to Germany than all the armies of France."

## COSTLY PLEASURES.

AN exchange says: "Someone estimates that getting born costs the people of the United States \$225,000,000 annually; getting married, \$300,000,000 annually; getting buried, \$75,000,000." We might add that getting drunk costs the people of the United States more than \$900,000,000 annually, or over one and one-half times as much as getting born, married, and buried put together.

CARDINAL MANNING (Catholic) says: "For thirty-five years I have been priest and bishop in London, and now I approach my eightieth year I have learned some lessons, and the first thing is this: The chief bar to the working of the Holy Spirit of God in the souls of men and women, is intoxicating drink. I know no antagonist to that good Spirit more direct, more subtle, more stealthy, more ubiquitous, than intoxicating drink. Though I have known men and women destroyed for all manner of reasons, yet I know of no cause that affects man, woman, child, and home with such universality of steady power as intoxicating drink."

AN Irishman, leaving his situation, asked his employer for a character, which was duly given. Paddy, however, was not satisfied with his "line," and complained that no mention was made of sobriety. "Well," said the employer, "you know well, Paddy, I couldn't say, truthfully, you were a sober man." "Well, then," replied Pat, "you might have said that I was frairequently sober."

PETER LAING, the Elgin (England) centenarian, has just entered his 106th year. He is hale and hearty, and has never taken any doctor's drugs.

THE men who do things slowly, naturally, deliberately, are the men who oftenest succeed in life.

ALL those who pass through the door to success will find it labeled "push."—*Oil City Blizzard.*

BE fit for more than the thing you are now doing.—*James A. Garfield.*

A CORRECT diet is one of the best preventions of intemperance.

## Miscellaneous.

### SPRING-TIME.

HAS beauteous spring returned,  
 With music and with flowers,  
 Again to bless the scene  
 And cheer the home that's ours?  
 We'll step forth in our duty  
 With all the life of May;  
 Not nature in her beauty  
 Shall breathe more joy than we.

—M. W.

### CHARACTER STUDIES AND A CAUSE.

BY FANNIE BOLTON.

IT was the day before the open session of the new Health and Temperance Society in O—, and in the coming session it was to be set forth in essay, music, anecdote, dissertation, citation, and by the authority of related experience, the need of such a society, the value of the principles its members advocated from the standpoint of sanitation, religion, ethics, and necessity. Those who were to take part in the program had assembled for rehearsal at the home of Laurence Alexander, the founder of the society, and were duly drilled in elocution and gesture that they might make the most favorable impression possible on the audience they expected to edify.

"It is uphill work anyhow to interest the people in the much-needed reform we are trying to advance," said Laurence. "But our cause is a good one, and we must glorify it with all the ability that God has given us. All over the country people are forming clubs, some for the success of Bellamy's scheme of government, which, as far as I can judge, is to make government into a sort of great, great grandmother to coddle and indulge men like a set of submissive children. Poor thing! If the scheme should ever succeed, I fear it would result in an experience similar to that of the old lady who lived in a shoe, who had so many children she didn't know what to do, who gave them some broth without any bread, and gave them a spanking and put them to bed. But, returning to my theme, clubs are formed for hunting, fishing, billiard playing, gormandizing, dancing, and everything one can think of that is demoralizing, and is it not proper to form a society for the development of

the *genus homo*? We can scarcely think it politic to call ourselves 'vegetarians' in this community of blood shedding and flesh eating, for old lady Grundy occupies a very enviable position in society, and still holds up her hands at the 'fanatics' who imagine they can live without appropriating the life of other poor beasts around them. How consistent men are! How scandalized we are at the history of the cannibals, but how matter of course we take the slaying of our lower brothers and lovers! I find, in thinking of the horrors that attend our stock-yards, that I am developing a growing distaste of the butcher shop, and I rush by it as quickly as possible; for it seems that I can almost hear a cry of anguish from the poor creatures that are made unwilling sacrifices to the great god appetite. And when I think that we are made up of what we eat, I look with a kind of uncanny interest on the poor souls who are still uninstructed or unconverted to the proper view of flesh eating. What wonder that we see exhibitions of passions that belong to the brute creation when the blood of bulls and goats mingles with the blood of man!

"The Hindoos, who are vegetarians, look upon themselves as unclean, desecrated, and unfit for the presence of their god by the sight of a flesh eater; so it seems that contemplation of this subject only strengthens one in horror of the practice. But there! I'll stop and rein up my Pegasus.

"There is one thing more, however, that I want to say—pardon, ladies and gentlemen, my tongue hasn't been so glib for a long time—and that is concerning the need of rehearsal and practice. There are many good, pious people who seem to have an idea that whatever is good in itself must be made as unattractive as possible. If they have religion they think that justifies them in wearing a long, sour countenance, as a part of their piety. They may be just as untidy and untasteful as they have grace to be, and so keep humble. In short, they carry out in a perverted sense the scripture that says, 'Be careful for nothing,' not even for shoe buttons or clean shirts. To illustrate, I read of a man who prayed, and groaned, and wept over the manifestation of pride in a Christian brother, who had on a clean collar, and on being asked what had called forth his long, doleful instruction of the Lord in regard to his brother's short-comings, he answered, 'The Lord only knows how I felt when I saw that starched collar.'

"It does not add to my relish of a sermon that it



is preached by a man whose coat is dusted with dandruff, whose speech is a hash-up of singular verbs and plural subjects, whose voice is harsh, and whose gestures are grotesque. One may be buoyed over all this by sincerity and earnestness in the speaker, and yet it seems to me that if he is really illuminated by the light of the Spirit, the light will shine not only to reveal the inward sin but the outward pollution. It certainly does not follow that a man is a whited sepulcher because he presents a clean outward appearance. Religion is to sanctify soul, body, and spirit, and preserve them blameless unto the coming of Him who is glorious in holiness. Instead of a man's religion becoming an excuse for falling into 'meechan' ways, as Samantha Allen would say, it should elevate him with progressive power to higher and higher levels of godliness, brighten his talents, refine his manners, purify his desires, and lead him to cleanse himself from all filthiness of the flesh and spirit.

"And now to the point of my remarks: We have a cause to advance whose foundation is laid in God-given principles, whose precedent is in Edenic practice, whose practicality is demonstrated in its exponents, and whose ethics point to the ideal man yet to come. And for my part, being enthused with the glory there is in it, I propose that we seek to make it honorable before the people by introducing and carrying it on in the highest, happiest manner possible, worthy of its dignity and importance.

"We have been warned, 'Let nothing be done through strife or vain-glory,' and there is the highest of philosophy in this advice. There is no danger in seeking to do our best, if the doing is swallowed up by the abnegation of self in enthusiasm for the cause. Enthusiasm is a good word, it comes from the Greek, *ενθεους*, and means, literally, God within,—possessed by God, divinely inspired. If one has an intensity of desire for the success of a good cause, jealousy for its exaltation, all that tact and talent can muster may be safely employed for its advance, for such effort will breathe the fragrance of unselfishness; but if tact and talent are employed simply for the doing of a thing excellently that self may be magnified, the fragrance turns to stench. Instead of a rose fresh from the garden you have a poor husk, nay, worse, you have a decaying flower, breathing pestilence.

"Men recognize the odor of our doings, and it is terribly true in all things, 'He that soweth to his

flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.' Let our cause here be glorified with the best of our ability, and made fragrant with unselfishness; for our best can only come from unselfish motives."

The members of the circle really caught the fire of the young man's spirit, and the rehearsal promised the highest success of the session. It was just after the close of the drill that a little city official, a person whose coming is always greeted with expectancy and anxiety,—the telegraph messenger,—rang the door-bell, and handed a telegram to Mr. Alexander. He tore it open and read:—

"Start immediately for C. Important work awaits you. By order of the committee, per C. B."

Mr. Alexander felt the waves of rebellion rising in his breast. His vision had been entirely centered and filled up by the nucleus circle of his pet society. It took some time for his vision to broaden to take in so distant a prospect, and it seemed strange indeed that he should be so suddenly "pulled up by the roots," as he said, "and transplanted." In fact, Mr. Alexander had a long argument with himself, to the effect that the Health and Temperance Committee certainly did not know what was for the best interest of the cause. It certainly would do little good to send him hither and thither to organize clubs, and just let him get a few seeds sprouting in the garden of reform, and then whirl him away before they had time to become hardy plants. He argued that it would take him some time to get another company of intelligent young people like these interested to so great an extent. He would be just like a transplanted shrub himself for a while, and have to take the time that might be given to developing something, to get his bleeding roots set in a foreign soil.

But the committee had ordered it, and however strong this personal feeling might be, he would not dare to rebel against that august body, who were supposed to have penetration into affairs as much beyond his meager individual penetration as they were multiplied in numbers by geometrical progression.

Yet for all this, Mr. Alexander was discouraged, but he could not long remain in discouragement, for he was possessed of a hopeful, buoyant disposition, that had its source of strength in confident trust in One who knows all, and who directs even our days, which seem to pass by chance.

Of course there was a cry of lament from the new society, and many prophesied that it would fail. This called out a speech from Mr. Alexander, who declared that if it only lived because of him, the sooner it died the better. "But happily," he said, "it lived in Him in whom all good lived, and moved, and had its being," and though he should be taken from the circle, the seeds of eternal truth that had been sown would not fail to find a good soil somewhere and blossom and bring forth their harvest.

The session for which Mr. Alexander waited was a complete success, and, after it was over, the enthusiastic society accompanied him and his sister to the Westward-bound train.

If ever Emerson's saying, "The inspiration is scanty that doesn't reach the extremities," was inversely demonstrated, it was on this occasion. From their gestures, speeches, and indifference to their surroundings, one certainly might have thought their inspiration superabundant; for amid the bustle of passengers coming and going, the shriek of whistles, the wild cries of porters and hack-men who stood behind their bounds (a wise safeguard for innocent travelers), and shrieked and gestured for hotels and baggage and public places of interest, like raving men, the society kept in the even tenor of their way, and accompanied Mr. Alexander to the tourist cars, blissfully unconscious of everything, and wholly lost to all but what they had done and were going to do.

(To be continued.)

#### CONVULSIONS IN CHILDREN.

WHEN a child has a convulsion, or what is commonly called "a fit," attention should be given to the urinary secretion at once. If there is suppression of urine, the child should be put into a warm bath and made to sweat as speedily as possible. In many cases in which children die from a succession of convulsions, the real cause of death is suppression of urine (a fact which is probably not so generally known as it should be), so that the child really dies of poisoning through the retention of the urinary secretion. When a child is subject to attacks of this character, care should be taken to dress it warmly in flannels, so as to keep up a degree of perspiration most of the time, and hot baths should be administered frequently.—*Selected.*

#### SOME VERY OLD HONEY.

IN the city of Cathays, England, where the Taff Vale Railway Company have extensive repair shops, the workmen were cutting up a large elm tree that had been cut down in Gloucestershire and shipped there for car timber. It proved to be a "honey tree," and a gentleman writing to the *Public Opinion*, a newspaper of London, says of it:—

"Right in the very heart, a cavity measuring eight feet by seven and one-half inches in diameter was discovered almost completely filled with the comb of the honey bee, together with a squirrel's skull. No means of access to the hollow was discoverable, neither was decay anywhere apparent, and around the cavity itself no less than fifty 'rings,' each ring denoting a year's growth, were counted, the outer bark being, too, without a flaw. The hollow was of uniform size throughout, and presented the appearance of having been bored with an auger; and, great though its dimensions were, it was practically filled with the comb, proving that the bees must have been in possession for several years. Empty combs of the queen bee also showed that they had swarmed. How the bees got there can only be guessed, but it is surmised that a squirrel once occupied a decayed hole in the tree, cleared away the decay, occupied the cavity as its own, and there died. Then the bees entered into possession, and filled the whole with comb, when, by some means, the entrance, which must have been small, became stopped, the large quantity of grub and fly being taken as demonstrative that the nest was not voluntarily deserted. Then for fifty years the growth of the timber went on. The entrance being absolutely obliterated, and the hole being hermetically sealed, the comb was preserved from decay for half a century, to be found at last in the way described. The find is of the greatest interest to naturalists."—*Youth's Instructor.*

#### DON'T FRIGHTEN THE CHILD.

A CHILD should never know through its parents or its nurse what it is to fear. Yet how many thoughtless people are constantly doing what they can to beget this spirit in the mind of the child! Be therefore on your guard against this practice. Never open a door when darkness is coming over the earth, and say, "Bogey is coming." On no ac-

count let a child hear you say, "The black man will catch you." Many a child has had its first dread of going to its bed in the dark aroused by such senseless remarks as these. Even a spider can be made attractive to its little mind, if you will take the trouble to show a bit of its web through a magnifying glass or small microscope. The wonders and beauties which will be thus revealed will fill the young mind with admiration, and in this way drive out all approach to fear.—*John W. Kirton.*

#### MAN'S PRIMITIVE DIET.

IN the first place, then, we have abundant proof that man originally did not eat flesh. The Bible represents primitive man (down to the time of Noah, seemingly) as living on fruits and herbs and attaining on that diet to very great ages. The Greek and Latin traditions of the Golden Age corroborate this teaching. Wilkinson, in his great work on ancient Egypt, says the great mass of the people rarely tasted flesh, their chief food being dates and lentils, which modern chemistry proves to be so valuable. Writers on Bible lands point out that animals were rarely killed for food, being reserved for important occasions such as the visits of friends, etc. Professor Mahaffy remarks that butchers and slaughter-houses are hardly ever mentioned in Greek literature. The diet of the ancient gladiators was barley-cakes and oil; of the Roman soldier, barley, oil, and wine, though the later Romans laughed at their ancestors, and termed them *pultiphagi* (porridge eaters). Lastly, modern science declares man to be the ascendant of a frugivorous animal. Then there is the significant biblical story of Daniel. Amongst the Greek sages, one of the most eminent was Pythagoras, who was so pronounced a vegetarian that he has given his name to the diet, which is often called Pythagorean. He was born in the island of Samos, about B. C. 570. He taught the highest and purest morality. He could not bear the thought of contact with a butcher. He first taught that the sun was the center of the planets, and first obtained proof of the 47th proposition of the first book of Euclid. He considered that if the slaughter of animals ceased so would war. His sublime teaching was to "fix on that course which is best, custom will render it most delightful." How triumphantly has that been vindicated by temperance advocates.

Gautama Buddha, the Light of Asia, was con-

temporary with Pythagoras. He taught the highest and purest morality, sternly denouncing slaughter as utterly wicked and curse bearing. His followers, who are numbered by millions, consider their religion a purer one than Christianity, and have been known to refuse to listen to Christian missionaries on the ground that no man is fit to teach religious truth if he sanctions slaughter. They have even referred to Christendom as "the Hell of Animals."

#### HOME HAPPINESS.

PROBABLY nineteen-twentieths of the happiness you will ever have you will get at home. The independence that comes to a man when his work is over, and he feels that he has run out of the storm into the quiet harbor of home, where he can rest in peace with his family, is something real. It does not make much difference whether you own your house, or have one little room in that house, you can make that little room a true home to you. You can people it with such moods, you can turn to it with such sweet fancies, that it will be fairly luminous with their presence, and will be to you the very perfection of a home. Against this home none of you should ever transgress. You should always treat each other with courtesy. It is often not so difficult to love a person as it is to be courteous to him. Courtesy is of greater value and a more royal grace than some people seem to think. If you will but be courteous to each other, you will soon learn to love each other more wisely, profoundly, not to say lastingly, than you ever did before.—*Selected.*

HERE is a short sermon by a woman, though not preached from the pulpit. It is a good one, and is pretty sure to hit your case somewhere, whatever may be your age and circumstances: "The best thing to give to your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to your father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity."—*The Interior.*

WHAT would be the result if you should eat every hour?—You would not endure it long. Yet some mothers cannot understand why their children are sick and cross when they are fed every hour.

## Household.

### THERE COMES A TIME.

THERE comes a time, or soon or late,  
 When every word unkindly spoken  
 Returns with all the force of fate,  
 To bear reproof from spirits broken  
 Who slumber in that tranquil rest  
 Which waking cares no more molest.

Oh! were the wealth of worlds our own,  
 We freely would the treasure yield,  
 If eyes that here their last have shown,  
 If lips in endless silence sealed,  
 One look of love o'er us might cast,  
 Might breathe forgiveness to the past.

When anger arms the thoughtless tongue,  
 To wound the feelings of a friend,  
 Oh, think ere yet his heart be wrung,  
 In what remorse thy wrath may end!  
 Withhold to-day the words of hate,  
 To-morrow it may be too late.

—Selected.

### WORK MADE EASY.

It was a lovely morning; the tall poplars swayed to and fro in the gentle breeze, the rippling brook laughingly pursued its onward course, the warbling birds sang merrily, and all nature seemed united in singing the glad song, "Spring has come, spring has come."

Felia Felton, the only daughter of a promising merchant in the enterprising town of N—, was alone out of harmony with the joyous strain. A cloud rested upon her pretty and usually happy face. And why?

"Oh, I am so disappointed!" said she to Celia Selton, her classmate. "I do so long to get out into this bright, beautiful sunshine, but cannot. Jane is sick again, and mother, who is never well, isn't as well this morning as usual, and the greater part of this our holiday must be spent in-doors washing dishes, and doing all sorts of hard and common work. I dislike housework anyway, it's such drudgery."

"I do not find it so," said her friend thoughtfully. "On the contrary, I really like it. You know since papa died our circumstances have changed. Mamma was first obliged to let her help go, and then to give up her large house and take the small cottage; and now, to keep the family together, she is taking boarders. Every day I am

surprised to see how nicely she manages, how easily she does the work for eight, and how pleasant she makes the home for us, and not alone for us, but for the boarders. Mr. and Mrs. Lester, and Mr. and Mrs. Smithton, teachers in the academy, say they much prefer mamma's table and her quiet home to the luxuries and display found in the popular boarding-house of the place. Mamma says every day she thanks the Father of all mercies that he gave her a wise and sensible mother, who taught her, in her childhood, the duties of domestic life. As I see her so calm and quiet moving about the house, always so neat in person, ever ready to help us in our difficult lessons, and to answer our many questions, I ask myself, Who has a greater mission, a better field of labor, than a wise and loving mother? As I go from room to room, upstairs and down, from kitchen to cellar, and closets to cupboards, I find everything in perfect order. The food is always well prepared and on time without confusion or unpleasant blustering, and served with neatness, ease, and grace. And my mamma, too, is not strong."

"I have observed," said Felia, "a great difference in the management of your home and that of mine, and wish you would tell me just how your mother does it."

"I am only a beginner myself," said Celia, "but as I am taking lessons from mamma every day, and trying hard to do as she does, I can tell you what I have learned; and as the kitchen work is considered the most disagreeable of all housework by the majority of both old and young, I will begin there, by quoting mamma, who says, 'It lessens the work one-half by having conveniences.' To avoid the hard work of scrubbing the floor every day or two, she has it and the dining-room floor covered with linoleum, which in appearance is like oil-cloth, but is much thicker, warmer, and more durable. This she has brushed over once every three months with thin shellac,\* which dries quickly and keeps the pretty figure from wearing off and the linoleum from wearing out. This in the end is cheaper than paint, is easier kept clean, and always looks fresh and bright by being washed with clear tepid water once a week. A medium-sized, first-class family range, a good-sized sink, with hot and cold water supplied in abundance by

\* SHELLAC VARNISH.—½ ounce of gum shellac, 6 ounces of alcohol. Dissolve the shellac in the alcohol. If too thick add more alcohol.

simply turning a faucet, are great conveniences. A workman, ever so skillful, cannot do satisfactory work with inferior tools, therefore the necessity of having proper cooking utensils, which are not alone items of convenience but of economy, in that they save much perplexity, many annoyances, and consequently nerve force, which is worth more than all combined.

"Mamma says the great secret of good house-keeping is perfect order and system; 'a place for everything, and everything in its place,' is an old and tried maxim, and, if observed in the performance of household duties, will aid much in making labor easy. 'A time to work and a time to play' is an old proverb, and all the better for age. Promptness, economy, cleanliness, and carefulness are also essential qualifications for good house-keeping, and, if thoroughly inculcated into our every-day life, soon become habits which are great and important steps in the formation of character. These characteristics mamma says are recognized as valuable traits, and are of themselves good recommendations for high positions in life."

"Taking this view of the subject," said Felia, "it loses all of its commonness, and begets within me, even, a desire to enter into the work, beginning at dish-washing."

A. M. L.

(To be continued.)

#### ART IN THE KITCHEN, NO. 2.

THE thought that it requires study to make a thing practicable is just as true as it is that it requires experience, which is only the result of practice. A thoughtful man saves himself and his neighbors much trouble. How often has it been our misfortune to experience the inconvenience our visit occasions some well-disposed housewife who has not at her command a sufficient knowledge of even good plain cookery to enable her to prepare a meal for us without great embarrassment. The store-room may be well supplied with provisions, but how to select and prepare them is the ordeal. There are more reasons for this "trial" than one. The first reason that comes to our mind is, "A lack of knowledge of what to prepare that would be appetizing."

This is certainly a perplexing question for most housekeepers to solve. We say "most housekeepers" because the great majority belong to the class who have given little thought to the impor-

tant principles of healthful cookery. It has long been a puzzling question with us how a family could live from year to year, bringing up their children, and expecting to rear robust families, on baker's bread, and *white bread at that*, and such articles of starchy diet, to the exclusion of the albuminous elements that are needed to make up the requirements of the system. What shall we cook? Food, of course, says one; so say we. What is food? We offer the definition given by a distinguished writer: "Foods are those substances which when introduced into the system are capable of supplying the loss occasioned by the natural wastes of the body." They may be classed: (1) Albuminous, or nitrogenous; (2) farinaceous and saccharine; (3) oleaginous, or fatty; (4) inorganic.

Albumen is found in nearly a pure state in the white of the egg. In wheat this is represented by gluten; in oatmeal, by vegetable albumen; in peas, beans, and other leguminous seeds, by vegetable caseine. The farinaceous, or mealy part, also the saccharine, or sweet class, includes all varieties of starch and sugar. All vegetables and grains and most fruits contain starch. Most grains and many vegetables, such as potatoes, turnips, and most fleshy roots, contain large quantities of starch. To prepare these articles of diet for food we cook them usually, and the main reason for cooking is not to season them up and make them palatable, but we find in nature that each little particle of starch is inclosed in an envelope which protects it from the action of water, rendering it indigestible to a large degree. By cooking grains, and the process of ripening in fruits, this envelope is broken so that the digestive fluids can be acted on, and they may be distributed to the various parts of the system as nature requires.

There need be little said about fats, as everyone is familiar to a great extent with their nature. Everyone knows that they enter largely into the composition of the food placed on most of our tables. Foods that are so largely composed of fats, whether it be animal or vegetable, are to a great degree rendered indigestible, the food in the stomach being rendered proof against the action of the digestive fluids.

The inorganic elements are wholly indigestible, and so are not directly nutritious, but are really very useful. In addition to this, all vegetable

foods contain a certain proportion of innutritious matter, which constitutes the frame-work of the tissue. These elements are really very useful in giving bulk to the food and in producing the necessary irritation to the digestive organs necessary to carry forward the work of digestion. We can see that it is important that we should know "what to cook, and how to prepare it."

We will further consider what is proper food and its preparation in another article. M.

#### NOTES IN COOKING.

**CELERY SOUP.**—Take two roots of celery, strip off the coarse outside stalks, cut the remaining stalks in shreds; add two quarts of water, and boil until the celery is soft, then rub through a colander and return to the saucepan. Roll fine four or five crackers and sift through the fingers into the soup. Last of all, add half a pint of cream, or sufficient creamed butter to season it, and salt to taste. Do not let the soup boil after the cream and salt have been added.

This soup is very nice with half milk instead of all water. One root of celery is enough for each quart of liquid, so that three roots will make enough for three quarts of soup.

**TO COOK ASPARAGUS.**—Pick off the loose leaves, scrape the stalks, and wash them in cold water; cut all the stalks the same length and tie them together in small bundles, the heads all the same way. Put the asparagus into hot water, with a little salt, boil gently for about twenty minutes, or until tender, taking care not to break the heads. Serve the asparagus on slices of thick toast dipped in the water the asparagus was boiled in, pour over it creamed butter with a few drops of lemon juice in it. Serve warm.

**CRANBERRY STEAMED PUDDING.**—One cup sugar, one-third cup cream, or one tablespoonful of creamed butter, break in two eggs and beat thoroughly. One cup sweet milk. Add two cups of flour with one teaspoonful of baking powder in each; add this twice in succession. Take two cups of cranberries dredged with flour, and steam in the pudding. Any kind of sour fruit will do. Steam it an hour and a half or two hours. Instead of sour fruits, dates and white figs or one-half cupful of seeded raisins or currants can be used.

**LEMON CAKE.**—Two cups of flour, one large

teaspoonful of baking powder rubbed into the flour, one cup sugar mixed with one-half cup of cream, or one large tablespoonful of creamed butter, two eggs broken and beaten in a bowl with the sugar and butter; beat well together, add one-half cup of milk, alternating with the egg and sugar. Bake in layers or patty-pans. Flavor with grated lemon.—*Boston Cooking School.*

**EGG SANDWICH.**—Boil an egg four hours, mash the yolk, and flavor it with a little lemon juice and celery salt, and spread between thin slices of bread.

**CELERY SALT.**—Take the green leaves of celery and dry them in a very slow oven. When dry, powder them, sift, and bottle for use. Celery salt is very nice for flavoring soups, etc.

**CENTENNIAL LEMONADE.**—The white of one egg beaten stiff with enough sugar to thicken it. Take one teaspoonful of lemon juice and one of pine-apple, with a small piece of the fruit, for each glass of drink. To each glassful stir in one teaspoonful of the beaten egg. One lemon and the white of one egg is sufficient for a number of glasses of drink. MRS. F. L. MCCLURE.

#### THE SAME AS WHITE MAN.

THE following letter was furnished us by a teacher in one of the Indian schools on the Pacific Coast. It was written by a young Indian to a "dusky maiden," for the purpose of inducing her to break off her engagement with another to whom she was to be married.

We give it, as spelled [the punctuation our own.—ED.] as a specimen of progress in civilization after a few months of instruction. At the same time it is an illustration of human nature as often developed in those who claim a much higher civilization:—

"——, ——, W. T., January 6, 1888.

"Miss Mary South, My beautiful girl I am going to write to you these a few lines of notice this time. I am very glad to hear from you this evening what Esau was think of you. I guess I will take my girl away. To-night my father told me about what you are said him. You going to get married with me. My father has told me that way, so I am very glad when was tell. I guess he thought you are tell him very truth. Well, my dear girl, deer girl, will you please write me a letter, and let me know what you thought of me, I

like to know all about it. So I will be very glad to hear from you. I always like to hear from you because you my loving girl. Now I will close my writing and also my mistake. Good bye, or good night from your truly loving boy Stanley Gray."

In sending this letter, the teacher says: "Mary South, the girl addressed with so much fondness, was at that time engaged to Esau Penn, another of my boys, and they were to be married in June. Stanley Gray took the notion into his head that he wanted Mary, and would of course make her the best husband, and wrote her this letter. She passed it over to Esau, and he gave it to the principal. Mary, for all of his passionate appeal, was true to Esau, and in June they walked the beach fifty miles to Neah Bay, where the agent, Captain Donnell, married them."

#### CHILDREN'S RIGHTS.

It is the right of every child to be exempt from teasing. Why do so many parents allow so much needless pain to be given to the little ones? They cannot know how sensitive is the nature of a little child.

It is the right of every child that his questions shall have satisfactory answers so far as possible. What other way have they for gaining the information that is to make them intelligent, observing, thinking men and women?

It is the right of every child to be talked to in a sensible, intelligent manner, instead of being obliged to listen to the sickening stuff called baby-talk.

#### PURE AIR.

Do not be afraid to go out-of-doors because it is a little colder than usual. The cold air will not hurt you if you are properly protected and take exercise enough to keep the circulation active. On the contrary, it will do you good. It will purify your blood, it will strengthen your lungs, it will improve your digestion, it will afford a healthy, natural stimulus to your torpid circulation, and energize your whole system. The injury which often results from going into a cold atmosphere is occasioned by a lack of protection to some part of the body, exposure to strong drafts, or from breathing through the mouth.

OPIMUM increases the night-sweats of consumptives.

#### HELPFUL HINTS.

HANGING-SHELVES in the cellar are a great convenience.

HEMORRHAGES of the stomach may be quickly checked by drinking water as hot as can be borne.

WARTS may be destroyed by being rubbed with alum. Carry a lump in the pocket, and rub on the wart frequently, wetting it as you do so.

SOAK half a pound of glue overnight in a quart of good milk, and boil it the next day; it will dissolve moisture much better than glue dissolved in water.

WHOLE cloves are now used to exterminate the merciless and industrious moth. It is said that they are more effectual as a destroying agent than either tobacco, camphor, or cedar shavings.

FILL a bottle with water, and add crude borax as much as can be dissolved. A little of this in the water in which the hands are washed will remove stains and keep them in excellent condition.

FRUIT stains may be removed from white or colored clothing by pouring boiling hot water upon the stains before they are wet with anything else. To remove fruit stains from the hands, hold them in the smoke of a burning match.

AN adhesive mucilage for labels, suitable for bottles or glass, may be prepared by soaking glue in strong vinegar; then heat to boiling, and add flour. This is very adhesive, and does not decompose when kept in wide-mouthed bottles.

THE following preparation is very useful for gumming large sheets of paper, which may be kept on hand ready for use: Starch, two drams; white sugar, one ounce; gum arabic, two drams; to be boiled with a sufficient quantity of water.

TO REMOVE INK STAINS FROM CARPETS.—While the ink is still wet take clean blotting-paper or cotton batting and carefully soak up all that is possible. Then pour a little sweet milk on the carpet, or other woolen article, and sop it up with clean cotton batting. This must be done several times, each time soaking the milk up with clean batting and using fresh milk. When the milk is removed, wash the spot with clean soap-suds, and rub dry with a clean cloth. If the ink has become dry, the milk must remain on longer and be used oftener. With perseverance, however, it will all disappear.

## Healthful Dress.

### HOW THE MILL GRINDS.

THE fellow at the ladder's top, to him all glory goes,  
 And the fellow at the bottom is the fellow no one knows.  
 No good are all the "had beens," for in country and in town  
 Nobody cares how high you've been when once you have  
 come down.  
 When once you have been President and are President no  
 more,  
 You may run a farm, or teach a school, or keep a country  
 store.  
 No one will ask about you, you never will be missed,—  
 The mill will only grind for you while you supply the grist.

—*Burlington Hawkeye.*

### MEN'S CLOTHING.

THERE is in one of the New York up-town clubs a gentleman of middle age whose style and bearing have earned for him the title of "The Baron." He is always so beautifully dressed and so neat and careful in his attire that there is no company in New York in which he would be eclipsed by the dress of others. There would be nothing in this if he were a rich man, but he is not. His income is very small, and yet he has heavy responsibilities, and lives generously, so that the wonder of all who know him is how he makes both ends meet. To those who reason naturally the secret is an open one. In Paris the world might say, "A duchess has taken a fancy to him." In England it would be whispered that he draws upon some rich relative.

He says of himself that he has learned to dress well on what the ordinary clerk spends on his clothing. It is not often that such a man talks of how he accomplishes on a little money what is easily done only with wealth, but it happened the other day that the Baron talked freely and frankly about his methods to a young friend who found him just in the mood.

"Starting with my hat," said he, "my first rule is to take care of it. If it is a silk hat, I rarely use a brush on it. I keep it in the best condition by brushing it with a pad of plush. Silk hats are a luxury, though; they are not at all essential; in fact, if they are distinctive at all, it is in the line of vulgarity. In Europe they mark the gentleman, in New York, the gambler and the pot-house politician. But a poor man has to consider their cost, and that is excessive, because a silk hat is worse than none at all if it is out of style, and the styles change constantly. I wear Derby hats for just that reason. Do you know that it is not necessary to get them in Broadway? The Derby of to-day is made precisely the same shape for Church Street or Eighth Avenue hatters as it is for Broadway dealers, and I get a hat for \$3.00 precisely like the one you pay \$5.00 for. I may be vain enough to take the Church Street label out of it and put in its place a little bit of silk with my initials embroidered in it, but if I do so it is a bit of weakness. The main point

with a Derby is, never brush it with a stiff brush. No felt hat will stand a stiff brush. Wipe it with the sleeve of an old coat, or brush it with a soft brush, and it will last you five years. But never fail to brush or wipe it on a single day, for dust ages a hat in dry weather and stains it in wet.

"Never buy a made-up scarf. They are as good as any other if you think so, but men of taste do not regard them. They are the most expensive scarfs after all. If you buy a good scarf to make up yourself you will find that it will last a dozen times as long as a factory article already made up, besides keeping you in good form. A scarf that you tie yourself is not always worn in one position. You can keep on shifting the exposed part around so that your scarf looks well to the last.

"Now as to my linen. I follow the fashions to a dot at less than half what my companions pay. Getting shirts made to order is a vainglorious dissipation of the wealthy. I get as good shirts for a dollar each as they pay \$3.50 for; as good collars for 18 cents as they pay 35 for. I realize as well as you do that the perfectly-dressed man is he who has his shirts made with collars attached, but I cannot afford them. Yet no one suspects or can tell that I do not do so.

"As to my suits of outer clothes, I have two plans that save me a great deal of money and keep me looking well. I am stout enough to make it difficult for me to keep a vest from wrinkling. How to keep waistcoats in shape is the problem of the stout man's life. I have solved it. I ordered my tailor to sew a piece of steel in the front of it. A steel band, such as is put in the front of a woman's corset, is what I ordered used, and this I have sewn into my vests under the buttons. It does not show, but it serves to hold the buttons exactly in place, and therefore the front of the garment cannot wrinkle. My other trick is a peculiar one. It is with my trousers. I never buy a pair of trousers without first noting the character of the wrong side of the cloth. If it is cloth that will turn I buy it. Then, when the trousers begin to lose their shape and to bag at the knees, or to lose their color and gloss, I take them to a little tailor on a side street and have him turn them inside out for me. In that way I get a pair of trousers for \$3.00.

"Now as to my shoes. What I have found out about shoes is for the rich to heed as well as the poor. I always buy them one size too large, and I always keep two or three pairs on hand. I never have a shoe mended, except as to its sole and heel. A man who wears a patch on his shoe is devoid of pride. I can tell those who have worn patches why my plan is more economical than theirs. In the first place, if you get a shoe one size too large it will keep its shape as long as it lasts, and to the end it will be as you bought it. A shoe that is the right size when you buy it quickly loses its shape. It must do so, because the foot works down and forward into a shoe, and there needs to be room there for this process. If the shoe is the right size there will be no room 'fore and aft,' as the sailors say, so that the foot accommodates itself by spreading the shoe side-wise. The result is a flat, broad mass of leather, with the usual accompaniment of a big bulge or lump over the big toe. But if you buy a shoe one size too large (half an inch) the foot and shoe accommodate one another, and in two or three days your foot fills the shoe without spreading it or raising any projections on its surface.



"But always have two or three pairs of shoes on hand, and, if possible, manage to get each new pair three or six months before you need to wear them. This sounds very fussy I know, but it is not at all so once you start right. And there are the best of reasons for it. The trouble with all American leather is that it is cured and marketed too quickly. It does not last. But if you get a pair of shoes and let them stand in the atmosphere of a house for a few months, they will outlast two pairs that are put on and worn as soon as they are purchased. Have two pairs for constant use, and never wear the same pair two days in succession if you can help it. Every foot perspires more or less, and every shoe is damp when it is taken off. Ten to one it has been more or less wet on the sidewalks and crossings. If you wear a shoe constantly it never gets a chance to dry, and the leather rots and wears out in half its natural life-time.

"Oh, I forgot to say on the subject of coats, that it is cheaper to have two at once than to buy one and wear it out and then buy another. Always give your coats plenty of time to hang themselves straight. Have one for the day-time and one for the night, and when you take a coat off do not hang it on a hook. This is cruel and barbarous. Have a coat-hanger or two—one of those creations of brass wire that go across the top of the coat and allow it to hang as it ought to. You had better keep an old coat for house wear. There is no need to wear out good clothes in your library or in your boarding-house or wife's sitting-room.

"Shave yourself. I have little respect for a man who dawdles a twelfth of his life away in a barber-shop waiting his turn to be pawed and cross-examined and chattered at by an upstart with a razor. Many men agree with me, but say they never can learn to shave themselves. I used to think so. My beard is very stubborn, and I thought I never could master it. I went to a dozen men to learn the secret of self-shaving. Now I have shaved for years, and can tell you there is no secret about it. It is wholly a matter of practice, and the only thing to do is to get good razors (at least three or four) and a good strap, and shave and shave until you know how, both how to handle and how to keep a razor. If it is not as simple as falling off a log, it is at least as simple as climbing upon one.

"But fine feathers do not make all there is of fine birds. Your face and hands must look well or your good clothes are thrown away on you. Keep two pots in your bedroom, a little one of cold cream, and a big, open-mouthed jar of corn meal or Indian meal. Every night rub a little cold cream in your face. Rub it in well, and then wipe it off the skin without wiping it out of the skin. The heat of our houses and buildings generally bakes the face, and it needs a corrective. When you wash your hands soap them well, and then put a teaspoonful of the corn meal in the palm of one hand and rub both hands together, backs and fronts. Then wash the soap and meal off, and if you are not proud of the appearance and feeling of your hands you are beyond the reach of pride. Another beauty of this plan is that he who follows it will never have chapped hands. Remember this, that whether you rub or wipe your face, do so with an upward motion. The general custom, and natural one, of wiping downward sags the loose skin of the face into wrinkles and ages a man before his time. Rub up, rub up. It is one of the great secrets of life.

"If your hair is thin, or even if it is not, always brush it well. Spend time at it. Use a stiff brush. Brush your scalp till it feels tender. There is no hair restorative like a stiff, close hair-brush vigorously employed. Just so with your body. Never mind about too much bathing, but give yourself constant and hard rubbing with a body-brush or a rough towel every night and every morning. It will make a young man of an old one."—*Selected.*

#### A CURIOUS RELIC.

A DRESS that weighs but three ounces is owned in Connecticut. The following facts about it are from the Danbury News: "About the year 1700, a fair young bride in the village now known as New Haven, wore a dainty costume of white. The gown was cut low in the neck and was sleeveless. The dress was of light and filmy texture, and weighed but about three ounces. It has been handed down from generation to generation, until it has at last come into the possession of a Danbury lady, who will wear it at the Red Men's masquerade. The dress is remarkably well preserved, and is extremely valuable, both from its age and the beauty of the embroideries with which it is covered. The design of the trimming is prettily worked in the coarse linen thread so common in those days."

#### THIMBLES.

THE thimble was originally called a thumb-bell by the English, because worn on the thumb, then a thumbler, and finally its present name. It was a Dutch invention, and was first brought to England in 1695. Thimbles were formerly made of iron and brass, but in comparatively late years they have been made of gold, silver, steel, horn, ivory, and even glass and pearl. In China, beautiful carved pearl thimbles are seen, bound with gold, and with the end of gold. The first thimble introduced into Siam was a bridal gift from the king to the queen; it is shaped like a lotus bud, made of gold, and thickly studded with diamonds, arranged to spell the queen's name.—*Selected.*

#### COMBINATION UNDER GARMENTS.

These Convenient Garments, Two in One, Combine Health, Comfort, and Economy.



FIT the body smoothly, without pressure, forming waist and drawers in one piece without band or binding.



We furnish patterns for high or low neck, long or short sleeves, cut from nice manilla paper. Price 30 cents, size 30 to 38 inches, bust measure, "even numbers." Mailed, on receipt of the price. Address,

**RURAL HEALTH RETREAT,  
St. Helena, Cal.**

## Publishers' Department.

### THE "OUTING."

SPRING is rapidly advancing. The genial rays of the sun are warming the earth, bringing forth the varied tints of the natural flowers that cover hill and dale, freighting the air with their fragrance, and delighting the eye with their beauty.

To those who have been held by the pressure of business, or by the hand of affliction, to the din of city life, we would say, Now is the time to seek the rural districts, and to come in contact with nature's charms.

For the next three months thousands will be seeking the mountain air, the cooling springs, the trout-brooks, and the various resorts of California, either for lost health, a rest from anxious care and perplexing business, or simply for an "outing." To such we say, We know of no better place than the

#### RURAL HEALTH RETREAT,

Situated near the head of the beautiful Napa Valley, several hundred feet up the side of Howell Mountain. The Crystal Spring, close to the institution, and from which it receives its water supply, does not boast of mineral qualities, being celebrated only for its purity and crystal-like clearness.

The moral surroundings of the institution are first-class. Intoxicating drinks and profanity are among the things not allowed on the premises. All who seek the benefits of this resort may expect a quiet, home-like place, with a good, wholesome diet, and kind, agreeable attendants. The view from the hill-side home is always grand, but especially so during the spring and summer months. It is both a winter and summer resort for invalids, and hence kept open all the year. The hills surrounding the institution are covered with perpetual evergreens, which is ever refreshing to the eye, and even late in the summer the flourishing vineyards covering the valley furnish additional beauty.

#### RURAL HEALTH RETREAT

Is not a hospital, neither is it a pleasure resort in the common acceptation of the term. It is a *Health Resort* for invalids, but not open for contagious diseases. In the treatment of chronic ailments, its success has been wonderful. At the head of the institution is a skillful physician of large experience, whose assistants conscientiously carry out his prescriptions and instructions. Of the modes of treatment employed, see the notice given on the cover of this JOURNAL. Further particulars can be obtained from circulars sent out gratuitously to all who request them.

Come to this hill-side home, and get the benefit to be derived from wholesome diet, and the best of treatment with nature's remedies, and you will decide, with thousands who have tried it before, that it is the best "outing" you ever had.

### COOKERY.

PARAMOUNT in importance with the subject of proper food is the question of properly preparing the same. We have met persons who are very zealous in the advocacy of healthful foods who have but little idea, if any at all, of the proper combination of foods for a meal, or the proper method of cooking them. All, however, are not as ignorant on this subject as the English navy, to whom we recommended the use of oatmeal as a wholesome and inexpensive article of diet. Seeing him and his wife a few days after, we inquired how they liked the oatmeal. In reply he said he liked it very well, but his wife liked it better to wet it before eating it. "Yes," said the wife, "I soaked it in water a few minutes before eating it, but my husband ate his dry."

Well, eating dry oatmeal would naturally give a person a rather poor idea of the article, and to eat what the cook called "oatmeal mush," soaked in hot water for fifteen minutes, wouldn't increase one's appreciation of that kind of diet very much. Such cooks are surprised to learn that oatmeal should be put into boiling hot water and cooked from one to two hours.

We are glad to find that the subject of the proper preparation of food is just now so arresting the attention of the people that cooking-schools are being conducted in various parts of the country. A person who has learned the art of properly preparing hygienic food, and who knows how to make such combinations at a meal as are promotive of health, instead of serving dyspepsia-producing viands as food, is entitled to the highest respect, and is a real benefactor to mankind.

Mrs. McClure, of Oakland, Cal., who conducted a number of classes in cookery last season, has added greatly to her stock of information by attending cooking-classes in San Francisco, conducted by graduates from the Boston and South Kensington (England) schools of cookery. Mrs. McClure has just completed a two weeks' course of instruction on cookery in Fresno, Cal., greatly to the satisfaction of those attending the course.

That which is most needful in advancing the cause of genuine diet reform is the proper preparation of hygienic food. We wish success to those holding classes, and who are seeking to impart instruction in this branch of reform.

Mrs. McClure commences, May 5, a four weeks' course of instruction with the lady students of Healdsburg College. Good cooking is no small item in a lady's stock of information.

### PROPER DIET AND TEMPERANCE.

THE theory advocated by the PACIFIC HEALTH JOURNAL is that true temperance is largely based upon a proper diet. There are multitudes who have fallen victims to the intoxicating cup, whose craving for strong drink was first kindled by the use of foods highly seasoned with allspice, pepper, ginger, mustard, etc. How many a mother has created in her sons a taste for intoxicating liquors by feeding them mince pies highly seasoned and flavored with brandy.

The mothers who are learning how, and who have already learned how, to prepare nourishing, wholesome food, free

from condiments, to set before their sons and daughters, are doing a great and noble work in fortifying them to withstand such temptations as too readily conquer those whose systems are fired to unhealthy thirst by partaking of food improperly prepared.

Fathers and mothers in their own homes have the future destiny of their children largely in their own hands. They can, by inculcating proper habits of eating and drinking, shield them from the enchantments of the saloon. We are happy to know that the time has come when persons are being especially fitted up for just this line of work. During the past winter a large class of young men and young women have been in training under J. H. Kellogg, M. D., in the great Sanitarium at Battle Creek, Michigan, with special reference to teaching the people the correct principles of temperance. These students now go forth to various States to impart to others the information they have obtained. We look for excellent results from this new line of work. One member of the class has come to our coast, where he will soon commence his good work, probably in the northern and central portions of California. In the southern part of the State, Prof. G. K. Owen has already been doing something in the same line. He informs us that he now expects to devote his whole time to this laudable work. His home address is 143 Carr Street, Los Angeles, Cal.

These lectures are quite largely illustrated by charts and chemical experiments, showing the effect of intoxicants, stimulants, improper food, etc., upon the human system. Temperance societies or clubs will find it greatly to their interest to secure one or more lectures from those introducing this kind of work. In those parts of Los Angeles County where Professor Owen has already spoken, his lectures are highly commended.

### SPELLING REFORM.

WHAT an improvement it would be in "the king's English" if we had letters or characters adopted by all to represent the sounds in the words, instead of writing phthisic and then pronouncing it as though spelled tizik, etc. We are glad to see that the Congress of the United States has at last given a little attention to this subject. There is too much truth in the statement we heard not long since, from the lips of an almost discouraged Frenchman, who was trying to master our language. He said, "The great difficulty I find to learn your language is so many words ending in the same letters have so different pronounce."

The following arraignment of the present mode of spelling is worthy of careful perusal by all. It was given by Professor March, of Lafayette College, in 1875, when addressing his fellows of the Philological Association. He said:—

"It is of no use to try to characterize with fitting epithets and adequate terms of objugation the monstrous spelling of the English language. Spelling is often thought of as child's work, and of little serious moment, but it is by no means so. The time lost by it is a large part of the whole school-time of the mass of men, and with a large majority of those who are said to read and who *can* read if you give them time, it is a fatal bar through life to that easy and intelligent reading which every voter, every human being, ought to have at command. Count the hours which each man

wastes in learning to read at school, the hours that he wastes through life from the hindrance to easy reading, the hours wasted at school in learning to spell, the hours spent through life in keeping up and perfecting this knowledge of spelling, in consulting dictionaries—a work that never ends—the hours that we spend in writing absent letters of the English language is to be counted by the silent letters, and multiply this time by the number of persons who speak English, and we shall have a total of millions of years wasted by each generation. Who has not heard the groans of Germans or Frenchmen trying to learn how our words sound, or read the petitions of the Japanese? And yet literary amateurs try to defend these old spellings by pleading their advantage in the study of etymology. But a changeless orthography destroys the material for etymological study, and written records are valuable to the philologist just in proportion as they are accurate records of speech as spoken from year to year."

"WE desire to aid this important educational movement, and therefore write and print, as a first step to the reform, hav, giv, activ, definit, etc., using the final mute e only when the preceding a, e, i, o, or u is long in sound, as in gave, alive, incite, etc., and also use f in the place of ph.

"We invite our correspondents to join us in this good work. Letters of inquiry, accompanied by stamp, promptly answered. Address, SPELLING REFORM ROOMS, 24 Clinton Place, N. Y."

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- Arkansas Tract Society—Lock box 249, Little Rock, Ark.
- Australia—Echo Publishing House, North Fitzroy, Victoria.
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- Canada—Mrs. R. S. Owen, South Stukely, Province of Quebec; and G. W. Morse, 62 Spadina Ave., Toronto, Ontario.
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Best of References from those who have them in use.

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**Washington, New Jersey.**

**HEALTHFUL FOODS.**

HAVING at our Health Retreat a revolving oven, and first-class cracker machinery, we are prepared to furnish the foods advertised below, at their respective prices. These foods are not only adapted to those suffering from digestive ailments, but are also excellent for all persons who wish food free from lard and all other deleterious shortening. None but the purest and best articles are used in the manufacture of these foods.

**Oatmeal Biscuit.**—These are about twice the thickness of an ordinary cracker, are slightly sweetened and shortened, and made light by yeast, exceedingly palatable. They are recommended for constipation, if the person is not troubled with acidity or flatulence; per lb. . . . . 12 cts.

**Medium Oatmeal Crackers.**—Made about the same as the above, only they are not fermented; per lb. . . . . 10 cts.

**Plain Oatmeal Crackers.**—These are neither fermented, shortened, nor sweetened. They have an agreeable, nutty flavor, and are crisp and nice; per lb. . . . . 10 cts.

**No. 1. Graham Crackers.**—Slightly sweetened, and shortened. Just the thing for persons with fair digestive powers and inactive bowels; per lb. . . . . 10 cts.

**No. 2. Graham Crackers.**—Shortened, but not sweetened. Very palatable; per lb. . . . . 10 cts.

**Plain Graham (Dyspeptic) Crackers.**—These crackers contain nothing but the best graham flour and soft water, yet by the peculiar preparation of the dough they are as crisp as though shortened. If by exposure to dampness they lose their crispness it may be restored by placing them in a hot oven for ten or fifteen minutes; per lb. . . . . 10 cts.

**White Crackers.**—These are made of the best patent flour shortened. But they are not mixed with lard or any other deleterious substance; per lb. . . . . 10 cts.

**Whole Wheat Wafers.**—Composed of flour and water. Made especially for dyspeptics, and those of weak digestion; per lb. . . . . 10 cts.

**Gluten Wafers.**—Especially good for those troubled with acid or flatulent dyspepsia, or those suffering with nervous exhaustion, and who wish to restore nerve power speedily. Such as have to live largely on meat, because they cannot digest vegetable food, will find in these wafers a valuable substitute; per lb. . . . . 30 cts.

**Anti-Constipation Wafers.**—Composed of rye-meal and whole wheat flour. Crisp and palatable. Persons suffering with painful dyspepsia, or tenderness at the pit of the stomach, should use whole wheat crackers in preference to these. For all other forms of dyspepsia or constipation, these are just the thing; per lb. . . . . 12 cts.

**Fruit Crackers.**—The best varieties of foreign and domestic dried and preserved fruits are used in the preparation of these crackers. They are exceedingly wholesome for those

of normal stomachs, but are not recommended for confirmed dyspeptics; per lb. . . . . 20 cts.

**Carbon Crackers.**—These are especially intended for cases of dyspepsia in which there is acidity of the stomach, heart-burn, and flatulence of stomach or bowels. The black color of the cracker is due to the presence of pulverized carbon, which acts as a preventative of fermentation, and is an absorbent of irritating gases resulting from indigestion; per lb. . . . . 15 cts.

**Wheatena.**—This is a preparation of wheat which is subjected to a process by means of which it is partly digested, and rendered readily soluble in the digestive juices. Good for persons suffering with slow digestion and constipation; per lb. . . . . 12 cts.

**Avenola.**—This is some like the preceding in the mode of its preparation, except that it has also the finest oatmeal with the wheat in its combination. It contains a large proportion of bone, muscle, and nerve-forming material. It is a good food for infants, and for all invalids of weak digestion; per lb. . . . . 13 cts.

**Granola.**—This is a preparation from various grains, and combines all the qualities of the preceding preparation. There is no farinaceous preparation in the market that will compare with granola. This is the verdict of those who have given it a fair and impartial trial; per lb. . . . . 12 cts.

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