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SHORT SERMONS.

KINDNESS is a human duty.

Do not take medicines when you are well.

SENSIBLE originality is the only kind marketable.

UNLIKE a horse, a man may be driven to drink, but not to water.

IF nobody ever got mad, there would never be an intentional murder.

THE devil has a mortgage upon all who mistake their vanity for virtue.

HAPPINESS is where it is found, and seldom where it is sought.—*Sel.*

THOSE who are best informed about others, are the most ignorant of themselves.

No one should so fear being egotistic as to avoid the society of his own conscience.

IN the battle of life one had better die at the front than try to enjoy life in the rear.

STRANGE as it may seem, when money is close, it is difficult to get very near it.—*Boston Post.*

DEPRAVITY may be natural, but the man who can barely earn his living is too busy to cultivate it.

PEOPLE suffer more in striving to evade the responsibilities of life than by accepting them cheerfully. *

RHEUMATISM.

WE all know, think we know, or ought to know, that the flesh of animals and whites of eggs are the great sources of *gout* poison, or the common "uric acid." This *uric acid* is normally found in birds and reptiles which have solid urine. In the mammalia (this class contains all those animals which suckle their young by means of breasts) we find a fluid urine and the nitrogenous excretions in the form of soluble *urea*. And now, still higher in the scale of life, in the highest mammals, the bimana (man) themselves, we find traces of uric acid in the urine even in the healthiest of us. Let me say that when the liver has to do with too much of the albuminoid food, especially as animal food, it is overworked and reverts to the primitive uric-acid formation. Remember, the "rich man's gout" and the "poor man's gout" are alike liver reversions, the former set up by persistent indulgence in animal food, the latter from liver incapacity. A wise man has said: "Look at the person who eats meat three times a day and goes direct to his office with its high temperature and rebreathed air. Can we wonder his liver reverts to the uric-acid formation of the antediluvian ichthyosaurus, in his tropical swamp? Ichthyosaurus is a genus of extinct aquatic reptiles, the remains of which have been found in the trias, the lias, and the lower chalk. Several species have been made out, all carnivorous, and excrete solid urine."

Uric acid accumulates in the form of *urates* by its union with the alkalis of the system, which, when they are not cast out in sufficient quantity, remain in the body and cause rheumatism or gout. When they are cast out by the kidneys, these organs are injured by their output. The kidneys are intended to excrete the *soluble urea*, and not the *insoluble uric acid*, which irritates their structures and sets up chronic Bright's disease. Gout and

Bright's disease are son and daughter of the great change in the kidneys which is set up by reversion to the uric-acid formation.

Rheumatism is a common disease, but one from which few need suffer; it is an unnecessary evil, productive of much direct and indirect mischief, but can be cured or greatly relieved. Were it not for our flesh-eating habit, our alcohol drinking, and too much sugar eating, it would be unknown among us. Where people do not eat flesh, eggs, or drink wine, the complaint is almost unknown, for instance, in Thibet in Asia; and when these things are left off, most of the time, this complaint disappears very rapidly. Cold, damp, and exposure only develop the poisonous matter already in the blood. Fed on such things as will supply rheumatic poison, then exposed to wet, draughts, damps, etc., and rheumatism is the result. The excess of urates, uric acid, and lithiates causes the rheumatism, but these come from alcohol, from flesh, and too many eggs. Too much sugar causes the liver to become sluggish, and makes the blood thick; and as the liver's work is to deal with these offending materials, when its work is interfered with, then these poisons heap up in the system and are exploded by exposure. Many tell me, since they have given up flesh as food, they have lost their rheumatic pains. My observations are that if those attacked with rheumatism once, give up eating flesh, they have no more attacks, while those who use it again are often attacked through life, and some are made cripples, and still others meet an untimely death. Those who thus fall by death, unnecessarily, might be of great service to themselves, their families, and to mankind generally. Rheumatism, therefore, becomes a matter of deep concern. The death rate from this disease is about four per cent of all attacked. From 1860 to 1890 the death rate from rheumatism was doubled.

As a rule, the duration of rheumatism is about ten days for the mildest attacks, while the severest run two or three months, or even longer. During this illness the patient earns nothing, while he requires the attention of nurses and physicians, and has much unnecessary suffering. Many cases become chronic, the individuals suffer racking tortures, their joints become stiff; the east wind (which is an ill wind to all), damp, change in the weather, only increase their suffering. Some cannot walk without canes or crutches; still others must go in an invalid's chair. We find stiff hip joints in

some, others have stiff knees or shoulders, and others, still, have bird-claw hands and inflamed elbows. We often find, too, in the rheumatic, swollen knuckle joints and fingers distorted and practically useless. Hands and feet may be turned outwards, fingers and toes overlap. Thus the sufferers go on from year to year, until some other trouble comes in and relieves them of existence, for it is rather an existence than living.

Why will not persons live in a right manner, and avoid all this train of evils I have just mentioned, and the world and themselves be the gainers? If the individual has not a strong heart, or is badly treated, there is a tendency to this rheumatic trouble reaching the heart; palpitation of that organ soon follows under the least excitement, the heart gradually weakens and becomes diseased, dropsy sets in, and more suffering, and finally death results. Rheumatism is a dreadful thing, then, and the more dreadful because the person will persist in eating and drinking those things which slowly, but none the less surely, fasten the disease upon them, instead of stopping it by reform in diet and hygiene.

Rheumatism is first acute, then chronic—coming from wrong habits of eating and drinking. A person with a good constitution and who works hard may be able for a time to throw off this waste from wrong table habits, especially if he have active skin and kidneys. Some may be able to do this until they reach the middle third of life, but sooner or later the system will fail, and then the trouble begins from retained waste. Rheumatism bears a direct relation to the state of the system. A system which contains much waste is in a fit condition for any disease, and the particular kind of disease a person may have depends on his modes of life, the weakness of this or that organ, his peculiar individuality, surroundings, etc. Rheumatism is one, gout is another, stone in the bladder or gall-stones is another; all these point to errors in eating flesh and drinking stimulants, with skin and kidneys which act poorly. But take a person who has different occupations, different temperaments, different surroundings, with active skin and kidneys, with the same diet, and we get lung trouble; in another, bowel trouble. This waste matter once in the system, and different results occur in different individuals under different occupations and surroundings, etc.

(To be continued.)

WASTED ENERGY.

THERE are many ways of misusing vital power, but hardly one is more prolific of physical disorder and disease than the habit of overeating.

The majority of people eat about a third too much.

It is well understood by physicians that overeating is the responsible cause of a large proportion of sickness. The distinguished Abernethy aphoristically says: "One-fourth of what we eat keeps us, the other three-fourths we keep at the peril of our lives."

When more food is taken into the stomach than can be appropriated for the purpose of growth, repair, and functional activity, all the organs of digestion, assimilation, and excretion are overtaxed to dispose of this superfluity, additional labor is put upon the kidneys, lungs, and other excretory organs, to eliminate unused material which has served no end in the human economy, and this strain long continued leads to an impairment of vigor, and not infrequently to chronic disorders which puzzle the best of physicians to overcome.

It is, therefore, a waste of energy to overeat, but how many persons are tempted to gratify the palate long after the demands of hunger have been satisfied! It is from this class that a large percentage of invalids is recruited.

Sometimes this excess of nutriment is stored up in an accumulation of flesh, but not always, for very often the effort required in taking care of so much more food than is necessary so taxes the whole system that the person is always exceedingly thin. A smaller quantity of nourishing food, which could be readily digested and assimilated, would give an increase of flesh and a more symmetrical roundness to the whole body. The impression prevails that flesh is a sign of health and strength. On the contrary, an abnormal amount of flesh, above one's average weight, is an indication of ill health, and it may be accompanied by extreme weakness and inability to work or exercise.

How shall we know when we have eaten enough?

First. Eat to live, and not live to eat. Keep a guard over the appetite, and do not let it take control. That is, do not eat simply because food is agreeable to the taste. Decide what and how much you as an individual need, and take that and nothing more. Put your bodily desires under the

direction of the spirit, which should always hold the mastery if you hope to have health or happiness.

Second. Having arrived at maturity, a smaller amount of nourishment is called for to keep the tissues in repair than during the period of growth. This can be properly estimated if your normal weight remains about the same month after month. Any marked difference one way or the other indicates the need of medical advice.

Third. Two meals a day will help solve this question for the majority of persons. The objection is sometimes raised that in eating but twice a day more food is taken than in three meals, but I believe that just the opposite is true when once the habit is well established, and that all the requirements of the system are amply supplied, at a great saving of vital power, by eating but twice in the twenty-four hours. Only a certain amount of nutrient material is required by the system. It does not so much matter when this is taken, except that by dividing it into two meals instead of three, the stomach, liver, and all the other organs concerned in the assimilative and digestive processes are thus secured a period of rest which is absolutely necessary in order to maintain their healthful activity and to furnish functional power on demand.

The average American really dines three times daily, with his beefsteak breakfast, chops for lunch, and roast beef at his six o'clock dinner. And he does it at his peril, for this habit of overfeeding, especially of eating so much meat, is one of the provoking causes of so many sudden illnesses and so many premature deaths. Three meals a day of hearty food is exhausting to all the vital processes, and even the strongest succumb finally to this "wasteful and ridiculous excess."

Abundant material prosperity is in more ways than one the herald of disaster. Physical degeneracy always accompanies the increase of wealth and luxury in any nation, because human beings are so short-sighted that they give loose reins to the physical appetites, which swiftly lead downward.

Americans are a nation of brain workers and so cannot safely indulge in high living. High thinking, or the constant use of the brain in any direction, calls for a plain but nourishing diet. Brain workers, especially, ought to live sparingly. Luxurious feeders require much exercise in the open air and freedom from pressure on the brain.

For the aged, or even for those above fifty, lux-

urious living and overeating are specially dangerous. As functional activity lessens with increasing years, the supply of food should be decreased accordingly. An overamount that might be borne without disturbance in earlier years often proves fatal in old age.

The hardiest races live on the simplest fare. Frugality in diet, a minimum amount of the right quality, serves far more certainly to prolong life, insure health and well-being, than a rich abundance and variety, which are accountable in large measure for the ill health and dissatisfaction of the present time.—*James H. Jackson, M. D., in Laws of Life.*

HOW ABOUT THE STOMACH?

If the stomach is healthy, you are not conscious you have one; but when you are aware you have one, from pain, bloating, "sour belches," etc., it is already a disordered one. You now begin to realize its importance and the influence on your feelings and dispositions, and your consequent happiness or unhappiness.

The stomach is a bag holding about a quart, more or less, where the food enters after it has been well chewed by the teeth. Yes, chewed or masticated by the teeth—but how many do this?—About one out of ten. The stomach is a receptacle for the food, and a chemical laboratory as well, where foods are changed into forms easily absorbed and carried to the blood to nourish the body. It is a warm, moist place, and therefore favors fermentation and putrefaction when the food is not promptly and properly digested; and when digestion is not as rapid as it ought to be, we find the stomach a yeast-jar containing a festering mass that would disgrace a first-class sewer. Should the physician deem it prudent to wash the stomach out with the stomach-tube, you would find revelations past your belief, but would be glad to get the relief this measure brings. Things as foul as this in our kitchens would be ordered boiled and scoured at once. Should you not vomit this fermenting mass, it is liable to stay there for hours. Possibly much of it may be absorbed into the circulation, and this poison is eliminated by the skin, in the form of night-sweats, pimples, boils, hives, etc., and by the lungs giving a foul breath, and by the kidneys showing turbid, thick urine. But what remains in the stomach is ready to convert the next meal into a yeasty mass, and the ferment con-

tinues, and soon catarrh of the stomach results, terrible in effect, making its owner hideous in thought and looks.

It is now that we have a slimy, mucous coating that prevents the stomach glands from acting properly, and this detritus coats the food as well, and prevents the stomach juice from taking hold of it. Notice your tongue coated with a slimy mucus in the morning; this came up from your stomach during the night. You think your tongue "horrid," so it is, but your stomach is many times more filthy. This slime is the result of fermentation in the stomach and intestines, which causes bloating, palpitation of the heart, vertigo or dizziness in the head, faintness, and many pains in the head and other parts of the body. When this condition of things continues long, the walls of the stomach get thin, soft, and shiny, the glands which secrete the stomach juice become obstructed, and the absorbents no longer take up the nutritive substances, if they now exist at all. This is not the most cheerful picture of your stomach laboratory, but, as it is true, you must know it, as we are not permitted to tell you anything else.

CAUSES.—The practice of throwing into the stomach acids, alkalies, salines, fibrous, corrosive, stimulating, sweet, bitter, rancid, putrefactive, oily, solid, gristly, and bony substances at one meal will give most anyone stomach trouble. Eating too fast, too much, too frequently, and too many articles of food at one time, are the most common causes of this hydra-headed monster—dyspepsia. Our common sugar should not be eaten at all; could this be accomplished, the number of stomach troubles would grow less and less. Milk and sugar ought not to be mixed at the same meal. Milk eaten with most fruits proves to be a bad mixture, but it can be eaten with sub-acid fruits and no great harm result. The very acid and the very sweet fruits should not be mixed with milk at meals. The practice of mixing fruit with vegetables when eating, will, sooner or later, cause you trouble in the stomach, and fermentations will result, with all that this means. Mixing milk with most vegetables proves to be harmful to the stomach, although with potato and cauliflower it is not nearly so bad as with beans, peas, lentils, parsnips, cabbage, and other vegetables. Spices, peppers, and their condimental cousins are great causes of stomach difficulties. Alcohol on an empty stomach causes cancer of this much-abused organ. If alco-

höl in any of its forms must go into the stomach, pray have some food there first. Eating large and late suppers is detrimental to the stomach's best interests, though practiced by good people at church festivals to raise money to liquidate some debt.

CURE.—First, reform. Doing things which we ought not, and leaving undone things which we ought to do, exhausts the subject of human depravity. If you are eating three meals in one, you must leave off two of them. You must not overeat. Remember, variety at one meal is liable to cause you to eat too much. Just try bread and water for dinner and you will not overeat. Variety of food at one meal tends to gluttony, and gluttony to drunkenness, and drunkenness to death. Quit mixing foods together which are liable to cause fermentation. Sugar and potatoes ferment easily, so if the stomach is weak, don't eat them.

For catarrh of the stomach or bowels, take a cup of hot water one hour before eating. Sip it slowly. Avoid sweets, fruits, and vegetables, and all foods liable to ferment.

A GOOD PRESCRIPTION FOR ONE OR TWO WEEKS.—Lean beefsteak broiled rare, better ground or pounded to a jelly before broiling; dried whole-wheat bread, or lightly toasted; equal parts of skim-milk and boiling water mixed. This will clear the head, and your feelings will be greatly improved in every way.

Take large enemas every day for a week; this will make the stomach more active and clear the colon of retained *débris*. Exercise in the open air and with calisthenics, Indian clubs, etc. Wear a wet girdle at night for a while. Rub the stomach and bowels well in the morning on getting out of bed. Take rational treatment at a sanitarium.

Lastly, possibly your stomach needs to be washed out by the use of the stomach-tube. This must be done when the drinking of hot water will not do the work.

THE BRAIN.

REMEMBER that the human brain is one of the most delicate, most wonderful, most marvelous structures that the mind can conceive. It is an engine which is only a few inches in diameter, the average weight of which is less than fifty ounces, which contains hundreds of millions of cells and fibers, these cells and fibers varying in thickness

from one-three-hundredth to one-millionth of an inch. Every square inch of the gray matter affords substrata for the evolution of at least eight thousand registered and separate ideas; substrata in the whole brain for evolving and registering tens of millions of them, besides the power of recalling them under appropriate stimuli; it transmits thoughts, emotions, sensation, and volition by distinct fibers, whose time working has been ingeniously measured to the fraction of a second. This most wonderful and beautiful piece of mechanism, then, that works so smoothly, so easily, and without friction or pain when in order and not overburdened, needs only to be abused and overtaxed in order to have the nutrition of every part of the body disturbed, and the functions of the various organs rendered morbid. It needs only a certain amount of nervous exhaustion, varying with different people, to open the door to the inroads of neuralgia and its brood of torments, and to many forms of reflex nervous symptoms that render life a burden.—*Sel.*

FOODS.

MOST people eat too fast. Recently I observed, at lunch-houses in San Francisco, that business men would hastily eat their dinners and luncheons, call "check," and rush off in a hurry with the last morsel either in their throat or fingers. Could they turn their vision within and see how the stomach, that misused organ, wriggles and contorts before it can accommodate itself to the food thrown into it in this manner, they certainly would pursue a different course. Men and women ought not to stumble upon apoplexy at mid-age in this way. Apoplectic fits are caused by eating too much and too fast. There is more indigestion, dyspepsia, and constipation from too fast and overeating than from most other causes. Rather not eat than eat too fast. Better wait until you have more time to eat.

Excessive exercise should not be taken immediately after eating, because it calls the blood from the stomach, and since the gastric juice is secreted from the blood, if the blood be taken away there can be no secretion in sufficient quantity, and indigestion is the result.

We teach the value of personal cleanliness, yet we are not so far along in sanitary science as was Moses. While we teach to avoid all putrescent

and loathsome matter from entering our systems, we do not take the precaution which Moses did.

We do not avoid the blood of the flesh. We go so far as to eat blood puddings, and feed the hog foul offal and blood, and after he has been fattened on this revolting diet, eat him, and then wonder why we are sick. Better ask why we are not sick. By this mode of living we introduce into our systems *entozoa* (animals adapted to living within other animals, worms), unclean, putrescent, and loathsome materials, and then pay the price in shortened lives and a painful career of waning vigor.

Again, our climate is so bracing and favorable to physical exercise that we are apt to work ourselves down before we know it. This produces excessive appetite, which is gratified by overfeeding on flesh and using strong drink, beer, etc., with the idea that this enables us to do more work than a natural diet. This is not so, for it too often breaks down the constitution in the prime of life and leaves a cup of misery to be drunk at leisure.

We find that people grow "nervous" who live on the flesh of warm-blooded animals. It is highly stimulating, and is more exciting than nourishing to the nervous system, and is, therefore, a cause of nervous diseases. The meat eater lives at high pressure and does not live up to the level of his food, for the reason that he cannot take in oxygen enough to satisfy the exigencies of his mode of living. Just here follow the ills of most highly-civilized and luxurious meat-eating classes. There can be no doubt that the free use of flesh food is a great evil.

Tea and coffee used as beverages give nervousness and peevishness. The whole digestive apparatus of the coffee drinker is chronically deranged, which reacts on the brain, and, as a result, we get fretful and ugly moods. Ladies are too often the victims of tea, and are snappish. The petulant humor of the Chinese is doubtless due to his tea-drinking habit.

The use of beer makes men brutes; wine imparts passions; whisky infuriates, and finally downs us; the use of tea, coffee, flesh meats, spices, peppers, and alcoholic drinks, totally subjugates the moral man. It is the physical effect giving expression in the moral.

Milk is a semi-fluid food, and as a rule should be used hot, not boiled. The cow must have *good food. Keep her clean. Milk her twice a day.*

Cleanse all vessels into which the milk is to be poured; even scald them well after cleansing them. Keep the milk in a clean place, away from all foul vapors, because it will, like water, absorb them, being almost eighty-five per cent water. On a milk diet alone, for the first two weeks sleepiness occurs. For this reason we use it largely in the cure of morphine, choral, and bromide habits. Milk causes uric acid to disappear from the system, so we use it in the cure of rheumatism. We find that creatine and urinary pigment (the coloring matter of the urine) almost disappear in its use; we use skim-milk and hot water, therefore, in fevers where the urine is highly colored. Urine is greatly increased in quantity by using milk alone, so we find it a valuable agent in scanty urine from any cause.

Milk gives a sweetish taste in the mouth, with a baby's breath and coated tongue, which will pass away in one or two weeks, and no particular attention need be paid to these symptoms. We boil milk used in case of diarrhea because it is then specially constipating; but milk alone for a week or more, even unboiled, will often give constipation. This may generally be avoided by putting one-fourth water. We may dilute it with rice or barley water, possibly with lime water from oyster shells. The little balls found in constipation are due to the great acidity of the gastric juice, which causes so solid a coagulation of the milk that it will not redissolve, and will either produce constipation or diarrhea; but by the use of the above agents or a few spoonfuls of baked white flour put in the milk for a short time, we avoid these two extremes. This is very important. We are able to see from a diet of milk alone that great assimilation and destruction of tissue occur.

Wheat, oats, and the allied seed foods, as peas, beans, and lentils, and rice, are first-class foods. Next come the juicy fruits, and then in order come the plant fruits, commonly called vegetables, and last of all we would mention animal foods.

Bakers' bread often has alum, borax, soap, potatoes, and an excess of salt and other things not needed, and becomes a fruitful source of constipation. The "sticks" (a name given to rolls prepared from flour and water) are probably as good a form as any in which wheat can be eaten. Wheat, oats, barley, corn, and rye grains are good. Mushes may be eaten if a crust of bread is taken with them, and not gulped down at once. Fermented

bread must not be eaten hot, unless toasted, nor fresh, but unfermented bread should be served comfortably warm and let alone when cold.

With the grains take the various fruits at pleasure, apples, pears, peaches, grapes, cherries, currants, plums, prunes, strawberries, raspberries, blackberries, whortleberries, figs, dates, oranges, lemons, bananas, tomatoes, etc.

We will now give a model table, which we will call—

TABLE NO. 1.

Wheat prepared in "sticks," pilot bread, stale light graham bread, in the center of the table. Around these place fruits of different kinds; then another and greater circle of barley, corn, oats, rice, and rye. Some would place beans, peas, and lentils on this table, but my advice is to keep them off.

TABLE NO. 2.

Beans, peas, lentils, and honey (when good), if desired, with wheat and other grains and potatoes. Josephus says the builders of the pyramids lived principally on lentils.

Here are the highest products of the vegetable kingdom, which is the source of all nutrition. As to the minerals, nature has distributed them through these products in proper proportions for the service of man. Here is nothing but fruit and seeds, the *ideal diet* which should always be kept in view. This diet will not give you any appetite for alcohol, opium, or tobacco. If you are slaves to these things now, this diet will aid you to break away from them. We have another:—

TABLE NO. 3.

Milk and grains, *fresh* butter if desired. You cannot have sugar and fruit mixed in this meal. On this table sugar is strictly forbidden.

TABLE NO. 4.

Beets, cantaleups, carrots, cauliflower, melons, squashes, turnips, parsnips, potatoes, pumpkins, grains, and eggs if necessary.

Eggs, melons, and cantaleups may be added to table No. 1, but eggs do not properly belong to it. Table No. 4, as a rule, is hardly worth the cooking.

We might mention another table (you may number it), composed of flesh meats and various kinds of fishes and grains. Cream is the most salutory of animal fats.

Cheese is clogging and should be discarded except in rare cases. Water is the universal solvent,

and should be regularly used on an empty stomach. The use of condiments is a confession of poor cooking. Sugar is sufficiently abundant in fruits, and ordinary sugar should not be eaten at all. Vinegar is an insult to the stomach, and cannot be tolerated. Let its use be replaced with lemons and limes.

Our experience teaches us that in considering diet for the sick it must be suited to their peculiar conditions. While this is true, all should educate themselves toward the ideal diet as fast as possible.

POINTS FOR HUSBANDS.

Do not jest with your wife upon a subject in which there is danger of wounding her feelings. Remember that she treasures every word you utter, though you never think of it again. Do not speak of some virtue in another man's wife to remind your own of a fault. Do not reproach your wife with personal defects, for, if she has sensibility, you inflict a wound difficult to heal. Do not treat your wife with inattention in company. Do not upbraid her in the presence of a third person, nor entertain her with praising the beauty and accomplishments of other women. Do not be stern and silent in your house and remarkable for sociability elsewhere.

Remember that your wife has as much need of recreation as yourself, and devote a portion, at least, of your leisure hours to such society and amusements as she may join. By so doing you will secure her smiles and increase her affection. Do not, being too exact in pecuniary matters, make your wife feel her dependence upon bounty. It tends to lessen her dignity of character, and does not increase her esteem for you. If she is a sensible woman, she should be acquainted with your business and know your income, that she may regulate her household expenses accordingly. Do not withhold this knowledge in order to cover your own extravagance. Women have a keen perception. Be sure she will discover your selfishness, and, though no word is spoken, from that moment her respect is lessened and her confidence diminished, pride wounded, and a thousand, perhaps unjust, suspicions are created. From that moment your domestic comfort is on the wane.—*Domestic Monthly*.

DISCRETION in speech is more than eloquence.

Disease and its Causes.

A PLEASANT FACE.

As you've been traveling to and fro,
Or lingering in a place,
Now tell me has it given you woe
To see a pleasant face?
When all the skies were filled with gloom,
And rain poured down the while,
Oh, hasn't it seemed like summer's bloom
To catch a cheerful smile?
Oh, if it does blow in your life
A hurricane of ill,
Why should you let the outside strife
Your inner sunshine kill?
Oh, look around, and look above,
And pray a little space,
And sunshine of unselfish love
Will glorify your face!
Oh, if you smile when all is bright,
What credit will it bring?
'Twould be a foul disgrace and blight
To do another thing.
But when the stormy wind's about,
And gloom is o'er each grace,
The brave will let love's sunshine out,
And show a pleasant face.

—Fannie Bolton, in *Youth's Instructor*.

DISEASE AND ITS CAUSES.

BY MRS. E. G. WHITE.

CHILDREN are generally brought up from the cradle to indulge the appetite, and are taught that they live to eat. The mother does much toward the formation of the character of her children in their childhood. She can teach them to control the appetite, or she can teach them to indulge the appetite, and become gluttons. The mother often arranges her plans to accomplish a certain amount through the day, and when the children trouble her, instead of taking time to soothe their little sorrows, and divert them, something is given them to eat to keep them still, which answers the purpose for a short time, but eventually makes things worse. The children's stomachs are pressed with food when they had not the least want of food. All that was required was a little of mother's time and attention. But she regarded her time altogether too precious to devote to her children. Perhaps the arrangement of her house in a tasteful manner for visitors to praise, and to have her

food cooked in a fashionable style, are, with her, higher considerations than the happiness and health of her children.

Intemperance in eating and in labor debilitates the parents, often making them nervous and disqualifying them to rightly discharge their duty to their children. Three times a day parents and children gather around the table, loaded with a variety of fashionable foods. The merits of each dish have to be tested. Perhaps the mother has toiled till she is heated and exhausted, and is not in a condition to take the simplest food till she has first had some rest. The food she has worried herself in preparing is wholly unfit for her at any time, but especially taxes the digestive organs when the blood is heated and the system exhausted. Those who have thus persisted in violating the laws of their being have been compelled to pay the penalty at some period in their life.

There are ample reasons why there are so many nervous women in the world, complaining of dyspepsia, with its train of evils. Cause has been followed by effect. It is impossible for intemperate persons to be patient. They must first reform bad habits, learn to live healthfully, and then it will not be difficult for them to be patient. Many do not seem to understand the relation the mind sustains to the body. If the system is deranged by improper food, the brain and nerves are affected. Little difficulties are to them troubles mountains high. Persons thus situated are unfitted to properly train their children; their life will be marked with extremes, sometimes very indulgent, at other times severe, censuring for trifles which deserve no notice.

The mother frequently sends her children from her presence because she thinks she cannot endure the noise occasioned by their happy frolics. But, with no mother's eye over them to approbate or disapprove at the right time, unhappy differences often arise. A word from the mother would set all right again. They soon become weary, and desire change, and go into the streets for amusement; and pure, innocent-minded children are driven into bad company, and evil communications breathed into their ears corrupt their good manners. The mother often seems to be asleep to the interests of her children until she is painfully aroused by the exhibition of vice. The seed of evil has been sown in their young minds, promising an abundant harvest, and it is a marvel to her

that her children are so prone to do wrong. Parents should begin in season to instill into infant minds good and correct principles. The mother should be with her children as much as possible, and should sow precious seed in their hearts.

The mother's time belongs in a special manner to her children; they have a right to her time as no other can have. In many cases mothers have neglected to discipline their children, because it would require too much of their time, which time they think must be spent in the cooking department, or in preparing their own clothing and that of their children according to fashion, to foster pride in their young hearts. In order to keep their restless children still they have given them cake or candies almost any hour of the day, and their stomachs are crowded with hurtful things at irregular periods. Their pale faces testify to the fact that mothers are doing what they can to destroy the remaining life forces of their poor children. The digestive organs are constantly taxed, and are not allowed periods of rest. The liver becomes inactive, the blood impure, and the children are sickly and irritable, because they are real sufferers by intemperance, and it is impossible for them to exercise patience.

Parents wonder that children are so much more difficult to control than they used to be, when in most cases their own criminal management has made them so. The quality of food they bring upon their tables, and encourage their children to eat, is constantly exciting their animal passions, and weakening the moral and intellectual faculties. Very many children are made miserable dyspeptics in their youth by the wrong course their parents have pursued toward them in childhood. Parents will be called to render an account to God for their dealing with their children.

Many parents do not give their children lessons in self-control. They indulge their appetite, and form the habits of their children, in their childhood, to eat and drink according to their desires. So they will be in their general habits in their youth. Their desires have not been restrained, and, as they grow older, they will not only indulge in the common habits of intemperance, but they will go still further in indulgences. They will choose their own associates, although corrupt. They cannot endure restraint from their parents. They will give loose rein to their corrupt passions, and have but little regard for purity or virtue. This is

the reason why there is so little purity and moral worth among the youth of the present day, and is the great cause why men and women feel under so little obligation to render obedience to the law of God. Some parents have not control over themselves. They do not control their own morbid appetites or their passionate tempers; therefore they cannot educate their children in regard to the denial of their appetite, and teach them self-control.

The first education the children should receive from their mother in infancy should be in regard to their physical health. They should be allowed only plain food, of that quality that would preserve to them the best condition of health, and that should be partaken of only at regular periods, not oftener than three times a day, and two meals would be better than three. If children are disciplined aright, they will soon learn that they can receive nothing by crying or fretting. A judicious mother will act in training her children, not merely in regard to her own present comfort, but for their future good, and to this end she will teach her children the important lesson of controlling the appetite, and of self-denial, and that they should eat, drink, and dress in reference to health.

HEALTH AND SOCIETY.

MOST writers whose thoughts bring health and mode of life into juxtaposition expatiate on the effects of morals on health. Now, while this is a most fruitful source of thought, it occurs to me that we will better reverse the terms and we will have a field for speculation and thought just as large, just as fruitful, and not secondary in importance.

In my opinion, the highest aim to be attained by mankind is, in a moral sense, to honor the State by obeying and defending its laws; in a social sense, to elevate, enlighten, and bless humanity; in a religious sense, to "glorify God," which includes all noble ends and aims.

Now, kind reader, did you ever stop to think what effect health, either good or ill, has on the accomplishment of the important ends we have just mentioned? If not, please consider for a moment the statement that one-third of the criminals in our land can look back to ill health as the primary cause of their fall. This statement is strong, but a careful investigation will establish its truth; for while crime is committed only by and

with the consent of the mind, the mind itself is most wonderfully affected by the condition of the body. Although the body may sometimes be styled the "temple of the soul," yet these souls of ours are so mysteriously interwoven with the flesh during life that we feel every tinge of pain or weariness, every thrill of pleasure or strength, so that while sin is usually considered a disease of the mind, fully thirty-three and one-third per cent of it has for its primary course a diseased state of the body, which has tainted the mind and warped it from the higher plane of thought in which it was intended it should revel, to the groveling realms of vicious contemplation.

Then ill health unfits anyone for the performance of his duties as a member of society. Deeds of charity are seldom performed by dyspeptics. The man whose liver is out of order does not usually assist his fellow-man to look on the bright side of life. It is the whole-souled man, with brawny arm and powerful will, who is the promoter of most schemes for the bettering of society, church, and State; and the foundation for this has been laid long years ago, when the man was but a child, or perhaps has been gradually developing through many generations of hard workers and hard thinkers, while, on the other hand, the seeds of ill health, sown carelessly in childhood, are cropping out in the weak or blasted lives of those about us, who are a burden on society when they should be in the prime of life.

We need not look far to see some illustrations of this. Nine times out of ten it is the one that had the worst health when a child. Go on the streets and see which gamin can swear the hardest. Ten to one it is the scrawniest one of the whole lot. A group of little girls are playing some game; one gets mad or pouts or calls the others names. Which is it?—The one that had the fever so bad last summer. Some will say she was spoiled by petting. Nonsense. It is the effect of suffering and disease. Petting never spoils a child. You can spoil children in but two ways: One is to let them do as they please, the other is to let them get sick. If they get sick from some cause beyond the control of the parent, of course the parent is not responsible, but if a diseased state of the body is the consequence of some violation of the common laws of health through ignorance of these laws, then someone, parent or teacher, will be held responsible, be-

fore God, for not properly instructing the children under their care.

There is another phase of this question, which, if but properly comprehended, would cause many thousands of men and women to-day to stand aghast at the spectacle that would be presented to their mind's eye. The sins of the fathers shall be visited on the children to the third and fourth generation, and not because it is the will of God that the innocent should suffer for the guilty, but because the taint of the flesh is by nature transmitted from generation to generation. And yet in spite of this fact, or in ignorance of it, some openly and some secretly, they go on through life heaping up untold misery, sin, and shame for beings yet unborn, and making doubly sure the damnation of their own souls.

It is a well-known fact that with loss of physical power comes loss of mental power and weakening of the will. The natural effect of this on the social, moral, and religious standing of the race is obvious. Vice and ignorance will become more common; culture and refinement will rapidly become things of the past, and a period of degeneracy such as the world has never known will set in; for the greater the height the more disastrous will be the fall.

In view of these things, it should be the mission of every intelligent man and woman to spread among the masses a proper conception of the importance of preventing disease, teaching them at the same time how this may be accomplished.

When we can get the masses of our fellow-creatures educated up to the point of living not for themselves alone, but for future generations, then will we see the average of man's life once more approach the old "threescore and ten;" then will we see sin and suffering decrease, and man become indeed the "image of God."—*Professor J. M. Consley, in Southern Health Journal.*

WHAT EXERCISE DOES.

THE following, as to the value of systematic exercise in the gymnasium, is from a young man who needed body building. It is told in the *Magnet*, of the Springfield, Mass., Association:—

"Five years ago my health was in a deplorable condition. My friends said I couldn't live a year. I had been for years gulping down patent compounds of logwood, whisky, avarice, and gall (the

two latter ingredients being 'pure and unadulterated'), when I suddenly awoke to the realization of the fact that if my life was to be prolonged, and my health restored, I had got to take a hand at the reconstruction business myself. I threw my medicine bottles and their contents into the gutter, and commenced a system of diet and exercise which I have since gradually added to and improved upon. It is a system that common sense would seem to dictate to any young man. To-day I weigh more than I ever did before in my life, am stronger, feel better, and have an appetite that never fails me. True, I am not yet a well man, but all I ask for is time. It takes longer to rebuild than it does to tear down. Gymnasium work, outdoor exercise, hunting and fishing, are doing for me what medical science, I believe, never could have accomplished."

WHY IS THE CIVILIZED WOMAN AN INVALID?

AMONG the savages, the woman is just as healthy as the man.

Considered as an animal, from a physiological standpoint, a woman is capable of more hard work, of enduring more hardship, deprivation, and disease than a man. A woman will endure where a man will succumb and break down entirely. She is not naturally the weaker vessel, and certainly, in some respects, the woman is constitutionally the superior.

Out of an equal number of male and female infants, there will be found at the end of the first year of life a larger number of girls alive than boys, according to statistics. This discrepancy continues up to the age of fifteen or sixteen, when the mortality becomes greatest among the girls. At the ages of forty and fifty, the death rate is about equal in both sexes; and, finally, the oldest inhabitant is always a woman, thus showing that her constitutional fund of vitality is naturally greatest.

It is sometimes argued that a woman is naturally weaker and inferior because the average weight of her brain is from four to six ounces less than that of the average man, and that thus her intellectual quality is less, as well as her physical. But when the size of a woman's brain is considered in comparison with the weight of her body, it is evident that a woman has more brain per pound than a man; and if that be a proper standard of comparison, then woman is the superior. There is no physical reason

why a woman should be more feeble or diseased than a man. Yet the women are the support of the doctors. If all the women in the country would get well, ninety-nine physicians out of every hundred would have to seek some other employment.

"Woman—the chief support of the doctors," is a toast very frequently given at the close of a medical convention.

Stanley was furnished with 200 negro women to carry his stuff into the interior of Africa, and he found them the best porters he had employed, although he felt very doubtful of accepting their services when first proposed. The Mexican and Indian woman is able to carry her household goods on her back, with two or three babies on top, when a change of location is desirable. Meanwhile her husband trudges bravely along, carrying his gun.

On the continent of Europe most of the heavy work is done by women. At one place I saw three women team, with a man for a driver. In Vienna women and dogs are frequently hitched together, and sometimes a cow, to carry a load of produce to the city; once in Italy I saw a team hitched to a plow. Many of these women will carry upon their heads a load of vegetables that few American men could lift. These women have the muscles of the waist and trunk thoroughly developed. Despite their hardships, they do not suffer from the back-ache or displacements, or other ailments which the women who dress fashionably are constantly afflicted with. The civilized woman, with muscles so flabby that they afford no support to the viscera, traces the starting-point of her ill health to some trifling cause, like a jump from a carriage; or perhaps her back gave way when she lifted a pail of water or her baby; or perhaps stair climbing brought the direful calamity. I am not saying that these may not be actual exciting causes of serious derangements when there is no muscular development, but what I wish to emphasize is that women are to blame for not cultivating their muscles, and more to blame for deforming themselves so as to render the large muscles of the body nearly useless. The ordinary woman has bones of steel and whalebone to brace her up, but instead of affording any real support, they destroy the natural curve of the back, rob the figure of much of its beauty, and also rob its natural tense supports of their integrity. Shall these things be counted as less than criminal? and dare one say that the punishment which outraged nature metes out is too heavy? When the civilized woman

cultivates her muscles symmetrically, she will cease to be an invalid, and not till then.—*J. H. Kellogg, M. D., in Phrenological Journal.*

IMPOVERISHED FRUIT.

TOMATOES are picked from the plants in a green state, not having grown to their full size, and are exposed for sale. The redness produced by keeping (or more quickly by placing them in the sun) is mistaken for a ripening of the fruit; but it is in fact an acetous fermentation forming a kind of injurious acid, which, when eaten, tends to produce rheumatism and dropsy. The same remarks apply to all other premature fruits, the effect of imperfect fruits being the shortening of life. The ill effects of wrong cultivation, improper cooking, etc., add greatly to the evils.

Dried fruits are adulterated with sugar to sweeten because of their unripeness. They are dipped in various chemicals before drying, to increase their size and to add color, also to arrest putrefaction. Bottled fruits, etc., are mixed with transparent liquid chemicals, of an injurious nature. Figs, raisins, dates, etc., are dipped in lye before drying.

A GREAT error prevalent in the training of children is the one-sided development of either the physical, intellectual, or moral nature at the expense of the others. Those, for instance, greatly mistake who, while they are faithful in the intellectual and moral culture of children, forget the physical. The bright eyes half quenched by night study, the cramped chest that comes from too much bending over school desks, the weak side resulting from sedentariness of habit, pale cheeks and the gaunt bodies of multitudes of children, attest that physical development does not always go along with intellectual and moral. How do you suppose all those treasures of knowledge the child gets will look in a shattered casket? And how much will you give for the wealthiest cargo when it is put into a leaky ship? How can that bright, sharp blade of a child's attainments be wielded without any handle? What are brains worth without shoulders to carry them? What is a child with a magnificent mind but an exhausted body? Better that a young man of twenty-one go forth into the world without knowing A from Z, if he have health of body and energy to push his way through the world, than at twenty-one to enter

upon active life, his head stuffed with Socrates and Herodotus and Bacon and La Place, but no physical force to sustain him in the shock of earthly conflicts. From this infinite blunder of parents, how many have come out in life with a genuine genius that could have piled Ossa upon Pelion, and mounted upon them to scale the heavens, and have lain down panting with physical exhaustion before a mole-hill! Those who might have thrilled Senates and marshaled armies and startled the world with the shock of their scientific batteries, have passed their lives in picking up prescriptions on indigestion. They owned all the thunder-bolts of Jupiter, but could not go out of their rocking-chair to use them. George Washington, in early life, was a poor speller, and spelled hat h-a-double-t and a ream of paper he spelled "rheam;" but he knew enough to spell out the independence of his country from foreign oppression.—*Talmage, in N. Y. Observer.*

SURE PREVENTATIVE.

THE Spanish wit and philosopher, Quevedo, who in his time gained a reputation for knowing almost everything, was asked if he knew of a means whereby a person could avoid growing old.

"Most certainly," said Quevedo, "I know of certain rules which will surely prevent your growing old."

"What are they?"

"Keep always in the sun in summer, and always in the wet in winter. That is one rule. Never give yourself rest; that is another. Fret at everything that happens; that is still another. And then if you take care always to eat your meat cold, and to drink plenty of cold water when you are hot, you may be perfectly sure that you will never grow old."—*Sturdy Oak.*

To cure a felon, says a correspondent, mix equal parts of strong ammonia and water, and hold your finger in it for fifteen minutes. After that withdraw it and tie a piece of cloth completely saturated with the mixture around it and keep it there till dry. If this treatment is adopted when the ailment is at first realized, the pains will cease at once.—*Scientific American.*

THE difference between a starving man and a glutton is that one longs to eat and the other eats too long.—*Binghamton Leader.*

Temperance.

HIS CHOICE.

UPON his right a young girl stands,
His own, his promised wife;
One whom he has sworn to love
As long as he has life.

Her tearful eyes are raised to his,
Their love-light he can see;
The lips his own have often pressed
Are whispering, "Stay with me."

The little hand she promised him,
On which he set his seal,
Is stretched forth now so pleadingly,
But he heeds not the appeal.

Upon his left the wine cup stands,
Bright, sparkling to the brim;
He knows he cannot have them both,
The choice it lies with him.

Irresolute he stands between,
Then, ere a hand can stop,
He lifts the wine cup to his lips,
And drains the last red drop.

Gave up forever a loving heart,
Kind heaven's choicest treasure,
For a cup of red and poisonous wine,
And an hour of sinful pleasure.

—Selected.

TOBACCO AND TOBACCO USING.

HISTORICAL AND STATISTICAL FACTS CONCERNING TOBACCO.

WHEN Columbus discovered Cuba, in 1492, he sent two sailors to explore the island, who reported, as one of their discoveries, "that the natives carried with them light fire-brands, and puffed smoke from their mouths and noses." As this was the first time civilized men had seen tobacco smoking, the sailors mistook the object of the smoking, and supposed it was a way the savages had of perfuming themselves. The explorers afterwards asserted that they saw "the naked savages twist large leaves together, light one end at the fire, and smoke like devils."

There is a conflict of authorities, and, therefore, doubt concerning the origin of the word "tobacco." Most writers think the word originated from *tabaco*, a peculiar instrument used by the inhabitants of San Domingo for inhaling the smoke. Some derive the word from *Tabaco*, a province of Yucatan,

where the plant was seen by a Spanish monk; others from Tobago, one of the Caribbean islands.

Tobacco is indigenous to tropical America; but, since the plant does not now grow wild in any part of the Western Continent, it is not now known which country of America originally produced it.

Fra Romano Pane, a Franciscan, who went with Columbus on his second voyage (1494-96), first saw and described the habit of snuff taking; and in 1502 the Spaniards on the coast of South America first saw the practice of tobacco chewing. The following words of Cartier show how tobacco was used in Canada in 1535:—

"Where grows a certain kind of herbe, whereof in summer they make provision for all the yeere, and only men use it, and first they cause it to be dried in the sunne, then weare it on their necks wrapped in a beaste's skinn, made like a little bagge, with a piece of stone or wood like a pipe; then when they please they make powder of it, and then put it in one of the ends of said cornets or pipes, laying a coal of fire upon it, and at the other end smoke so long that they fill their bodies full of smoke, till that it comes out at their mouth and nostrils, even as out of the tonnell of a chimney."

Sir Walter Raleigh, who "tooke a pipe of tobacco a little before he went to the scaffold," popularized the habit of smoking among the courtiers of Elizabeth; and, although he was not the first English smoker, his influence and example established the habit; hence, the statement has been frequently made that he introduced smoking into England. Early in his career as a smoker, Raleigh had a rather amusing experience. At one time, while he was quietly enjoying his pipe, a servant, ignorant of the smoking habit, entered Sir Walter's room, but, finding him enveloped with smoke, and supposing him on fire, rushed from the room, but soon came back with buckets of water, with which he completely drenched the illustrious smoker.

Though tobacco seed was sent to Spain in 1518, the plant itself did not reach Europe until 1558. The seed reached France in 1560, from Lisbon, through the French ambassador Jean Nicot, from whose name the words "nicotine," "nicotina," etc., are derived. In Holland the cultivation of tobacco was begun in 1615, and soon after it began to be raised in England. It is thought by some that it was introduced into China somewhere about this time. Tobacco received little attention during

the sixteenth century, but after 1650 its use became quite general, and it began to enter largely into the trade of the American colonies with the nations of Europe.

Mankind has always opposed new things, whether good or bad; hence, it is not surprising that tobacco met with violent opposition on its first introduction into Europe. James I., in 1616, wrote a book entitled "Counterblast to Tobacco," which he perhaps thought would utterly overthrow the habit of using the detested drug. Pope Urban VIII. issued a bull excommunicating all priests who should use snuff in the churches, while Innocent XII. would not allow anyone to use tobacco in any form in church, under penalty of excommunication. In Russia the laws against tobacco using were very severe; the penalty for the first offense was a severe whipping; for the second, the nose was to be cut off, while death was the penalty for the third offense. The Persian laws were so severe that, according to Kellogg, "the devotees of the weed were obliged to flee to the mountains, where they preferred to wander in exile among the rocks and caves, with liberty to use their fascinating drug rather than dwell in the peace and purity of home without it." America, as well as Europe, opposed the tobacco habit; but, notwithstanding the stringent laws, the use of tobacco spread throughout all nations, and, as Pope Benedict himself, who revoked the bull of Innocent XII., and many of the rulers, became devotees of the drug, the laws against its use, in course of time, were repealed or became inoperative.

It is estimated that not less than 900,000,000 people use tobacco in some form; and its use is nearly universal among all classes of both sexes in India, Siam, China, and Burmah; and to this list Turkey should, perhaps, be added. The amount of tobacco annually produced in the world is about 3,000,000 tons, the price of which would be sufficient, at the ordinary cost of construction, to build sixteen railroads from the Atlantic to the Pacific, or two railroads around the earth. The number of acres devoted to the cultivation of tobacco, in the world, is not far from 5,500,000. In the United States, about 500,000 acres of the richest cultivated land are used for the cultivation of tobacco, and the annual crop varies from about 400,000,000 to nearly 500,000,000 pounds. During the ten years preceding 1882, the average annual production was 472,000,000 pounds. There were

made in this country last year 6,869,084,965 cigars, and 2,398,195,110 cigarettes. According to a recent estimate, 310,000,000 pounds of tobacco are consumed annually in the United States; and the price of this amount for three years would equal the national debt. The tobacco bill of Great Britain is \$80,000,000. From these facts it is evident that the tobacco question is an exceedingly important one; and because of its importance, it ought to receive a careful consideration from everyone interested in the welfare of the human race.

If tobacco be a good thing, its cultivation and use ought to be encouraged, but if it be an evil thing, the sooner the fact is realized the better.—*Thomas G. Roberts, M. D., in People's Health Journal.*

CIGARS VS. TEA.

"O ROY FINLEY! You are perfectly disgusting! I do wish you could come into the house to stay fifteen minutes without sticking one of those horrid cigars between your teeth. You smoke the furniture, make your breath offensive, and I declare that it's a sin to spend so much money for a thing that doesn't do you the least particle of good. It's worse than throwing money away."

Mrs. Finley was not in the best humor. They had finished breakfast and her husband had taken out his case for his usual cigar after eating. After this little burst of ill temper she pushed back her little tea tray, with its dainty brown pot, which, by the by, always graced the table, as she declared, "for her special benefit," and started to do her work. Roy felt the rebuke, and petulantly answered: "I'd be willing to share one with you, Bessie, if it would make you any better-natured. You think you cannot eat a meal without your tea, but it doesn't seem to improve your disposition, however, and I'd rather have a little smoke on the furniture than such a lecture."

To this Mrs. Finley made no reply, but went on with her work, and soon her husband was on his way to his office. Usually they got along nicely and were very happy, but of late little disturbances of a trifling nature had come up and seemed to take away half their enjoyment. "What has my tea to do with my disposition?" mused Bessie. "It's cruel in him to make such expressions, and he never used to say such things; but perhaps I

did speak a little hasty, but I feel so nervous of late that I can't always be so cheerful. Everyone admits that smoking is a filthy and expensive habit, and I do not believe I said too much." Still her conscience wasn't quite satisfied, and she could not help thinking that perhaps if she had spoken in a different manner it might have been more effective. Roy, too, although busy with his books, could scarcely keep his thoughts from straying, occasionally, to the scene at the breakfast table. Smoking was an expensive habit and he really would like to discontinue it, but he had become accustomed to it, and the power of appetite is strong and hard to resist. But he kept on with his work, and everything passed on as usual at dinner. During their conversation Mr. Finley remarked that there was to be a temperance lecture at the hall that evening and asked Bessie if she would not like to attend. She assented, and nothing more was said about it.

Evening found them seated in the spacious hall, and awaiting the appearance of the lecturer. They were not disappointed, and soon the audience were entertained and instructed by his startling revelations in regard to the fearful results from the use of alcohol. After this had been quite lengthily dwelt upon, he said he wished to speak of alcohol's twin sister—tobacco. While he spoke of its harmful effects on the mind and body, and how it only educated the taste to desire something stronger, Roy's convictions of the day fastened upon him more strongly than ever. But the lecturer went on. There was yet another cousin in the Stimulant family which must be introduced—it was tea drinking. At the mention of this Bessie started. To condemn tobacco and whisky, that was right enough, but *tea*—how could that be injurious? But she soon found how it was, for he told them that it was a scientific fact that in a cup of strong tea there is as much intoxication as in two or three glasses of beer; that it undermines the nervous system and renders its victim irritable and fretful and without natural self-control; and that even cases of tea drunkenness have been reported. Bessie's conscience was keen, and she was not slow to realize in this description her own condition.

At last the lecture ended and Mr. and Mrs. Finley turned homeward. For a time neither spoke, but at last Bessie broke the silence by exclaiming: "I was all to blame this morning, Roy! I didn't realize that I was so cross and hateful, but I have made up my mind I will not drink any

more tea, however much I may miss it, and I'll try to be more pleasant, too, if you will forgive me for the past."

"Forgive you! that's just like a woman to take all the blame and be the first to ask forgiveness when it isn't her fault at all. But I have made up *my* mind that I will never spend another cent for cigars, so we will begin together. I have half a box on hand, but we will use them to kindle the fire when we get home, and the smoke shall ascend as a treaty of peace between us," said Roy laughingly, as he warmly pressed his wife's hand.

And so it was, for both kept their resolutions, and it would be hard to find a more cheerful home or a more happy couple than Mr. and Mrs. Finley.

VICTORY A. DERRICK.

THE FIRST CIGAR.

DR. TALMAGE RELATES HIS EARLY EXPERIENCE.

DR. TALMAGE tells the following story of his experience with his first cigar: The time had come in our boyhood which we thought demanded of us a capacity to smoke. The old people of the household could abide neither the sight nor the smell of the Virginia weed. When ministers came there, not by positive injunction, but by a sort of instinct as to what would be safest, they whiffed their pipe on the back step. If the house could not stand sanctified smoke, you may know how little chance there was for adolescent cigar puffing.

By some rare good fortune, which put in our hands three cents, we found access to a tobacco store. As the lid of the long, narrow, fragrant box opened, and for the first time we owned a cigar, our feelings of elation, manliness, superiority, and anticipation can scarcely be imagined, save by those who have had the same sensation. Our first ride on horseback, though we fell off before we got to the barn, and our first pair of new boots (real squeakers), we had thought could never be surpassed in interest; but when we put the cigar to our lips and stuck the lucifer match to the end of the weed, commenced to pull with an energy that brought every facial muscle to its utmost tension, our satisfaction with this world was so great our temptation was never to want to leave it.

The cigar did not burn well; it required an amount of suction that tasked our determination to the utmost. You see that our worldly means

had limited us to a quality that cost only three cents. But we had been taught that nothing great was accomplished without effort, and so we puffed away. Indeed, we had heard our older brothers in their Latin lessons say, *Omnia vincit labor*, which, translated, means if you want to make anything go you must scratch for it.

With these sentiments we passed down the village street and out toward our country home. Our head did not feel exactly right, and the street began to rock from side to side, so that it was uncertain to us which side of the street we were on.

So we crossed over, but found ourselves on the same side that we were on before we crossed over. Indeed, we imagined that we were on both sides at the same time, and several fast teams driving between. We met another boy who asked us why we looked so pale, and we told him we did not look pale, but that he was pale himself. We sat down under the bridge and began to reflect on the prospect of early decease, and on the uncertainty of all earthly expectations. We had determined to smoke the cigar all up and thus get the worth of our money, but were obliged to throw three-fourths of it away, yet knew just where we threw it in case we felt better the next day.

Getting home, the old people were frightened, and demanded that we state what kept us so late, and what was the matter with us. Not feeling that we were called to go into particulars, and not wishing to increase our parents' apprehension that we were going to turn out badly, we summed up the case with the statement that we felt miserable at the pit of the stomach. We had mustard plasters administered, and careful watching for some hours, when we fell asleep, and forgot our disappointment and humiliation in being obliged to throw away three-fourths of our first cigar.—*Spokane Falls Review*.

WOMEN stand misfortune better than men. Over great disappointment and losses, men rave, go mad, take to drink, and commit suicide, but women, silent and sorrowful, go on and begin life again penniless.

WITHIN the last two years, it is said, 2,900 wives have died of brutal treatment inflicted by their husbands while intoxicated.

A THING is not right or wrong because God says so; but God says so because it is so.—*Sel.*

HEALTH RULES.

1. RISE early and never sit up late.
2. Wash the whole body every morning by means of a large sponge, and rub it dry with a rough towel.
3. Drink water.
4. Avoid spirits and fermented liquors of every kind.
5. Keep the head cool, and sleep in an airy apartment.
6. Eat no more than enough and let the food be plain.
7. Let your supper be light.—*Hall's Journal of Health*.

ALCOHOLISM gets a big share of blame for the disasters of this world, but from my own experience I tell you it gets off easily, for it has more on its shoulders than the world dreams. I can say truly that two-thirds of the deaths at the City Hospital are caused by liquor. Some of the deaths are set down as the result of alcoholism, but not nearly all for which it is responsible. For instance, a man dies of acute pneumonia and I put down the death to that disease, and truthfully; for the ultimate disease was pneumonia, but the primary and real cause of the death was nothing more than alcoholism.—*Dr. Dalton, in St. Louis Globe-Democrat*.

WOULD YOU?—Would you leave such legacies as the following? The *Christian Inquirer* gives it as the (unprobated) will of a drunkard at Oswego, N. Y.: "I leave to society a ruined character and a wretched example. I leave to my parents as much sorrow as they can in their feeble state bear. I leave to my brothers and sisters as much shame and mortification as I could bring on them. I leave to my wife a broken heart. I leave to each of my children, poverty, ignorance, a low character, and a remembrance that their father filled a drunkard's grave."

IF opium or alcohol can stupefy and debase all the divine there is in a man, may not ferment, condiments or even flesh food arouse his lower nature to the partial destruction of the higher.

FORTY young women of Des Moines have signed an agreement to receive the attentions of no young man who drinks, chews, smokes, or swears.

Miscellaneous.

ALMOST TIME!

ALMOST time for the pretty white daisies
 Out of their sleep to awaken at last,
 And over the meadows, with grasses and clover,
 To bud and to blossom, and grow so fast.
 Almost time for the buttercups yellow,
 The ferns and the flowers, the roses and all,
 To awaken from slumber, and merrily hasten
 To gladden our hearts at the spring's first call.
 Almost time for the skies to grow bluer,
 And breezes to soften, and days to grow long;
 For eyes to grow brighter, and hearts to grow gladder,
 And earth to rejoice in her jubilant song.
 Almost time for the sweetest of seasons;
 Nearer it comes with each new-born day,
 And soon the smiles of the beautiful spring-time
 Winter's cold shadows will chase away!

—Sel.

A SONG IN THE HOUSE.

"OH, dear!" sighed Ruth, "I am so tired. I didn't sleep scarcely a wink last night. Mother's felon was so painful, and I've been on my feet until they ache like the toothache. I am just clear discouraged, with the children to get off to school, and all these dishes to wash, and a thousand and one things waiting, and mother groaning. I declare, I feel like giving up, and letting the whole house go to rack and ruin."

There was a cloud on Ruth's brow, and a bitter swelling in her heart.

"O Ruth!" exclaimed little Mabel, running in from the street, "see what Dr. Barnum has just given me," and she held up a beautiful bunch of ripe grapes. "I am going to take them right up to poor mamma. Wouldn't you?" Mabel's face was bright with joy.

"I don't care what you do with them," said Ruth sullenly. "Only don't talk so loud, and do get washed. You annoy me exceedingly by your impetuous ways."

Mabel's face fell, and a grieved look came over it. Her lips quivered as she tiptoed out of the room.

"Why! what is the matter, darling?" asked cousin Jennie, as she found Mabel on the hall steps crying.

"Oh, nothing much, only Ruth is so cross to me!" sobbed Mabel.

"Never mind, pet," whispered Jennie. "You

know she is so tired. It isn't like Ruth to be cross to you. You know she loves you. Cheer up, and go in and see mamma. Give her a sweet kiss, and tell her how sorry you are for her. Just forget yourself, precious."

"See," said Mabel, lifting up the grapes. "I have these for her."

"Oh, how nice! They will taste so good to her. A kiss along with these will do her lots of good."

Mabel dried her eyes, and went into mamma's room. The sunshine crept back into her heart, but for long after, once in a while, a sigh would escape her lips that told of the wound she had received. Mabel's heart was a tender little heart. Oh, how little it takes to put a thorn into the roses!

Cousin Jennie had only arrived from the other side of the city to see Mrs. Felton, and to relieve Ruth. She took in the whole situation at a glance. Ruth was the oldest daughter, and now that Mrs. Felton was sick, all the care of the large house and family, together with the duty of nurse, fell upon Ruth. It was a very heavy load for her, and indeed seemed more than she could bear.

"Now, sis," said John, "have you got my lunch ready? I'm in a great hurry. I want to catch Jim Burns on his way to school to get my knife from him."

"No, I haven't," said Ruth. "You'll have to wait, hurry or no hurry. I can't get a minute to breathe in, and my work is more important than your knife or Jim Burns."

"Oh, you pull!" cried Bessie. "Mother don't comb me so hard when she is here."

Ruth suddenly tied up the pretty yellow curls, and said, "Now be off."

Bessie stood still a moment, and lifted her face for the usual kiss.

"Haven't time," said Ruth, as she cut the bread for John's lunch. She didn't know what a wound she was giving. Mabel and Bessie started for school, but their little feet did not leap out of the gate with their usual lightness. Bessie sighed and whispered, "It's lonesome when mamma is sick, isn't it, Mabel?"

"You're just right," said Mabel, "specially when Ruth is so cross; but cousin Jennie says it's because she is so tired. Guess mamma gets tired, too, but she's never cross."

John waited without a word, but the cloud in Ruth's heart kept getting larger and darker, as she

dwelt upon her troubles, and it killed the sunshine everywhere.

"There!" she said, snapping the string on John's dinner, "I'll be glad when you are all out of the way."

"Not so glad as we shall be to get out of your way," said John. "I declare, I wish mother was well."

Cloud after cloud went out of Ruth's bitter heart, and their darkness was communicated from heart to heart. It is as impossible to keep the atmosphere of the spirit to one's self as it is to control the very shadow and sunshine of the heavens. All day Ruth's brothers and sisters felt the influence of the morning's gloom, and the day seemed clouded and dreary.

"Now," said cousin Jennie, "let me get auntie's breakfast. You do look so weary, Ruth. Can't you rest a little while?"

"Rest!" said Ruth, "look at this table, that's answer enough."

Jennie hummed softly as she arranged a dainty platter for the sufferer. Jennie was one of the Lord's own little ones. Gentle and lowly she went about doing humble deeds of kindness without a thought of any merit in her work. People were conscious of a restful presence, a feeling of ease wherever Jennie came. Things were straightened up in a disorderly room, and perplexities seemed to untangle when her sunny face appeared. The stockings were darned, the rents mended, and the children claimed her as a companion. "Except ye become as little children, ye shall not enter into the kingdom of heaven." Jennie moved in the atmosphere of heaven's unselfishness. Her lowly spirit felt no care for self, but only for others. As she went upstairs, she prayed softly, "Saviour, help me to smooth the rough paths, and to comfort these poor lambs of thine." How restful it was to have her arranging the pillows, combing out the snarls, reading in a low voice the comforting words of the Lord!

"Ah, deary, how precious you are!" said Mrs. Felton. "You never seem annoyed at anything. I remember how patient you were when you had the inflammatory rheumatism, and as I have thought of you, I have been enabled to exercise more patience myself."

"There was no credit due to me," said Jennie. "It was only the grace of the patient One working in me that you saw." FANNIE BOLTON.

TEACHING AND TRAINING.

It is a short and easy process to teach our children right principles of action, but to train them into habits of action from these principles is a matter of months and years, and involves exhaustless patience and will-power on their part no less than on ours. Not until it is easier for them to do the right way than to do the wrong way is teaching successful. That time may not come until "they are old;" then we are assured they will not depart from the way in which they have been trained.

"Why do you tell that child the same thing twenty times over?" said John Wesley's father to his mother as she was teaching her little brood in the home school at Epworth. "Because, my dear," replied the wise woman, "nineteen times are not enough." The motto of all training-schools and of every family should be the familiar one, "Line upon line; precept upon precept; here a little and there a little." The student of arithmetic, after having thoroughly mastered the "rule," must work out all the examples under it before he becomes trained in the rule, and familiar with its various applications. The pupil in music may go over and learn in half an hour what it will take him days and weeks to become proficient in. Not only must his fingers be trained to execute, but his mind must act automatically before he can "play" perfectly the difficult exercise. It is curious that this term "play" is used for the execution of difficult instrumental music—an exercise involving the doing of so many things perfectly, and all done at the same instant of time. We apply the same term to the accomplished orator, who "plays" with his subject and on his audience; also, to the rhetorician, who "plays" with words. But neither the musician, nor the orator, nor the rhetorician, acquires the power to play his subject without long, laborious, continuous, severe training.

Life is one long training-school, in which we become habituated to do and endure, to labor and wait, to suffer and to enjoy. Our children weary of parental discipline and restraint and long for the time when, as men and women, they can be free and do as they please; and we, weary of the far graver, sterner, and more unrelenting tasks to which are subjected those "out on the ocean sailing," exposed to all the storms that sweep over it, and the currents that traverse, often long for the quiet haven, the peaceful harbor, whither our prows

—with what?—are continually bent. We can see that obedience, submission, docility, and patience are best for them until the day of majority comes, and by parallel we may see, too, that these virtues are best for us also until our minority shall expire and it shall fully “appear what we shall be.”—*Laura E. Lyman, in American Agriculturist.*

HOW TO SUCCEED.

Word and Works heartily commends the following article by Ruth Ashmore to our young lady readers, and thinks that the young men also might share in its benefits:—

Hundreds of thousands of girls have a great desire to make a little money, and I don't know whether to call it a laudable one or not. I am not a believer in girls going out into the world to work unless it is absolutely necessary. But when it is, then I want them to do it in the right way; I want them to think that every particle of work they do is done not only for their own sakes, not only for their employers—it must be right and honest in the sight of God. A very clever woman not very long ago wrote an article about working-women, and in it she used this beautiful quotation of Ruskin's: “Queens you should always be; queens to your lovers, to your husbands, to your sons; queens of a higher mystery to the world beyond.” But she did not put the rest of the quotation, and in that lies the story of the non-success of many girls. This is it: “But, alas! you are too often idle and careless queens, grasping at majesty in the least things, while you abdicate in the greatest.”

With only the hope of making money, your work will be worth little, and certainly not be worthy of consideration by noble minds or by the good God, who watches over you day and night. You girls hurt yourselves, hurt your work, make it of less value and yourselves less respected, because you so entirely draw the line at what you will and what you will not do. That which your hands find to do is the duty before you, and the woman who, employed in a counting-house, finds it but little trouble to keep her desk in order, and, when she has time, to straighten up somebody else's who hasn't the time, is the woman whose work is going to be noted and counted as valuable. The woman who, announcing that she must get work or starve, and who yet is not willing to be at her desk at eight o'clock in the

morning, deserves to starve. The woman who, knowing that for a certain number of hours she should in honor give her time to her employer, is but a poor worker when ten minutes after the hour finds her arriving, and five minutes before the hour to go away sees her getting her cloak ready and arranging for her outdoor costume. The good workman doesn't drop the pen or the hammer at the stroke of the hour; he finishes first that which he is doing, for his heart is in his work, and that's the way it must be with you girls if you want to succeed and make even “a little money.”

REST AND BE QUIET.

A QUEER subject you may think, dear reader, but we do not want you to think that we mean to not be “on the move.” We do. But, as has been truthfully said, “There is nothing more plainly indicative of the interior wrongness of our life than the inability everywhere manifest to rest and be quiet.” No life was ever healthy and strong in which there was not a central rest, and something to support and feed that rest. But in our day the question, “What shall I do next?” is asked before we have well finished that which went before. And so, much of our activity is blind and purposeless. It is merely wasting and consuming time. There is no virtue in it, and no intelligence in it, consequently no profit. Life does not become purified or strengthened or enriched or made happier thereby. It is simply squandered. We congratulate ourselves on being the most “alive” people in the world, which means, in plain English, the most restless. But mere restlessness has no inherent virtue or goodness in it.

It simply denotes the possession of vitality, which vitality may be altogether uneducated and untrained. In every useful life there must be internal rest. There must be something believed in so firmly and so continuously that it holds to itself the mind and the heart.—*Sel.*

THE direct use of electricity as a labor-saving machine has been applied at the great steel works at Cleveland, Ohio, where a large electro-magnet is used, suspended from a crane, to pick up steel bars and billets. It will pick up eight-hundred-pound billets and drop them where wanted by the touch of a key, the movement of the crane being done by steam.—*Sel.*

THE OLDEST MAN ON EARTH.

HE LIVES IN BOGOTA AND HIS AGE IS 180 YEARS.

THE oldest man in the world is a citizen of Bogota, in the republic of San Salvador. This new Methuselah declares that he is 180 years old, and it would seem he flatters himself, for his neighbors give assurance that he is older than he says he is.

He is a half-breed named Michael Solis, whose existence was revealed to Dr. Louis Hernandez by one of the oldest planters in the locality, who, as a child, knew Solis as a centenarian. They have found in 1712 his signature among those of persons who contributed to the building of a Franciscan convent which exists near San Sebastian. His skin is like parchment, his long hair, of the whiteness of snow, envelops his head like a turban, and his look is so keen that it made a disagreeable impression on the doctor.

Interrogated by the doctor, he answered complaisantly that his great age was due to his regular mode of living, and to his never giving up to any excess of any sort whatever.

"I never eat but once a day," said he, "but I never use any but the strongest and most nourishing foods. My meals last a half hour, for I believe it is impossible to eat more in that time than the body can digest in twenty-four hours. I fast the first and fifteenth day of each month, but on those days I drink as much water as I can bear. I always let my food become cold before I touch it. It is to these things that I attribute my great age."—*Spokane Falls Review.*

FREDERICK AND THE PEASANT.

ONCE upon a time Frederick, the great king of Prussia, surnamed "Old Fritz," took a ride, and espied an old farmer plowing his acre by the way-side, cheerfully singing his melody.

"You must be well off, old man," said the king. "Does this acre belong to you, on which you so industriously labor?"

"No, sir," replied the farmer, who knew not that it was a king. "I am not as rich as that; I plow for wages."

"How much do you get a day?"

"Eight groshen" (twenty cents).

"That is not much," said the king. "Can you get along with it?"

"Get along? yes," said the farmer, "and have something left."

"How is that?" asked the king.

"Well, if I must tell you," said the farmer, smiling, "two groshen are for myself and wife; with two I pay my old debts; two I lend away, and two I give away for the Lord's sake."

"This is a mystery I cannot solve," said the king.

"Then I will solve it for you," said the farmer.

"I have two old parents at home who kept me when I was weak and needed help, and now that they are weak and need help, I keep them.

"This is my debt; the next two groshen which I lend away, I spend for my children, that they may receive Christian instruction. This will come handy to me and my wife when we get old.

"With the last two groshen I maintain two sisters, whom I could not be compelled to keep. That is what I give away for the Lord's sake."

The king, apparently well pleased with the answer, said: "Bravely spoken, old man. Now I will also give you something to guess. Have you ever seen me before?"

"Never," said the farmer.

"In less than five minutes you shall see me fifty times, and carry in your pocket fifty of my likenesses," said the king.

"This is a mystery which I cannot unravel," said the farmer.

"Then I will solve it for you," said the king. Thrusting his hand in his pocket, and counting into his hand fifty brand-new gold pieces, stamped with his royal likeness, he said to the astonished farmer, who knew not what was coming, "The coin is genuine, for it also comes from our Lord, and I am his paymaster. I bid you adieu."—*Sel.*

HOW TO SWEEP A STORE.

WE don't use a leaky old sprinkling-pot to sop the floor all over in puddles when we sweep. No, sir! We have wet sawdust, and I put a row of it across one end of the store and sweep that right along to the other end, just like a regiment marching across a ten-acre lot. It catches all the dirt and carries it along. If it gets a little dry, I add some more. Some folks scatter sawdust all over the floor, but Mr. Vanders says that's no good; that the reason for using sawdust is to avoid wetting the floor all over, and to have something that will absorb the dust.—*Com. Enquirer.*

Household.

THE SONG OF THE TEA-KETTLE.

OH, I am a tea-kettle fat,
 And, merrily singing away
 A song that is full of contentment and mirth
 I sit on the hob all day.
 My sides they are jolly and round,
 And never there could, I'll be bound,
 Such a happy old fellow be found
 As I sit on the hob all day,
 Singing, singing,
 Merrily singing,
 Oh, merrily singing away!

Dear grandmother loves me well,
 And oft by the fire will sit,
 While many a stocking long and round
 Her aged fingers knit;
 And she joins her voice into mine
 In accents quavering and fine;
 A ditty of Auld Lang Syne
 She crones as her fingers knit,
 Knitting, knitting,
 Busily knitting—
 We sing as her fingers knit.

I'm only a tea-kettle fat,
 But, under my bobbing lid,
 'Twas discovered long years ago, by a lad,
 A famous old giant had hid,
 Though fragile and fair to the sight,
 Yet a giant of wonderful might;
 And when men learned to use him aright,
 Ho, ho, what wonders he did,—
 Flashing, dashing,
 Around the world flashing,—
 Ho, ho, what wonders he did!

The steamer that plows the deep,
 The train with its iron steed,
 The whirling looms and busy mills
 All moving with lightning speed,—
 These all are the wonders of steam,
 Who, awakened by Watts from his dream,
 Rushed forth with a whistle and scream
 To work with lightning speed,—
 Working, working,
 His duty ne'er shirking,—
 A famous old giant indeed!

—Nellie M. Garabank.

HOW TO KEEP FLIES FROM PICTURE FRAMES.—
 Boil three or four onions in a pint of water; then
 with a gilding-brush go over the frames of your
 picture and chimney glasses, and rest assured that
 the flies will not alight on the articles washed with
 the solution. It will do no injury to the frames.—
Sel.

QUERIES—SALT.

To J. C. C.—

Yours of March 6, '91, received, referring to the
 question and answer about the use of *salt* in the
 February HEALTH JOURNAL. I give a few
 thoughts below for the benefit of our readers:—

The salt referred to is *sodium chloride* (NaCl).
 It is an antiseptic, therefore used to preserve meat
 and other articles of food from decomposition.
 Digestion is simply a physiological decomposition,
 and an excessive amount of salt will protect the
 food from this decomposition, as well as from other
 and unnatural fermentation. In our practice of
 prescribing and treating several thousand people,
 we have found many who used so much salt as to
 prevent digestion, and the food passes through the
 alimentary canal almost unchanged; but when the
 salt was left off, at least the excess of it, digestion
 became normal.

Because of the habit of eating salt, we advocate
 a limited use of it, as it aids digestion, prevents
 fermentation, and stimulates the appetite. This is
 because of the habits of the people. There is
 enough salt in organic combination in our foods
 for the needs of the body, but habit has made a
 little more than this necessary, while an excess
 works evil. We believe it would be far better if
 people would educate themselves out of the use of
 salt altogether. Scurvy and some other diseases
 would then be unknown.

Salt is not food, only so far as it is in organic
 combination in the food we eat. Food is broken
 down in the body, separated, changed, and con-
 verted into blood, muscle, nerve, bone, etc., and
 each article having answered its purpose, it is in
 turn broken down, rejected from the system as
 effete or refuse matter, to give place to others.
 With our common salt this is not the case; the
 system takes it as salt and throws it off as such.
 It is not changed or assimilated, but, taken in large
 quantities, as many do, it is a powerful irritant.

If an excessive amount of salt be a powerful
 irritant, is not digested, not assimilated, builds up
 no tissues, and is expelled from the body in exactly
 the same form in which it is taken, we say it is
 better to use a very little, or educate out of the use
 of it altogether.

We find that when meats are preserved by salt,
 the greater part of the mineral substances are taken
 out of the meat, and so losses result to the system

when meat is eaten. Salt pork and corned beef may cause scurvy, which can be easily cured by eating fresh vegetables and fruits.

If we adopt a nutritious vegetable diet, fruits, grains, milk, and a limited amount of eggs, salt will not be needed. Most people use it more as a condiment than they do to meet the physiological needs of the body. It is certain too much of it is eaten by American people.

MR. EDITOR: Please tell me what treatment to adopt to get fleshy. I seem to be healthy and eat right foods and sleep a great deal, but I am still thin. M.

If you are well, be satisfied. It is not the nature of some constitutions to take on fat. Yours may be one of them. Were you to force your system into a fatty condition, you would, in all probability, become a burden to yourself. Below we give some good general instructions which will be of benefit to all our readers, as well as to yourself, and will answer many questions we are receiving:—

Do not mix milk with sugar or fruit while eating. Milk with potatoes agrees with some people, but all cannot eat the mixture and keep well. Cream is allowable with most fruits.

Eat no butter when there is a bad taste in the mouth. Spread butter into the air spaces of the bread when eaten.

Sugar, potatoes, butter, fruit, cabbage and cauliflower must be avoided if you have a sour stomach or bloating.

Tea and common coffee must not be used if you want to get well fast and avoid palpitation and nervousness.

Patients are requested not to use meat more than twice a week. Eat less and less of meat and more and more of grains, fruits, and vegetables. Your relish for food will be sweeter after the change has been made. Eating much meat causes a heavy feeling in head and body, together with a passionate disposition.

You cannot use pepper, mustard, spices, cinnamon, vinegar, catsups, and get well. These are whips to the digestive organs, and will finally bring you to ill health. Their use is surely a great evil and causes you to overeat.

Variety of food is necessary, but not at one meal. Variety at one meal leads to gluttony and dyspepsia, and gluttony to drunkenness, and drunkenness to death. Eating too much is a great sin, and often results from too great variety at one meal.

Don't eat too fast. Chew your food well. Take time to eat.

Experience shows that on two meals a day patients get well faster than on three. Some dyspeptics require only one meal a day to get well, others three or more.

If too fat, avoid excess of sugar, starch, and oil; but eat vegetables, skimmed milk, meat (not to excess); exercise much, and bathe often in hot water.

If too poor, eat sweet fruits, starch, oils, rich milk, some meat, acid fruits; sleep much, and don't exercise too much. Take a tepid sponge every night in summer, and a cool one every morning on rising in the winter, and use a dry brush morning and evening.

In mental work use phosphatic foods, such as fish, lean meat, graham bread, oatmeal, milk, pearl barley, nuts, fruits, and white millet. Meat and fish are not necessary to mental effort after you have educated yourself out of their use.

Muscular work demands beans, peas, lentils, graham bread, eggs, and some meat, if you are accustomed to its use.

Heat and mechanical energy are supplied by sweets, starch, and oils. Enough of these are absolutely necessary, but eating great excess of these articles of food is the fault of the nation, and produces in the human body eczema, pimples, boils, dyspepsia, corpulency, heart disease, apoplexy, pains in the liver, bowels, and kidneys, inflammations, fevers, flatulency, acidity, and consumption. In cold weather more sweets and fats are needed than in hot. Hot weather calls for the use of acid fruits and watery vegetables, and not excess of *sweets and fats*.

GOOD MIXTURES.

Grains with milk. Grains with fruit. Grains with vegetables. Eggs may be eaten with milk, fruits, vegetables, or grains, but sparingly.

It is the duty of everyone to take care of himself and those dependent on him, and certainly of his health first of all. The length of our lives, happiness, and efficiency depend largely upon the soundness of our bodies. If the body be ailing, there is very little pleasure in sunlight, but little energy in the muscles or brain, small concentration of the will, and not even normal tension of conscience.

COOKING RECIPES.

UNFERMENTED GEMS.—Two eggs, beaten separately, two cups of sweet milk, one cup of water, one-half teaspoonful of salt, and one teaspoonful of sugar. Make a batter of white flour just thick enough to pile up when dropped from a spoon. If you use corn meal or graham, take one-third white flour. Bake in hot gem-irons about fifteen minutes.

MUSH ROLLS.—To one quart of any kind of cold mush add one-half cup of cold thick cream, stirring it thoroughly. To this stir in one quart of sifted graham flour. Mould, roll with the hand into long sticks, cut into the requisite length, and bake about twenty-five minutes in a quick oven.

GOOD BAKING POWDER.—One pound of pure cream of tartar, one-half pound chemically pure carbonate of soda (purchase both at the druggist's), two ounces of corn-starch. Mix all together and sift four times, so that all the ingredients will be thoroughly mixed. Use about two rounded teaspoonfuls to the quart of flour.

TAPIOCA CREAM.—Two tablespoonfuls of pearl tapioca (soaked overnight in just water enough to cover it), one quart of new milk heated to the boiling point; add the tapioca and two-thirds of a cup of sugar; add a pinch of salt. Beat the yolks of three eggs thoroughly; when the milk has boiled ten minutes, add the yolks, stir rapidly for five minutes, being careful that it does not curdle. Flavor to suit the taste. Pour into a pudding-dish. Beat the whites of the eggs to a stiff froth, adding a tablespoonful of white sugar; pour this over the top of the cream and bake five minutes in the oven. Serve cold. It is nice served over fruit.

VENNOISE PUDDING, GERMAN SAUCE.—“Five ounces of crumb of bread, three ounces of granulated sugar, two ounces of candied peel, either citron, lemon, or orange. One ounce loaf sugar, three ounces Sultana raisins, the rind of one lemon grated, the yolks of four eggs, one-half pint of milk, one gill of cream. Cut the bread into dice, shred the candied peel, grate the lemon rind, and pick the Sultanas. Put these on in a basin with the granulated sugar. The loaf sugar is to be placed in a sauce-pan and put on the fire to brown a dark color, then add the milk and let the browned sugar dissolve in it. Pour this to the yolks, previously whisked, and then strain over the bread and other dry ingredients in a basin; let

stand till well soaked, add the cream and pour the pudding into a well-greased mould, and set in a steamer or sauce-pan to steam for an hour and a half. Cover the pudding mould with oiled paper and roll the edges.”

GERMAN SAUCE.—Two eggs, one wine-glass, lemon juice or water; put the yolks of eggs into a stew-pan; stand in a sauce-pan of hot water and whisk it well over the fire till it thickens; it must not boil or it will curdle; whisk it over the fire till it comes to a thick froth; flavor with grated lemon rind. Serve over the pudding.”

DRAWN BUTTER SAUCE FOR VEGETABLES.—One tablespoonful of butter creamed, one tablespoonful of flour rubbed into the butter, one-half teaspoonful of salt, one pint of boiling water or more if preferred quite thin; rub the butter to a cream in a bowl with a wooden spoon, then add the flour and work that to a cream with the butter. Then add the salt and water. Boil for five minutes, or till the flour does not taste raw. Serve over all kinds of vegetables.

NOTE.—In the January number, by mistake, the yeast was left out of receipt for breakfast cake. It should be either one quart of bread sponge or half a cake of compressed yeast added to the milk.

MRS. F. L. McCLURE

LITTLE THINGS.

WHEN I was young, and my mother was teaching me to work, I remember her telling me that a woman could throw more out of the window than a man could bring in at the door.

Those who live all their lives in cities like our fair town of Oakland, may not be able to appreciate this saying; but go into the country, especially into a newly-settled country, where fences are rare, from lack of time to construct them, and you will appreciate its force. Here you will find that chickens, ducks, and geese, and quite probably sheep and cows also, have free range about the house, and often the table refuse is thrown from the window for the fowls, and the potato parings, etc., find their egress to the cows by the same convenient window.

And there is no disputing the sad fact that many a woman has taken upon herself the solemn responsibility of housewife with so vague a sense of the manner in which to properly execute her duties that she has really “thrown out of the window”

much of her husband's earnings. It is true her windows may be barred by screens, but there is the waste barrel, and should you take a peep into it and see the broad, thick potato parings, and, in the fruit season, the peach and apple cuttings as well, you would not wonder that they are "hard run."

Many a woman has thrown away a fortune in a life-time, and yet never realized that the terrible leakage which kept them from becoming prosperous was through her fingers. Why is it that mothers will take so much pains to "finish" the education of their daughters in French, Latin, music, drawing, etc., but never teach them how to pare an apple or potato properly? The best portion of the potato is that nearest the skin.

As I have seen individuals take a fine apple to eat, and cut nearly half of it away, I have wished they could have the training the young people used to get at the "apple bees" in the "Auld Lang Syne." It was then considered an achievement worth hours of practicing to attain to, to be able to cut an apple paring so narrow, thin, and flexible that it could be swung by one end three times around the head without breaking. This practice was the means of forming a habit which in after life would be worth dollars.

There are innumerable ways in which things may be wasted, "thrown out of the window," as the adage has it. I have seen a home where, even in bitter cold weather, the children were only half clad, and yet in the back yard I found wearable shoes lying in pools of water, left there to rot. Another time in the same yard I found good stockings left in the mud. Perhaps they were blown from the clothes line; but if so they were never rescued, but left to the same fate as the shoes.

There also I saw ribbons, good enough for any little girl to wear every day, to tie up her hair, tied to sticks and used to play horse with. And I saw the mother of this home sewing lace three or four inches wide upon an underskirt, lace which cost enough to buy a good dress, and the children had no hats decent to wear to meeting. In this same home the kettles and pans were left to rust, instead of being properly washed and dried.

Don't say you haven't time to do your work properly. Take time and see if you are not well paid. Isn't there a sweet satisfaction in using the same kettles, pans, and basins for fifteen years. You don't know? Well, just try it and see. Remember the old adage, "A woman can throw

more out of the window than a man can bring in at the door."

Study to be economical. Pray to God that he will help you to make a proper use of your money as well as your time. Does it seem a strange idea to pray over a shopping expedition? "Whatsoever we do" we are to do "to the glory of God." Then don't leave the shopping-hour out when you ask God to guide you. Don't leave any hour out. Remember it is "*whatsoever* we do" that covers every hour, and everything.

In little things are mighty springs
For future good or ill;
Then scorn ye not the little things,
But guard them with a will.

MRS. M. J. BAHLER.

Oakland, Cal.

UNHANDY HANDS.

THEY were beautiful hands, soft, white, shapely, but they had not been trained. They couldn't keep accounts, or use the needle, or dish-cloth, or the mop, or the cooking utensils. They had at one time glided skillfully over the piano keys and wielded the pencil to some purpose. They were graceful hands and made pretty gestures, or folded themselves harmoniously over the soft draperies beneath them.

By and by the ample provision that had been left to keep these hands in idleness was wasted, because the hands couldn't keep accounts; wicked men took advantage of these helpless little hands, and stole their treasures from them, and then days of darkness and trouble came.

The owner of the hands had to board because she didn't know how to cook, and, of course, she had to eat what was set before her, and so her digestive apparatus got all out of order. She had to hire her dresses made, and was subject to the dishonesty practiced by some dressmakers, who charge a good price for poor work and appropriate a portion to themselves of the ample pattern they require for a dress. She couldn't manage her business affairs, and so had to trust them to a lawyer, who, in her case, proved untrustworthy and made exorbitant charges for work which was poorly done. At every point where she came in contact with the world she lost and lost, until at last she was glad to find a refuge in the church home, which, in the days of her prosperity, she had helped to found.

This is a sketch from life. Just such histories

are transpiring every day, and yet girls are permitted to grow to womanhood without knowing how to do what is indispensable for their own personal comfort and existence even. If a girl can't learn to cook in her mother's kitchen, there are cooking-schools where she can learn. If she cannot sew with her mother's seamstress, there are sewing-schools where the children of the wealthy are taught the use of the needle in embroidery and plain sewing. She can use the broom in her own room. She ought to have trained hands.—*Sel.*

THE BEST KIND OF BEDS.

Do you sleep upon a feather bed? We hope not. Years ago a feather bed was supposed to be an important part of a housekeeping outfit. If you have a feather bed, put it in the spare room, lock the door, and lose the key. A curled-hair mattress of the best quality makes one of the most desirable couches, but curled hair is expensive and all cannot afford it. The next best thing, indeed, almost as good, is afforded by that plant, so dear to every American farmer—Indian corn. Whoever grows corn need not lack for the most comfortable of beds. To make the very best possible husk bed, save the husks from the green corn as it is daily used. The husks are coarse and should be slit. An old-fashioned hatchet, where there is such an implement, answers well, but a substitute can be made by driving a few large nails through a board, and filing them sharp. Drawing the husks across these will slit them into shreds an inch or less wide. An old carving-knife may be used to slit the husks. Then put them to dry in a garret or some airy loft. Reject the weather-worn outer husks, taking only the thin, papery ones.—*Ex.*

HOME CULTURE.

PARENTS put forth great efforts to supply their children with food, raiment, and shelter. These are necessary for physical existence, but too often are made the entire burden of life. The mind, the thought that is developing in the brain, the intellect that is expanding into maturity, is the real germ of life. Manhood or womanhood does not so much depend upon the physical form or outward adornment as it does upon the intelligence. Food for thought should be an important ingredient of every home. As the intellect of the child begins to develop, it grasps ideas from every ma-

terial surrounding. It thinks about what it sees and hears. Its character is early moulded in harmony with those surroundings. Lord Brougham has observed that more is learned of the material world in the second and third years of life than in all the rest; and Southey says, "Live as long as you may, the first twenty years are the longest of your existence." From the first smile that gleams upon an infant's cheek, the parents' duty begins. The budding gems of thought should be directed with the utmost care. Such influences only as will produce virtue, health, and vigor should be allowed to surround it. Let it live in the atmosphere of heavenly things, and it will be as an angel. The golden moments spent daily in feeding the intellect will produce, in after years, noble men and women whose lives will enrich the world.—*J. P. Henderson, in Workers' Bulletin.*

FOLLOWING are directions for a very useful article that we think should be in every household, but have never seen one mentioned. Procure a deep cheese-box, line it inside with dark cambric or calico, put pockets all around the inside about two inches from the top, and let them extend to very nearly the bottom. In these pockets put a nice sponge, a spool of white silk, coarse white cotton, needles and pins, fingers cut from kid gloves, rolls of bandages, all sizes, court-plaster, mustard for plasters, a bottle of chloroform, sweet-oil for burns, saleratus, a jar of vaseline, a bottle of arnica, and one of good liniment; if you understand using remedies, have a few of the most important common medicines. Have some uncleaned sheep's wool to use for smoking painful wounds. In fact, put in everything that could be needed in any case of sudden illness or accident, when everyone will naturally be excited, and not quite know where to look for anything. In the body of the box put old linen, flannel, and old cotton cloths, so useful in sickness, not forgetting some very thin pieces to spread over plasters. Cover the top of your box with a cushion, and tack a little frill around the edge. Cover the box with the same material, put on in box pleats. You then have a very pretty footstool, and one that is useful as well as ornamental. The covering may be of any material suitable for the room in which it is to be placed. One prepared in the same way and filled with the family hose, with the darning material in the pockets, is very useful.—*Canadian Queen.*

Healthful Dress.

COME OUT OF THE PAST.

COME out of the past; it is gloomy with shadows;
 Come into the sunlight and cheer of to-day!
 See, here are fresh flowers a-bloom in life's meadows;
 Why cling to dead hope-buds laid thick with decay?
 You cannot restore, by your grief and regretting,
 What slips from your grasp down the pathway of years;
 Though you weep and lament till your life's sun is setting,
 The past will be deaf to your passionate tears.
 Come out of the past! The present is teeming
 With work to be done; the world's needs are vast;
 They wait at your door,—be doing, not dreaming;
 Shirk not to-day's duty; come out of the past!

—Emma C. Dowd.

MRS. LEWIS' OPINION.

A HEALTHFUL dress allows the blood to circulate freely through every part of the body, and keeps every part nearly at the same temperature. The fashionable style of dress does not secure free circulation; hence cold hands and feet and a general loss of vitality.

The present style of dress compresses the lungs till they are scarcely more than two-thirds their natural size, and have not more than half their natural action. Of course, they cannot absorb sufficient oxygen to keep the body warm. This, with the almost complete nudity of the arms and legs, produces a feeble and irregular circulation. These errors are so common that you may ask the fashionable-dressed women of the country if they have warm feet, and nine out of ten will reply, "Oh, they are never warm, except when by the fire!" As a result of these cold extremities, the blood is driven to the head and chest.

It is often said that the arms can become accustomed to such exposure as well as the face. But we learn from anatomy that the face is supplied with an extra circulation, to protect it against its inevitable exposure.

Many who, by excessive dress upon the chest, make their lungs very sensitive, do not scruple to remove all dress from the upper half of the chest and the arms, on a cold night, to go to a ball-room and dance all night.

Not only is the dress of the neck and arms of a fashionable woman entirely wrong, but the legs and feet suffer from the same error.

As the cold autumn comes on, an American woman imagines, in order to keep herself comfortable, she must increase the number and thickness of her skirts. In this way she is dragged down by the heavy skirts, which do very little to keep her legs warm.

The only way to keep the extremities warm is to wear upon them one to three thicknesses of woolen knit garments.

With thick woolen stockings and good boots, made of strong leather, with triple soles, and all lined with cotton flannel, the extremities can be kept warm, and the woman be able to go out freely at all seasons of the year, in any weather.

The thin prunella gaiter, with its paper sole, should not be worn, either in the street or in the house, after the changeable weather of autumn comes on. The usual habit of wearing, in cold weather, slippers in a carpeted parlor, even, should never be indulged. The floor is the coldest part of a room, and the feet require warm covering.

A healthful dress permits every organ in the body to perform its functions untrammelled. The fashionable style does not allow this free action of the vital parts, and hence the present feeble, crippled condition of women of America. This evil, together with other physiological errors, is doing much to shorten the lives of our women and compromise the health and life of the whole American race.

To prevent these sad results, and to improve the health of our women, it is proposed that the following style of dress be adopted. Such a dress has been worn by the writer thirty years, and, she is happy to say, it has saved her from a consumptive's grave, to which she was strongly tending:—

The waist should be several inches larger than the woman's body, a little shorter than the present fashion, and full in front, that the chest may enjoy the freest action. The bands of the skirt should be much larger than the body, the buttons to be placed on the band of the inside skirt, just as they are on a gentleman's pants, for suspenders, and the same elastic suspenders worn, crossing behind. Make button-holes in the bands of the other skirts to correspond with the buttons on the inside skirt, and button on; thus one pair of suspenders will carry three or more skirts. This style of dress is attended by no discomfort to the wearer, and allows full action to every organ of the body. Of course, corsets should never be worn. And if skirts are supported as above described, there is no apology for wearing them. The dress I have described may be made so pretty that it will be much admired.

Whalebones have no business in a woman's dress. They spoil all the beauty of outline which Powers and other great artists have found in the natural woman. They interfere no less with that peculiar undulating action of the chest and abdomen which results from the normal action of the thoracic and abdominal viscera. And if the waist be short and loose, as advised above, there will be no need of whalebones to keep it down.

God knew what he was doing when he made the human body; we cannot alter its shape without destroying its beautiful symmetry, and causing disease and premature death.

—Sel.

HOW TO DRESS THE BABY.

"How shall I dress my baby?" a question asked by every conscientious young mother, with loving desire to do the right thing, and at the same time have the little wardrobe just as perfect and dainty as the purse will allow. Very naturally each mother wishes her baby as sweet and attractive as is possible for a baby to be, so she asks her very numerous friends unnumbered questions upon the subject. The answers are just as unlike as the friends themselves, for each and every one formulates in her own mind an ideal outfit, but, alas! too often with entire ignorance of the laws of health or comfort.

Fashion is an arbitrary ruler, even over baby's wardrobe;

but let the babies of to-day send up a psalm of thanksgiving that fashion now decrees that their clothing be constructed according to rules of common sense, health, and comfort.

The barbarous long garments, overloaded with trimming, fastened by innumerable pins around the chest and waist, until the poor baby had neither room in its chest for its lungs to be properly filled with air, nor in its stomach for a due allowance of nourishment, are laid away upon the shelf, with many other traditions of the days of our grandmothers on the care of infants; and a suit comfortable, loose, with no bands or pins, yet at the same time very pretty and becoming, is now the rule, not the exception.

"Man's inhumanity to man" is a quotation often used, but what shall we say in this enlightened age, when the trend of ideas is toward improvement and progress, of woman's inhumanity to the babies, if she still continues to dress the little ones intrusted to her care with utter disregard to the laws of health, and in the uncomfortable, unphysiological, and inhuman dress of the past?

Most mothers, either from necessity or choice, make wholly or in part the baby's outfit, and for the help of these mothers this description of a suit, in the main the "Gertrude suit," but with such changes and additions as experience has suggested, is given.

Soft, fine materials, that can be easily washed, simple trimmings, substantial, yet dainty sewing, are among the most essential items for the suit. Let us commence with undergarments; have plenty for the frequent changes demanded for cleanliness and health. The low-necked linen or cambric shirts are things of the past. I advise for the first garment a knitted band, with shoulder straps, which takes the place of the flannel bandages, wound two or three times around the body, pinned with three or four pins, always slipping up or down, or else so tight that it is an instrument of torture. These bands, knit with well-shrunken Saxony wool, are soft, warm, and elastic. The same bands can be knit of white or flesh-pink silk. Four of these bands will do, but three of first size, and three a little larger, are better.—*Clara C. Plimpton, in Southern Health Journal.*

(To be continued.)

WOMAN'S JEWELS.

THERE are so many jewels that may be worn day and night, so many gems that are always and only your own, that you need not grieve for those that show their brightness only by day. There is the jewel of Consideration, that you wear just over your heart; there is the moonstone of Hope, that may glitter over your brow, filling your eyes with brightness; there is that brilliant stone of Sympathy, the emerald that makes you put your right hand for help; and there is the beautiful one of Loving-kindness, that makes the left hand help the right. But above all, overshadowing all, pinning down your tresses is the diamond of True Love—which endureth all, suffereth all, hopeth all. Are not these better than jewels dug out of the earth? For, indeed, these jewels come from the heaven above.—*Ladies' Home Journal.*

"ALWAYS pay as you go," said an old man to his nephew. "But, uncle, suppose I have nothing to pay with?" "Then don't go."—*Sel.*

Publishers' Department.

ENCOURAGING.

IT is now quite well established that the long and laborious task of obtaining sufficient water at the Retreat has been accomplished by means of tunneling. The superintendent has been faithful in his efforts, and his toils have not been in vain. When the water is properly saved and stored in a reservoir, there will, in all probability, be water for electric lights as well as other necessary supplies. We take courage and move onward. Many things are encouraging—the large patronage continues at the Retreat; the harmonious working of all the managers; the obtaining a farm and the good prospects ahead for an abundant harvest; the good health of all concerned, and the many spiritual blessings added to it, are surely much to be thankful for.

Let all who are sick write us, or come to the Retreat. They can thus obtain food for thought on how to live healthily, happily, and to a good old age.

BOARDS OF HEALTH.

THE "Wolverine State"—Michigan—has a Governor who, in his introductory message, advocates the abolition of the State Board of Health. We believe all boards of health, whether State, city, or county, are aids to morality, as well as to the physical health; indeed, the latter we reach through the former in a great measure. It is very well to preach and teach, persuade and warn, exhort and encourage; these all exert a noble influence, and are worthy of all honor, but it is a great mistake to think these are the only means to promote morality. Every civilizing influence is a reforming one, but that which multiplies wants and increases luxury is not reformatory; but advancement in mind and knowledge, which shows better methods of living and diffusing them among all, is true civilization. When by boards of health things are brought to light, discussed, and accepted or condemned, they are doing a good and commendable work.

There is no longer any doubt that dirt, disease, and darkness are prevalent sources of vice and crime, and whatever may be brought to bear against them will tell heavily against immorality; and anyone who advocates the abolition of boards of health, which do so much good in this direction, is greatly in error and needs reforming. The increasing value set upon health, and the willingness manifested by the people to understand and adopt hygienic modes of living, as advocated by boards of health, is beyond dispute.

The improvements recommended in house-building and drainage; the use of pure water; the freer admission of fresh air; better systems of ventilation; the brilliant lighting of our streets by intelligent boards of health—all contribute, through physical health, peace, and comfort, to the spread of a higher type of morality. We think if boards of health are continued and conducted as they should be that the saloon will go ultimately, as a *nuisance to health*. We have not yet reached nor can we reach a condition where public morals can rest on any other basis than that of health. There can be no

higher or better basis. Whatever is unwholesome is wrong; what is promotive of health and completeness for the individual and for the community is right, and all should work for it, whether they be governors, boards of health, schools, churches, or individuals, and then there will be less of vice and crime, and godliness and education will be contagious, just as though they were real diseases.

THE "MEDICAL MISSIONARY."

THIS valuable journal has reached our table. Doubtless it will carry out its mission—"And He sent them to preach the kingdom of God and to heal the sick." A greater work cannot be conceived of, and with J. H. Kellogg, M. D., editor, and Mrs. E. H. Whitney, assistant editor, with a host of special contributors, success will be certain. Such work as this journal is intended to do is honorable—such work is ennobling. There is no higher mission on earth than to work for the physical and spiritual good of man.

Let each of us cleanse our own bodies, our own actions, and our own thoughts, and then we are ready to do all the good we can, in all the ways we can, to all living creatures just as long as we can.

Subscribe *now* for it. Price, twenty-five cents a year. It is issued monthly. Address, the *Medical Missionary*, Good Health Publishing Co., Battle Creek, Mich.

HYGIENE OF THE EYE.

THE effort to accommodate the eye in looking at near objects requires the action of several muscles, which must continue to act so long as the sight remains fixed upon them. When the effort is long sustained, these muscles become weary; and when not given proper opportunity for rest, they become seriously diseased.

If the eyes become easily tired, and can be used but a short time without a blurring of vision or aching of the eye-balls, it is probable that there is some serious defect, and a competent oculist should be consulted.

Never try to read or do work requiring close application of the eye-sight, in a poor light. In reading, have the light come over the shoulder, the left, if convenient, and avoid using the eyes in a glaring light.

Avoid exposing the eyes to a sudden, bright light. When the eyes are opened after being closed for some hours, as on awakening from sleep, some little time elapses before they are fully accustomed to the light. On this account, it is not well to employ the eyes in reading immediately on waking in the morning.

Reading on the cars is injurious to the eyes on account of the shaking, which continually changes the distance between the book and the eye, and thus taxes most severely the organs of accommodation. Reading when lying down is also injurious.—*Selected.*

GOUTY EYES.

THE eye has become the index to gout and rheumatism, and they may be detected by the ophthalmoscope days or even months before the general outbreak. It is discovered at the end of the optic nerve or retina. The patient complains

of dimness of vision and blurring of the sight. The eyes should be examined carefully when the vision becomes dim, even if the individual seems to be in good health.

RECTAL NUTRITIVE INJECTION.

THE absorption of raw eggs by the rectal mucous membrane is increased, adding a little common salt, not enough, however, to irritate the intestinal canal. Hot milk is more easily absorbed than beef tea by the membranes of the intestine, but a little salt and soda should be added. Beef tea well made does well. One hour before the nutritive enema the bowels should be washed out well by an injection of warm water.

DR. J. H. KELLOGG'S WORKS.

LADIES often ask us about the best works to read for necessary information in diseases of women. We recommend "Ladies' Guide in Health and Disease." We also advise all young men to get "Man the Masterpiece." We further advise young and old of both sexes to get "Home Hand-book of Rational Medicine." All these works may be obtained by addressing Pacific Press Publishing Co., Oakland, Cal., or Review and Herald, Battle Creek, Mich.

COCOANUT FOR TAPE-WORM.

THE *Gazette* spoke of the cocoanut, some time ago, as a capital remedy for tape-worm. This is now confirmed by a case reported by Dr. W. R. Allison in the *Peoria Medical Monthly* for November, 1889, in which the meat and milk of the cocoanut were taken by a patient with the result desired; but my experiment so far has not been satisfactory with this remedy.

THE HAYDOCK'S TESTIMONY.

A BOOK just issued by a *Friend*. The Society of Friends refused to bear arms during the Rebellion, and this work is intended to show their trials and victories because of such refusal. It is a book of 276 pp.; cloth, \$1.00; paper cover, 50 cents. Issued by the Christian Arbitration and Peace Society, 310 Chestnut Street, Philadelphia.

IN a circular on "Precautions against Consumption," published by the State Board of Health of Pennsylvania, the following good advice is given: "The duster, and especially that potent distributor of germs, the feather duster, should never be used in the room habitually occupied by a consumptive. The floor, woodwork, and furniture should be wiped with a damp cloth. The patient's clothing should be kept by itself, and thoroughly boiled when washed. It need hardly be said that the room should be ventilated as thoroughly as is consistent with the maintenance of a proper temperature.—*Southern Health Journal.*

IT is pleasing to learn that the empress and members of the aristocracy of Japan have given up the idea of adopting the Western styles of dress for women. The Parisian models did not please the people in general, and the historic costumes will again be worn exclusively.—*Laws of Life.*

SAFETY POCKET,

—FOR—

PENS AND PENCILS.

Attached by pin to coat or vest.



Price, with 2 pockets, 15 cents.

Price, with 3 pockets, 20 cents.

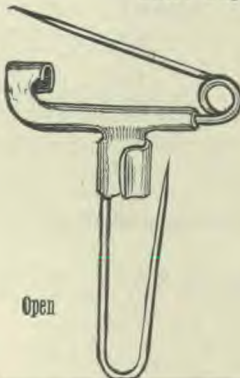
Who has not lost pencils and pens? Who is not in constant fear of losing his invaluable stylographic or fountain pen? Here is the preventive—simple, efficient and cheap.

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.

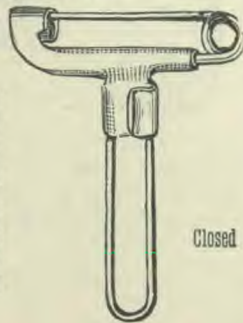
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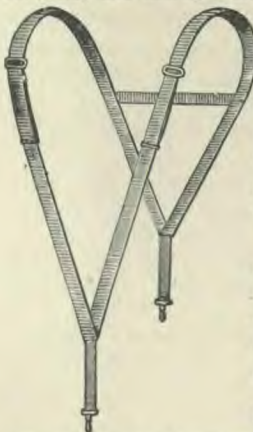


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25 cents a set of four.

The Ladies' Hygienic Safety Supporter.

For firmly and securely holding in place the periodical bandage.



This useful and much desired article, unlike all others in the market, supports the bandage from the shoulders, thereby avoiding all pressure upon the hips and abdomen, and avoids the injurious effect caused by wearing belts.

It has received the highest recommendations from the medical faculty, is approved and worn by the Ladies' Dress Reform Committee, and commended by every lady at sight.

Mailed on receipt of 50 cents.

For any of the above articles, a direct

RURAL HEALTH RETREAT,
ST. HELENA, NAPA CO., CAL.

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.

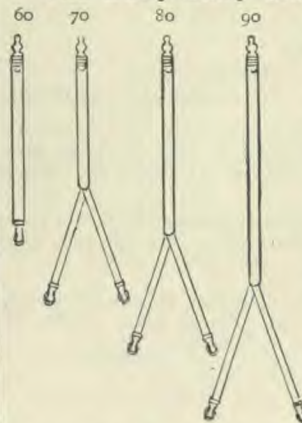
The Ladies' Hygienic Skirt Supporter.



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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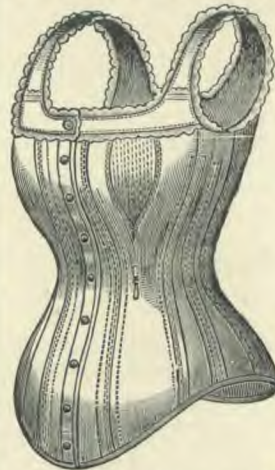
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