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RELATIONS OF MIND AND BODY IN EATING AND DRINKING.

(*Concluded.*)

As there is a oneness of law through space, so there is a oneness of law through time. The past, present, and future are, in essentials, identical. "The past, in its essence, is not only the same as the present;" the past is also, in its essence, "the sire of the present." There is no spontaneous generation in the moral world any more than there is in the physical. The present moral condition is the sum and harvest of the past. This is true, also, of the physical. We are reaping that whereon we did no labor; others labored, and we are entered into their labor. We are reaping to-day in body and mind the sowings of fathers, grandfathers, and great-grandfathers. The harvest is larger than the seed. The secret of reform lies not in revolution, but in evolution—in unfolding along the axis of growth. We ought to know more than our fathers knew, for we have reached a maturer stage in the world's life than they reached; the oak, though identical with the nut, is larger. Possibly, as the world is growing wiser, it is growing into that condition of *lost virtues*, as wicked men are growing "worse and worse." I believe whatever of real excellence our forefathers taught and practiced should be accepted by us, and all the more imperial, because

ancestral. I do not believe that the judgments of wise men and the good institutions and customs of former times should be set aside because they are old. Alas! we are too liable to undervalue the lessons of the past. Therefore do I lift my pen in favor of reverend antiquity—it is an oracle. Read the song of Sinai's Lawgiver:—

"Remember the days of old;
Consider the years of many generations.
Ask thy father, and he will show thee;
Thine elders, and they will tell thee."

Vice has been in the past, and is now, a morbid exhibition of the will. The will is represented through the brain. The brain is a part of the body and affected by the condition of the blood. The will is the power of the mind by which we put forth volitions and perform actions. Now, it is plain to be seen that if there is a pressure of bad blood on the brain, that pressure is on the will; therefore, a sick man will do many bad things through the power of bad blood on the will. Vice, then, without doubt, is both the result and cause of physical derangement. Parents do their children great injury by setting before them stimulating, highly-seasoned, and innutritious foods, which make bad blood, for thus their sensations all become abnormal, the mainsprings of life are befouled, and the widespread appetite for intoxicating drinks is laid.

Moral suasion and legal enactment will do little good so long as we overlook the physical condition of the drunkard. To cure disease or vice effectually, that which nourishes it must be cut off rather than antidoted. The only help is to "let the wicked forsake his way."

Consider for instance the thousands of prostitutes, who have an average life of four years. In the dietetic habits of their every-day life are found the main causes for the way of these forlorn ones, and not altogether in the mere perversities of mind.

Look at the bar and brothel, and you find that the eating and drinking are always of that kind which go straight for the animal nature, and stir everything that is carnal in the individual.

Care is taken to give such food at these free-lunch houses as fire the appetite for strong drink, which they have ever ready, and for which you must pay something. These foods not only induce strong drinks, but they also bias the bodily organs toward animal indulgences, drag the higher nature into slavery to the flesh, making the conflict between the higher and lower natures so intense that great moral and nerve force is wasted in self-conflict.

The habit of eating large and late suppers at home or at church fairs and festivals is ruining the physical, mental, and moral health of those who indulge. This practice has the appearance of innocence because many fathers, mothers, and church pastors sanction it by precept and example, and it is, therefore, working untold mischief. Will not all see this and associate with their efforts at moral reform right habits of eating and drinking.

The fast-eating, the fast-living, and the fast-dying ones ought to learn the great and vital lesson, that physical, intellectual, and spiritual life is a unit—is one life, with different phases of expression. Whatever injures the one injures the whole, and whatever builds up one builds up the whole.

I cannot say that all evils and ills have their primary origin in incorrect physical habits, but *most* evil impulses are from excited, inflamed, and overstimulated bodies, and are in the interest of evil. It is hard and slow work, both for the teacher and the taught, in this matter of reform. But we must do it, and submit to self-restraint, for the "flesh lusteth against the spirit." Progress of humanity must be based in strict obedience to the laws of God, written in every muscle, in every nerve and bone in the body, together with those written in moral life. The accumulated virtues of parents must be transmitted to the children in purer, stronger, and better bodies, even "to the third and fourth generation."

THE "JUICE-OF-MEAT" DELUSION.

MRS. FRANK SMITH, 2204 Thirteenth Street, N. W., Washington, D. C., inquires why physicians of the allopathic school insist that for people with weak lungs a diet of meat is imperative—say the juice of five pounds of beef a day. Physicians of the

school named believe in stimulation. A few years ago they recommended spirituous liquors to persons of weak lungs, but the temperance movement made that advice unpopular with a large class of intelligent patients, and they then resorted to "the juice of beef, beef tea, etc." But chemical analysis has shown that much of the juice of beef consists of uric acid, exactly like that of the animal's secretion in the kidneys, and experiment showed that one dog lived longer on pure water than the one fed on beef tea. The beef-tea delusion is being thoroughly exposed by writers like Dr. J. H. Kellogg, Dr. Allinson, etc., and the allopathic school is learning from these men. The fatal error of mistaking stimulation for strength has hurried millions to an early grave.—*Food.*

WORK AS A MEANS OF EDUCATION.

THERE was a time when the training of the hand and eye was not supposed to have any connection with the improvement of the head and heart. Especially was this true with reference to the culture which may be obtained through common labor. But with respect to this, the world's thought is advancing. Kindergarten methods, the slöjd, and the numerous industrial schools springing up in all parts of the land, are evidences of a forward movement.

What we now need is an application of these principles in home life; for it is in the home that education must begin. Much has been said with reference to early religious impressions, yet many parents still look forward to the time when their children can be sent to school, as the point from which their education is to date, forgetting that the educational process begins as soon as the child opens its eyes upon the world, and goes on from that moment, whether we will or not. Education begins with the senses. The eye has to be trained to see, the hand to feel, the feet to walk, and the tongue to speak. These are all educational processes, not only for the organs, but for the mind as well. How children may be aided in this stage of their development has been noticed in a former article. Our present purpose is to show how this same kind of training may be continued by means of work. By work we do not mean the imposition of irksome tasks. Advantage may be taken of certain instincts, so as to lead the child gradually and imperceptibly into the doing of use-

ful things that may be termed work, and which will at the same time furnish, in part, the very culture needed at that age.

Children have a strong desire to do whatever they see older people do. This tendency may be easily encouraged into a wish to be useful. The slightest indication in this direction should be promptly met, and fostered with the utmost care. Never mind, though the work you have in hand may be much hindered; the child's education is of far greater importance than any piece of mechanical work can be. It is the child's *desire* to help, not the help he really gives, that is to be appreciated. In this way, work may become a means of educational training at an early age. The picking up of a spool, the pushing back of a chair, the bringing of a slipper,—these are great things for a little one to do in the effort to please, and should be recognized as such. Who is there that cannot recollect the joy and satisfaction felt in having some little act of his appreciated as a real help? How precious was the sweet smile and the kind "Thank you," from the parent's lips? Do not forget that duty, not convenience, is what should ever be kept in mind. It is not for our own profit, but for the child's good, that we teach him to work.

The utmost care should be exercised that the duties required be not too difficult, too often demanded, or too long continued. The child needs frequent change, and must have it. An hour seems longer to him than three or four hours to a person in middle life. As he grows older, the work may gradually become more difficult, and be continued longer at a time. If possible to avoid it, never let the work be presented as a task. If properly alternated with play or other amusement, the work may become as truly a recreation as play itself.

A child will tire of continued play, or of a never-ending round of amusement. *Ennui*, restlessness, gloom, or some morbid state of the feelings, is sure to follow, unless useful employment comes in to fill the gap. Work is a necessity of our nature—a part of God's plan for our well-being; it is only the excess of it that becomes irksome. Work was ordained for man before the fall, and is essential to his highest happiness—not alone in his maturity, but also in his childhood.

Work, properly managed, is a powerful agent in the formation of character. In promoting a desire for usefulness, it serves as one of the best antidotes for selfishness. It awakens worthy motives, and

gives a healthy tone to the mind. Little by little it prepares the growing child for the practical duties of life, and brings him in contact with them as fast as he is qualified to discharge them. Thus the duties that might at some time fall heavily, become enjoyable when taken on in this way, and the character of true manhood or womanhood grows up with the growth of the child. Work comes to be welcomed as a blessing instead of a hardship, and is made honorable in being honored by those who do it.

But work affords an excellent mental discipline, as well as a means of developing character. It gives the mind control of the muscles, bringing them into complete obedience to the will. It promotes accuracy and precision. No very long experience is required in any kind of work, if well directed, to show that carelessness gives bad results, and that a slight error may cause a thing to be worthless that otherwise would have been valuable. When it is thus seen that inaccuracy or a want of precision may result in the entire loss of all the time put upon a piece of work, the tendency is toward cautiousness and painstaking. The forms and uses of things will be carefully studied, the operations of skillful workmen will be closely observed, and in some minds there will spring up spontaneously a desire to improve upon even the best methods. It is thus that a spirit of invention is fostered, and the way opened for future discoveries in the arts and sciences. Through work, children acquire the habit—the power, we might well say—of continued application. Not that a child should be required, or even allowed, to toil on in weariness; but that after suitable rest he should resume his work, and continue to do so until the job is finished. Never let a piece of work be abandoned till it is completed. It matters not whether the work is in itself very important or not. It is the formation of correct habits that is ever to be kept in mind.

As the child grows older, he will see that it is necessary in difficult work to keep the mind centered upon it. Thus he will gradually learn to bring the thoughts and the imagination under control of the will.

No good educator can fail to appreciate the advantages that such a training affords. What better preparation for successful study could be given? Any teacher who will take the trouble to observe it, may notice the better advancement made by

children who have been brought up to work. But right here let us consider a prevalent error,—the overdoing of a thing in itself good. Tasks too heavy for their years are often put upon children. Their young lives are sometimes almost worked out of them, and they become premature little old men and women, never having had a real childhood at all. Other parents, having seen this error, go to the opposite extreme, allowing their children to grow up in indolence. Happy, indeed, are the parents who can give their children the best educational influences of work, remembering that for every truth there may be two errors, and carefully avoiding either extreme.

One of the grossest errors that can be made is to suppose that a young child can work continuously throughout the whole day, like a person in mature life. A man of excellent parts was wont to say to his son, a lad of eight years: "Now I am going away, and I want you to work at this job steadily till I return, to-morrow night. You need not hurry, but you must keep right at it. I want you to learn to work like a man, to work alone and stick to it all day. I don't want a boy of mine to grow up to be shiftless." Poor, misguided father! He loved his boy, and meant to be kind to him; but he could not have taken a surer way to make him hate work. That boy, live as long as he may, will probably never forget a certain field of potatoes that lay over the hill by the woods, out of sight of the house, and out of the sight of everybody. The great, strong tops had to be pulled, enough to break the slender lad's back, and the potatoes to be dug from among sods, roots, and stones. The deluded parent, a man of prodigious strength, supposed he was taking a course to make his delicate boy strong and hardy! But the physical hardship was not the severest thing to be borne. If the father could have experienced for one hour the feelings of loneliness, of despair, that came over that lad as he realized the utter impossibility of fulfilling his father's expectations, he would have yearned with pity, if he had not been cured of his preposterous theory.

Work should frequently alternate with play or other amusement; and as the child gets old enough, with study, or mental instruction. Watch a little child. If he is allowed entire freedom, he will play for a time with all the energy and enthusiasm he possesses. But in a short time you may look out and find him asleep on the wood-pile or on

the door-step. In a little while he is up and at it again, as fresh as the morning, and as joyous as though weariness were a thing he had never known.

This is the way nature develops her offspring. Let us learn of her; she is a wise teacher as well as a kind nurse. In this way we may teach our children to work without making drudges of them. But let us beware of the niggardly motive that condemns children to a life of ceaseless toil merely for what they can earn. The tendency of such toil is to dwarf the nobler energies and promote stolidity. Only the hardy few can rise above its benumbing influence. But labor rightly taught is a blessing, and its importance as a means of education can hardly be overestimated.—*Prof. G. H. Bell, in Good Health.*

FOODS.

IN our last we considered the infant and its diet. This month we will consider the other end of life—old age. It should be respected by all. The song which says, "Only old and in the way," is too true in this degenerate age, but ought not to be. Think of the many, many trials they have passed through! care-worn, cheeks furrowed, they have reached the time of life which demands the respect of the younger.

With the decline of life, the activity of the secretions and assimilative functions have greatly lessened; cell tissue is tardily repaired; the muscles become soft, flabby, and pale from a lack of blood supply and consequent decrease of physical strength; absorption of subcutaneous fat, weakness of the bladder, and probably enlargement of the prostate gland (if a male), with the long train of associate evils, functional inactivity of the skin and internal organs. The nervous functions are also imperfectly performed. Hence, of necessity, there must be some modifications in the diet to that of earlier life.

If the aged person has long gone wrong, some trifling disturbance produced by external causes may at any time arrest the worn-out machinery. The organs are no longer able to resist disturbances, and death results. Some organs degenerate from overwork, as the heart, lungs, kidneys, and blood-vessels; some from idleness, as the muscles and brain. We find in earlier life when the diet was not well chosen that growth and development were inconstant and irregular, the body making periodical and often unequal efforts at increase. At such

times disease may be invited, diverted, or evaded. Old age is handed down, as a rule, when diet in earlier life has been about right.

Again, if our fathers have long gone wrong, to get right is a hard undertaking, but it can be accomplished, both physically and spiritually. You have a habit to alter, a tendency to change—from a tendency to doing wrong to a tendency to doing right. Commence to acquire a composure of mind and body; avoid the hurry of one or the other, especially before and after meals. Govern your temper; look at the bright side of things; keep down the passions which have so long held sway,—envy, hatred, and malice,—and lay your head on a pillow of charity with all mankind. Your wants must not outrun your means. When difficulties occur, be not perplexed, but think what is right, and bear them without repining. Your thoughts should be cheerful at meals; avoid disputes or argument, or any unpleasant topics. Remember Shakespeare said, "Unquiet meals make ill digestion," and know that the contrary is produced by pleasant conversation, pleasant project, welcome news, and lively company. At this time keep the perplexities and cares of the world and cares of the family away by whatever is comfortable, cheerful, and amusing.

You are at this time of life especially liable to eat too much by reason of your former habits. You are in danger of swallowing your food before masticating it well and moistening with saliva, thus causing indigestion and imperfect assimilation.

Attention should be paid to your teeth. If they are false—and likely they are—have the dentist examine them every few months, and have them readjusted to the shrinking gums, and the grinding surfaces put in apposition. The surface of false teeth becomes worn, so the food is not ground well. The dentist should roughen the surface again, to aid mastication and healthy digestion. If you are one of the fortunate ones to have your natural teeth, brush them lengthwise every morning, and not crosswise, as this may injure the gums.

Don't forget you are now going down on the western slope of life, and that your sun will soon set. Your expenditure is now greatly lessened, and your income must be correspondingly decreased. Activities decrease as age advances. Keep your income and expenditure at a proper balance if you want to be well. Foods which you could digest and assimilate in the vigor of life, are

now harmful, and must be avoided. The heavy puddings and pastry which you once ate and felt no ill effects from will now overload the stomach. The tough beefsteak you could once eat with relish must be left alone. Indigestible and innutritious articles of food must be discarded. Soups and broths are now suitable for you; grains well cooked, and milk in some form are applicable, or milk and water for drink generally suit. Buttermilk is excellent. If sleeplessness troubles you, swallow a raw egg before going to bed, or, better still, wet half the length of a towel in cool water, place at the back of neck and head, cover with the dry part and a dry flannel, fasten, and go to sleep. Mushes of crushed pearl barley, rolled wheat, toasted whole-wheat bread, fresh fish, and fruit will answer you well. The whole-wheat bread, whole-wheat crackers, granola, with fruit sauces, will be found nutritious. Nuts will be found serviceable, but you should first beat them in a mortar, then spread on bread like butter, before eating them. Attempt but little sight-seeing; it is incompatible with conservation of strength, which you really need.

You should be regular in all your habits. Irregularity is one of the wrongs of to-day, from childhood through manhood to old age, and must be avoided. Regularity in sleeping, eating, and exercise or labor is quite necessary to good health. Don't lose sight of cleanliness. Be temperate in all you do, moral in every thought and action. Control self in everything. These are all necessities and go to prolong life, but at last you will fall into the grave painless, as falls the ripened grain before the farmer's sickle.

BAD HEALTH AND BAD MORALS.

A PROMINENT journal makes the following observation upon the relation existing between the physical and the moral conditions:—

"There is one field of investigation which has in too large measure escaped the notice of the scientific spirit of this century, but which is likely, when properly studied, to yield very important results, perhaps altogether changing our treatment of criminals, and modifying current conceptions of human sinfulness. The relation of physical disease to immorality and crime is doubtless difficult to trace, but it is clear that, in large degree, it is that of cause and effect. We know that irritability, petulance, and many other forms of ill-temper are directly due to nervous disorders, and that they

increase in direct proportion to the increase of their cause; perhaps it can be shown, also, that anger, hatred, avarice, lust, and most, if not all, other species of immorality are due to physical defects. If this is true in one case, it may be in all, and we may be forced to conclude that all immorality and sin are the result of disease of body, affecting both the mind, the moral sense, and the will, and predisposing the individual to abnormal action.

"There is no doubt that the cause is great enough to produce this result. Injurious methods of life have so long been pursued by the race that absolute bodily health is unknown. Disease in one or the other form lurks in the system of every human being, resulting, if this theory is true, in the many immoralities and crimes which afflict the world. The real sin of man lies in neglect of the laws of health, which, disobeyed, force him into a course of action which is immoral and disastrous, and compel him to travel therein at an ever-accelerating rate. What we need is a physician, if one could be found, who has skill enough to discover the ancestral taints and weaknesses of our bodies, which cloud our mind, dwarf our moral sense, weaken our will, and cause our sins. The clergyman has tried his influence upon us, but it has been largely in vain. Those who possess the strongest spiritual influences grow only slowly better. No man was ever so thoroughly converted that he did not go on committing many of his old sins. Confinement and punishment rarely reform criminals. Nothing can reform them but to change their physical nature, eradicating the seeds of vice, which can but grow and bear their own fruit.

"It may be objected that an evident proportion of the immorality and sin of the world comes from those who are in apparent health, and that it is equally evident that some of the greatest beauties of character are shown by those in infirm health. But it is easy to show that these objections are specious. The virtues of the latter are usually negative, and may arise from weakness, or when not arising from weakness, be the proofs of a certain degree of actual health. Of the former supposition, it may be said that it is not usually true, and may not be in any case. Immeasurably the larger amount of wickedness comes from them whose ancestry and methods of life are such as to preclude the possibility of the existence of a normal physical condition."

GOVERNING CHILDREN.

PARENTS have proudly told me of sickening battles with their children, will pitted against will, till at last the stronger physique gained the mastery, and the child's "will was broken." Such victories are worse than defeats. I have seen a father and his little boy stand pitted against each other, with a look in each face that I could call nothing but hatred; and when I thought of the power of the one and the helplessness of the other, I could not but admire the boy's pluck. There should be no such occasions. The parent stands convicted of utter stupidity in finding himself in any such situation.

There are times when it is wiser for the parent to ignore some mood on the child's part. The part of the parent should be in ever seeking the wise opportunity to impress the child with the virtue that is the reverse of some fault it falls into. Children pass through various phases, and some dragon of a fault that one has been worrying over and planning against suddenly vanishes into thin air and is no more. Sometimes one fixes a fault by noticing it too much. It becomes an expression of nervousness. The child repeats a fault through an inability to pass over it. It becomes like a hard word in the spelling book that he has met before. He recognizes the word without knowing its name, and at the same moment remembers his struggles with it, and the painful impression fills him with nervousness, his mind becomes confused, and he cannot control his thought. It is wise with a fault, as with the hard word, to let it go to escape it. Omit the hard word; avoid anything to excite the habitual fault. Presently the child forgets the fault. It may be said that injudicious parents often create their children's faults.—*Harper's Bazar.*

USE OF COLD WATER.

FRESH cold water is a powerful absorbent of gases. A bowl of cold water placed under the bed in the sick-room and frequently changed is among the valuable aids in purifying the air. The room in which the London Aldermen sit is purified by open vessels of water placed in different parts of the room. It can be easily inferred from this that water standing for any length of time in a close room is unfit for drinking. It has frequently been observed that restless and troubled sleep has been corrected easily by placing an open vessel of water near the head of the bed.—*Sci.*

Disease and its Causes.

THOUGHTS ON FOOD.

'Tis strange that people do not think
What they should take to eat and drink,
But often use such things for food
As do them much more harm than good.

When stockmen wish young stock to grow,
They give such food as they may know
Will nourish muscle, bone, and frame,
And thus accomplish what they aim.

But if they wish to fatten swine,
Ducks, geese, or chickens, sheep or kine,
They feed them corn, or food like that,
Whose nourishment is mostly fat.

But when for milk their cows they feed,
They give such food as they may need
To favor an abundant flow,
Which every school-boy ought to know.

And when they keep a horse for speed,
They give such food as they may need
To nourish muscle, bone, and nerve,
And thus its highest speed preserve.

If thus our animals we feed
With such great care just what they need,
Should we not give some thought and care
To what we for ourselves prepare?

Shall we eat simply to our taste,
And let our weary bodies waste?
Why not select such food as will
The needs of every tissue fill?

Should toothless infants eat the same
As those who work with might and main?
Should men with nothing much to do
Eat like a hungry harvest crew?

Should men who earn their daily bread,
And tramps, on the same food be fed?
Oh, no, let those who labor shirk
Receive no food until they'll work!

Do men who plow the polar seas,
And those who sail in torrid breeze,
Require the self-same kinds of food
To keep their health and spirits good?

Does winter's cold and summer's heat
Require no change in what we eat?
Should pastry rich, and cake, and pie,
Our every law of health defy?

Foods making heat and forming fat
We take when we would cold combat,
But when we shelter in the heat,
They would not be the things to eat.

Light foods we should in summer eat,
But carbonates, for fat and heat;

Nitrogenous, for muscle-strain,
And phosphates for a careworn brain.

Why take from wheat the starch alone,
Rejecting what makes nerve and bone,
And gives the blood just what it need
To nourish every part it feeds?

The men who labor hard and long
Should eat such food as makes them strong,
And this they know, if they are shrewd,
Requires a muscle-making food.

If one's digestion is not good,
He should with care select his food,
And never eat what disagrees,
Although it may the palate please.

Some food with grease is made so rich
It would distress a Salem witch,
And others made with ice so cold
It would distress her sevenfold.

The man who dines on pork and beans,
And then lies down to pleasant dreams,
Will reap the folly of his ways,
By suffering in other days.

Some foods are cooked until they're spoiled,
And others served when not half boiled,
And others yet are made so salt
That well-trained stomachs will revolt.

Those persons who consume hot bread,
Or eat mince pie, and go to bed,
Are sowing seeds for future ill,
Or making haste their graves to fill.

Digestive powers are sure to waste
When food is taken in great haste,
But if it's chewed more thoroughly,
It will digest most readily.

If nervous persons drink much tea,
More nervous they will likely be,
And if digestion is not good,
Do not drink coffee with your food.

Milk is both food and drink, they say,
And may be taken every day.
But if, perchance, it disagree,
A harmless drink is "cambric tea."

The man that mingles food and beer
Is one whose head is not quite clear,
For that would make bad matters worse,
And prove to him a lasting curse.

Tobacco is a poison weed,
For which our systems have no need;
It injures nerve, and brain, and heart,
And indigestion plays a part.

Now if you would enjoy good health,
In trim for pleasure, fame, or wealth,
Remember you should read and think
On what to choose as food and drink.

—Dr. T. J. Merryman, in *People's Health Journal*.

DISEASE AND ITS CAUSES.

BY MRS. E. G. WHITE.

It is the duty of men and women to act with reason in regard to their labor. They should not exhaust their energies unnecessarily, for by doing this they only bring suffering upon those they love. What calls for such an amount of labor?—Intemperance in eating and in drinking, and the desire for wealth, have led to this intemperance in labor. If the appetite is controlled and that food only which is healthful taken, there will be so great a saving of expense that people will not be compelled to labor beyond their strength and thus violate the laws of health. The desire to accumulate property is not sinful, if in their efforts to attain their object they do not forget God and transgress the last six precepts of Jehovah, which dictate the duty of man to his fellow-man, and place themselves in a position where it is impossible for them to glorify God in their bodies and spirits, which are his. If in their haste to be rich they overtax their energies, and violate the laws of their being, they place themselves in a condition where they cannot render to God perfect service, and are pursuing a course of sin. Property thus obtained is at an immense sacrifice.

Hard labor and anxious care often make the father nervous, impatient, and exacting. He does not notice the tired look of his wife, who has labored with her strength just as hard as he has labored with his stronger energies. He suffers himself to be hurried with business, and, through his anxiety to be rich, loses in a great measure the sense of his obligation to his family, and does not measure aright his wife's power of endurance. He often enlarges his farm, requiring an increase of hired help, which necessarily increases the housework. The wife realizes every day that she is doing too much work for her strength, yet she toils on, thinking the work must be done. She is continually reaching down into the future, drawing upon her future resources of strength, and is living upon borrowed capital, and at the period when she needs that strength it is not at her command; and if she does not lose her life, her constitution is broken, past recovery.

If the father would become acquainted with physical law, he might better understand his obligations and his responsibilities. He would see that he had been guilty of almost murdering his

children, by suffering so many burdens to come upon the mother, compelling her to labor beyond her strength before their birth, in order to obtain means to leave for them. She nurses these children through their suffering life, and often lays them prematurely in the grave, little realizing that their wrong course has brought the sure result. How much better to have shielded the mother of his children from wearing labor and mental anxiety, and let the children inherit good constitutions, and give them an opportunity to battle their way through life, not relying on their father's property, but upon their own energetic strength. The experience thus obtained would be of more worth to them than houses and lands, purchased at the expense of the health of mothers and children.

It seems perfectly natural for some men to be morose, selfish, exacting, and overbearing. They have never learned the lesson of self-control, and will not restrain their unreasonable feelings, let the consequences be what they may. Such men will be repaid by seeing their companions sickly and dispirited, and their children bearing the peculiarities of their own disagreeable traits of character. It is the duty of every married couple to studiously avoid wounding the feelings of each other. They should control every look and expression of fretfulness and passion. They should study each other's happiness in small matters as well as in large, manifesting a tender thoughtfulness in acknowledging kind acts and little courtesies of each other. These small things should not be neglected, for they are just as important to the happiness of man and wife as food is necessary to sustain physical strength. The father should encourage the wife and mother to lean upon his large affections. Kind, cheerful, encouraging words from him with whom she has intrusted her life happiness will be more beneficial to her than any medicine; and the cheerful rays of light such sympathizing will bring to the heart of the wife and mother will reflect back their own cheering beams upon the heart of the father.

The husband will frequently see his wife careworn and debilitated, growing prematurely old, in laboring to prepare food to suit the vitiated taste. He gratifies the appetite, and will eat and drink those things which cost much time and labor to prepare for the table, and which have a tendency to make those who partake of them nervous and irritable. The wife and mother is seldom free

from the headache, and the children are suffering the effects of eating unwholesome food, and there is great lack of patience and affection between parents and children—all are sufferers together, for health has been sacrificed to the lustful appetite. The offspring, before its birth, has had transmitted to it disease and an unhealthy appetite, and the irritability, nervousness, and despondency manifested by the mother will mark the character of her child.

In past generations, if mothers had informed themselves in regard to the laws of their being, they would have understood that their constitutional strength, as well as the tone of their morals, and their mental faculties, would in a great measure be represented in their offspring. Their ignorance upon this subject, where so much is involved, is criminal. Many women never should have become mothers. Their blood was filled with scrofula, transmitted to them from their parents and increased by their gross manner of living. The intellect has been brought down and enslaved to serve the animal appetites, and children born of such parents have been poor sufferers, and of but little use to society.

It has been one of the greatest causes of degeneracy in generations back, up to the present time, that the wife and mother, who otherwise would have had a beneficial influence upon society, in raising the standard of morals, has been lost to society through multiplicity of home cares, because of the fashionable, health-destroying manner of cooking, and also in consequence of too frequent child-bearing. She has been compelled to needless suffering, her constitution has failed, and her intellect has become weakened, by so great a draught upon her vital resources. Her offspring suffer her debility, and society has thrown upon them a class poorly fitted, through her inability to educate them, to be of the least benefit.

If parents in past generations had, with firmness of purpose, kept the body servant to the mind, and had not allowed the intellectual to be enslaved by animal passions, there would be in this age a different order of beings upon the earth; and if the mother, before the birth of her offspring, had always possessed self-control, realizing that she was giving the stamp of character to future generations, society would not be so depreciated in character as it is at the present time.

IMPORTANCE OF PURE AIR.

SOME invalids refuse to be convinced of the great importance of having a constant supply of pure air. For fear of taking cold, they willfully persist in living from year to year in an atmosphere almost destitute of vitality. It is impossible for such to have a healthy circulation. The skin is debilitated, and they become sensitive to any change in the atmosphere. The first suggestion of cold brings out additional clothing, and the heat of the room is increased. The next day they require a little more heat, and a little more clothing, in order to feel perfectly warm; and thus they humor every changing feeling, until they have but little vitality left. If those who can, would engage in some active employment, instead of adding to their clothing or raising the temperature of an already overheated room, they would generally forget their chilly sensations, and would receive no harm. For feeble lungs, an overheated atmosphere is very injurious.

Winter is a season to be dreaded by those who are obliged to be with these invalids. It is not only winter out-of-doors, but dreary in doors. Under the plea that the air affects their lungs and head, these victims of a diseased imagination shut themselves up in the house, and close the windows. They expect to take cold from the least exposure, and they do. "Have we not proved it?" they will argue, and no amount of reasoning can make them believe that they do not understand the philosophy of the whole matter. It is true that they do take cold when exposed; but it is because their course has made them as tender as babies, and they cannot endure anything. Yet they live on, with windows and doors closed, hovering over the stove and enjoying their misery. Why will not such try the effect of judicious outdoor exercise?

Many have been taught that night air is positively injurious to health, and therefore must be excluded from their rooms. One autumn evening I was traveling in a crowded car. The exhalations from so many lungs and bodies rendered the atmosphere very impure, and caused a sickening sensation to come over me. I raised my window and was enjoying the fresh air, when a lady, in earnest, imploring tones, cried out: "Do put down that window! You will take cold and be sick; the night air is so unhealthful!" I replied: "Madam, we have no other air than night air, in this car or

out of it. If you refuse to breath the night air, you must stop breathing." In the cool of the evening it may be necessary to guard against chilliness by extra clothing, but there should be a free circulation of pure air through the room during sleeping hours.

The free air of heaven, by day or night, is one of the richest blessings we can enjoy.

Fresh air will purify the blood, refresh the body, and help to make it strong and healthy. The invigoration produced will be reflected upon the mind, imparting to it tone and clearness, as well as a degree of composure and serenity. It gives a healthful stimulus to the appetite, renders the digestion of food more perfect, and induces sound, sweet sleep. Living in close, ill-ventilated rooms weakens the system, makes the mind gloomy, the skin sallow, and the circulation feeble; the blood moves sluggishly, digestion is retarded, and the system is rendered peculiarly sensitive to cold. One should so accustom himself to fresh, cool air that he will not be affected by slight changes of temperature. Of course he should be careful not to sit in a draft or in a cold room when weary or when in a perspiration.

Many labor under the mistaken idea that if they have taken cold, they must carefully exclude the outside air, and increase the temperature of the room until it is excessively hot. But the system of one suffering with cold is deranged, the pores are closed by waste matter, and there is more or less inflammation of the internal organs, because the blood has been chilled back from the surface, and thrown upon them. At this time, of all others, the lungs should not be deprived of pure air. Judicious exercise would induce the blood to the surface, and thus relieve the internal organs.

The power of the will is a great help in resisting cold and giving energy to the nervous system. To deprive the lungs of air is like depriving the stomach of food. Air is the food that God has provided for the lungs. Welcome it; cultivate a love for it, as a precious boon of heaven—*Christian Temperance and Bible Hygiene*.

THE time to do good is all the time, and this is done in words and actions. Catch the eye—then appeal to the reason. (Don't jump too far above the people, or fall beneath them.)

WORDS are buds of the soul.

VOLUNTARY EXPOSURE OF CHILDREN TO DISEASE.

ALTHOUGH there has been an old fogy sentiment abroad for years that if children escape diseases in their youth it will go all the worse with them later in life, we hold that it is certainly right to protect everybody from disease so far as possible, and that children, of all others, should be carefully guarded from all forms of contagion. There is none of the so-called children's diseases, unless it be chicken-pox, but which is liable to be followed by a train of serious consequences, besides being sometimes fatal. Measles are very apt to produce diseases of the eyes, and scarlet fever, diseases of the ears, and also cause inflammation of the kidneys, so that afterward Bright's disease may set in. In every way it is better to avoid all contagious diseases as long as possible, and it is quite probable that in adult life persons may escape these diseases altogether, or if they have them, it will be in a lighter form. The popular idea that grown persons have these diseases harder than children is fallacious. Adults are better developed, and have the judgment necessary to co-operate in the treatment, which is lacking in children.—*Good Health*.

COLDS.

A COLD is not, as many think, the result simply of exposure to a change in the atmosphere. You sometimes say when exposed to cold or damp, "Now I shall take my death-cold," and next morning you have no cold. At another time, having a hard cold, you say: "Dear me! how did I take this cold? I am sure I have not exposed myself. I cannot understand when I caught this dreadful cold." Such familiar facts ought long since to have suggested that colds depend but little upon atmospheric changes.

WHAT IS A COLD?

A cold is the product of two factors. One is a certain condition of the within, the other certain condition of the without. The only soil in which this plant can flourish is a certain condition of the system, the prominent feature of which is a deranged stomach. If the system is prepared, through a certain gross condition of stomach and liver, it requires but a slight exposure to draught or dampness to provoke a cold.

Some habits which give tendency to cold should

be mentioned. Among these are hot drinks (which, in addition to flooding and weakening the stomach, open the skin and increase the sensibility to external changes; the use of warm-water bath, especially hot foot-baths; sleeping in close, unventilated rooms; but tenfold more mischievous than all these, the eating of excessive quantities of rich meats and pastry.

The old saw, "Stuff a cold and starve a fever," has been the source of much mischief. When you have taken a cold and have some local inflammation, as nasal catarrh or an inflamed throat, it is just as improper to eat stimulating food as when you are suffering from any other inflammation. If, for example, the cold takes the form of pleurisy, no one feeds it on beef and mince-pie. But see no reason why a pleuritic stick may not be thus fed, if lungs inflamed by a cold may be.

CURE OF COLDS.

Treat your next cold as follows, and your faith in the old saying will disappear:—

Eat no supper. On going to bed and on rising, drink a tumbler of cold water. For breakfast, eat a piece of dry bread as large as your hand. Go out freely during the morning. For dinner, eat the same as at breakfast. During the afternoon, take a sharp walk, or engage in some active exercise which shall produce perspiration. Go without supper, and retire early. The next morning you will be nearly well. If, instead of this, you stuff the cold, it will stay a week or two, and wind up with a hard cough and expectoration. This feeding a cold belongs to the same stupidity which prescribes whisky in consumption, a disease always marked by a rapid pulse and other signs of inflammation.—*Dio Lewis.*

SLEEP.

THE young require more sleep than the fully matured, and one of the mistakes of the age is the departure from the old-time plan of sending boys and girls early to bed; the rest and sleep are indispensable if we would have health and vigor later in life. Except in rare instances, no young person under fourteen years should be allowed to be out of bed after nine o'clock at night; indeed, children who have had sufficient physical exercise in the open air during the day, and are not allowed to drink tea and coffee, usually go willingly to bed at

that time, unless the bad habit has been previously formed by being allowed to sit up late.

Sleep is, under right conditions, a wonderful tonic to the human system. Few women realize its value, and yet it is said that Patti and Lucca and all the great singers and actresses and famous beauties, who, like Madam Récamier, were wondrously beautiful at an age when ordinary women retire from the festive scenes of life, have owed their well-preserved beauty to sleep. A beautiful woman who, at fifty, has the brilliancy of youth in her eyes and skin and the animation of girlhood in her form, declares (says the *Jenness-Miller Magazine*) that she has made it a rule of her life to retire, whenever possible, at nine o'clock. And American women need the rest and refreshment which sleep alone can give to overwrought nerves and overworked systems. If sleep is not easily induced, light physical exercise should be taken nightly before retiring, until the blood is directed into proper channels; and then, upon seeking the couch, the eyelids will close as naturally as those of a healthy child.—*Sci.*

HOME THE PLACE TO PLAY.

THE downfall of many a man or woman can be traced to a beginning with depraved associates. Yet how many parents in villages or cities know where their boy is from 7 to 10 P. M. every night in the week? The strongest boy, morally, cannot withstand the pressure brought to bear upon him night after night by vile associates, and will inevitably imbibe many wretched, vicious ideas. The formative period of child life is between the ages of five and fourteen years—the very age when a boy is of least use at home, when he is most in the way, when he is so full of animal spirits that it is impossible to repress him. Don't try to do it. Let the surplus energy escape by activity in the home. Is not the temporal and eternal welfare of your boy worth more than all the furniture? We have no room in our house too good for the children. Make home the happiest place on earth for your boy—books, music, games; let him have his associates frequently; let them play games (under your own watchful eye), even if they are a little rough; better that than drive your boy into the street. Play with them; it will not hurt your dignity; you are, in great measure, responsible for the future welfare of your child.—*Farm and Home, Eng.*

Temperance.

WORDS OF WARNING.

Look not upon the wine
When it is red;
It sparkles to destroy,
Its power is dread.

Taste not the rosy wine;
Thy lips were given
To speak of hope and love,
Of God and heaven.

Let thy hands handle not
The accursed bowl;
It holds a poisoned draught
To kill the soul.

A sweeter cup is ours—
Water so bright,
God's precious gift to man,
Sparkling with delight.

—Selected.

"HEREDITY AND HYGIENE."

THE excessive use of alcohol, it has been universally conceded, is harmful to all sides of human nature, moral, mental, and physical; and scientific investigation has gone far to prove that harm is worked, also, and in the same manner, among moderate drinkers. It is the moral and spiritual functions—the principles of reverence for God and aspirations after the higher Christian life—the principles of self-abnegation, modesty, patience, and fortitude—that first sink beneath the continued practice of intemperance; then the nerve-power of the brain, with the co-ordinating powers of voluntary action; and, lastly, those mechanical movements of muscles and of heart, which are beyond our willful control at any time, and which are necessary to life itself. This is the order of degeneration under the use of alcoholic poisons, as estimated by medical men. To many temperance reformers the moral effects of alcohol appeal most strongly against it. The knowledge that the moderate use of this apparently harmless drug constitutes the first step into temptation to intemperance, which leads to grosser sins—even to that of idolatry, the creating of a false god out of a sensual appetite,—it is this knowledge that oftenest impels the utterance of the cry: "Touch not, taste not, handle not, lest the spirit that lurks in the wine rob you of all your nobler aspirations after your native

air; lest it drag down your soul from its high capacities to the lower platform of torpid sensuality, and deprive you of the high estate to which humanity is heir." And such a cry does indeed touch the vital ground of temperance reform. It is because the use of alcohol leads to sin and crime that it is to be most strenuously condemned. But I choose to speak to-day, not of what the sin of intemperance is to our souls, but of what the use of alcohol does to the bodies of those who come after us. And I enter upon the subject before me with eagerness, for several reasons:—

In the first place, it has been stated by many scientists that the moderate use of alcohol dulls the moral sensibilities. While this is yet unsettled, there can be no question that its excessive use does this; that the constant, immoderate indulgence of any sensual appetite must tend to dull our naturally clear-cut perceptions of the difference between right and wrong is a fact incapable of dispute. And, therefore, to take high moral ground is not possible with a certain class of hearers, namely, with those who have themselves already succumbed to the alcoholic craving. To insist that a man shall not fall away from an estate of self-abnegation and aspiration is futile when addressing any who do not lay claim to such an estate. And, therefore, the objections to the use of alcohol, which rest on purely hygienic grounds, are those which carry weight among the greatest number of hearers, for the duty of looking after our health is one readily recognized by everyone, perhaps because the failure in it is a violation of the laws of nature that brings with it most speedy and palpable punishment.

As human beings living on this earth, a great duty devolves upon us, that is binding upon us in two directions,—firstly, we are individuals possessed of a nervous organism; and, secondly, we are members of a community bound together by laws, among which heredity holds an important place. This duty is that we preserve our bodies in a state as closely as possible approaching the highest physical development, in order that we may be able to live happy, peaceful lives, and do the work for which we are put here, and, also, that we may transmit the same capacity to our posterity. We should keep always before us the fact that we are the society of to-day, the progenitors of the society of the future; that, according as our bodies are treated by us well or ill, and healthful

or unhealthful conditions are therein promoted, do we mould the men and women of the future. The destiny of the twentieth century lies in the hands of those who are living now. The blessings, and also the curses, too, that we may bring upon the unborn generations bear a constant ratio to the degree of our mental enlightenment with regard to things physical, as well as mental and moral. Health is among the greatest of God's gifts to man, and few of us realize our terrible responsibility in that, if we willfully cast it away. We do so, not only for ourselves, but also, and often in a much greater degree, for those who come after us.

Life has been compared to a fire, which continually burns away its fuel and calls for more to replenish it. It is a process of waste and renewal, and if there be no renewal—no new fuel—there can be no life. The essential means for the maintenance of life—that is, the fuel—are foods and water. Alcohol does not constitute either of these, but instead exercises a harmful influence on both. Of the foods, it prevents digestion and assimilation; the water it absorbs, so that there is little left to mingle with the blood in performing the vital functions. Upon the blood itself it acts, rendering it thick and clotty, and depositing all its salty matter in a sort of crust lining the blood-vessels. Time does not permit of going into details as to what alcohol does in the human frame. Unlike most poisons, it affects every part almost equally, so that its effects are not quickly seen. As a narcotic poison, it soon attacks the nerves, and so the brain. This is seen in the fact that intemperance is so frequently followed by different forms of paralysis, and often results in insanity and idiocy in the inebriate himself and in his children. Every part of the organism is liable to become diseased, and the following list, taken from a medical article, of some few of the diseases that have resulted in many cases from the use of alcohol, speaks for itself: "Of the brain, apoplexy, epilepsy, vertigo, softening, dipsomania, loss of memory, dementia; of the lungs, consumption, congestion, bronchitis; of the heart, irregular beat, dilatation, diseased valves; of the blood, scurvy, dropsy, separation of fibrine; of the liver, congestion, cirrhosis; of the muscles, fatty change of the membranes, thickening and loss of elasticity; inflammation and fatty degeneration of other parts." In short, alcohol is a poison to be used as any other drug of the kind. As a beverage it is absolutely harmful and should

never be so employed. It should be used with the same caution as strychnine or arsenic, and when employed unadvisedly, works as deadly harm. It is painful to know that not only is this poison freely taken, but that it is indulged until an additional appetite for it is created—a craving which is never satisfied until it has dragged its victim down to death itself.

An interesting paper in the *Popular Science Monthly* for February, 1889, almost stuns one with its statistics of the terrible effects of drink in heredity. Half the insanity—now said to be on the increase—is due to the hereditary taint of alcohol in the blood, and more than one-half to alcohol habit in the patient himself. The facts of heredity are among the most significant, startling, and most appalling that modern science lays open before us. And in regard to the matter of total abstinence from alcoholic liquors, they hold out a warning menace. Men may boast that they can take their own lives in their hands, but what are we that we sap the strength and the power and the beauty of the coming race, by a willful indulgence, or, at best, a willful toleration of one of the worst evils of the present day,—the use of a poison as a daily beverage, often even as a prime food? A poison as a food! There lies a contradiction in the very term; and yet it will take experience lessons before it can be brought home to the hearts of many of us that there is deep and deadly wrong being done here, in this violation of the primary laws of health.

Temperance reformers, perhaps, do not look sufficiently towards that which is to be a magnificent source of strength to them in the near future—I mean the medical profession. Steadily, science is adding new evidence to prove that even the moderate use of alcohol is to be done away with. It is being experimentally proved that not only is intemperance in alcohol at the root of much crime that is perpetrated, but that it is at the bottom of many diseases and a great deal of the insanity against which the physician wages war. The preacher sounds his warning, "Brethren, your souls are in danger from this sin;" and close by his side is heard the scientist's cry, "Beware that you do not destroy your bodies with this poison." The war against alcohol is to be waged on total abstinence principles, not only on moral but on physical grounds as well.

And what is freedom from the use of alcohol to

mean in narrowing that field of insanity and disease, where death, mental or bodily, and the medical profession, stand face to face in a hand-to-hand encounter? I take the liberty of quoting from a recent article of an eminent writer, who says in this connection: "This is the field into which specialists press forward with increasing enthusiasm, confident that behind all this mystery of drink craving will be found a majestic order of forces coming from unknown causes, moving in unknown orbits and about unknown centers; also, with equal confidence that, not far away, inebriety and its evils will be understood, treated, and prevented as positively as any other disease." Yes! and this too is the field into which the members of this convention are pressing—this work that is to triumph and narrow the deadly limits of the asylums, and empty the prisons and free the hospital wards of their occupants. The deliverance from inebriety is to be a stride towards the attainment of that mighty future when the pristine greatness of humanity shall return, and man, freed from the clamping bondage of sin and death, rise in the heaven-born freedom of his nature to claim the glorious earnest of his high estate!—*Maude E. Abbott.*

EFFECTS OF ALCOHOL ON THE TEETH.

THINKING that it might be interesting to the readers of your paper to have an opinion on this subject from a member of a profession that makes the study of the teeth and their relation to the organism its especial end, I have gathered together a few observations that may not be out of place.

Alcohol is an active irritant, especially when brought into contact with such sensitive mucous membranes as those found lining the mouth, throat, and stomach. The first contact may not produce a serious result, but when the applications are continued from time to time, irritation is increased until the vitality of the parts becomes impaired, and then the irritation is self-sustaining, developing chronic inflammation. The effects of alcohol on this new chronic inflammation are disastrous in the extreme, the functions of the surface become impaired, and the secretions vitiated, leading to various and complicated disorders of the whole system. This, in general terms, is the action of alcohol upon the stomach, mouth, and throat.

It is well known that there is a nervous sympathy between the stomach and the teeth, and be-

tween the mucous membrane of the mouth and throat and the stomach.

When the stomach is disordered by alcohol, the pulps, or what are commonly known as the nerves, of the teeth become congested and liable to inflammation. This, being aggravated by the irritated and unhealthy state of the mouth, soon culminates in disease and death of the pulp. The teeth, being robbed of that which supplies their nourishment and vitality, decay with great rapidity. Abscesses form on the roots, and the whole mouth becomes the seat of active disease.

Nor is this process a painless one, for the nerves that supply the teeth are derived from the trifacial or fifth pair, which also supplies a number of the muscles of the face and the sense of taste.

Herein lies the key to the excruciating neuralgic pains, contorted face, and impaired sense of taste, that is the common lot of the poor inebriate.—

Dr. M. G. McElhinney.

THE FIRST CHEW.

THE boy said it was a peculiar kind of tobacco, and was known as molasses tobacco because it was so sweet. The other boys did not ask how he came to know its name, or where he got it—boys never ask anything that it would be well for them to know—but they accepted his theory and his further statement that it was of a mildness singularly adapted to learners, without misgiving. The boy was himself chewing vigorously on a large quid, and launching the juice from his lips right and left like a grown person, and my boy took as large a bit as his benefactor bade him. He found it as sweet as he had been told it was, and he acknowledged the aptness of its name of molasses tobacco. It seemed to him a golden opportunity to acquire a noble habit on easy terms. He let the quid rest in his cheek, as he had seen men do, when he was not crushing it between his teeth, and for some moments he poled his plank up and down the canal boat with a sense of triumph that nothing marred.

Then all of a sudden he began to feel pale. The boat seemed to be going round and the sky wheeling overhead. The sun was dodging about very strangely. Drops of sweat burst from the boy's forehead; he let fall his pole and said he thought he would go home. The fellow who gave him the tobacco began to laugh, and the other fel-

lows to mock, but my boy did not mind them. Somehow, he did not know how, he got out of the canal-boat and started homeward, but at every step the ground rose as high as his knees before him, and then, when he got his foot high enough and began to put it down, the ground was not there. He was deathly sick, as he reeled and staggered on, and when he reached home and showed himself, white and haggard, to his frightened mother, he had scarcely strength enough to gasp out a confession of his attempt to retrieve the family honor by learning to chew tobacco. In another moment nature came to his relief, and then he fell into a deep sleep, which lasted the whole afternoon, so that it seemed to him the next day when he woke up, glad to find himself alive if not so very lively.

Perhaps he had swallowed some of the poisonous juice of the tobacco; perhaps it had acted upon his brain without that. His father made no very close inquiry into the facts, and he did not forbid him the use of tobacco. It was not necessary; in that one little experiment he had got enough for a whole life-time. It shows that, after all, a boy is not so hard to satisfy in everything.—*Ex.*

WHY COMPLAIN?

BEFORE the young man was born, you boasted you could take wine or leave it alone; had a contempt for any who feared to tamper with the hidden danger; regarded as fanatical those who threw around the weak the strength of total abstinence, and prided yourself on so controlling the appetite for alcohol that it never gained the mastery.

The creed then adopted has been faithfully adhered to, and you have lived contentedly in this fool's paradise.

Is it strange that your boy, having such an example, and coming in contact from infancy with the accursed thing, should grow up fearless of its potency? When a child you gave him to drink, and all through the years, from then to early manhood, it was ever at your table, enticing him nearer and nearer to the precipice you had, by a happy accident, avoided.

Scorning the poor drunkard, holding him up to derision as a weakling, you never for a moment supposed your boy could fall so low.

With such surroundings and so educated, the young man of fond hopes left the parental roof.

He, too, felt sure of similar restraint, pitied his

less fortunate friend who drank to excess, and with self-confidence imagined he enjoyed a glass in moderation! For a time all was well, the precept and practice were in unison, but ere long came a rude awakening, when, out of his slumber, he found the chains slowly but surely drawn closer and closer. Boon companions led him on; the ruby wine gained in attractiveness, until, numbered amongst its victims, he too learned the fearful lesson that at the last "it biteth like a serpent and stingeth like an adder." True friends admonished, advised, but all in vain, until it was evident, unless God, in infinite mercy, interposed, a once bright life was doomed to a death of shame—a drunkard's grave.

No wonder that you, his father, became prematurely old, and that you winced when, dead to all respect, your own son asserted, with drunken leer, "Why, you taught me to drink."

How gladly you would now begin anew, withdraw your sneers at a righteous cause, discard the poison, cheerfully part with all you possess, if your son was a sober man—a much-derided total abstainer!

The above is no overdrawn picture. It has been seen only in too plain reality time and time again. Why, then, are there those who will uphold the fallacy of moderation? Surely they are the fanatics. Every drunkard was a moderate drinker. For one who has the exceptional power never to allow the wine cup to show its influence, there are thousands who have felt and do feel its dreadful thralldom. Our desire and prayer is that intoxicants be driven from our midst, that parents wisely touch not, taste not, handle not the unclean thing.

God speed the day when the manufacturing or using strong drink, the most insidious enemy of the family peace, will be banished from our midst never to return.—*Ex.*

CHANGE YOUR DOCTOR.

"SHOULD you become ill," says Canon Wilberforce, "instead of resorting to Dr. Brandy, try Drs. Rest, Quiet, and Do-nothing. Before I became an abstainer, I was much subject to fainting fits. I even fainted in the pulpit, and my life was a burden, and when I made up my mind to abstain, my medical man came from London, and said: 'If you do, you will probably die. You want the "whip"'

for your constitution.' I did not believe him, and I said: 'Very well, doctor, then I'll die, and there's an end to it.' But I have not died. And when I met that medical man more than a year after, I said, 'Now, doctor, what do you think of it?' He said: 'You beat me altogether. I was never more mistaken in any case in my life. And now let me tell you that if there was no such thing as alcohol, I should have to put up my shutters. Nearly all the illnesses that come before me have, in one sense or another, come from that; not always from the personal indulgence of the patients, for sometimes it is hereditary.'"

CANCER AND SMOKING.

SINCE the death of President Grant, a constant smoker, cancer of the tongue and cigar smoking have been closely associated in the public mind. Surgeons of experience find that the disease is far more frequent in persons who have been in the habit of smoking. The disease appears to be about six times more common in males than in females. The affection known as "smoker's patch" is common. It is a slightly raised oval area on the forepart of the tongue, a little to one side of the middle line, just where the end of the pipe rests, or where the stream of smoke from the pipe or cigar impinges on the surface of the tongue. The patch is usually red, but it may be bluish or pearly-white. It lasts for years, but tends to spread over the surface of the tongue if the irritation be continued. When diffused in this fashion, it constitutes leucoma of the tongue. Leucoma is certainly a predisposing cause of cancer. The smoker should never leave a "patch" untreated, and should avoid rough mouthpieces, and brands of tobacco which cause irritation of the tongue.—*Sel.*

LIQUOR DRINKING.

HON. CHAUNCEY M. DEFEW will scarcely be accused of fanaticism on the question of liquor drinking. Here is his experience, as stated in a speech of his before a company of railroad men:—

"Twenty-five years ago I knew every man, woman, and child in Peekskill. And it has been a study to me to mark boys who started in every grade of life with myself, to see what has become of them. I was up last fall, and began to count them over, and it was an instructive exhibit. Some

of them became clerks, merchants, manufacturers, lawyers, and doctors. It is remarkable that every one of those that drank are dead; not one living of my age. Barring a few who were taken off by sickness, everyone who proved a wreck, and wrecked his family, did it from rum, and no other cause. Of those who were Christians, who were steady, industrious, hard-working men, who were frugal and thrifty, every single one of them, without an exception, owns the house in which he lives, and has something laid by, the interest on which, with his house, would carry him through many a rainy day. When a man becomes debased with gambling, rum, or drink, he doesn't care; all his finer feelings are crowded out. The poor women at home are the ones who suffer—suffer in their tenderest emotions; suffer in their affections for those whom they love better than life."

A GLASS of wine that cost £12,000 is among the traditions of the New York Stock Exchange. A reporter who heard a broker refuse with great emphasis an invitation to drink, recently, asked his reason for doing so. In reply, the broker said that he had learned a lesson from the example of a friend. The friend was interested in a large transaction in stocks, the result of which did not appear to be likely to be reached for several days at least. He went out with an acquaintance to get some lunch, and drank one glass of sherry. He had intended to go directly to the Exchange floor, but, the taste of that glass of sherry still lingering in his mouth, he thought he would drop in and have another. He was in no hurry to leave, and from one glass of sherry it went to a number, and four o'clock had arrived before the broker returned to thoughts of business. When he returned to his office, he found, to his horror, that the stock in which he had been dealing had gone down five points, completely wiping out his margin. The decline had been gradual, and, had he gone on the Exchange floor when he started to go, he could have got off with small loss. As it was, he lost \$60,000, and left the street that night a ruined man. That, after all, was but financial ruin.—*Sel.*

MR. GREENE, keeper of the prison at Atlanta, Ga., says: "It is my opinion nine-tenths of the crime committed is attributed to the use of intoxicating liquors, either directly or indirectly."

DR. RICHARDSON says alcohol causes a mortality greater than consumption.

Miscellaneous.

FAULT-FINDING.

IN speaking of a person's faults,
 Pray don't forget your own;
 Remember those with homes of glass
 Should seldom throw a stone.
 If we have nothing else to do
 Than talk of those that sin,
 'Tis better to commence at home,
 And from that point begin.

We have no right to judge a man
 Until he's fairly tried;
 Should we not like his company,
 We know the world is wide.
 Some may have faults (and who has not),
 The old as well as young,
 Perhaps we may, for all we know,
 Have fifty to their one.

I'll tell you of a better plan,
 And find it works full well,
 To find your own defects to cure
 Ere others faults you tell,
 And though I sometimes hope to be
 No worse than some I know,
 My own short-comings bid me let
 The faults of others go.

Now let us all, when we begin
 To slander friend or foe,
 Think of the harm one word may do
 To those we little know.
 Remember curses, chicken-like,
 Sometimes to roost come home.
 Don't speak of others' faults until
 You have none of your own.

—Mrs. J. M. Sanders.

NELLIE'S DISAPPOINTMENT. NO. 2.

It was weeks before Nellie had strength of heart sufficient to look at the rose-scented garments. It seemed to her as though some rare flower she had watched and tended and hoped much from had fallen in the bud and never bloomed. But sorrow she knew came to all, and it was her duty, yes, her privilege, as a Christian, to make it minister to her soul's sanctification. Through faith she laid her sorrow in the hands of the Father, and peace came to take the place of the dreams and the song; a better song came, sweeter and deeper, flowing out of a heart filled with resignation and love.

When Mrs. Angle called, she looked into her face

with penetrating eyes, but she only saw a face a little pale, but sweet with peace and hope. Her own face was marked with bitter repining for the loss of her two-year-old child, and her tears were tears of rebellion; but Nellie wiped them away, and wept with her in genuine appreciative sympathy, and somehow out of her own sorrow and healing came words that seemed to help the mourner.

Nellie's health came back; she rallied more rapidly than her friends thought it possible. She did not permit her disappointment to make her a moody self-sympathizer, but rather her sorrow worked in her patience and love and tender interest in her fellow-creatures. She went about realizing that she had a store of something in herself that was beneficial to others, and people said still: "How sweet Nellie is! How gentle and loving is her spirit!"

Then came a day when Nellie took out the pretty garments to clothe a poor babe that had nothing. Her eyes dimmed for a moment, and she said to her mother: "This poor babe is unwelcome. Its parents are poor, and it can never be loved or cared for as our baby could have been. How strange it all seems! And yet somehow, mother, ever since my disappointment, I have felt in my heart as though my soul had had a baptism into a new life of love and sympathy, with a new life in Christ. I have thought much of that beautiful text in Isaiah where it speaks of Christ as anointed to preach good tidings to the meek, to heal the broken in heart, and to give deliverance to the captive; and I have wondered if God had given me this touch of chastisement that I might have a better part in such a blessed ministry."

"I believe it," said her mother. "God needs physicians of all kinds, and those who can drop the balm of love and sympathy into the soul are not the least of his helpers. The spirit of cheerful resignation breathes an atmosphere of health for body and soul."

"Poor Mrs. Angle! How I pity her!" said Nellie. "She hugs her grief, and it is eating like a canker into her heart, and her health is impaired by her sorrow."

"Yes, what a pity it is that she cannot forget self, and join with Christ in an unselfish ministry. There she would find health. I do believe he takes our little loaves still to feed the multitude. He asks us for our all, little enough, only a few

loaves and two fishes, and does it not seem like starvation to us? How hard to give them into his hands! But once there, they are broken and blessed to the good of many. And what we cheerfully relinquish to him becomes in his hands the bread of life, given back to us transformed from the earthly to the heavenly; and something comes out of our experience, made rich by his love, that is food in the world's famine.

"O mother, what a beautiful thought!" exclaimed Nellie. "I never felt so glad before that everything is just as it is, if that is the meaning of it all. I'll empty these drawers to-night, and the babe that wears my lost one's clothes shall be my special charge from this on."

Nellie felt a throb of joy as she dressed the little one in her treasured dresses, and where the treasure goes, there follows the heart. The unwelcome babe never missed the smile of real mother love as it cooed under Nellie's eyes. Love for others contains God's secret of health for both soul and body, and humanity learns this secret often through tears, often through disappointment, but the compensation is richer than the cost. The Master says: "If thou draw out thy soul to the hungry and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noon-day; . . . and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

So would the Master have us freed from the grief we cannot understand, fitted to take a part with him in unselfish ministry, giving him our loaves for his blessing, receiving them again multiplied a thousand-fold, to give to the famishing humanity the taste of the bread after the touch of his hand divine. So will our experiences of sorrow turn to joy, our cups of bitterness to cups of consolation.

READING.

It cannot be too well remembered by young people who are anxious to obtain knowledge and have not the means to attend school, that schools are not indispensable. Many eminent men and women never had the opportunity to attend school.

Indeed, we venture to say that where one has to depend on himself, the extra diligence and delving required will contribute to a more thorough mastery of any subject than would be secured where a master is always at hand to prompt.

The first thing necessary to acquire knowledge is to consider seriously, "What shall I read?" The novel and all fictitious stories may be very amusing and entertaining, but some of them are far from being enlightening or instructive. Young people do not know into what company they may be thrown, and if they are incapable of talking about anything save the latest opera, concert, or somebody's new hat, they will find themselves placed in very awkward positions many a time. A wise selection and diligent use of instructive books will go far towards making them fit to take their place among cultured people, and cultured people are the rule, not the exception, in our day.

High schools and colleges are multiplying rapidly, but schools do not make students. Think what numbers are graduated every year from colleges and high schools, who have but a very superficial knowledge of anything that will be of use to them in after years. Many a self-educated youth will go far ahead of them and make a greater success in life. Let all who have not had the privilege of attending college set themselves to work. Pursue a course of useful reading. Anyone who has health, time, and books need never despair. He may educate himself and go out into the world without fear.—*Self*.

A PRAYING MOTHER.

WHEN I was a boy, there was a favorite story of mine about a negro who sat one day on the deck of a steamer waiting to be sold. He was very wretched, sitting there with his face buried in his hands, when a stranger came up and asked him what was the matter.

"Me gwine to be sold, massa," said the poor negro.

"What for?" asked the stranger.

"Well, you see, me disobey orders. Me pray too long and too loud, and my massa gwine to sell me. He let me pray easy, but when me gets happy me begins to holler, and then me know nothing about orders or anything else."

The stranger was struck with the negro's appearance, and, as the master came up just then, he said:—

"What will you take for your negro?"

The price was a hundred and fifty pounds. "He was healthy," the master said, "and the best hand on the estate. But he got religious, and used to pray so loud I have resolved to get rid of him."

Now the stranger thought it would be a very good thing if he could get a good negro to pray for him and for his family, so he bought him.

"Has he a wife and family?" the stranger asked.

"Yes," said the old master; "a wife and three children, and I will sell them for a hundred and fifty more."

The stranger paid the three hundred pounds, and then, going up to the negro, said, "Well, Moses, I've bought you."

"Oh, hab you, massa?" and the poor negro looked very, very sad. He was thinking of his wife and children.

"Yes, and your wife and children too," said the stranger.

"God bless you for that!" cried Moses.

"And look here," said the gentleman, "you may pray as much, and as long, and as loud as you like, only whenever you pray you must pray for me and for my wife and for my children."

"Why, bless the Lord," cried Moses, "me hab all kinds o' 'commodation, like Joseph in Egypt."

Twelve months had gone by when one day his old master had come in to see him. He found Moses measuring corn, and looking very happy. "I want to buy Moses back again," he said. "I can't get on without him; everything is going wrong, and I've been a miserable man."

"No," said his master, "I'm not going to sell Moses to anybody; but I shall give him his liberty, and let him work for me, if he will, as a free man; for since he has been here, I and my wife and my children have found the Saviour, and everything has prospered wonderfully. I owe more than I ever can tell to praying Moses."

"O massa!" cried Moses, with tears in his eyes, "me always prays for you too, sure. Me put the old massa and the new one both together."

Now if a man would give three hundred pounds for a praying slave, who can tell the worth of a praying mother? Next to the love of Jesus in our own hearts, the best thing in the world is this—a mother who prays for us. I have heard people say sometimes of a boy who was born heir to a large estate, or to very much money, "Ah, he's a lucky fellow; he is born with a silver spoon in his mouth!" But very often it was the most unlucky thing that could happen. This is the best fortune any child could have—the heritage of a mother's prayers.—*Buds and Blossoms.*

"MIND YOUR OWN BUSINESS."

THIS aphorism is often quoted as a part of the Mormon creed. It ought to be a part of everybody's creed and practice too. But did it ever occur to you that it has two distinct meanings? Let us analyze it—that is, think over it together. First, let us pronounce it this way, "Mind your *own* business." How much trouble, contention, bitterness, heart-burning, and sorrow would be prevented throughout the world if people would only act upon this common-sense maxim and attend to their *own* business instead of poking their ears and eyes and noses into other people's affairs. It would at once extinguish the race of busybodies, tale-bearers, scandal-mongers, and mischief-makers. More than half the animosities, quarrels, and fightings between individuals, families, and nations are the result of a violation of this golden rule. I call it the golden rule because, as you can easily see, it is involved in doing to others as you would have them do to you. You would not like others to "poke their noses" into your business. So be sure *you* do not into theirs.

Now let us pronounce this little sentence with a different accent, and so get at its second and equally important meaning: *Mind* your own business.

It is not enough that you refrain from impertinent and meddlesome interference with other people's business, you must also mind your own. This is no new doctrine. One of the ancient apostles enjoined the former-day saints to be "diligent in business" as well as "fervent in spirit." There is, in business as in all the affairs of life, a right and a wrong way. The right methods lead to success, the wrong ones to failure. Now it is useless to be diligent unless you are also right. There are many unsuccessful people who are, nevertheless, very hard workers. The reason is, in most instances, that they have not a sufficient understanding of the business they undertake. Hence they cannot *mind* it in the true sense.

These thoughts were suggested by an apparently trifling incident which I recently witnessed. Passing a little grocery shop in one of our cities, I saw that a change of ownership had taken place and that an old acquaintance was in charge of, what was to him, a new business. Stopping to speak to him, he expatiated very patronizingly on the quality of his religion and his goods; very properly, if

not exactly appropriately, praising the superior merits of both. But just then a customer came in to purchase an article, the price of which was plainly marked on a sample outside. When the customer paid for the article, he was charged nearly fifty per cent more than the marked price. My friend's attention being called to the price marked, he immediately said it was a mistake, and proceeded to change the mark, but charged his customer the advanced price, which, I have no doubt, was the correct one. The consequence was that he will almost certainly lose that customer as well as his influence among his friends. I said to myself, "That man does not *mind* his own business." If he had, he would not have made such a mistake in the figures which he made public; and, having made the error, he should have sold to that customer at the price marked, and changed it afterwards. It was a very little purchase, but success or failure, as a rule, depends on "little things."

Now, if you want to succeed in any business, learn something about it and how to conduct it before you go into it. Then devote yourself to it. Do not engage in it unless you can conscientiously ask the blessing of God upon it. Conduct it as his steward, just as if you felt you were simply his agent. Be courteous, just, careful, prompt, and do not make your customers pay for your carelessness and mistakes. If you are thus particular in your business, your success will be almost assured.—*Juvenile Instructor*.

THE TIMID GIRL—WHERE IS SHE?

TERESA H. DEAN, in the *Chicago Herald*, asks, "What has become of the shrinking, timid young girl?" You will find her, Teresa, crying out "cash" in the store; clicking a type-writer in the dingy business office; scrawling phonography in offices; checking off samples in commercial basements; shouting "hello!" from the "central office;" serving at the soda fountain and lunch bar; measuring goods behind the counter; chinking silver and gold in the cashier's chair—in fact, you will find her fair author of that charming column, "Snap Shots" on our contemporary's editorial page; in all the walks of business, touching elbow with all manner of men, and rubbing off the bloom of young womanhood, and shedding that charming "timidity" you lament in the rough and tumble of trade and shop, and the push and jangle of the

stock market, and amidst the smell of hams and codfish and whisky.

In truth, Teresa, the "shrinking" girl is becoming the business girl, and just to that extent she is no longer the domestic girl, the home-loving, home-trained, and home-qualified girl. She is becoming unfitted for wifehood, and motherhood, and home-keeping, and loveliness.

That's the matter, Teresa. Do not tell us that it is "necessity" and "independence" that drives her into these walks, from many of which she unjustly displaces men, and for most of which she is by nature, temperament, physical powers, taste, and the design of humanity unfitted. When it comes to that branch of the question, we will indicate the fine arts, and a score of vocations where her delicacy and "shrinking" and modesty will fit in, and for which her bodily capacity and feminine tastes qualify her especially. But the chief and overshadowing vocation for the timid girl is housewifery, which she is deserting for the greasy floors of commerce, and the dust and vulgarity of the market, where she is no longer timid or shrinking.

—*Ex.*

A PITIFUL CASE.

A CLERGYMAN made application to the ladies of the Orphans' Home, Ottawa, for the reception of a little boy, seven years' old, who was addicted to drinking. His father had been a drunkard, and had taught his son to love the poison. The poor mother, soon left a widow, was obliged to earn a subsistence in working in a factory. During her absence, the loafers about the village took great delight in giving her boy liquor until he was intoxicated. To remove him from these surroundings, even if it almost broke her heart, was her only plan. It is said that in Ireland a belt made of a woman's hair is placed about a child to keep harm away. What protection is there in this land of license, where it seems as if the home, with all its treasures, was a secondary consideration to this accursed traffic? Will she ever so tightly her arms around the dear one, her efforts will be hindered, not only by the temptation from without, but the strength of the inherited appetite from within. Christ alone can save to the uttermost and satisfy.

A TIME is liable to come to each of us when the pressure of life's duties seems to get the best of us, unless we have grace to rise above it.

Household.

NO TIME LIKE THE OLD TIME.

THERE is no time like the old time, when you and I were young,

When the buds of April blossomed and the birds of spring-time sung!

The garden's brightest glories by summer suns are nursed,
But, oh, the sweet, sweet violets, the flowers that opened first!

There is no place like the old place, where you and I were born,

When we lifted first our eyelids on the splendors of the morn
From the milk-white breast that warmed us, from the clinging arms that bore,

Where the dear eyes glistened o'er us, that will look on us no more!

There is no friend like the old friend, who has shared our morning days,

No greeting like his welcome, no homage like his praise;
Fame is the scentless sunflower, with gaudy crown of gold;
But friendship is the breathing rose, with sweets in every fold.

There is no love like the old love, that we courted in our pride;

Though our leaves are falling, falling, and we're fading side by side;

There are blossoms all around us with the colors of our dawn,

And we live in borrowed sunshine when our day-star is withdrawn.

There is no time like the old times—they shall never be forgot!

There is no place like the old place—keep green the dear old spot!

There are no friends like our old friends—may Heaven prolong their lives!

There are no loves like our old loves—God bless our loving wives!

—*Oliver Wendell Holmes.*

QUERIES.

EDITOR HEALTH JOURNAL: As we live in a grape-growing district, tell us something about the grape as a food?

A READER.

Grapes are healthful when they agree with the eater. They are probably better eaten raw, but the thin-skinned grapes make excellent sauce. With some the skins and seeds should be avoided; with others, discarding the skins only is better; and still others do better by eating the whole grape, if the skins are thin and tender; but when the skin is tough and thick, never eat it.

The grape is of great value as a food. When I want pure water, I eat the grape; when I thirst for mineral water, instead of frequenting the various mineral springs, I take the fresh juice of the grape; and for refreshing qualities the grape is hard to excel.

The sugar contained in the grape is easy of digestion and serviceable. I frequently feed patients, to reduce their fat, on the grape and orange juices and gluten crackers, with surprising results. Sweet grapes do not cause diarrheas; it is the extremely sour ones which cause these difficulties. In diarrheas of a nervous and catarrhal origin we find the grape excellent food. In digestive and gravel difficulties it is valuable; in fact, I find it most serviceable here. There are no proteids contained in the grape compared to the amount in wheat, oats, barley, and other grains. By eating the grape with grains we have a very wholesome mixture when eaten.

DR. BURKE, ST. HELENA, CAL.: Why do you object to fried foods?
A SUBSCRIBER.

Frying is objectionable because the fat in which the food is cooked produces a great quantity of volatile acids, which is injurious to the digestive tract. Again, the fat is often burned and thus changed in character, and rendered indigestible, causing flatulency.

Broiling is the better way to cook meats and fishes. Cook your beefsteak *medium*, mutton-chops and fish *well done*. All meats are sweeter and more healthful broiled than fried. My advice is to educate yourself away from using meat of any kind, and you will be a healthier and therefore a happier person.

DR. BURKE: Will you tell us, is it healthful for children to sleep with grown people?
MRS. L. A. C.

No; I believe it injures materially the nervous vivacity and physical energy of children to sleep with the aged; the nervous vitality is likely to be absorbed by some diseased or aged relative. Children are electrically positive compared to adults, because of the rapid changes going on in their bodies, and when in contact for long nights with elderly and more negative persons, the vitalizing electricity of their little bodies is absorbed, and soon they grow pale, languid, and dull.

Health is lost to children by this ill-advised custom of sleeping with elderly people. Children know nothing about these things, and parents should learn as much as possible for their present and

future benefit. Children have no knowledge of their future life, but parents have; but too often parents think as little about the future of their offspring as does the offspring itself.

DR. BURKE: What are these colored pimples on my nose? What caused them?

A PATIENT.

They are called *comedones*. They are now thought to be caused by a suppression of the hair on the nose and about the mouth and face. The hair follicles continue to exist, although the hairs be suppressed; and the glands which exist in the hair follicles secrete the hair-oil, and when they become obstructed, there is a more solid oil found in them, and as there is no hair to push it out, the follicle becomes clogged and the result is a *comedo*. It is worm-like in shape and has a dark head. As a cure, I would recommend great cleanliness and a salt glow to the parts, followed with a massage, say three times a week.

DR. BURKE: What can I do for "piles"?

MR. A. B. S.

If they are quite bad, hunt an intelligent, honest physician. But I would suggest to avoid coffee, pepper, spices, highly-seasoned and indigestible foods of every kind. Must not use beer, wine, and spirits. May use a liberal quantity of well-cooked vegetables, ripe and wholesome fruits. But fruits with small seeds avoid. Meat and eggs should be avoided, as these, with overeating and drinking, cause engorgement of the portal vein in the liver, and "piles" is the common result.

Sedentary habits, much standing, and extreme fatigue are prejudicial, as is also the use of cushions and feather-beds. Bathe the parts in cold or tepid water. They may be relieved by drinking a tumbler of cold water, then lying down for an hour.

Great relief and permanent benefit will follow an injection of a pint of *hot* water up the lower bowel. This constricts the blood-vessels, softens the *fæces*, and tones relaxed parts. Cleanliness is essential. Take a warm, full bath. Fomentations over the parts and the stomach and liver are excellent.

Pa—Have you seen with the microscope all the little animals that are in the water? *Tommy*—Yes, papa, I saw them. Are they in the water we drink? "Certainly, my child." "Now I know what makes the singing in the teakettle when the water begins to boil."—*Siftings*.

COOKING RECIPES.

TOMATO SOUP.—One pint of tomatoes, sifted through a colander, one pint of water, one pint of new milk. Boil the milk before adding to the tomatoes. One cup of cream, or one tablespoonful of butter creamed, one rounded tablespoonful of flour, one teaspoonful sugar, and half a teaspoonful of salt. Serve hot with cream crackers.

VIENNA BREAD.—One pound of flour, one-half ounce of yeast, one-fourth ounce granulated sugar, half a teaspoonful of salt, one egg, one ounce butter, one cup of warm milk. Mix the sugar and yeast together; beat up the egg, add it to the milk and pour it into the yeast. Have the flour, salt, and butter in a basin. Pour the dissolved yeast to these, and beat all together. Let the dough rise about two hours; make the mixture into rolls; let them prove and bake in a quick oven.

ORANGE CAKE.—Six ounces of flour, four ounces of granulated sugar, rind of one orange, grated, one teaspoonful baking powder, three eggs. Beat the eggs and sugar together to a smooth cream; add the flour and baking powder sifted, and the orange rind. Mix all well together, and bake in a quick oven for twenty minutes. When cold, ice it with French icing, made of half a pound of icing sugar, worked well with the juice of the orange; when well mixed, pour this all over the cake.

GRAHAM MUFFINS.—Use one pint sifted graham flour, one pint of white flour, one tablespoonful of thick cream, one teaspoonful of baking powder, two eggs, one-fourth teaspoonful of salt, one generous pint of sweet milk. Mix the white and graham flour, baking powder, and salt, thoroughly, sifting it through a sieve. To the cream add the beaten yolk of the egg; to this add the pint of milk; stir in the flour; lastly add the well-beaten whites of the eggs. Bake in buttered muffin pans.

CREAMED BUTTER.—One cup of butter; place in a warm bowl and stir thoroughly with a wooden spoon for five or ten minutes, or until it is worked to a nice yellow cream. This is a good substitute for cream, and is nice for soups, puddings, cakes, etc.

LEMON FLAVORING.—Grate the rind of two lemons, using the yellow outside, leaving the white, as that is bitter. Mix this grated rind with two tablespoonfuls of granulated sugar, and place upon

a plate to dry. When perfectly dry, put away in jars to keep air tight.

This makes a much better flavoring than the liquid extracts, and is more wholesome.

MRS. F. L. McCLURE.

MOTHER'S BOY.

MOTHERS, it will not hurt your boys to learn to do many things pertaining to the domestic machinery of your home. They may be taught as easily as girls, and would be delighted to feel that their help was really needed and appreciated. Do not say, "What can a *boy* do?" for a boy can do any kind of housework which a girl can; yes, and he can learn to use a needle and thread just as easily. Do you not remember the trials you had in learning to sew, especially to use the thimble? Why not teach boys to sew on buttons and mend torn garments as well as their sisters?

I know a mother who has taught her boy to take off the bedclothes from his bed every morning, turn the mattresses, open the windows, etc., and at a stated time to go back, make up the bed, and put the room in order. This he does daily, and the servant is not allowed to assist him.

Another boy always swept and dusted the sitting and dining-rooms, and whenever the mother or sister were hurried, washed the dishes, laid the table, etc. That same boy now has a home of his own, and his wife, not overstrong, never has the care of the sweeping, no hard work is ever left for her, but his trained eye sees all the little places where he may assist, and in his quiet way he is helping to bear his share of the burdens which most men think belong to the woman. Is he any the less a manly man think you?

If boys are taught neatness and order in their homes, as well as personal neatness, their whole lives will be a benediction upon the mother who thus early gave them training. The future happiness of our girls, who are to become wives of these boys, depends largely upon the early habits and instruction which mothers are now giving the boys.

A boy who is careful to not bring in dirt on his boots, who puts papers and books where they belong, who always hangs up his hat, and who is looking out for places where he can help his mother, will make a better husband than the one who thinks his mother was made purposely to wait upon him.

There is nowadays a great cry to teach the girls to be good housekeepers; why not teach the boys to be helpful instead of helpless. Besides laying the foundation for habits of neatness, order, and helpfulness, some of the time of active boyhood days will be spent where it should be, with the mother, instead of on the street.—*Sel.*

HOW MANY AMERICAN GIRLS ARE EDUCATED.

MRS. HENRY WARD BEECHER writes to the *New York World* on the subject of girls. She gives some of her own experience and offers some practical advice. We quote the following paragraph:—

"Girls are not trained as they should be. They can't do anything, and the saddest feature is the mother doesn't know how to instruct them either. The education our girls get at school is largely wrong. It is not education in the home sense, for it does not fit them for anything. Most of the training consists of accomplishments. The biggest part of the girl's time, and the largest expenditure of money, goes for music, singing, painting, or elocution studies, which have ruined the usefulness of thousands of girls. Instead of this showy education, unless a girl has a special talent in the direction of art, I believe in teaching her how to make bread and soup, to cook beefsteak and oaten meal, to make her own clothes, and to keep house. I made bread when I was so small that I had to stand on a foot-rest to reach the pan."

TOO LITTLE REST.

THE most precious thing in the household is the mother. She is worth infinitely more to her children as a mother, counselor, a close personal friend, a genial companion, a sympathetic teacher, a wise and watchful guardian, than she can possibly be as seamstress or caterer. Let her be slow to waste herself on duties that are not supreme, or lose the preciousness of her home life by making herself a slave to what is not essential. Here is a piece of work she can do, but some beautiful purpose that might elevate her own and her children's lives could be accomplished in the same time, and must be set aside for it. What are her woman's wit and ingenuity for if they cannot help her to some device by which she can accomplish the

double good of saving herself and putting the work and the money into some other woman's hands?

"No, we do not use so much jelly," said a woman in answer to her neighbor's question, but I like to make it, and I do not like to sew, so I make a quantity to sell, and give my sewing to Mrs. G. I can earn enough in a day to keep her at work a week, and it leaves me so much leisure for reading and other things that I never felt I could afford the time for."

Our women have too little rest, too little actual leisure; they are always under pressure of duties, and they do not stop to consider whether it might not be wiser to accomplish less and make better workmanship; to drop a part of their undertakings and give themselves with less divided aim to the rest. We do not even follow the teachings of our own best judgment in these matters. Other people decide upon our duties and plan our work for us, and we submit. We rebel, perhaps, and protest more or less vigorously, but in the end we submit, and take up the work somebody thinks we ought to do, or add to our burdens this one thing more which somebody clearly sees we are ordained to carry. And so, harassed and hurried and pulled hither and thither, we get through life in the condition of the poor old soul to whom heaven looked most attractive as a place where she "was going to do nothing forever and ever."—*Emily Huntington Miller, in the Home Magazine.*

THE MANAGEMENT OF LAMPS.

SOMEONE has written a few directions for treating lamps, and it so accords with the experience of another that we present them herewith. To insure good light, the burners of petroleum lamps should be kept bright. If they are allowed to become dull, the light is uncertain, and, owing to the absorption of heat by the darkened metal, smoke is the result. Once a month place the burners in a pan, covering them with cold water, to each quart of which a tablespoonful of soda should be added, and also a little soap. Boil slowly for one or two hours, and at the end of the time pour off the blackened water. Then pour enough boiling water into the pan to cover the burners, adding soap and soda in the same proportions as before. After boiling again a few minutes, pour off the water, rinse the burners with clear hot water, and rub dry with a soft cloth.

The burners must be perfectly dry before the wicks are introduced. Should the wicks become clogged with the particles of dust floating in the oil, and new ones not be desired, they may be boiled in vinegar and water, dried thoroughly, and put back in the burners. If wicks have done duty all winter, they should be replaced by new ones in the spring. Nickel burners may be boiled as well as brass ones. Time spent in the care of lamps is never wasted. A perfectly clean lamp, that gives a brilliant light, is a great comfort. What is more cheerless or depressing than an ill-kept lamp, which gives forth an unsteady, lurid, sight-destroying flame? The paper roses, guelder roses, and chrysanthemums, so popular for decorative purposes, are admirable for placing in the lamp chimneys to keep out the dust during the day, and the wicks should be turned a little below the rim of the burner, to prevent exudation of the oil.—*Sci.*

INEXPENSIVE LIVING.

A SUBJECT very much agitated just now is the problem how to live within one's income. "How to make ends meet" is a pressing question. Appearances must be kept up, people think, and to do this life is made a burden. If we would put "appearances" aside, and substitute *comfort* for *show*, convenience for fashion, how much happier we would be!

It is not necessary in order to live cheaply that one must live meanly. To be sure, we have to do without a great many pretty and expensive trifles which wealthy people have, but we can be just as happy without them. So much love, sincerity, and kindness can be put into the simple home that its members will scarcely miss the showy adornments. The true comforts of life cost little money. Where one has taste and refinement, the simplest home may show the impress of these, and people may be much happier in small, cozy apartments than their richer neighbors are in their handsome establishments.

It is well to begin low down. Those who start at the top of the ladder sometimes tumble off, while those who are content to begin at the foot, generally acquire strength and courage as they proceed. Let us be brave enough to set a fashion of simplicity, neatness, and inexpensiveness, and many will be glad to follow, and thank us for setting the example.—*Canadian Queen.*

Healthful Dress.

IF WE TRY.

WE can learn a useful lesson
From a single drop of dew,
For it sparkles to remind us
How to make our whole life true.
We should never waste our moments;
They are passing quickly by;
To improve them is a duty—
We can do it, if we try.

Let us drop a gentle warning
By the wayside, as we go,
And perhaps the germ of kindness
In a careless heart may grow;
Let our seed be sown at morning,
For the night is drawing nigh;
There's a harvest for the faithful—
We may share it, if we try.

As the bee is never idle,
And the brook is never still,
In the pleasant field of labor
There's a place we all may fill;
We should never waste our moments;
They are passing quickly by;
To improve them is a duty—
We can do it, if we try.

—*Pilgrim Press.*

BARE ARMS AND LEGS.

THE practice of exposing the arms and legs bare, or nearly so, is very injurious to the lungs. The blood, not being able to make its way freely into the extremities, accumulates in the chest. Let me give an illustration.

One morning, not long since, I was asked to visit a young lady residing in this city, who was suffering from a malady in the chest. After an examination of her lungs, the father said: "Now, sir, if you are not in haste, I wish you would remain a moment, and answer a question. We have had five children—three daughters and two sons. Two daughters are dead of consumption; the third and last one, you inform us, has a tendency to the same disease, while my sons are illustrations of health and vigor. Born of the same parents, fed at the same table, enjoying the same comforts, what is the reason for this difference?"

AN ATTEMPT TO EXPLAIN.

I replied: "Birth and food are not the only conditions of health. In many particulars, your girls have been greatly wronged. They practice 'propriety,' while the boys practice invigorating sports. Your sons play ball, while your daughters look at them through your front window, conducting themselves, meanwhile, with the utmost 'propriety.' The girls have no boisterous games, in which the lungs and muscles are brought into vigorous play. But, aside from this, there is difference in their fate. While the boys dress their arms and legs with thick woolen garments, the girls have almost nothing about their limbs.

WE EXAMINE THE GIRL'S DRESS.

"Let us examine the dress of your daughter's extremities. You see that, although an invalid, and therefore needing warm dress, she has nothing on her arms but a single thickness of silk, and a ladies' undersleeve. This silk sleeve is not to be spoken of as dress. Her legs have nothing but a single thickness of ladies' drawers, I presume, surrounded by these skirts.

"Now, sir, I venture that you and your sons have on a substantial flannel shirt sleeve, with a thick woolen coat sleeve, the lining of which is about as thick and warm as the entire dress of your daughter's arm; and you have on the legs warm woolen drawers, and thick, warm pants.

"Your daughter has a pair of kid slippers, with silk stockings, while you and your sons have calf-skin boots, with woolen socks."

"Oh, no!" exclaimed the daughter, pushing out a foot; "I wear these strong boots; mother is very particular about that."

I said to the father: "Observe those boots; your daughter and her mother think them prodigious! Now, sir, could you or your sons keep your health and wear prunella gaiters?"

"But what should she wear on her feet?"

"She should dress them as warmly, to say the least, as you dress yours. Feel of her arms! Now feel of her legs! Do you think with such a circulation as that the lungs can rid themselves of congestion? The blood is crowded into the lungs, because it cannot make its way out into these naked, cold limbs; the tubercles are thus swollen and inflamed. Until these limbs are warm, the lungs cannot be relieved of their load.

"While in the case of an invalid, much may be done by friction and exercise, the principal reliance must be upon clothing."

"What shall be done?" at length asked the mother.

"The arms and legs must be covered with thick woolen garments. If one thickness will not keep them warm, she must have two. Her arms and legs must be kept warm, and as soon as a good circulation is established in them, you will observe a change in her respiration and pulse."

What was true of the young lady of whom I have spoken is true of nearly all women in this country. Look at the fashionable lady, as she promenades in December; her chest is covered with several thicknesses of cloth, including, perhaps, thick pads of hair; then a thick shawl, which, with its various doublings, and the folding over in front, often gives from eight to twelve thicknesses of shawl; then, over that, a set of immense padded furs; while the legs, with a single thickness of knit cotton, go paddling about in the midst of a loose skirt.—*Dio Lewis.*

THE CORSET.

AN extract of a paper entitled "Artistic Dress," read before the Chicago "Society for the Promotion of Physical Culture and Correct Dress," by Frances M. Steele, says:—

"If we reverence the Creator, no human form can be beautiful to us that is not natural and healthy. A small waist is only pretty when harmonizing with general slighthness. The

dainty waist of the poets is precisely that flexibility which is a natural characteristic of youth. It is later replaced by a beauty of greater dignity. That flexibility is one quality destroyed by corsets. When the shoulders spread out above and the hips poke out below, a small waist is only a deformity. It is only because modern men and women have been accustomed to such a departure from nature that the deformity is admired, or even tolerated. The curves of the natural body are all outward curves, one gently rising out of the other; but the chief curves of a corset are inward curves, which are utterly incorrect—exactly opposed to those elements which Ruskin has taught us are beautiful in a curve. Fixed angles are monstrous except where nature has placed them, at the juncture of the limbs with the trunk.

"Another ugly feature of the corset is the whalebones, whose rigidity obscures that rippling movement of the body which is one of its chief beauties. So far as that quality which artists speak of as the 'sentiment of the muscles' is concerned, the woman might as well be incased in cast iron, or be one of those 'stylish' squaws who persistently offer you a bundle of cigars at the door of a tobacco shop. Other ugly features are the hard cross-line of the bust, which distinctly shows, and the whalebones and lacing can generally be seen through the dress behind."

THE *Lancet* reports the sudden and unexpected death of an actress in Berlin, for which a post-mortem examination could suggest no cause except tight lacing, which had been practiced to an extreme degree. The *Lancet* is by this event led to remark that, though sudden death from this cause is not now a frequent event, it should serve to emphasize the warning of the possible and common lesser evils which surely result from this foolish custom.—*Peabody Reporter*.

DRESS.

EVERY woman is laboring under a marked disadvantage who wears about her waist a whalebone corset sufficiently tight to interfere with the free and easy movement of her body.

The muscles of respiration are cramped and paralyzed, the stomach is compressed and forced downward to the abdomen, the abdominal organs are all crowded downwards, and frequently deformed, the natural peristaltic movements of the large and small intestines are interfered with, and the return of the columns of venous blood to the heart and lungs from the lower half of the body is rendered difficult, and as a consequence all the parts below the waist are kept in a state of greater or less venous congestion. Now add to this a number of heavy skirts fastened about the waist and dragging upon the abdomen, and you add still further to the evil effects of the tight corset, besides hampering the movements of the lower limbs.

I suppose the most I can ask of you is for the mothers to wear their corsets loosely, and to wear more under-flannels and fewer heavy skirts, and to support these latter from the shoulders; to consider well before they allow their growing daughters to wear any form of steel or whalebone corset. Remember that no woman can be very strong and well who has a spider-like waist, and no storage capacity for a good

dinner. In fact, these women with attenuated waists are really deformed, and no sculptor would risk his reputation by modeling a female figure after the fashion that we so frequently see on our streets and at social gatherings.

No woman can walk with ease and grace who wears shoes with high heels and narrow soles; her foot-hold is insecure, and she hobbles when she walks. To make walking a pleasure and a benefit, wear shoes with soles the width of the foot, and with low, flat heels. You then stand firm upon your feet and walk with comfort.

Much more might with advantage be said upon the subject of dress, but I fear that as long as the female sex remains the votary of the goddess of fashion, but little heed will be given to the warnings held out by the teachings of anatomy, physiology, and pathology.

The apostles of dress reform are making spasmodic efforts from time to time to introduce an improved system of dress for women, but thus far with but poor success; but I believe the time will come when a more simple and healthful dress will be adopted than that worn at present.—*Dr. Cushing*.

SMALL FEET.

THEY ARE AN ILLUSTRATION OF THE TENDENCY OF THE TIMES TOWARD LITTLE WAISTS AND WEAK BODIES.

ANYONE who visits the art museums may be struck with the fact that the feet of all the ancient statues seem very large. They do seem so, but it will be found that for symmetrical perfection these feet could not be better, and the feet of the average man or woman to-day are much smaller than in ancient times.

One might naturally ask, Why is this? The answer is no difficult. Modern custom and fashion have contracted feet to their present small proportions; shoes have taken the place of sandals. Indeed, it is only one illustration of many of what advanced civilization and fashion do. The waists of women in ancient days were not so small as in the present age of corsets. The health of women in ancient times was better than in our present day of social demands, household cares, and hurried living. Women are weaker than they once were. They feel depressed, blue, weak, and languid, where they were once bright, strong, and active. Such modern troubles require the most advanced treatment, and the best physicians, and most scientific authorities of the present day declare that pure stimulants are a necessity in most lives. It is a significant fact, however, in connection with this statement, that only pure stimulants are ever of value, while impure are an actual harm.

PROMPTNESS and carefulness are the oars which will row a physician to success.

WHEN you find a good thing in medicine, share it with the profession. It is a good way to promote progress, and do good to others.

THE honest physician does his best. He gives the benefits of his special education, long practice, and conscientious labor to benefit his patient—to more often succeed than to fail.

Publishers' Department.

MORE ROOM AT THE SANITARIUM.

BELOW we give the notice of much-needed improvements at the Retreat which recently appeared in the *St. Helena Star*:—

"Last week we mentioned that W. C. Sisley, a Michigan architect, had been at the Rural Health Retreat, drawing plans for another large hotel, and that we would this week give our readers an idea of the kind of improvements soon to be made at this famous resort. The new building will be erected on the south side of the present main building, and will be about 120x40 feet in size, four stories high, and connected with the present structure by a one-story anteroom 20x40. It will be heated throughout with steam. The present facilities for that purpose will be thoroughly overhauled and increased. It is not decided whether the building will be of stone or wood. Mr. Sisley rather favors stone, as it will be more secure from fire, but Dr. Burke is inclined to believe that a wooden building is the more healthful, and of course it needs to be of the material which will make it the best for invalids. Work cannot be commenced until July or August, on account of the architect having his hands full of work in other States. The material will all be got together in the spring, and when work is commenced it will be rapidly pushed to completion.

"At present there are no idle hands at the Retreat. The association owns a place about a mile above the resort, on Howell Mountain, and there are a number of men prospecting for water. A tunnel is being run into the mountain-side, and it is expected from that source to obtain water enough to run all the buildings and machinery. That the sanitarium is doing good work is demonstrated by the fact that even in this month, the dullest season of the year, every room in the large four-story hotel, and several of the cottages, are taken by people who have come from all over the world to be benefited in health by treatment at this wonderful institution."

I will add that the superintendent has been prospecting for more water. His efforts are meeting with success. Two tunnels have been run, with quite satisfactory results, but the end is not yet, because the further in the mountain the tunnels are advanced, the more water is found.

We hope that abundant water may be found to supply all needs, even to lighting our buildings and premises with electric lights.

AT THE RETREAT.

As the facilities are to be increased at the sanitarium to carry out the work and wish of its founders, there of necessity must be an increase in valuable help. We find in the person of Miss Allie Bowman, who is now connected with the work here, a valuable assistant. This addition to our already excellent help makes us feel considerably stronger for the battles we must daily fight. Miss Bowman came from the Medical and Surgical Sanitarium of Battle Creek, Mich., the largest and best-conducted, perhaps, of any

in the world. She comes with a diploma from this great institution, and we feel now that a nursing school can be run successfully at the Retreat. We are now planning such, and will soon commence operations. Those wishing to enter such a school should address, Rural Health Retreat, St. Helena, Cal.

READ THAT NEW BOOK.

WE acknowledge the receipt of a book, worth more than tongue can tell, entitled "Christian Temperance and Bible Hygiene." It can be obtained by addressing Good Health Publishing Company, Battle Creek, Mich. We give below what the former literary editor of the *JOURNAL* says about it, who is a competent judge:—

"*That New Book*.—What book? I refer to one entitled 'Christian Temperance and Bible Hygiene,' noticed in the *Review* of December 16. I have, this twenty-third day of December, just completed a careful reading of every line of the book. It has been a rare treat to peruse again those articles which were written some eighteen years ago, and the ones compiled with them, of more recent date, which first appear in this form. The practical instructions on healthful and happy living contained in the book ought to be in the house of every family of our people. The book should not only be in the house, but the instructions should be carefully studied and carried out in the daily life. Those who thus do will derive benefit both physical and spiritual, of more value to them than the book's weight in gold or silver."

LET THERE BE LIGHT.

DR. B. W. RICHARDSON protests against the custom of keeping invalids in private houses in dark rooms. He regards it as a relic of the old superstitious practices, and declares that there is no reason for it, and many reasons against it. Sunshine diffused through a room warms and clarifies the air, and exercises a cheerful effect upon the mind. Hospital wards, if deficient in some essentials, are at least favored with the light of the sun, whenever it shines. In private practice, the same remedy ought to be employed, and the first words of a physician on entering a dark sick-room should be the dying words of Goethe, "More light, more light." This is a solid extract of his advice, but we regard it of just as much importance as though we devoted a page of the paper to stating it.

AMOUNT OF SLEEP REQUIRED.

THE Rev. T. DeWitt Talmage is credited with the following: "There is not one man or woman in 10,000 who can afford to do without seven or eight hours' sleep. All those stories written about great men and women, who slept only three or four hours at night, make very interesting reading; but I tell you, my readers, no man or woman ever yet kept health in body or mind for a number of years with less than seven hours' sleep.

"Americans need more sleep than they are getting. This lack makes them so nervous, and the insane asylums so numerous. If you can get to bed early, then rise early. If you cannot get to bed till late, then rise late. It may be as

Christian for one man to rise at eight as it would be for another to rise at five.

"I counsel my readers to get up when they are rested, but let the rousing bell be rung at least thirty minutes before your public appearance. Physicians say that a sudden jump out of bed gives irregular motion to the pulse. It takes hours to get over a too sudden rising. Give us time, after you call us, to roll over, gaze the world full in the face, and look before we leap."

FATAL ERRORS WITH POISONS.

THE thought that comes most naturally to the mind, when one reads of a person being killed by poison, through mistake in a bottle, is wonder at the carelessness displayed. The carelessness is in putting a deadly poison in close juxtaposition with a harmless medicine, which has to be taken frequently. But it is a very easy thing to go to a shelf or closet and happen to take the wrong bottle. This is what cost Mr. Bush, of Brooklyn, his life.

Poison is something needed so rarely that it is only ordinary prudence to put it where it cannot be gotten without some deliberate purpose. This would be the most obvious way to prevent such fatal mistakes, and it is surprising that anyone should fail to do this.

To be cut off from life through a little carelessness makes death a doubly painful tragedy.—*N. Y. World.*

SAVED BY EXERCISE.

A MAN at Englewood came to me about his daughter. She was low-spirited and weak. I said, "What does she do?" and he said she went five miles to school every day, and carried a great strapful of books. "Does she walk?" "What?" "Does she walk?" "No, she rides in a tram-car." "Get her a pair of good shoes, broad enough at least for two of her toes to touch the ground. Ugly? of course they're ugly, but they are comfortable. Let her get off the car one mile from home the first week. Rain? well, let it rain; I hope it will. Rain doesn't look half so bad when you are in it as when you look at it through the window. Then let her try two miles the second week, and so on up to five." I met the father in two months. He said: "The aches are all gone, and we are afraid she'll eat the table-cover. Her brother has taught her boxing, and we are all afraid of her around the house. She's actually getting good-looking."—*Ex.*

WATCHES AND NATURE

A FACETIOUS watchmaker makes this unique comparison, in the *Jewelers' Weekly*:—

"A watch is like the human body. It is just as sensitive as the most delicate child, and needs more care and protection than it receives. It is affected by climatic influences, and its vitals are just as liable to derangement as those of our bodies. Its heart-beats govern its actions, and its hands and face tell its condition at all times. If I were to classify the diseases of watches, I should say that the one where the works are clogged with dirt and the oil has become

stiff is analogous to our biliousness. This is the most common complaint watch doctors find, and unless the owner of the watch makes it a rule to submit it to a reputable repairer, he will probably be victimized, just as human patients are when they consult quack doctors."

OUR GOOD PHYSICIANS.

WHEN we are well, we all make fun of the doctor, but when we are sick, we find that "there's healing in the creak of his shoes, as he comes up the stairs."

THE daughters of the Princess of Wales are excellent pedestrians. For a number of years they have been put through a vigorous course of physical training, and they think nothing of a ten-mile walk.

To be always intending to lead a new life but never to find time to set about it is as if a man should put off eating and drinking from one day to another, till he is starved and destroyed.—*Tillotson.*

HEALTH PUBLICATIONS.

- The Home Hand-Book of Domestic Hygiene and Rational Medicine*, by J. H. Kellogg, M. D. It is the most important work for domestic use that has yet appeared. It contains 1,624 pages, with 500 engravings, including 26 full-page plates, and a paper manakin, in two volumes. The price of this work, bound in muslin, richly embossed in jet and gold is, - - - - - \$6 50
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- Deep Breathing*, considered as a means of promoting the art of song, and as a remedy for throat and lung difficulties. Translated from the German by Werner, illustrated, with an added chapter on air and ventilation, by M. L. Holbrook, M. D., bound in muslin, with gilt title on the side, price, 50
- Uses of Water* in health and disease. A practical treatise on the bath, its history and uses, by J. H. Kellogg, M. D., muslin bound, 12mo., 136 pages, price - - - - - 40
- Diphtheria*, its nature, cause, prevention, and treatment, by J. H. Kellogg, M. D., 64 pages, with colored plates, price - - - - - 25
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- Any of the above works can be obtained, post-paid, at their respective prices, by addressing Rural Health Retreat, St. Helena, Cal.

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- P R -

PENS AND PENCILS.

Attached by pin to coat or vest.

Price, with 2 pockets, 15 cents.

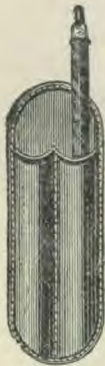
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Who has not lost pencils and pens? Who is not in constant fear of losing his invaluable stylographic or fountain pen? Here is the preventive—simple, efficient and cheap.

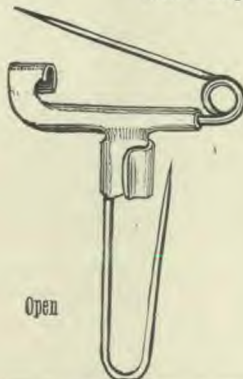
The SAFETY POCKET is usually worn with bottom in the vest pocket, and top fastened with the safety pin, not shown in the cut. The leather, by its elasticity, holds securely any size of pen or pencil. After a trial, no student, clerk, merchant, or lawyer will do without one.

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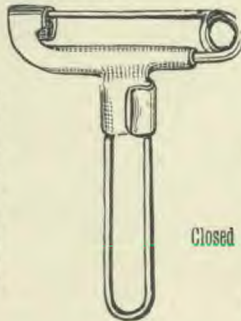
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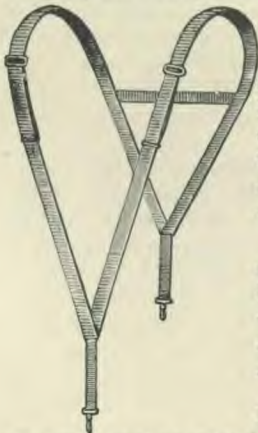


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How to Dress Healthfully.

THE Fashionable Corset and every other device for compressing the waist or any other part of the body, should at once be discarded, as they are the most fruitful sources of consumption, dyspepsia, and the majority of the ills from which women suffer. Suppose the waist does expand a little, the step will be more elastic and graceful, and a general improvement in health will soon result.

What Drags the Life Out of a Woman.

There are other modes of dress that cause serious injury to the delicate organs of the pelvis. The many heavy skirts and undergarments which are hung about the waist, drag down the internal organs of the abdomen, causing them to press heavily upon the contents of the pelvis. Soon the slender ligaments which hold these organs in place give way, and various kinds of displacements and other derangements occur.

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

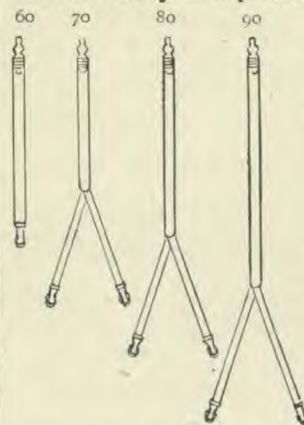
The Ladies' Hygienic Skirt Supporter.



Can be attached to all the skirts in one minute, securing and holding them together, so they may all be put on or off in less time than one skirt is usually put on and secured. This Supporter transfers the weight of the skirts to the shoulders, from which is experienced relief and immediate improvement in health. Price, plain, 35 c with silk stripe, 50 c.

Garters are another serious source of functional obstruction. Whether elastic or non-elastic, the effect is essentially the same. They interfere with the circulation of the blood in the lower limbs, and often produce varicose veins. Cold feet and headache are the ordinary results of their use. The stockings should always be suspended by being attached to some other garment by means of buttons or a proper suspender.

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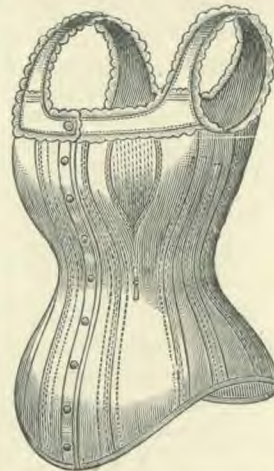
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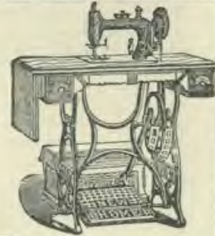
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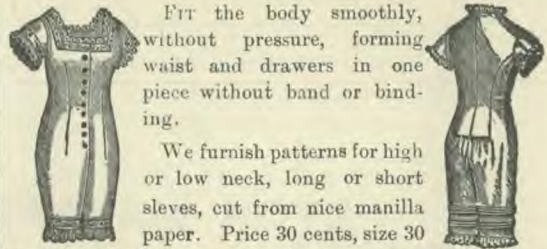
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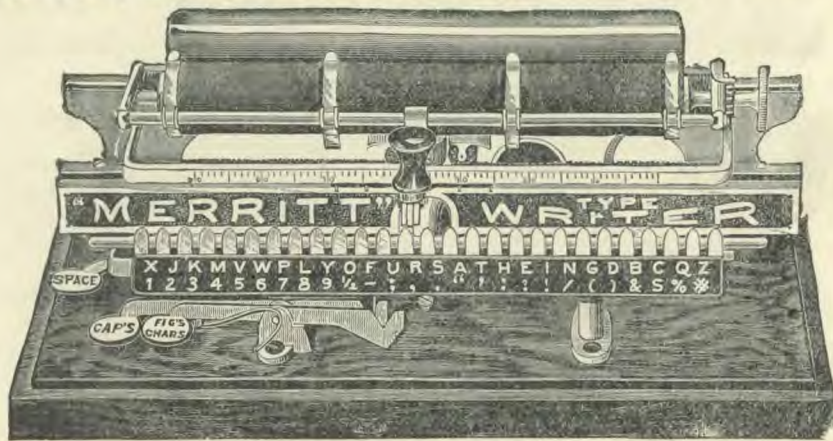
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