PACIFIC HEALTH JOURNAL

AND TEMPERANCE ADVOCATE.

VOLUME VI. OAKLAND, CAL., MAY, 1891. NUMBER 5.

W. P. BURKE, M. D., - - - - *Editor.*

A 32-PAGE MONTHLY.

SUBSCRIPTION PRICE, : : $1.00 PER YEAR.

Address.—All **business** for the JOURNAL should be addressed to PACIFIC HEALTH JOURNAL, care of Rural Health Retreat, St. Helena, Cal.

All **Drafts** or **Money Orders** sent in payment of subscriptions should be addressed to, and made payable to, Pacific Press, Oakland, Cal.

All **Communications** for the JOURNAL should be addressed to PACIFIC HEALTH JOURNAL, care of Rural Health Retreat, St. Helena, Cal.

SHORT SERMONS.

RICH soils are often to be weeded.

WORK is my chief pleasure.—*Mozart.*

HAVE the tools ready, God will find the work.—*Kingley.*

HIGHLY-EDUCATED uselessness is the condition of many a youth who receives a diploma from the schools.—*Sel.*

TALE-BEARING emits a threefold poison, for it injures the teller, the hearer, and the person concerning whom the tale is told.—*Spurgeon.*

CARELESSNESS is more criminal than ignorance or viciousness, because it implies knowledge for which we are accountable.—*Dixey Doctor.*

WHETHER in a mill-pond or in the swim of life, it is a man's head that must be kept above water if his whole body will be saved from drowning.

THERE are two things needed in these days, first, for rich men to find out how poor men live, and, second, for poor men to know how rich men work.—*Edward Atkinson.*

AN unkind word or an unloving act may cause many bitter regrets, but who ever heard of the opposite having such an effect? Let us indulge in saying kind words and in performing loving acts. —*Sel.*

RHEUMATISM.

(*Concluded.*)

THE poison once in the system it must be gotten rid of in some way or else the person will die. Cold, damp, exposure, etc., do not cause rheumatism, but simply develop what is already there. Flesh is acid and causes that peculiar uric acid and excessive amount of urea and other waste, and loads the blood with these acid products. When the fruits, grains, and vegetables are eaten, they carry into the system oxygen, which burns up the waste, so they are valuable for the rheumatic.

Flesh carries too much nitrogen into the system, and when the skin and kidneys are not very active, and when fresh air, which contains much oxygen, is limited, rheumatism must result. Bilious attacks are only a periodical clearing of the system of nitrogen. Flesh is most all digested by the stomach, and there is great danger of too much nitrogen entering the system in this way, but in vegetable nitrogen, which is about half as thoroughly digested as meat, there is not so much danger from excess. To get nitrogen from the vegetable we must eat considerable carbonaceous food with it, so you see our appetites are satisfied before we get an excess of nitrogen. Take peas, beans, and lentils, which contain much nitrogen; we get a large portion of carbonaceous food with the nitrogen, so a small amount of these satisfy our appetites. To one who lives entirely on flesh, eight or nine pounds per day are required, while one or two pounds would be sufficient of beans, peas, or lentils. Meat has 19 per cent of nitrogen; now if I live on eight pounds of meat per day, I get 154 parts nitrogen, which is most all digested. Beans contain 25 per cent nitrogen. If I live on two pounds a day, this gives 50 parts of nitrogen, which is only about as digestible as flesh, which would give me only 25 parts. This is one great reason why those who

live on vegetables are so free from rheumatism and gout. Soluble nitrogen is also found in abundance in eggs and cheese, and must be avoided by persons with these complaints. Analysis of urine shows that uric acid, urea, and lithiates are increased by animal food, while on a diet of fruits, grains, and vegetables, it is diminished. A quantity of urine examined under animal food gives urea 41, uric acid 1.20. The same quantity from the same person under vegetable food gave urea 25, uric acid .90. You readily see a great difference. This urea and uric acid are the chief poisons in rheumatism.

Alcohol develops rheumatism, first, by preventing the waste from leaving the system; second, by destroying the blood for carrying in solution these waste materials; third, by its having a greater affinity for alcohol than it has for the waste matter in the system. Beer and wine carry into the system much lime salts; these are absorbed in the system, unite with the uric acid, and form an insoluble urate of lime, which is deposited around the joints, causing them to be stiff and enlarged.

Other great causes of rheumatism are want of pure, fresh air, exercise, and an unclean skin. Want of these cause waste material to be retained in the blood. Fresh air changes uric acid into urea, which is more soluble than the former, and is carried out by the kidneys. Exercise and more air cause more oxidation of the food and waste, and by increasing waste by the skin and kidneys, the complaint is avoided. These are the predisposing causes.

The exciting cause is exposure to cold or dampness, such as sleeping in damp beds, getting wet without changing clothes, taking chill after violent exercise, sitting in the draught, etc.; but these are not caused if there be no poison in the system. You see the natural balance of skin secretion is broken, waste material is retained in the system, and the attack is brought on.

Flesh eaters perspire more than vegetarians, due to the skin having more waste to excrete in the flesh eater.

Previous attacks favor a return of this complaint, so that a person who has had rheumatism once is more liable to have it again than a person who has never had it, and should be careful of exposure by his dietetic or other habits. The tendency to it is also inherited, and will show itself in children, especially if they eat as did their parents who gave them rheumatism. But these children may escape it entirely by right hygienic living. Indigestion often causes it in the aged, unless a strict hygienic course is adopted. Sugar, which causes so much indigestion in both young and old, should be avoided, as it is nearly sure to cause a waste to be retained in the body, as do all rich and concentrated dishes, and this waste will cause joint pains and other rheumatic feelings. Let your food be of the plainest and simplest and well masticated.

The symptoms of acute rheumatism (which is always attended with more or less fever and arises from exposure to wet, cold, or chilling winds) are, a coldness or chilliness, down the spine, and general bad feeling; aching and stiffness in the joints follow; pain increases until it is painful for the person to move at all, for if he does bad matters are made worse. The joints are hot, swollen, red, and painful in the extreme. The pulse we find from 100 to 120 per minute; temperature, 101 to 103 Fahr.; skin perspiring freely, with a sour, acid smell, and acid reaction; tongue furred; great distaste for food; sweets are sickening; milk is clogging and nothing as good as cold water to the taste, or some tart drink like lemon or orangeade; the urine is scanty, high colored, acid, and sediment on standing, and contains one-fifth more uric acid and urea than normal; bowels are costive, as a rule, but the reverse is sometimes true; mental wanderings and delirium at night frequently; cannot feed himself or do the least thing for himself; if he sleeps at all, it is short snatches, awakened by sudden twitchings of his joints, which may be in one joint now and in a moment another. He is impatient, fretful, and out of temper with everybody.

The complications of acute rheumatism or rheumatic fever are to be feared, as the vital organs become involved. The heart is affected in about fifty per cent of the persons attacked. The pericardium (heart case) becomes inflamed; myocarditis, inflammation of the heart muscle, ensues, and there is a deposit of fibrin on the valves of the heart Pain over the left breast is a symptom of heart complication. About fifty per cent of heart dis eases are due to rheumatic fever. Look now at the diseased lungs, brain, blood-vessels, kidneys, and other organs, which are brought on by heart diseases. In rheumatic fever, as in all other fevers, the blood contains an excess of fibrin and a dimin-

ution of the alkaline salts. This fibrin has a tendency to be deposited on the heart valves. This may be overcome largely by vegetable diet, which keeps the system in a non-inflammable condition. If rheumatic fever runs to 105 degrees Fahr., it must be reduced or the patient will die. As the disease disappears, the pains in the joints decrease and motion comes to them; perspiration lessens, tongue cleans, thirst abates, appetite and sleep return, and the patient convalesces. The urine clears, is more plentiful, and less acid as the strength increases and patient recovers.

The picture just drawn as to the fate and destiny of those who eat largely of flesh, sugar, and eggs is not a lively or cheering one; but I am thankful I am not responsible for the existence of these facts, but merely for putting them in array and sequence. We must recognize these facts, and more, to grapple with them.

THE TREATMENT.

We believe that rheumatism, or rheumatic fever, is an effort on the part of nature to expel the morbid material from the system; that it is really a crisis, and treatment should be to aid nature in her efforts. The pains in the joints are caused by the stagnation of blood from slow circulation. There is congestion of the blood, nerves are pressed on, and symptoms of inflammation are present. The pain keeps the patient still, hence he gets but little food. We must keep our patient on as low a diet as possible, and allow no food liable to cause more of the same trouble. The perspiration of acid sweat is only the system ridding itself of poison by the skin. Hot water, vapor baths, fomentations, and packs will aid nature to do this much sooner than unaided. Give plenty of distilled water to drink, as this does not contain any mineral, so it can load up with more waste and carry it out of the body than water already full of mineral water. These are all in the line of cure. One of the best and quickest cures I have ever made of rheumatism was to allow the person nothing to eat, and a gallon of hot water to drink every twenty-four hours.

Put the patient to bed between blankets and keep him there till well. He must then wear flannel next to the skin.

Food must be of simplest kind but easy of digestion and absorption—say soup of distilled water and pearl barley, rice, celery, carrots, turnips, and onions. All these are good and do not contain nitrogenous material, but a fair amount of alkaline salts for the blood, and are easily digested by intestinal juices. Rice itself, well cooked, sago, tapioca, thin wheat-meal or oatmeal gruel may be given. Skim milk hot may be given alone. Don't feed soups from flesh of any kind. In preparation of vegetables, they must be cooked well, rubbed through a colander, and eaten with bread or toast. Drink barley water made with distilled water or pure water for a whole week. Give hot-air bath (alcohol vapor). Foment the painful parts two or three times a day. Wet compresses over stomach, kidney, and liver help to cure. Wet compress to chest over heart is excellent. Use a bed-pan; do not allow the patient to get up. Neutralize the acid, check its formation, assist the system to get rid of what is already formed, and good will result.

Disease is not wrong action, but the system squaring nature's account, an effort on the part of the system to set itself right. Give nature a chance and she will clear the system unless hindered by drugs. When these are used, consult the most intelligent physician, and let patent medicines alone.

OUR MEALS.

THE nutrition of a people decides the power of that people. Man eats first to live, next to work. Perhaps it will make little difference whether he eats one meal each day or five meals, so far as his mere living is concerned, because, if the necessary amount of food be eaten and assimilated, life will be kept up; but it does apparently make much difference with his work whether he eats one meal or many in one day. Especially does it make a difference whether or not he eats his food at such times that his strength will be best built up and his powers of endurance be at their best when his work is heaviest.

It is generally conceded that civilized people find three meals each day most conducive to good work and the keeping up of good health. In dividing these three meals there is much discussion. The man who is obliged to work rapidly from about nine A. M. to about four P. M. finds that he needs a good breakfast to begin his day, and a good meal to end it. He finds, further, that he needs little in the middle of the day, and that if he eats much at that time he is unfit for work for some time after his meal. The vital powers are busy stowing

away the food, and cannot spare time to run brains or hands. Hence has come the evening dinner of people whose day's work is short but very hard.

It is found that the strength coming directly from a meal comes from two to six hours after that meal is eaten, and that soon after six hours are passed the strength begins to wane. It would seem clear, then, that meals might be eaten with direct reference to the work to be performed. It is true that, in a general sense, we all eat for the work we are to perform; but many persons grow careless, and if there be any meal containing some particularly toothsome dainty, that meal is made the most of, and the stomach is filled to repletion, while perhaps not a full meal will be eaten again for a day or two. This is frequently the case with young people who eat many sweets, or who "piece" often through the day. The main trouble following this indiscriminate eating is the coming to the breakfast table with the nose in the air, and with the feeling that no breakfast is the best breakfast. In many cases a cup of coffee is swallowed, and the day's work is begun. After such a morning, noon brings an "all goneness" that dinner fails to satisfy, because the stomach, with the rest of the body, is tired, and again the afternoon is "pieced" out by sweets, or a late supper is eaten, to satisfy a craving for something.

If a person intends to work during the day, he must have something upon which to work; he must have a good breakfast. If the work be a long day's work, he must have a good midday meal, and this needs some time of quiet to digest it. Then, if the work be continued until evening, a good supper must follow it, in order to repair the waste and give strength upon which to build for the following day.

If little work be done the latter half of the day, the evening meal need not be heavy or hearty, because no drain has been made upon the strength which the midday meal gave.

It is an impossibility to do good work on poor or insufficient food; as well expect a fire to burn fiercely with no fuel. The person who uses the best judgment as to the time of eating his best meals will find his best strength coming when he needs it most. If we eat first to live and then to work, it behooves us all to eat so skillfully as to live most happily and work most helpfully, for real happiness for self and real help for neighbors are the best ends of life.—*Mrs. N. S. Kedzie.*

A TRUE HOME.

In a true home all the strife there is is that which can do the most to make the family happy. Unkind and domineering husbands ought not to pretend to be Christians, for they act contrary to divine teachings. Your home should be a Bethel not a Babel. Home is no home where the children are not in obedience; it is rather a pain than a pleasure to be in it, but in a well-ordered home angels might be asked to stay a night with us, and they would not find themselves out of their element.

She is a wicked wife who drives her husband away with her long tongue. (Then the more's the pity that the husband should set it going.) The husband should try to make home happy and holy, and the wife should second his efforts. Many know that married life is not all sugar, but grace in the heart will keep away most of the sours, and you can sing among thorns and briers, and set others singing, too. If you ask the devil to dinner, it will be hard to get him out of the house again; better have nothing to do with him. Home is the grandest place on earth, if you keep the devil out of it. We see the old fellow sitting in the beer shops, hour after hour, boozing and talking nonsense, and his followers are numerous and go with him. As for the beer they get, it is so much "fool's milk to drown their wits in." These beer shops are the curse of this country, and enemies of the home. Anything that hurts the home is a curse, and ought to be hunted down as game keepers do their game.

It is not the wife who drinks and smokes away the wages. One sees a drunken woman now and then, and it's an awful sight, but in ninety-nine cases out of a hundred, it is the man. A good husband makes a good wife. A happy couple carry a joyful life between them, as the two spies carried the cluster of Eschol. There's a why for every wherefore, but the why for family jars does not always lie with the housekeeper, though there are fellows not fit to cut up for mops, who drink and drink, and smoke and smoke, till all is blue, and then blame the wife for it all.

If all our sins were divided into two bundles, over half of them would be sins of the tongue. Don't be the devil's bellows any longer to blow the fire of strife. "If any man offend not in word, the same is a perfect man and able to bridle the whole

body." Praise God more and blame neighbors less. Think much, but say little; be quick at work and slow at talk, and above all, ask the great Lord to set a watch over your lips.

FOODS.

We find in the *Jenness Miller Magazine* for March some good thoughts from the pen of Burcham Harding, which are worthy a place in the Journal. The writer, under "Food Reform," says:—

"Man's nature is divided into higher, or spiritual attributes, embodied in the intellect, and lower, or material attributes, embodied in the emotions and passions. The birthright of man is health and happiness, and by the observance of the natural laws these will be retained throughout this mortal life, until the decay of the body takes place. Spiritual and intellectual guidance admits of only pure thoughts and aspirations, with their outcome, purity of life; and it will also enforce complete control of the passions by the will, and the nourishment of the body with pure food. In this way we can picture a perfect man, with his whole nature in harmony.

"The lower principles of man are greatly strengthened by stimulating food or drink, the higher attributes suffering in consequence; for when the body is overfed or stimulated, the intellect is weakened and the vital energy concentrated in the emotions, disorganizing the rightful balance and permitting the animal nature to become the controlling influence.

"The evils that affect man are the results of the desire for such evils; so long as a desire exists, the means for its gratification will be found. The only sure basis upon which temperance bodies can work is that of searching for the cause of this desire for stimulants, and then concentrating all their efforts in exterminating it.

"At the present time the countries most notorious for drunkenness are the United States, Great Britain, and Australia—the very nations where most meat is consumed. Where very little meat is eaten, and much fruit, such as Spain, Italy, Greece, etc., there is a small consumption of alcohol, and drunkenness is very uncommon. Can there be stronger evidence that the drink curse is caused and maintained by flesh eating? Up to the present, political methods for combating the drink curse have been based upon efforts to take the drink from the man, such as the prohibition of the sale of liquor within certain areas, and the imposition of heavy duties to raise the cost; but while the craving for stimulants exists in the individual, such efforts are certain to be of small avail. The only real cure is a physical rather than a moral one. The object of this paper is to impress strongly this idea upon the reader—that stimulating foods satisfy for the moment, but cause so strong an excitation of the nerves of the digestive organs that as soon as food is assimilated a craving for more is felt. The body does not call for nourishment, but the excited condition of the nerves imperiously demands something to satisfy the craving for more stimulant.

"Upon whatever object the vital energy is concentrated, that becomes an object of worship. Thus it is that when strong food is eaten, the whole vital energy is attracted to the stomach to assist digestion, and the blood is drawn from the brain, leaving it unfit for exertion.

"Nature provides an easy method of determining when food has been taken, either too much in quantity or of an improper character, for either one or the other of these has occurred when a meal is followed by a desire for sleep, or a feeling of incapacity to undertake either physical or mental exertion. Meat is strongly stimulating, and is the most potent cause of the desire for drink. If it could be abolished from the dietary and pure food substituted, the excessive use of alcohol would disappear. Instead of nourishing the body, meat gives it a temporary, but illusory, stimulus, the effect of which quickly dies away, leaving the organism exhausted and the nervous system greatly debilitated.

"The nerves, equally with the muscles, require careful nourishment and building up, for which wholesome and pure food is requisite. The continual eating of meat wears away the nerve tissue, by reason of the constant state of excitement in which it keeps the nervous system, and gradually, but surely, undermines the whole body. As nerve force is lost, the passions and desires gain the mastery, the will loses its control, and indulgence in every kind of vice is renderd probable.

"The drunkard, or anyone addicted to vicious courses, arising out of a pandering to animal de-

sires, is a man of weak nerves. The most certain cure for it is to be attained by renewing strength to the nervous system by the use of pure food and a hygienic condition of life. Until a reform in dietaries is introduced, it will be impossible to effect a radical cure of the practice of unnecessary drinking. Meat and highly-seasoned condiments induce thirst, which is unknown to those subsisting on pure food."

(*To be continued.*)

A COLD IN THE HEAD.

A GENUINE cold is simply the closing of the pores of the surface, about seven millions in the human system, retaining a portion of the effete particles of the ever-decaying body, more or less poisonous, this retention necessarily antagonizing good health; the lungs—sustaining a very intimate relation to the skin—usually are more especially affected, performing some of the labors of the surface. It is usual, however, for the weaker parts of the system to take on diseased action, which is but another name for recuperative efforts, the efforts of nature, by apparently inimical means, pain-producing, ordinarily—by which to remove a real difficulty, not always observed by the victim. Some of these efforts are regarded by the masses as "colds in the head," while it is probable that not more than one in ten of these supposed colds have any connection with the closing of the pores. Most, if not all, of the irritation in the nasal passages, the inflammation of the mucous surfaces, not only of the nasal passages, but of the throat, etc., with the sores about the nose and on the lips, usually regarded as "cold sores," have their origin in a deranged state of the stomach, the inner surface of this organ having a similar appearance.

As a result of improper dietetic habits, taking food very difficult of digestion, too much of ordinary food, or at improper times, eating so rapidly that it is not half masticated, some have a continuous "head cold" and are unable to breathe with the mouth closed, thus inducing additional disease.

The appropriate treatment of such supposed colds, etc., is the adoption of simple habits, careful dieting, making the grains and fruits more than usually prominent, eating flesh very sparingly—if at all—no pork, or any of the products of the filthy scavenger!

In these modern, progressive times there are so many excellent, nutritious, easily-digested, delicate and palatable preparations from the grains that none need select food of a doubtful quality, these preparations being sold for far less than the popular luxuries, although they contain much more nourishment. These preparations may, with great propriety, constitute a part of the morning meal or the dinner, while the majority of all communities would be benefited by using them as the only food taken at the latter meal. Such a course, with due care in all respects, would soon remove that "all-gone feeling at the pit of the stomach," with other unpleasant sensations, when the "head colds" would also disappear. I will add that these supposed colds have led many persons to take undue care of the head, in contrast with the feet, which demand a great deal more attention as the means of warding off such dreaded evils, such as wearing fur caps or close hats, and in audiences covering the head when there may be the slightest air stirring, etc., while those of reasonable intellect and a normal amount of hair should have sufficient brain activity to keep the head as warm as it should be, under ordinary circumstances.—*Dr. Hanaford, in Phrenological Journal.*

HOW TO REST.

WHEN you are so tired as to feel "ready to drop," sit down, comb your hair, and change your shoes. This will rest the head and feet, and give new strength for the work which at house-cleaning or moving time refuses to be postponed. That lying down ten minutes will rest one much more than sitting down has to be reiterated often for the benefit of those ambitious women who sometimes scorn to rest in this way during the day-time, and others who fear that it will be known to their discredit if they so indulge themselves. I once heard Mrs. Lincoln talk upon this topic, and I wish every farmer's wife might have heard the woman, who has made housekeeping a study, tell how to get rest enough to insure health. It was the wisdom, not of the theorist, but of one who had so nearly overworked as to have found it needful to study means of making housekeeping possible without slowly killing the housewife.—*New England Farmer.*

THE spread of the English language is indicated by the fact that it was used in the framing of a recent treaty between Russia and China.

Disease and its Causes.

HEALTH ALPHABET.

As soon as you are up, shake blanket and sheet;
Better be without shoes than sit with wet feet;
Children, if healthy, are active, not still;
Damp beds and damp clothes will both make you ill;
Eat slowly and always chew your food well;
Freshen the air in the house where you dwell;
Garments must never be made too tight;
Homes should be healthy, airy, and light;
If you wish to be well, as you do, I've no doubt,
Just open the windows before you go out;
Keep the rooms always tidy and clean;
Let dust on the furniture never be seen;
Much illness is caused by the want of pure air;
Now to open the windows be ever your care;
Old rags and old rubbish should never be kept;
People should see that their floors are well swept;
Quick movements in children are healthy and right;
Remember the young cannot thrive without light;
See that the cistern is clean to the brim;
Take care that your dress is all tidy and trim;
Use your nose to see if there be a bad drain;
Very sad are the fevers that come in its train;
Walk as much as you can without feeling fatigue;
Xerxes could walk full many a league;
Your health is your wealth, which your wisdom must keep;
Zeal will help a good cause, and the good you will reap.

—*Selected.*

DISEASE AND ITS CAUSES.

BY MRS. E. G. WHITE.

MANY mothers feel that they have not time to instruct their children, and, in order to get them out of the way and get rid of their noise and trouble, they send them to school. The school-room is a hard place for children who have inherited enfeebled constitutions. School-rooms generally have not been constructed in reference to health, but in regard to cheapness. The rooms have not been arranged so that they could be ventilated, as they should have been, without exposing the children to severe colds. And the seats have seldom been made so that the children could sit with ease, and keep their little, growing frames in a proper posture to insure healthy action of the lungs and heart. Young children can grow into most any shape, and can, by habits of proper exercise and position of the body, obtain healthy forms. It is destructive to the health and life of young children for them to sit in the school-room upon hard, ill-formed benches, from three to five hours a day, inhaling the impure air caused by many breaths. The weak lungs become affected, and the brain, from which the nervous energy of the whole system is derived, becomes enfeebled by being called into active exercise before the strength of the mental organ is sufficiently matured to endure fatigue.

In the school-room the foundation has been too surely laid for disease of various kinds. But, more especially, the most delicate of all organs, the brain, has often been permanently injured by too great exercise. This has often caused inflammation, then dropsy of the head and convulsions, with their dreaded results. And the lives of many have been thus sacrificed by ambitious mothers. Of those children who have, apparently, had sufficient force of constitution to survive this treatment, there are very many who carry the effects of it through life. The nervous energy of the brain becomes so weakened that, after they come to maturity, it is impossible for them to endure much mental exercise. The force of some of the delicate organs of the brain seems to be expended.

And not only has the physical and mental health of children been endangered by being sent to school at too early a period, but they have been the losers in a moral point of view. They have had opportunities to become acquainted with children who were uncultured in their manners. They have been thrown into the society of the coarse and rough, who lie, swear, steal, and deceive, and who delight to impart their knowledge of vice to those younger than themselves. Young children, if left to themselves, learn the bad more readily than the good. Bad habits agree best with the natural heart, and the things which they see and hear in infancy and childhood are deeply imprinted upon their minds. The bad seed sown in their young hearts will take root, and will become sharp thorns to wound the hearts of their parents.

During the first six or seven years of a child's life special attention should be given to its physical training rather than the intellect; after this period, if the physical constitution is good, the education of both should receive attention. Infancy extends to the age of six or seven years. Up to this period children should be left, like little lambs, to roam around the house and in the yards, in the buoyancy of their spirits skipping and jumping, free from care and trouble.

Parents, especially mothers, should be the only

teachers of such infant minds. They should not educate from books. The children, generally, will be inquisitive to learn the things of nature. They will ask questions in regard to the things they see and hear, and parents should improve the opportunity to instruct and patiently answer those little inquiries. They can, in this manner, get the advantage of the enemy, and fortify the minds of their children by sowing good seed in their hearts, leaving no room for the bad to take root. The mother's loving instruction at a tender age is what is needed by children in the formation of character.

The first important lesson for children to learn is the proper denial of appetite. It is the duty of mothers to attend to the wants of their children by soothing and diverting their minds instead of giving them food, thus teaching them that eating is the remedy for life's ills. A well-disciplined family, who love and obey God, will be cheerful and happy. The father will not bring his perplexities to his home; he will feel that home and the family circle are too sacred to be marred with unhappy perplexities. When he left his home, he did not leave his Saviour and religion behind; both were his companions. The sweet influence of his home, the blessing of his wife, and the love of his children, made his burden light, and he returns with peace in his heart, and cheerful, encouraging words for his wife and children, who are waiting to joyfully welcome his coming. As he bows with his family at the altar of prayer, to offer up his grateful thanks to God for the preservation of himself and loved ones through the day, angels of God hover in the room and bear the fervent prayers of God-fearing parents to heaven as sweet incense, and they are answered by returning blessings.

Parents should instruct their children that it is a sin to consult the taste to the injury of the stomach. They should impress upon their minds that, by violating the laws of their being, they sin against their Maker. Children thus educated will not be difficult of restraint; they will not be subject to irritable, changeable tempers, and will be in a far better condition for enjoying life. Such children will the more readily and clearly understand their moral obligations. Children who have been taught to yield their will and wishes to their parents will the more easily and readily yield their wills to God, and will submit to be controlled by the Spirit of Christ. The reason so many who claim to be Christians have numerous trials, which keep the church burdened, is because they were not correctly trained in their childhood, and were left, in a great measure, to form their own characters. Their wrong habits and peculiar, unhappy dispositions were not corrected; they were not taught to yield their will to their parents; their whole religious experience is affected by their training in childhood; they were not then controlled; they grew up undisciplined, and now, in their religious experience, it is difficult for them to yield to that pure discipline taught in the word of God. Parents should, then, realize the responsibility resting upon them to educate their children in reference to their religious experience.

HEALTH AND DUTY.

No mortal can be as useful in the world and as happy without good health as with it, particularly if the victim of torturing pains, in addition to local weakness and general debility. So great, indeed, is the influence of the body over the mental and spiritual nature that intellectuality and spirituality are often seriously affected and diminished by the state of the body. It is as certainly a duty to be healthy and happy physically as to be wise and good, though there may be a difference in degree. Our health is as certainly under our personal control as is our education or our spiritual condition, while we may avoid dyspepsia as certainly and as easily as we can the delirium tremens or any degree of drunkenness. And more, in a certain sense, it is as certainly a physical sin to be a dyspeptic, diminishing our ability to be useful to our fellows, as it is to swear and steal! If we would keep ourselves in our original, natural condition, physically and morally, we must do so by a faithful regard to the necessary conditions, obeying all the laws of our nature. God being the author of these laws, those of the body as well as of the soul, disobedience to these laws constitutes sin.

What are the conditions of health? In general terms, to live as it was intended that we should live, in accordance with our nature as we were made, to be constantly true to that nature, and to be "temperate in all things." Man was not made to chew, smoke, or snuff tobacco. The filthy weed grows but very sparingly of itself, and then it fearfully impoverishes the soil—a strong argument

against its use by man. A filthy worm and a goat, very low in the scale of being, seem to take the "vile weed" naturally, and I see no good reason why they should not be allowed to make the only use of it—never sickening them the first time taken, so far as we know, though its unnaturalness for the use (abuse) of man is indicated by the fact that it always produces nausea when first taken—with apparent exceptions, not real exceptions. Man was not made to get drunk, while it is claimed by some that he who takes any intoxicant is drunk just to that extent, this being an unnatural act, the effects, however limited, being of that line, slightly intoxicating the brain. We may infer that the use of intoxicants is unnatural, from the fact that no alcohol—the intoxicating element—can be found in nature, whatever may be said by the advocates of these stimulants, since it is always and everywhere the result of art, of fermentation, produced artificially, never appearing save by the destruction of some element of nourishment! To produce it from the grains is to destroy them, so far as the "staff of life" is concerned, the result of which is the "lash of death."

Man was not made simply to eat—like the swine—but made to eat to live, and not to live to eat. To live, therefore, for the promotion of the health is to be natural, selecting plain and simple food, not too many articles at the same meal. It is a fortunate circumstance that such simple foods are the most nourishing, the most easily digested, the most wholesome, and to the natural taste the most palatable.

Bread should be the very "staff of life," also the grains and fruits, together with the vegetables, when not diseased, as many are at the present time—the potato in particular, including the sweet variety, being the poorest available food. It is also fortunate that the grains may be raised nearly or quite all over the habitable world, being more nourishing in the warmer climates, and more fattening and heating in the cold regions.—*Sel.*

PRESIDENT ENGELMANN'S annual address was in the form of a lecture on "The Causes of Ill Health in American Girls, and the Importance of Female Hygiene."

It was read before a good-sized audience, composed largely of ladies, at Concordia Hall. The lecturer especially instructed mothers to take all possible care of their girls during the critical periods of their lives; to discard all false modesty, and fully inform them upon their duties and responsibilities.

He also touched upon dress, mental training, and physical exercise, and laid particular stress upon the importance of rest, at proper periods, from mental and physical labor.—*Sel.*

ORIGINATUS—HOW HE CURED HIS DYSPEPSIA.

ORIGINATUS did his own thinking. Indeed, it used to be said of him, even when he was a young man of twenty years, that "it makes no difference what is said to him, he goes on and does his own way all the same." Preachers, lawyers, and doctors, who are commonly regarded as oracles of wisdom and truth by the unthinking herd, had no apparent influence over him. He always called for "good and valid reasons" for existing institutions, and if such reasons were not produced by gentlemen of the profession, when they answered him, he would cut short their volubility by saying, "Fallacious," and walk away from them. So it came to be regarded by gentlemen of the cloth that "you can do nothing with him."

When Originatus was twenty-two years old, he taught his first term of school. He was of the opinion that a vegetable diet is the best for man, and carried out this opinion more or less closely in his daily eating. He met much opposition from his relatives because of his abstinence from tea, coffee, animal food, and condiments; but all remonstrances, whether they came in the guise of ridicule or otherwise, had no effect but to make him hold out with greater obstinacy. He also was uncompromisingly opposed to the use of drugs as medicines, and invariably refused them when offered by officious dupes of the drug system.

Well, the civil war came on and he enlisted, going from the school-room to the tented field. He could not carry out his ideas of diet completely when he had to subsist on the army ration or starve, but he made a good fight for principle even under these adverse circumstances. He was almost a vegetarian even here. He was badly wounded in one of the decisive battles of the war, but recovered and was discharged in consequence of this wound.

After visiting his relatives a few days, he struck for Dansville, N. Y., and there, under the

shadow of the sanitarium, he got back to a proper diet. After eighteen months of correct eating, he returned West and resumed teaching, his former profession. But, having to eat at other men's tables, he could not carry out his ideas of hygienic living. They would feed him on pie and cake. In vain would he suggest plain food; pie and cake and lard biscuits would usually be found in his dinner basket. In a few words let the truth be told, he got the dyspepsia, and when he had taught about twenty-five years, and was fifty-one years old, he stopped teaching and came to Arkansas and took up eighty acres of rough mountain land, under the homestead law.

When he settled down in Arkansas, he set his brain to work to devise some way to cure his dyspepsia. He went to the mill and ordered twenty-five pounds of graham flour. This he hired a woman to make into plain water crackers without shortening or salt. These crackers were very hard, but sweet and wholesome. His teeth being none of the best, he pounded his crackers in a pot and sifted out the finest till he obtained about a pint of pulverized crackers as fine as mustard seed. This ration of graham unleavened bread, which it really was, he ate in a pint of sweet milk, warm from the cow, for his breakfast. The other meal (he ate but two meals a day) he ate from his neighbor's table, and selected the plainest articles he could find on the table, giving some general directions to the cook what he wanted and how it should be cooked. This meal was eaten at 3 P. M. The breakfast was eaten at 8 A. M. This gave his stomach seven hours to digest the graham crackers and milk. He took plenty of outdoor exercise, and got well of his dyspepsia in a year under this treatment. He has become so strengthened in his digestion that he can eat almost any kind of wholesome food, provided he gives his stomach seven or eight hours' rest between breakfast and dinner.

GEORGE W. COPLEY.

Huntsville, Arkansas.

TREATMENT OF DOUBT.

IT is doubt, and not belief, of the things received which ought in all cases to be put upon its defense, and to show its credentials, credentials not necessarily in terms of demonstration, but of rational likelihood. But untested doubt, which often makes a lodgment in our minds, is a dangerous, and, in the main, an unlawful guest. It assumes, unawares, and in default of examination, the attitude of demonstrated negation. It paralyzes action; it reduces the pulse of our moral health. Doubt may emancipate us, it may enslave us, but it must be either a friend or an enemy; it cannot be neutral. And all those doubts which cannot be tested ought not to be entertained as having title to affect conduct or belief.—*Gladstone.*

REST.

REST is repose, or inaction, of a portion of the organism, during which the waste caused by the wear and tear of work is repaired—repose of a portion of the body, for during life we never find the whole at rest. From the time that the first blood globule begins to oscillate in the rudimentary blood-vessel until the last sigh dies away in the stillness of eternity, there is no such thing as complete rest.

Human beings are so constituted that they cannot exercise all their faculties at one time. They stand on one foot, and rest the other; listen with one ear, and then the other; look with one eye, while the other is loafing; walk until tired, and then sit down to rest; and when weary of an easy-chair, get up and take a walk to "stretch the limbs." They talk until their tongues are tired, and then stop to think of what they will say next. So they go on throwing one set of wheels out of gear to let them cool off and get oiled up, while they set another portion of the machine running. Even in sleep, in which they come the nearest to complete rest, they are still hard at work. While the brain is standing almost still, the senses locked up, and the muscles relaxed, there are countless thousands of busy laborers at work, oiling up the whole machinery, replacing a worn-out cog here and there among the wheels, and sweeping out the dust and *débris* worn off by the friction of the machinery of this great manufactory of thoughts, words, and deeds. When the day workmen stop, the night laborers go on duty, and some of the most skilled artisans are busy during sleep repairing the tissues.

The work that we do during the day with our heads and hands is what we get credit for; but when we rest and sleep, there is an important work going on. That branch of labor performed while we rest is unseen, and, for that matter, unknown by the majority of us, and hence is often neglected.

We are so constituted that the normal, healthful exercise of our faculties gives pleasure. It is a pleasant exercise to eat when one is hungry, to

rest when weary, to walk when the brain is fresh and clear. In fact, to do anything rational, when thoroughly prepared by previous rest, is agreeable. This is not only true of head and hand work, but also of the natural exercise of the feelings and emotions. When trouble comes, and the feelings are wounded, relief is found in complaining and sorrow, and pain is washed away by tears. The Omnipotent set a limit also to human sorrow and suffering. These storms of affliction break over the healthy man or woman, and subside after a shower of tears, and give place to the sunshine of hope and happiness. It is the weary and worn, who cannot rise above their troubles, who go fretting and sighing in search of rest.

A well-preserved nervous system can stand an occasional attack of righteous indignation, in which considerable strong temper or passion may be manifested, if time is taken to fully cool off between the heats. It is the continual fretting, grumbling, and growling, without intervals of rest, that is wearing and injurious.

The law of harmony between work and rest, when fully obeyed, not only maintains strength, but develops it. All intelligent people know that fact, but many fail to think of it in such a way as to be governed by it. To exercise the muscles of the arms until they are tired, and then thoroughly rest them, and again exercise and rest, makes them grow stronger and bigger. So with the brain, it becomes stronger under well-regulated exercise and rest.

Let us give a moment's attention to the various ways of resting:—

First, and most important of all, "nature's sweet restorer, balmy sleep." Of all the ways of resting, this is the most complete and important. The time devoted thereto should not be regulated by hours so much as by the requirements of the individual. Someone, perhaps Franklin, said six hours for a woman, seven for a man, and eight for a fool. A little girl friend, when told this, said, with much wisdom, "I like the fool's share." While admitting that some sleep too much, the majority get less than they need. Sleep should be taken with great regularity, and be free from all disturbance. Sleepless nights are often spent because of being too irritable from fatigue to rest.

One ought to stop work long enough before retiring to cool down to the sleeping point. Hunger, too, will chase away sleep. We would not recommend late suppers, but some easily-digested food taken at bed-time, when needed, will often secure a sound night's sleep. We are told that "He giveth his beloved sleep," and we know that there is much truth contained in this passage. The consciousness of being right and having done well is the best anodyne, the best sleep producer. There is none too much sleep for the righteous, but there is less rest for the wicked who violate natural laws.

In addition to the good night's sleep, it is a good plan to take a short nap in the middle of the day. It divides the working-time, gives the nervous system a fresh hold on life, and enables one to more than make up for the time so occupied. It is well to guard against too long a sleep at such times, since such is apt to produce disagreeable relaxation. There has been much discussion regarding the after-dinner nap, many believing it to be injurious, but it is, nevertheless, natural and wholesome.

Much can be accomplished in the way of resting, short of sleep. It is very important to economize the opportunities for rest during working-hours in the day. The great principle which underlies daily rest is the relieving of one portion of the organization from duty while the others are at work. This can be done to a great extent. When the muscles are tired and worn from mechanical work which requires but little attention of the brain, stop motion and set the brain at work. The laborer can read, think, and speak while his weary limbs are at rest. His brain need not be idle because the hammer or chisel has dropped from his weary hand. On the other hand, a man can work with his hands when his head is tired. The bookkeeper whose head is weary with business facts and figures by five o'clock in the afternoon, has considerable time in the evening to sing, play, dig in the garden, or black his boots, all or either of which he may do while his head is partially at rest. There is another very important way of obtaining rest mentally, that is, by changing from one occupation to another. The dexterous gold-beater when he finds one arm getting tired takes the hammer in the other; and so may the man who hammers thoughts out of his brain exercise one set of mental functions while the others are at rest. One may read until tired, and then write; may acquire knowledge until weary, and then teach to others.—*Medical Age.*

Temperance.

HOW TO GROW BIG.

How do the pinks and roses grow?
Is it whisky, do you know,
Sprinkled over them each day
Makes them bloom so fresh and gay?
No, no; let me tell you, no!
Water makes the sweet fruits grow,
Rain-drops patter, dew-drops scatter;
So the fresh and cooling water
Wets the vines and trees, and, lo!
This is how the flowers grow.
How do grapes and apples grow?
Do they all nice juices owe
To champagne, and beer, and ale,
Showering down on hill and vale?
No, no; let me tell you, no!
Water makes the sweet fruits grow,
Rain-drops patter, dew-drops scatter;
So the fresh and cooling water
Wets the vines and trees, and, lo!
This is how the sweet fruits grow.
How do little birdies grow,
Flying, singing, chirping so?
Are they fed with wine and rum
In their dainty, nestling home?
No, no; let me tell you, no!
Water makes the birdies grow,
Rain-drops patter, dew-drops scatter;
So the fresh and cooling water
Wets their tiny beaks, and, lo!
That is how the birdies grow.
How do little children grow?
Not by drinking rum, I know;
Brandy, cider, wine, and beer,
Never makes them strong and fair.
No, no; let me tell you, no!
Water makes the children grow,
Rain-drops patter, dew-drops scatter;
Fountains fill and flow with water,
See, they bathe and drink, and, lo!
This is how the children grow.

—*Woman's Journal.*

RELATION OF BAD COOKERY TO INTEMPERANCE.

THE relation of bad cookery to intemperance is not often considered, and, in fact, not generally understood. Nevertheless, it is true that intemperance and unhealthful, unhygienic cookery are often related to each other by laws of cause and effect. In the first place, bad cookery leads to indigestion, and frequently the indigestion leads to the taking of bitters of some sort to correct it—a remedy which is worse than the disease. The victim goes first to a doctor, who prescribes some variety of tonic bitters, ready prepared or otherwise, and in a little time the man gets to buying bitters for himself. I was reading the other day of a man found drunk on the streets, with a bottle which had held Plantation bitters in his pocket. A man can get drunk on almost any variety of the popular bitters advertised. Richardson's bitters contain sixty per cent of alcohol more than the best Scotch whisky. Saloons keep patent-medicine bitters of various sorts on their shelves, for many of their customers prefer them to other drinks.

Bitter substances do stimulate the stomach, and are thus a temporary aid to digestion; but their help is simply what the whip is to an overworked horse. They impart no strength, and in the end leave the stomach worse than they find it. Using bitters to-day only makes the demand still more urgent for them to-morrow.

Spices and condiments in the seasoning of food also lead to intemperance in the cultivation of a taste for hot, irritating substances. They create a craving for more food than can be digested, and for liquors as well. Persons who do not know how to cook, seek to make food palatable by using spices and condiments to hide defects. Really, good cookery consists in increasing the digestibility and improving the palatableness of food. Bad cookery ignores the natural flavors of foods, and adds a variety of high seasonings which render it still more indigestible than the unskilled preparations would be without them.

The more serious and deeper reason why high seasonings lead to intemperance is in the perversion of the use of the sense of taste. Certain senses are given us to add to our pleasure, as well as for the practical, almost indispensable, use they are to us. For instance, the sense of sight is not only useful, but enables us to drink in beauty, if among beautiful surroundings, without doing us any harm. The same of music and other harmonies which may come to us through the sense of hearing. But the sense of taste was given us to distinguish between wholesome and unwholesome foods, and cannot be used for merely sensuous gratification without debasing and making of it a gross thing. An education which demands special enjoyment or pleasure through the sense of taste, is wholly artificial; it is coming down to the animal

plane, or below it, rather, for the instinct of the brute creation teaches it merely to eat to live.

Yet think how widespread this habit of sensuous gratification through the sense of taste is. If we call upon a neighbor, the first thing is to offer refreshments of some kind, as though the greatest blessing of life came from indulging the appetite. This evil is largely due to wrong education, which begins with childhood. When Johnnie sits down to the table, the mother says, "Johnnie, what would you like?" instead of putting plain, wholesome food before the child, and taking it as a matter of course that he will eat it and be satisfied. The child grows to think that he must have what he likes, whether it is good for him or not. It is not strange that an appetite thus pampered in childhood becomes uncontrollable at maturity; for the step from gormandizing to intoxication is much shorter than most people imagine. The natural, unperverted taste of a child will lead him to eat that which is good for him. But how can we expect the children to reform when the parents continually set them bad examples in the matter of eating and drinking?

The cultivation of a taste for spices is a degradation of the sense of taste. Nature never designed that pleasure should be divorced from us. The effects of gratifying the sense of taste differ materially from those of gratifying the higher senses of sight and hearing. What we see is gone; nothing remains but the memory, and the same is true of the sweetest sounds which may reach us through the ears. But what we taste is taken into the stomach, and what has thus given us brief pleasure through the gratification of the palate, must make work in the alimentary canal for fourteen hours before it is disposed of.

We may smile with contempt upon the practice of the Romans, in their degenerate days, of providing an "annex" to the dining-room, where guests who had surfeited until their stomachs could retain no more, could retire and empty them by emetic; but, after all, it was better than the practice of continual eating for the sake of gratifying the sense of taste, and keeping the stomach constantly at work upon all sorts of indigestible things. Feasters of the present day are on a level with those who gather around Nero's table.

Many people treat their stomachs as if they were pockets; in truth, they put things into them that they would be shy of putting into their pockets—Limburger cheese, for instance. But no one has a right to eat or drink except to meet the demands of the body, and wholesome, nutritious, unseasoned food can always be prepared so as to be palatable to an unperverted taste. Of course, it takes more skill to cook simple foods so that their natural flavors shall be preserved than it does to rob them of natural flavors by poor cookery and supply the deficiency by using a plentiful amount of condiments. So it behooves everyone who has these important matters of health and temperance at heart, to learn scientific cookery. We have senses through which we may seek enjoyment, and which will lead us to a higher plane; but using the sense of taste for personal gratification can never be anything but debasing to young or old.—*J. H. Kellogg, M. D., in Union Signal.*

TWO VIEWS OF REFORM.

Amy—I didn't tell you that I've been elected president of our Ladies' Temperance Club, did I, Aunt Nancy? We not only protest against using the worst forms of intoxicants, but we have a meeting every Thursday evening and discuss the effects of tobacco, tea, coffee, etc., as well; then we study other things, what effect different foods have on the system, what wrong habits of life lead to, and it's all so interesting and profitable too. You don't know how much we learn.

Aunt Nancy—I should like to know what you girls are bothering your heads about temperance for. You don't suppose there is any danger of your becoming drunkards, do you? And then talk about the effect of different foods! I eat all kinds of food and "I eat to live," too, and I think anything that is good and keeps me alive will answer every purpose, without my studying doctor books or raking my brain about it. I'm too nervous and have too much to attend to, and it's all falderall to talk about such stuff and call it temperance.

Amy—Well, as to our being drunkards, we certainly do not intend to be, but, auntie, other people who at some time would have been insulted at your mentioning it have been, and I persist it's their habits of living that cause it. The Bible says to glorify God in our *body* as well as *spirit*, and you may eat things that will keep you alive, but if you are *just alive* you can't be glorifying God in your body. If we pretend to give ourselves to God and to his

work, and then eat poor food, it is just as sure to make poor blood, poor muscle, poor brain, and then could we do anything but poor work? Do you thing the Lord will accept of this service and say, "Well done"? It seems to me almost like presumption to ask the Lord to bless our efforts and give us strength when we don't try to know what is for our good, or practice what we do know.

Aunt Nancy—Oh, I've heard folks talk that way before, but what did God create all these good things for if not to eat? My Bible says it isn't what enters into a man that defiles him. And then how am I to know what is best for me; one will tell me to eat this, another that, and I have tried eating mush, graham bread, and all those wonderful articles of diet, and I couldn't see that I was any better Christian, or felt any stronger.

Amy—There is just the point. We must know for ourselves what is good. But how did you try them?

Aunt Nancy—Try them! what do you mean? I ate them, of course. Did you suppose I made a poultice of them and applied it externally? For breakfast I ate nothing but mush with sugar and milk. Then for dinner I had graham bread, with vegetables and nice fresh fruit and drank milk instead of tea. You hygienists say so much about meat, pies, puddings, or cake that I thought I would give your way of living a fair trial. I stood it for nearly a month and found myself worse than when I began, so I sent and got a nice steak, cooked some potatoes, made a nice gravy and a delicious corn-starch pudding, and had a good dinner and felt much better. Yes, I indulged in a cup of tea, too.

Amy—No wonder that you were not benefited! The sugar and milk which you put on your mush is one of the very worst mixtures. Sugar in large quantities is always hurtful, but combined with milk it is doubly so, for it produces a poison which enters the blood and is carried through the entire system. When I first learned this, I thought I couldn't eat mush without cream and sugar, but now I just take the cream and enjoy it much better than when I used both. Then fruit, vegetables, and milk for dinner! If you had taken any one of them alone with your graham bread it would have been good, but think of putting them all together. If you could have had a view of the contents of your stomach after dinner, it would probably have resembled a swill-pail after it had been filled and set in a warm place for an hour or two and fermented.

Aunt Nancy—There, Amy, give me a chance to digest what you have said. I believe you hygienists do not believe in overloading the stomach, so please don't give me too much argument at one dose. But, really, you have given me a new idea. I supposed if anyone ate mush, milk, vegetables, and fruit, but abstained from meats, puddings, and pastry, they would be all right, providing they did not eat too much at a time. Am I to understand that you object to mixing even these good articles? Oh, pshaw! with me variety is the spice of life, and especially when it comes to eating. If we can't mix things, must we eat one thing all the time? It makes me think of the story of a colored man who was working at a place where mush was served three times a day, and expressed himself as being "afraid that he would become a stick of mush."

Amy—Certainly we need a change of diet, but not too many varieties at one meal. I remember a lady whose child was very fond of potatoes. The mother indulged this taste till potatoes constituted almost the entire diet, but the result was it soon became sick and was continually troubled with the rickets. You see the potatoes contain starch but none of the nitrogenous elements which build up the bones and muscle. Oh, the human system is such a study! I wish I knew more about it.

Aunt Nancy—Well, if I can be a health reformer and still have a variety, perhaps I will try again, but I must be going now, and will have another talk sometime in the future.

Amy—All right, we will think it over till another time.

THE SALOON AND ITS RELATIONS TO THE FARMER.

It seems hardly necessary to write for farmers on the evils of the saloon. No one pretends to deny the general charge that the saloon is a bad thing. It is my purpose to speak briefly of the relation of this national curse to the farmers, as a class. The licensed saloons in the towns and villages of this country impose a double and underhanded form of taxation upon the farmers that would not be tolerated under any other name. Towns license saloons to help pay their own expenses. They build sidewalks, pay policemen, build jails, and become extravagant in proportion as the income from saloons increases. The farm-

ers, or their sons and laborers, help to maintain the saloons, and lose their efficiency and often their farms. When the crop of crime is ready to harvest, the farmer is again called upon to pay taxes into the county treasury to cover the expenses of detecting, convicting, and punishing the criminals that have been turned out by the village saloons. In addition to this, the farmer pays more than his share of the direct tax by reason of the tangible character of his possessions, which are more easily found by the assessor and more readily valued than many other forms of wealth.

Let us concede the necessity of a tariff under our existing conditions for obtaining revenue for the support of government. Under our constitution the only method of raising this revenue is by a tax upon imports, unless we accept the internal revenue system, which is too obnoxious to constitute a permanent part of our financial system. Having admitted this necessity, there remains the fact that the farmer pays a considerable portion of this tax in the prices of the articles of food, clothing, and the agricultural machinery which are manufactured or imported for his use. Owing to large sums spent by the government for internal improvements, for pensions, and payment of war debts, these taxes form a considerable aggregate, which is largely imposed upon the necessaries of life. On the other hand, the farmer must sell the products of his farm in free and competitive markets, against which there can be imposed no barrier of protection which would advance the price on what he has to sell.

It is very evident that our tariff system inures to the benefit and advantage of the manufacturers and wage-workers, rather than to the farmer, which may be illustrated in the statement that the average wages of the laborer is $2.11 per day, while that of the farmer is but sixty-one cents a day.

The open saloon, especially in large centers, consumes a large part of the wage-workers' earnings, and thus destroys a vast resource, which should be invested in the products of the farm for food for their families. The wage-workers, being exposed to special temptations by reason of their proximity to the saloon, are more likely to fall under these temptations, and thus spend large sums of money in a wasteful manner. The annual saloon bill of Chicago is estimated to be about $70,000,000. Of this amount probably more than one-half comes out of the pockets of the laboring men and women. This will show that the laboring people of this one city spend each year a sum large enough to support, on salaries of $62.50 per month, 50,000 heads of families, or a population of 250,000 people. Of this sum the farmer receives nothing for the products for which he is seeking a profitable market, while this money goes into the pockets of an idle, lawless class of saloon keepers, or wealthy monopolistic brewers and distillers, and a vast sum of money is thus diverted from the legitimate channels of trade, where it would be used to pay for the produce that the laborers' wives and children would use if only they could get it.

The tendency of our time is toward the centralization of population, of wealth, and of power. Cities and towns are increasing in population, while country places are being in a measure deserted. In them may be found much of what is best and noblest in education, art, science, and religion. In them there is also found much of that which is meanest and vilest in corrupt humanity. The open saloons of these cities are not a menace to the people of the cities alone.

The marvelous improvements of modern times, and the material developments which have brought us the ready means of conveyance of information and for transportation by railroad, telegraph, and daily newspapers, have brought the city and country near to each other. A sort of familiarity with vice is developed, even in the homes at a distance, while the ease of access makes the countryman, unused to city ways and dazzled by its rush and glamor, become a more easy prey to these evils than even his city cousin. The city thus infected by the liquor traffic sends out evil influences from itself as a center and attracts the giddy and the unwary into the range of its own evil environments.

By its influence in politics the saloon has a most serious effect upon the farmer and his best interests. The stronghold of the saloon is in cities, and the larger the city the greater its influence. It becomes a controlling element in politics. It becomes the resort of repeating voters, and harbors a class that is ready to sell its vote for a pittance in the form of a glass of drink. It dictates nominations for local offices, and, with its hand on the lever of the political machine, it becomes a controlling influence in State politics. The State holds the balance of power in national affairs, and thus it comes that the liquor interest often has

the nation at its mercy. The saloon vote being, at all times and in all places, a purchasable commodity, it naturally follows that any immoral or corrupt enterprise that can obtain this vote will have such a foothold in State and national Legislatures as often to make it an easy winner over all respectable opposition. Of all resulting legislation the farmer is reasonably certain to be at least one of the victims.

In the great, plain people of the country lies the future hope of our free institutions. If the saloon continues to dominate in all the affairs of the nation, the farmers, to a large extent, must be responsible. They are, as a class, conservative and honest, and constitute a conserving element in our political affairs. When they make up their minds that something must be done, the doing is only a question of time.—*Milton George, editor Western Rural.*

THE RESPONSIBILITY.

A YOUNG man had been sadly intemperate. He was a man of great capacity, fascination, and power, but he had a passion for brandy that nothing could control. Often, in his walks, a friend remonstrated with him, but in vain; as often in turn would he in vain urge his friend to take the social glass. On one occasion the latter agreed to yield to him; and, as they walked up to the bar together, the bar-keeper inquired:—

"What will you have, gentlemen?"

"Wine, sir," was the reply.

The glasses were filled, and the two friends stood ready to pledge each other in renewed and eternal friendship, when he paused, and said to his intemperate friend:—

"Now, if I drink this glass and become a drunkard, will you take the responsibility?"

The drunkard looked at him with severity and said, "Set down that glass."

It was set down, and the two walked away without saying a word.

Oh, the drunkard knows the consequence of the first glass! Even in his madness for liquor he is not willing to assume the responsibility of another becoming a drunkard.—*Sel.*

LIVING for self often develops the worst things about us, while living for others develops the best. —*Workers' Bulletin.*

IS IT SAFE?

Is it safe to *learn* to use tobacco, and thus become a cringing slave to a filthy, expensive, poisonous, and debasing habit?

Is it safe to frequent the dance-hall, theater, etc., in view of the evil associations and corrupting influences of these places?

Is it safe to profane God's name when he will not hold them guiltless that do it?

Is it safe to gamble, when so many have been made penniless and ruined by engaging in it?

Is it safe to reject the Bible, when the evidence that it is God's word is so conclusive?

Is it safe to neglect seeking Christ, when it is not absolutely certain that those who reject him will be saved?

It is safe always to shun those things that tend to sin; and it is *always dangerous* to neglect those things that have a good tendency.

Reader, are you on the safe side?—Bud and Blossoms.

THROW AWAY YOUR CIGARETTES.

TWICE this fall we have known of boys who failed to secure good business positions because they smoked. And it is reported of a prominent merchant in Georgia that he promptly rejected an applicant who appeared with a cigarette in his mouth, saying to him: "The next time you want a place, do not go into a house smoking one of those things." If all employers should take a similar stand, it would have more influence upon the boys than any amount of legislative action, or appeals from parents and pulpit. In another instance we heard of a young girl who applied for, and secured, a situation as book-keeper which had been denied her brother because he was addicted to the use of cigarettes. These cases furnish a practical argument against smoking, which, if more general, would rouse boys to see what they are in danger of losing if they persist in the harmful and expensive habit.—*Congregationalist.*

CRAZED BY CIGARETTES.—The Chicago *Herald* gives an account of a young man residing in that city who recently became insane through cigarette smoking. The young man began the use of cigarettes about a year ago. Cases of insanity from the use of cigarettes are becoming more and more frequent.

Miscellaneous.

THE BEAUTIES OF NATURE.

THE earth is full of blessings,
There's beauty everywhere,
And He who made the universe,
Has made it good and fair—

The wild flowers in the hedge-row,
The blossoms on the trees,
The radiance of the summer sun,
The freshness of the breeze,

The hoar-frost in the winter,
The crystals pure and bright,
Created in their loveliness
In one brief winter's night,

The mountains and the valleys,
The deep, unfathomed sea,
With all its rippling waves, that play
And dance about with glee.

There's beauty in the luster
Of every twinkling star;
The colors of the rainbow, too,
How beautiful they are!

We gaze in silent wonder,
And whisper reverently,
"If this world is so very fair,
Oh, what must heaven be!"

—*Sunshine and Home.*

A SONG IN THE HOUSE. NO. 2.

JENNIE went downstairs, to find Ruth with her head on the table, crying bitterly.

"Now see here," said Jennie, "you go right away and lie down, and when you are rested, life will not look nearly as dark to you."

Jennie insisted on leading Ruth away. She tucked her up on the lounge, closed the shutters, and kissed the flushed cheeks.

"O Jennie," sobbed Ruth, "I know I haven't a bit of religion."

"There is religion in rest sometimes," said Jennie. "Didn't Jesus say to his disciples, 'Come ye apart and rest awhile'? When one is all worn out, and nerves all unstrung, it takes a good deal of grace to be saintly. Now go to sleep and don't think anything about your religious experience. We'll get everything in order before night, for when you are rested you will be able to accomplish twice as much as if you had to work now."

Jennie closed the door softly, and then went at the work with a will. How her hands did fly as she washed and wiped the dishes, swept, dusted, and arranged the rooms; the dull fire brightened up, the kettle began to sing, and order appeared out of chaos! It was surprising how quickly Jennie saw just what to do in order to get the most done in the shortest time. Love sets the whole being free, and every faculty has full swing to reach the maximum of effort, and this was the secret of Jennie's success. While she swept and dusted, she was planning. Her mind was on the sick mother, on tired Ruth, on the disappointed little ones, and she was thinking how she could bring the most comfort and joy to all. She knew what she would have for supper, what she would do for the painful felon, what she would say to cheer Ruth when she awoke.

"Everything needs oiling," said Jennie, "and I must just be a good oil-can to-day, for there is too much friction here. Things might get on fire and burn up in the heat of these revolving wheels unless the oil of grace is poured in. I've seen how the wagon wheels smoke when they have not been oiled, and how hard the wheels go."

When Ruth wakened she felt refreshed, but scarcely ready for the work she knew awaited her in the dirty kitchen. But as she stepped out, she saw that some magic hand had transformed chaos into order. There was a song gurgling up from the happy kettle, the wood was crackling and blazing on the hearth, and Jennie was beating eggs, and singing:—

"Let us gather up the sunbeams,
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff;
Let us find our sweetest comfort
In the blessings of to-day,
With a patient hand removing
All the briers from the way;
Then scatter seeds of kindness,
For our reaping by and by."

Ruth stopped to listen as Jennie sang on, and her heart smote her for the way she had sent her sisters off to school, denying them the good-by kiss.

"If we knew the baby fingers
Pressed against the window pane,
Would be cold and stiff to-morrow—
Never trouble us again—
Would the bright eyes of our darling
Catch the frown upon our brow?

Would the prints of rosy fingers
Vex us then as they do now?
Then scatter seeds of kindness,
For our reaping by and by."

"What have you done for mother?" asked Ruth, stepping into the kitchen. "I do believe she has dropped to sleep. I just peeped into her room, and her eyes are closed, and her face has a look of rest and contentment upon it."

"I hope she has dropped to sleep, poor dear. I had Dr. Barnum come in and lance her hand, and then I put a good poultice on, and she was eased right away. How glad I am she is asleep! I think the worst is over now."

"I am so glad you came over," said Ruth. "It seems as if you have cleared up the whole atmosphere and brought the sunshine. I am so sorry I was cross this morning. Just think of my sending the children off with such bitter words."

"Now, Ruth, I beg of you not to think about that now. 'Forget the things that are behind.' When the children come home, tell them you are sorry. Have that repentance that needeth not to be repented of, that will lead you to clear yourself of this sad habit of wounding others when you do not feel in a pleasant mood yourself. Now please finish beating this white of eggs, for I am going to make some 'floating island' for the children's supper. They all enjoy it so much."

It was not long before Ruth and Jennie were laughing together. After a while they began to sing, and their voices sounded very sweet to Mrs. Felton. As she woke she dreamed that an angel had come to her home. She smiled at her thought when she was fully awake, and yet she declared that, nevertheless, there was a heavenly spirit and a heavenly song in the house.

"O, the good we all may do,
While the days are going by,"

Sang the girls; and again—

"But the seeds of good we sow
Both in shade and shine will grow,
And will keep our hearts aglow,
While the days are going by."

When the children came home, their faces grew radiant, for mamma was sitting in the large rocker by the grate, and Ruth's face was full of love and sunshine. From the kitchen came the clatter of dishes and the sound of Jennie's sweet voice singing still—

"O, the good we all may do,
While the days are going by."

How contagious is the spiritual sunshine! It spread from heart to heart on the wings of the tender song, till it seemed that the whole house was full of a subtle atmosphere of comfort and love.

"It's health to the bones to have you around," said Mrs. Felton to Jennie. "How I wish you could be with us always! You are like a sunbeam."

"You can always have the Sun of Righteousness," said Jennie, "and you know it is written that there is 'healing in his wings.'"

KINDNESS IN THE SICK-ROOM.

SINCE the JOURNAL is devoted to the interest of both sick and well, I shall beg a small space, and, as my time is spent mostly with the sick, my thoughts dwell largely on their joys and sorrows, especially those who have what we term "chronic troubles," many times suffering months and years without relief. These are the ones for whom I plead. Can we not be sympathetic and kind to them? Sympathy, in the common acceptance of the term, does not mean that we are to tell them "how we pity them; that we know they suffer dreadfully, and it is a shame they cannot be relieved of their pain." Those feelings are not kindness or real sympathy.

If there is an invalid near you, study how best you can make that one happy. A kind word and a pleasant smile cost the giver nothing, but are of invaluable price to the one who receives them. Be careful not to tire them by your long calls; don't rehearse any of yours or your neighbors' cares and perplexities; don't tell them they look very bad, and that they seem just like a member of your family who suffered dreadfully and then died; don't say, "I do wish I could do something for you," then see nothing to do. A person who has such a character will be doing a great kindness by remaining at home. Better never enter a sick-room if you cannot leave sunshine and warmth there.

There is much happiness and sweetness in the world if we but gather it, as the bee gathers the honey from the flower, storing it away for winter use. So let us gather the flowers of kindness, love, and charity from God's great field, and keep always a supply in reserve to be given to the needy ones around us.

Can we not afford to deny ourselves some pleasure if others can be made happier by so doing? We will find pleasure in giving a few flowers, a pleasant story, a few moments of our time, occasionally, in some kind of entertainment for them. How easily it is done, how quickly it acts, how superabundantly it pays us back! God has placed in our power the ability to make those around us happy, and that is largely to be secured by our being kind to them. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," were Christ's own words. He spent the greater part of his time in ministering to those around him. Can we not follow his example by shedding a little light of peace on our fellow-man? There are scores of men and women who could very easily count the hours they have devoted to the pleasure of others during their whole lives. Such a record! Let those ladies who have so much leisure time devote a few hours each week to the needy ones around them. Often I have heard invalids remark, "Oh, how much easier to endure the weary days of suffering if those I love are near!"

How much the world needs the little deeds of love which everyone can do! No matter how poor, uncultured, or weak, everyone has the ability to lift someone from the Slough of Despond. The impression is, with many, that persons who suffer pain for any length of time become selfish, unkind, unthankful, and "cranky"—a whole category of undesirable points in their character. In my experience it is the exception rather than the rule. Sick people are appreciative, and easily made happy. With a little improvement in their condition, the world looks bright to them. Anyone who has stood by one in severe pain, and given them some palliative, will see the bright look come to that one's countenance, and see what confidence and child-like faith they manifest in the one who furnishes the relief.

Medical missionaries have proved the well-established fact over and over again that, to benefit invalids spiritually, no way is so effective as first helping their physical natures. I pity him who says, "I hate the sick-room"—a remark we often hear. No vocation in life is so ennobling, capable of affording so much real pleasure, as that spent in ministering to those who suffer. Few of us, however, realize that golden opportunities are afforded us every day, or the blessings we inherit, the glories and beauties of the universe, if we choose to have them; therefore let us be happy, and, in being happy ourselves, others will catch the inspiration. The plant blossoms in the sunlight, but droops and dies if constantly kept in the dark. Let us do the little deeds which come to us each day, willingly, cheerfully, and kindly. With most of us it is not so much great sorrows, disease, or death, but rather the little daily perplexities, which cloud over the sunshine of life. Many of the troubles of life are insignificant in themselves and might easily be avoided. We can never wear a long, sad face, allow little perplexities to mar our countenances, change all cheerful words into sad ones, without others being brought into the dark shadow we have cast, especially the sick. Troubles very seldom come to us; we go to them. We fritter much of our life away. Don't anticipate doing kind deeds in the future; begin now. Cultivate a cheerful disposition. Read books that will make you better, raise you to a higher standard of thinking. Look on the bright side of life, believing that "every cloud has a silver lining."

We are too often overanxious and acutely sensitive. We ought to be masters of our own fate. The sick are at our mercy. Knowing them to be so, is it not doubly necessary for us to cultivate dispositions that will help lift others onto higher planes in life? Many who read this, no doubt, have seen a longing look for sympathy and kindness in the face of the invalid, and the look of thankfulness and confidence when relief has been given. I hope all have read the story, though simple in itself, yet conveying a good lesson, of the poor city dog that was almost frozen from having been thrown in the water. A poor waif met him on the street and took him to his miserable room in an alley, warmed the animal and shared his crust with him. And ever after the dog clung to the boy, protecting him from many dangers. The instinct of the dumb animals makes them appreciate a kindness. All higher animals appreciate kindness, each in his way. "We shall pass this way but once," therefore any good that we can do, any kindness that we can show to others, let us do it cheerfully, not letting the moments go to waste.

M. ALLIE BOWMAN.

A GEORGIA plantation has a pear tree measuring ten feet in circumference and three feet in diameter.

GRUMBLING.

"WELL," said Mrs. Price, as I went into her cottage, "you are come to see me at last. I thought that you were never coming again."

"Why, Mrs. Price, I was here last week!"

"Oh, last week was it; I'm sure I'd forgot when it was, the time goes so slow! I've been very bad, very bad indeed; others have things given them; I haven't any comforts, nothing nice. I'm sure there must be many who, if they knew, would send a little something, and, coming in unawares like, it would just tempt the appetite."

"I thought," said I, "Mrs. Rose sent a basket yesterday, or the day before, with something nice for you."

"Oh, yes, she's very good, Mrs. Rose is, but she's young! She's got the means, but she hasn't got the thought. It was a very tender chicken she sent, but a little bit of ham would have made it worth ever so much more."

Here I was obliged to say: "Well, Mrs. Price, I know you are an invalid; but really things are brighter than you make them to be. Just think how much worse off you might be in bodily health and comfort. Think of the many daily blessings God gives you."

I prayed that her eyes might be opened by the Spirit of God to see the sin of murmuring and discontent, and that godliness with contentment is indeed great gain.

As I left Mrs. Price's cottage, Farmer Seymour passed by on horseback.

"Well, farmer," said I, "how are the crops?"

"Oh, bad," said he, "very bad! We haven't had any rain to speak of for such a time; nothing grows. We want a downright four-and-twenty-hours rain."

"But it's good weather for the corn, is it not?"

"Yes, the corn is pretty fair, but we shan't get any turnips unless we have a change before long."

Soon after I passed by the garden of Mr. Williams, the florist, and Mrs. Williams was among her flowers.

"You seem very busy this hot day," I remarked.

"Yes, sir," said Mrs. Williams, "I am afraid we are going to have a thunder-shower, and it's heart-rending to see it when it does come, the rain knocks the blooms about so. I'm cutting the best to send to town; but the sun is very burning just now."

"Wherefore doth a living man complain?" thought I, as I walked on. "Oh, for the spirit of patience, in which to possess our souls!" "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

I must have a few words with old White, the stone-breaker, before I go home, I thought; and I turned to the heap of stones, where I was sure of finding the old man at work, for he could not leave it, poor fellow, if he wished, without help. He was brought there in the morning, and carried back again in the evening, for he had lost the use of his legs by an accident at sea.

There he sat raking up the stones, and breaking them with his hammer, as cheerfully as ever, for he was one of the few who have learned in whatsoever state they are therewith to be content. Therefore, it was a real pleasure to have a few words with old White.

I put a few questions to him for the purpose of drawing out evidence of his patience, as a refreshing contrast to the grumbling spirit shown by those I had lately spoken with.

"Are you not lonely sometimes?" I asked.

"No, sir; I have my work to do, and plenty to think about."

"But," said I, "what will you do when you cannot work?"

"I can't say, sir, but I never wanted yet. The Lord will provide. I cast my care upon him, for he cares for me."

"You have borne a deal of suffering in your time."

"Yes, sir, I have. It was God's will, and now I can thank him for it. It was his way of teaching me, and I learned the lesson.

"My Father in heaven knows what is best for me. His name is Love. If he so loved us sinners that he spared not his only-begotten Son, but gave him up for us all, surely, sir, we need not fear but that with his Son he will give us all needful things. I cannot be cast down, whatever befalls me, unless I fall into sin."

This was the substance of the good man's talk, and I learned a lesson from him, by precept and by example, that truly "godliness with contentment is great gain." Oh, for more of the Spirit of Christ in us, who in the midst of his suffering on our behalf could cry, "Father, not my will but thine be done!"—*Rev. T. Davidson, in Friendly Greetings.*

Household.

POSIES.

Oh, for the dear old-fashioned posies
Growing close by the kitchen door,—
Poppies soft that will bring forgetting,
Balm and mint for a spirit sore.

Heartsease sweet for hearts that are aching,
Ragged ladies, and four o'clocks,
Marigolds with wealth uncounted,
Cabbage roses and hollyhocks,

Old-time pinks with their spicy odor,
Tiger lilies and columbine,
Honey-sweet in its golden chalice,
Humming-birds in the climbing vine,

Sun-flowers tall that turn their faces
Out to the west as the sun goes down,
Morning-glories, which close and cower
Under the rays of his burning frown.

Clover fields with the bees a-humming,
Drowsy grasses that sway and nod,
Busy reapers the ripe grain cutting,
Fragrant breath of new-mown sod!

Oh, for the dear old-fashioned posies,
Growing close by the kitchen door,
And for the loved, familiar faces,
Gone from our sight forevermore.

—*Louise Phillips.*

QUERIES.

Dear Doctor Burke: What do you think of tonics for weak people? A New Patient.

Don't take them unless ordered by the most intelligent physician. We are aware that the press, the wayside rocks, buildings, fences, etc., advertise tonics, saying they will cure. The longing of human nature to take advantage of promised freedom from transgression causes people to grab at these things for help. When will people realize that "the way of the transgressor is hard"? You must reform, if you would get well, and quit looking after those things supposed to take away the effects of transgression. Sickness or weakness is an effect, and not a cause. Soon an article will appear in the Journal on "Tonics," and we ask you to read it.

Doctor, what rules have you to give us on cleanliness? Mr. L. B.

Well, I do not believe your house should be as uncleanly as a barn; do not believe your garden should be a chicken-yard, your orchard looking like a forest, nor your meadow a pasture. Think you should bathe once a day; if at night, warm, if on rising, cool water should be used. If nervous, avoid cold baths, and it may be the dry flesh-brush will be still better. Exercise in the open air, with deep breathing to wash out the lungs. You see we believe in being clean even to washing out the stomach by drinking hot water, when it is filthy.

Never sleep in your undergarments worn through the day. Air your clothes every night which you have worn all day. Sleep alone if possible. When you arise in the morning, curry your tongue with a piece of whalebone from end to end. Scrub your teeth with a tooth-brush lengthwise and not crosswise. Your tongue and teeth are dirty from your foul stomach, and this foul stomach is so in the morning because you eat such a large supper the evening before. Remember to brush your garments well before eating; this is to get rid of the dirt and microscopic bugs (microbes), which might fall into your food and drink, and thus find the way to your stomach. Observe the above rules and others you may think of, and your days will be prolonged accordingly.

Editor Pacific Health Journal: How long should mushes be cooked? Mrs. K.

Until they are done—the time, two to three hours. This time may be shortened by soaking the grits some hours in water. Oatmeal and corn-meal cannot be overcooked. They all, except corn, absorb from three to four times their bulk of water; corn, a little over twice. Steaming is best, as there is then no danger of burning or of making the mush pasty by stirring. Better place the grits and four times their bulk of water into a double boiler or into a dish and set the dish into a steamer, or use a tin pail with tight cover, and set in a kettle of water—any way to keep it at boiling heat without burning. Don't forget to chew your mush when you eat it.

COOKING RECIPES.

Waffles.—One quart of flour, add one pint of warm (not hot) corn-meal mush. Raw meal will not do. Salt to taste. Seven eggs beaten light separately, one teacup of sweet cream, sweet milk sufficient to make a thin batter; now stir the cream and beaten egg-yolks into the mush; then add the flour and fresh milk, stirring well and mixing perfectly smooth. White of the eggs, beaten to a stiff

froth, should be added just before cooking. Batter must be as thin as buttermilk. Heat the waffle irons well and wipe well after oiling or greasing.—*Ladies' Home Journal.*

CREAM TOAST.—Boil a pint and a half of cream or new milk and thicken with a tablespoon of flour or corn-starch; add a little salt. Toast slices of stale bread an even brown on both sides, lay them in the toast dish, and dip over them a plentiful supply of the hot thickened cream; add another layer of toast and then more cream. Serve hot.

EGG TOAST.—Break the eggs carefully into water, hot but not really boiling. Let them simmer till they are delicately cooked or till the yolks are covered with a white film, then take up with a skimmer and lay on slices of cream toast; salt the water in which the eggs are boiled, and see that it covers the eggs. Serve hot.

OATMEAL TOAST.—Prepare the oatmeal the night before it is wanted, and keep it on ice overnight; next morning cut it in slices, and place them between the wire broiler, which should be previously rubbed with butter to prevent sticking. When nicely toasted on both sides, rub a little butter over the slices and serve.

RICE TOAST WITH POACHED EGGS.—Boil the rice the night before it is to be used; put it in a bread-loaf pan, and keep on ice; the next morning cut in slices, brush a little melted butter over the broiler and the sliced rice, and broil, or, rather, toast, before the fire. When done place on each a poached egg and serve. M. S. HOLBROOK.

APPLE CUSTARD.—Pare and grate two large, tart apples; add four tablespoonfuls melted butter, eight of sugar, juice and grated rind of one lemon, yolks and whites of six eggs, separately beaten. Line dish with puff paste and bake like custard.—*Sel.*

APPLE BREAD.—Prepare a dough exactly as if for rusks. When it is very light, roll out a cake about half an inch thick. Spread stewed apples over it, and over that place another cake of dough like the first. Put it in a pan to lighten for a short time. Bake it. Have some thin slices of apples stewed very tender, and when the bread is baked, lay these slices of apples all over the top, sprinkle them well with sugar, some small bits of butter, and either nutmeg or cinnamon, whichever you like. Put it back in the oven long enough for the sugar to form a coating on the top. Take it out, and when cold slice it nicely for tea.—*Sel.*

TRAIN THE CHILDREN RIGHT.

"OH, dear! what can I give you now? You have refused a ham sandwich, jelly and bread and butter, a piece of fruit cake, and would not even take any of your nice candy. Now I just don't know what to give you. You have cried all day, and let mamma have no rest. How I do wish we were home; perhaps there would be something you could eat! If you don't eat your supper soon, I will be obliged to give you your soothing syrup to quiet you, so I can get a little sleep. Take a drink of mamma's good coffee, just one drink of it, darling. No, you don't want any coffee? Well, do stop crying till I can drink my coffee and eat my sandwich and sausage. It is almost bed-time now. See there, that big black man coming; he'll carry you off if baby don't quit crying. See how cross he looks at you; he'll take your ears clean off. Now, here, do take your soothing syrup, then you can go to bed."

While on a railroad train, not many months past, my mind was suddenly taken from the book I was reading, to the not very soft tones of a mother trying to soothe her four-year-old baby. The poor child had been given, while on the journey, indigestible food of every description, from ham sandwiches and pickles to delicate cake and candy, then a full dose of soothing syrup to quiet its tired body. The mother, a poor, tired woman, was ignorant of the first principles of properly caring for her child. I was thankful when both were quiet, for I knew they were sleeping. She had taken a bottle from her traveling-bag, with the remark, "I am so tired and nervous, I must have something to make me go to sleep quickly;" and so she was adding fuel to the fire in both herself and child.

Will the mass of womankind never awake to the harm they are daily doing? Will they never realize that the young are tender plants, placed in their hands to be trained cautiously and carefully? The mass of children are started in the world with nothing but bad habits and impure air—bad habits in eating and drinking and dressing—in every way of life they grow crooked, and, like the twig, if not started to grow straight, its fibers and bark grow more and more tough with age, until all the ropes in the navy could not straighten it, "as the early years of life are spent, so will be old age."

Often, however, I think of that poor, tired mother on the train. She was laying the foundation for

a complete failure and years of suffering for that small child. Then, possibly, the friends will sorrowfully say, "It was the Lord's will that the poor child should suffer and perhaps die very young." It is a libel on the Deity, when, through our own ignorance and folly, we cast the blame upon Providence. No woman is at all fitted to assume the holy office of motherhood who has no knowledge of the laws that govern our being. Character building is not chance work, but a gradual process. The young life should be properly trained each day, that perfect manhood and womanhood may be attained. A great responsibility rests upon parents, teachers, nurses, and, in fact, upon all in every phase of life.

Children are influenced very easily by those around them. They are susceptible to impressions, and if these impressions are good, and continuously brought to bear upon their minds, we may expect a bright and happy life. If, instead, these influences and impressions are in a wrong direction, what can we expect but years of wrong thought, wrong words, and wrong deeds, from youth to old age?

When shall this training be begun? someone asks. "Five hundred years before the child is born," says a wise writer. If we keep in our mind the simple laws of heredity, we will readily see the importance of a reformation in the life of each individual. "But," says one, "I don't believe in heredity. It is all nonsense to think of my child inheriting any of my sins." Your child resembles you, has your eyes. You chew and smoke, and perhaps have a fondness for strong drink. This child, you see, wants to do the same perhaps before it is a dozen years old. And in the same way we might follow the whole category of sins. "Yet," you say, "the child inherits nothing from me." Every time we violate nature's laws, someone will suffer for our sins.

I trust the time will soon come that every mother will awake to the fact that her child is an impressible being, and that in her lies the power to mould that young child to a noble, useful, and beautiful character, that shall be a shining light in the world.

M. ALLIE BOWMAN.

PAPER-MAKERS complain of a scarcity of rags. A similar complaint never drops from the lips of a tramp; and yet the tramp would willingly exchange places with the paper-maker.

THE SCIENCE OF DISH WASHING.

A GREAT many persons beside children dislike the washing of dishing. The fact is, no other part of the domestic work has so little thought or science employed to its perfection, and no other part must be accomplished with so few of the appliances that make labor light and agreeable. It is quite safe to determine whether or not dish washing is a pleasure, by one glance at the housewife's kitchen table. If, as she proceeds with her meal getting, she scrapes out her dough-pan, rids her utensils of the vegetable refuse, puts her egg beater and rice boiler to soak, and other "sticky" dishes as fast as emptied, and at the same time stacks them compactly away on the remote corner of her table, you may be sure there is a "method in her madness."

Watch her when the meal is done. The brisk way in which she attacks the dinner table is in itself reassuring. The silver, the cups and saucers, the sauce dishes, dessert dishes, dinner plates, vegetable tureens,—all are soon well freed from *débris*, and ranged in groups by themselves in order around her dish-pan. In this order they are washed, wiped, and put away, obviating the "sorting" operation when consigning the ware to the closet. We once heard a woman say she "hated dish washing," and when we saw her method, we did not wonder. Each plate, with its complement of side dishes, knife and fork, was separately carried from the dinner table, separately washed and put away. It was long into the afternoon ere the laborious task was ended, and then, foot-worn and exhausted, she often found a half dozen or so dirty dishes left on the table, overlooked.

With the capable dish washer, you may be sure there has been plenty of hot water provided for,—not a few lukewarm pints that, gradually growing dirtier and colder, become such a detestable greasy mess that it is no wonder dish washing is a bugbear into which even the little daughter dreads to dip her finger. The dish-cloth is a clean one, well rinsed and tightly wrung, not a dingy, sour, germ-breeding rag that has done duty for weeks, and been slung up in a bunch on some nail, just as it was loosely freed from the dish-water. It is of light color, not selected from stuffs that "won't show dirt." Pieces of old knitted garments make serviceable dish-cloths, will not fray, and are so pliable that they may be trusted to remove the soil

from corners and crevices. It even pays to knit or crochet dish-cloths from coarse white knitting cotton.

Next let us peep into our dish washer's towel drawer. We do not find its contents crowded in unlaundried, to be stiff and intractable in her hands. There are the soft, "unlinty" towels for glass, others for china, and coarser crash for the tinware. Perhaps the finer ones are made of old table-cloths and napkins; the former, cut into strips and hastily hemmed, may be even patched, to enhance their wearing qualities, for such material is too valuable as "wipers" to be uncared for. When soiled, they are put through all the processes of the regular wash, not squeezed out of a little warm water—rinsing water, too often—and stretched over a line in the dark corner of the kitchen to sour. There is nothing like soap and water, a good scalding, and a whip in the wind and sunshine, to sweeten things generally. Dish-towels should always be ironed. It gives a "surface" to the cloth that enables it to slip easily over the well-rinsed dish, making that part of the operation quite the most enjoyable.

A friend who was the happy possessor of a "planned" kitchen, had a contrivance made for dish washing, which, for simplicity and convenience, might be copied in every home. It was more like a sink than anything, deep enough to hold quite a lot of dishes, and provided with hot and cold water faucets and a drain tube, with stopper. At one side a draining board was arranged —a smooth board placed at a slight inclination, with grooves that carried the water into the sink, thus reheating the dish-water at every rinse. When the rinsing water was piping hot, as it always should be, the dishes would often be dry of themselves by the time one got around to wipe them, although if not all moisture was removed while hot, to secure a well-polished surface. Where one has not a drainer of this sort, a large colander set in a pan makes a good substitute. And right here let it be said, Don't place your dishes in such a way that it is the outside instead of the inside that gets the good rinse.

If it is the time spent at dish washing more than the work itself that you regret, the following suggestive little clipping from an exchange's correspondent may assist you in transforming what once has been an irksome hour to the veritable oasis of a busy day: "I really have learned to enjoy my dishes. While my hands are busy with the routine, I have time to think. I plan my other work, think what needs doing most, and what can wait, think up pretty styles for my dresses, think over my Sabbath-school lesson, and the last new book or magazine read, recall my actions, and think how I could have done better. Thus the time passes quickly, for my mind is profitably occupied. It is not spent alone in getting my work done."—*S. Isadore Miner, in Good Health.*

LABOR.

THERE is a great difference in the mere muscular strength of men, and still more difference in the energy with which they use that strength. One Englishman is worth five or six of the natives of India, even for the most common employment.

The skill which some men possess, the knowledge they have, and the intelligence that directs, is of far more importance than the power to lift and carry. We cannot separate the know edge and skill of the man from the man himself. All the power he has to do, the skill of the eye or hand, all that he knows, his intellect and judgment, his mental capacity to acquire knowledge and skill—all these go to make up his ability to labor. The locomotive engineer easily does his work, because of his knowledge and skill and mental make-up. A hundred Indians could not do it; the more there were of them, the worse it would be for the engine.

The power of a successful physician consists wholly in his knowledge and skill and judgment. No amount of ignorant labor could do what he does. The management of railways and factories, rendering the physical labor employed many times as efficient, is the result of skill and knowledge and mental qualities. The most valuable ability to labor is that of superintendents. One man may save the labor of a thousand. A poor superintendent may cost his company many times the salary of a man competent for the place. The great labor-saving inventions are due to intelligence and knowledge. The power to invent is the power to labor, and one man by an invention may save the labor of a multitude.—*The Economist.*

JOSEPH SMITH, when asked how he managed to control so undisciplined a people, said, "I teach them correct principles and let them govern themselves."

Healthful Dress.

COMMON SENSE.

THIS world, for all of us, my friend,
Hath something more than pounds and pence.
Then let me humbly recommend
A little use of common sense.
Thus lay all pride and place aside,
And have a care on whom you frown,
For fear you'll see him going up
When you are only coming down.

—*Sel.*

OPINIONS OF DISTINGUISHED THINKERS ON TIGHT LACING.

HERBST experimented upon some Russian soldiers who laced with a belt. He found they could inspire one hundred and ninety cubic inches without the belt and but one hundred and thirty when laced.

Dr. Mussy remarks that "whatever contrivance is so applied to the chest as to shut out from the lungs a part of the air they are capable of receiving, causes degeneration of the blood, increases the liability to disease, and becomes the groundwork of premature decay and death."

One author declares that it is "a source of consolation to those interested in the progress of civilization to know that 'hour-glass' waists are fast giving way to true taste, and will shortly, instead of captivating the eye, be looked upon with pity and disgust."

The opinion that women are giving up tight corsets is a pet thought with many medical writers. I look in vain in the streets of New York for proofs of this happy change.

Dr. Rush says: "Many facts might be mentioned to show the influence of tight stays, ligatures, garters, waist-bands, and collars, in producing disease, especially of the lungs, or interfering with their cure."

Another physician of eminence says: "Female dress errs in the tightness with which it is made to fit the body, producing disease of the organs of the chest and abdomen, and preventing free and graceful movements, and that oxygenation of th blood so necessary to health, good looks, and long life."

Dr. Hunt makes the following remark: "Everybody that thinks, knows that the lungs do not need squeezing, and that it is not sensible for man or woman to wear tight clothing."

Dr. Clark says: "Since the free expansion of the chest, or, in other words, the unimpeded actions of the respiratory organs, is essential to health, the employment of tight stays, and those forms of dress which interfere with these natural actions, must be injurious, and cannot, therefore, be too strongly censured."

The celebrated Dr. James Johnson says: "The growth of the whole body and the freedom of its functions so much depend upon perfect digestion that every impediment to that digestion, such as compression of the middle of the body, must inevitably derange the whole constitution. Although the evils of tight lacing are as patent as the sun at noon-day, I have not known its commission to be acknowledged by any fair dame. It is considered essential to a fine figure, yet I never could discover any marks of stays in the statues of the Medicean Venus, or the Apollo, and I venture to aver that the Cyprian goddess was not in the habit of drawing her zone as tight as the modern fair ones, else the sculptor would have recorded the cincture in marble. The comfort and motions of the foot are not more abridged and cramped by the Chinese shoe than are respiration and digestion by the stay." Thus wrote the physician to the father of the present queen of England.

A former professor of the theory and practice of medicine in the University of Vermont, says: "Undue confinement of the chest must at all periods of life be prejudicial, hence the practice of tight lacing we most always find classed among the causes of phthisis, as well as numerous other ills." And he adds, "It is surely an erroneous notion that women need the support of stays."—*Dio Lewis.*

HOW TO DRESS THE BABY.

(*Concluded.*)

KNIT on four needles. One skein of cream saxony will make one band. Cast sixty stitches on three needles and fasten as for a stocking. Knit two and purl all around. Knit a piece in this manner seven and one-half inches long, then loosely bind off except sixteen stitches, which keep on one needle. Knit back and forth like a garter until this piece is one inch long; then narrow one at each end until you have only six stitches, then bind off. This tag is intended to pin in with the diaper to keep the band well down over the bowels. Make the shoulder straps by taking up twelve stitches on the neck at each side; knit two and purl two until five and one-half inches long. Finish around neck and armholes with small scallops crocheted of cream embroidery silk. Shrink Saxony before knitting it. These bands should be worn until the child is through teething, as the bowels need to be kept warm. If properly washed, they will not shrink.

Next comes the flannel skirt or slip. Choose flannel of smooth, even texture, not necessarily of the finest quality, and flannel with a slight mixture of cotton is better than all-wool flannels, that thicken and shrink when wet. Cut these slips with sleeves. These can be trimmed with simple silk embroidery, or hem and tucks neatly feather-stitched. It is a good idea to lay a plait in front to allow for growth. Four of these flannel slips are sufficient.

Next comes the white petticoat, of soft-finished cambric, English nainsook, or similar material. These should be cut by the same pattern as flannel slips, without sleeves; neck, armholes, and bottom can be trimmed according to individual taste. Length, an inch or two longer than flannels, and a little longer than the flannel slip. Three or four cambric skirts are sufficient.

Now comes the dress. This, also, for the first five or six months is a plain slip of soft white cotton, nainsook, cambric, dimity, or checked muslin, with as little starch as possible to iron them smoothly; trimmed very simply, if at all, down the front, or with soft torchon or valenciennes around

the neck and sleeves, that there may be nothing to irritate the tender skin. Ten of these slips are not any too many, as cleanliness is next to godliness. Any style of dress, either yoke, Mother Hubbard, or any other that fancy may dictate, may be used with these same undergarments. As cleanliness requires frequent washing of the napkins, four dozen will be a good supply. Cotton diaper is the best for both sizes in my opinion, on account of warmth, durability, and cheapness. Before cutting the diaper, wash and iron the cloth, that it may be well shrunken. The Gertrude suit gives 18x18 for the larger and 10x10 for the smaller.

Many, for the first four or five weeks, have the baby sleep in the same garments worn during the day, which will do very well if the undergarments are aired thoroughly every twenty-four hours. But as soon as possible a night-gown (same pattern as slip, flannel or cotton, according to season and age of baby) and diaper are all that are required at night.

Remember this: *Fashion decrees* that ordinary dresses shall not measure over a yard from shoulder down, and the more elaborate dresses not over thirty-eight or forty inches.

Half a dozen pair of socks.

Long wrappers of flannel, any color desired, have taken the place of blankets. They are much more convenient and easily handled. They are made with a deep yoke and plaited skirt, either bound down the front and around the bottom with ribbon or feather-stitched above the hem.

A dozen bibs, either of quilted lawn lightly wadded or of fleece-lined pique, will be very useful. Two flannel bath blankets.

Do not forget the cap and cloak, as every baby, unless in mid-winter, should be taken out every pleasant day from the first week or two; also a veil. Three or four small sacks of cashmere or soft flannel or crocheted of zephyr wool or silk will be found very useful.

This outfit can be added to or taken from to suit one's means, but in this list I think will be found all that is necessary for comfort and cleanliness the first six months.—*Clara E. Plimpton, in Southern Health Journal.*

HOW TO LEAVE OFF CORSETS.

WHEN a woman who has been accustomed to a corset lays it off, she should set to work at once to strengthen the muscles of her waist by diligent exercise. It will cause new pains at first, just as leaving off his toddy caused the poor drunkard to feel uncomfortable; but if she will persevere, she will be amply repaid in increased health and strength and freedom of movement. There is nothing which tends to keep the abdominal organs in place and keep up a perfect circulation as does a vigorous condition of the muscles and tissues. To have good muscle, exercise is necessary. Most women exercise a few muscles, and shamefully abuse others. The large, strong muscles of the waist, which were meant to hold the body upright, are bound down until their life is lost, and the woman says she cannot sit up unless she has the support of her corset. She is ready to collapse the moment she takes it off. She is something in the condition of a man I knew who had become a hard drinker. I called one morning to see his wife, who was my friend, and the man said to her: "Nancy, I don't believe it agrees with me to go without liquor; my head aches, and I am weak, and cannot think clearly. If I only had my glass of toddy, I would be all right." Now, of course, the sooner he endured the discomfort of the reaction from stimulants and had his body properly nourished, the better it would be for him; and the sooner a woman puts off her corset and endures a little present pain, and goes to work to strengthen the poor, abused muscles of the middle portion of her body, the better it will be for her. Do not suppose for an instant that the Creator made a mistake in making women, and that their bodies need the artificial supports of stays of whalebone and steel.—*Dr. K. L., in Good Health.*

A STYLISH HAT.

THIS is unquestionably quite an essential factor in the make-up of a fashionably-attired lady. But how much more essential to good looks, and especially to her enjoyment, is good health, without which she cannot look well, feel well, or enjoy life properly.

The trying ordeals which fashionable society imposes on its devotees are enough to severely test the physical strength and endurance of the most robust. Irregular and late hours, overrich and indigestible food, late suppers, the fatigue of the ball-room, the bad air of the illy-ventilated, overcrowded theater, are each in themselves sufficient to upset the system and ruin the health of the delicate and sensitive. Combined, they can hardly fail, if persisted in, to seriously impair the health of the hardiest. Ladies generally possess less powers of endurance than their male consorts, and so the sooner succumb to these deleterious influences. They become pale, haggard, and debilitated, and constantly experience a sense of lassitude—that "tired feeling," as so many express it. The least exertion fatigues them; various neuralgic and other pains harass and distress the sufferer.

BE NEAT.—Young ladies, if they only knew how disgusting to men slovenliness is, and how attractive are displays of neatness and taste, would array themselves in the simplicity and cleanliness of the lilies of the field; or, if able to indulge in costly attire, they would study the harmonious blending of colors which nature exhibits in all her works. A girl of good taste and habits of neatness can make a more fascinating toilet with a shilling calico dress, a few cheap ribbons and laces, and such ornaments as she can gather from the garden, than a tawdry creature who is worth millions and has the jewelry and wardrobe of a princess.

A TRAVELER in Japan writes that the Japanese pay more attention to personal cleanliness than any other people in the world. High and low bathe all over at least once a day and sometimes oftener.

AN experienced seamstress says that if you would only thread your needle from the end opposite the end broken off from the spool you would never be troubled with the cotton knotting.

Publishers' Department.

RETREAT.

THE Retreat is crowded with patients, but come on and we will send someone home who is not so sick as you are, and this will give room for you. Besides, we will soon put up tents for those who prefer them. Come where everything is lovely and beyond description.

COOKING RECIPES.

WE are sorry our manuscript goes to press without Mrs. McClure's contribution on "Cooking Recipes." From some unknown cause it has not reached us yet. We hope by the next number all will be righted. Look out for them.

TUBERCULOSIS.

THROUGH unhygienic living in eating, drinking, and clothing, tubercular consumption is constantly invading family after family, claiming for its victim the daughter; while elated with bright prospects and worthy plans for life, she is stricken and fades away. The young man is cut down; a valuable life goes out, and the world has lost much from the good he might have done. It takes the mother from her children, the father from the family—the old and the young. It goes to the homes of the poor and the residences of the rich, and claims its victims everywhere. The world is dying prematurely. We observe the unhygienic dying caused from self-poisoning, yes, by their own cadaveric wastes, that is, wastes from their own body, and it is not just to charge the crime to an *all-wise* One. If a person lives so fast that his eliminative organs are overworked, he is self-destroyed; or if he is neglectful of the functions of elimination, and allows the spark of life to be smothered, or is too lethargic to shake down the ashes from the grate which holds the fire of life, he is also a suicide, and in either case he should be ashamed to charge his premature death to the doings of our Father.

There is a great stir in the world to-day on the cure of tuberculous consumption. Dr. Koch has created much excitement; and another, Professor Leibreich, describes a method of treating tuberculosis by subcutaneous injections of cantharidate of potash. It consists of a mixture of cantharidine, two-tenths of a gram, and hydrate of potash, four-tenths of a gram, diluted with a small quantity of water, and warmed in a water bath till the solution is clear. Then cold water is added till the whole amounts to one liter (2.113 pints). It produces no pain nor any secondary disturbance. Large doses, it is said, disturbs the kidneys slightly.

Dr. Koch has demonstrated that the chief "cause of consumption is a microscopic bug," too low to be either animal or vegetable. We are convinced more and more from our practice that poor health or impure blood invites the development of this microbe, and it will thrive on the individual until finally his life is gone. We are not sure just how the disease begins, but we are sure there must be a tissue full of impurities to be acted upon and a microbe to act. This microbe may enter through the air we breathe, or the water we drink, or through the skin, and so reach the circulation. We believe that it enters the lungs through the air we breathe, and causes consumption of them; and through our food and drink it enters the stomach and liver, and causes the same disease there, and causes lupus (tuberculosis) of the skin from the germs which find a lodging within the outer skin. It is a fact in all these cases that the tissue attacked and the blood are unhealthy and are contaminated with humors of the physical system. We are sure this condition renders a person so easy a prey to these little enemies. In a condition of health, nature resists the microbe, but in ill health there is no energy to resist the attacks of external influences. When a very large amount of these impurities is present in the system, typhoid and other fevers may be the result; then a slight ailment may prove fatal and a microbe cause death by a galloping consumption or some other equally fatal disease.

The germs of disease are almost universal, and only on the highest elevations and by the ocean are they not found. They abound in great numbers.

In view of the above facts, none should allow the system to become surcharged with impurities. Everyone's duty toward himself, and, more, the parent toward her offspring, is to keep the blood pure, by pure food and pure air and pure water, and so resist the germs of consumption and all other diseases.

AN EXPERIENCE WITH SEWER GAS.

DR. WAUGH says, in the *Times and Register:*—

"A family came into the city from a neighboring town, and took lodgings on a fashionable street. At once they began to have illness, of that annoying, anomalous sort to which it is difficult to give a name. Eruptions of papules appeared, with nausea, anorexia, an anemic look, nervousness, and headaches. Then the whole family went through the roseola. This was hardly past when a severe conjunctivitis that they denominated 'pink-eye,' went the rounds. I then instructed the lady to stop up the flow holes in the stationary wash-basins, and to drop a little sanitas disinfectant into each basin, with a little water, on retiring at night. The effect was so good that during the two weeks that the sanitas bottle lasted there was no illness, and the health of all commenced to improve. When the disinfectant ran out, the troubl began again. The girls commenced to look haggard in the mornings, the youngest child showed symptoms of an approaching chorea, with periodic chills and fever, unaffected by cinchona, and as the cause of the illness was evidently local, I sent the family out to the country seat.

"The moral of this is: If people will persist in occupying bedrooms containing that death-trap known as the stationary wash-stand, let them keep a little sanitas in the basin whenever it is not in use."

As I have had something of the same experience as that which Dr. Waugh speaks of, I have placed in my health rules to never sleep in a room where there is a stationary wash-stand. The *sanitas* he speaks of is a watery extract of "air-oxidized terpene." Soluble camphor, thymol, and peroxide of hydrogen are among its active principles, and can be found in the shops.

TOMATOES AS FOOD.

A SOMEWHAT enthusiastic discussion is going on as to the alleged great value of the tomato as food, and its alleged influence on dyspepsia and liver complaints. All this is in a measure apochryphal, but that tomatoes, whether cooked or uncooked, but especially uncooked, form a very wholesome element in diet is unquestionable. No doubt where it its possible to follow the advice of growing your own tomatoes as well as eating them, the necessary outdoor exercise involved is excellent, and we indorse the advice: Grow your own tomatoes, and eat them, if you have a garden.

HOT WATER FOR SLEEPLESSNESS.

A MOST wretched lie-awake of thirty-five years, who thought himself happy if he could get twenty minutes' sleep in twenty-four hours, said: "I took hot water, a pint comfortably hot, one good hour before each of my three meals, and one the last thing at night, naturally, unmixed with anything else. The very first night I slept for three hours continuously, turned over and slept again till morning. I have faithfully and regularly continued the hot water, and have never had one bad night since. Pain gradually lessened and went, the shattered nerves became calm and strong, and instead of each night being one long misery spent in wearying for the morning, they are all too short for the sweet, refreshing sleep I now enjoy."—*London Spectator.*

FRENCH ADULTERATIONS.

THE VARIOUS INGREDIENTS THAT ENTER INTO SO-CALLED OLIVE-OIL.

CONSUL W. H. BRADY, of Nice, reports on this subject as follows: "Much of the olive-oil exported from France is adulterated with different seed and nut oils. At least seven or eight of the seed products are so employed. When our fellow-citizens imagine that they are eating their salads with olive-oil, it is most possible that at least a portion of the oil eaten is either cotton-seed, ground-nut (*Arachis hypogœa*), sesamum, poppy, camelina, rape, or flaxseed oil. The French farmer and the agricultural stations are doing what they can to remedy this, as growers of the olive are being seriously injured by these cheap mixtures, just as our dairy farmers were hurt by manufactured imitations of butter; but they can do little without the assistance of the buyers. It is quite possible to obtain the pure article now by co-operating with agricultural stations at shipping-points, say Nice, Marseilles, and Bordeaux. Here at Nice M. R. Brullé, director of the agricultural station, writes me that if buyers will make it a condition of their orders that samples of the oil to be shipped be placed at the disposal of the consul, or director of the station, by the oil merchant, for analysis, he will analyze it and pronounce upon its purity, giving a certificate of the same to the merchant shipper. On receipt of the consignment, the buyer, if he wishes, can repeat the examination by a comparatively simple process recently discovered by M. Brullé. If oil has not been sent according to sample furnished, the shipper will be liable to a criminal action. The fear of this would be a strong reason for honesty. It is to be hoped that the importers will accept M. Brullé's offer to compel the shipment of unadulterated oil, as I am informed that some of the compounds are quite injurious to health."—*American Analyst.*

THE Easter number of the *Jenness Miller Magazine* is one of the most entertaining spring publications which comes to the reviewer's table. It is replete in bright features of interest to women, and besides being handsomely illustrated, contains several new articles. In addition to the latest American fashions, the English novelties are described and illustrated by Marie Belloc. Henry H. Cole contributes a bright article on "Cycling as an Exercise for Women." An entertaining chapter of Mrs. Miller's story, "The Philosopher of Driftwood," is given, and Mrs. Ecob continues her papers on "Normal Woman." The other contributors are M. E. W. Sherwood, Mrs. David Kerr, Celia Logan, Countess De Montaigu, John L. Heaton, Minnie Willis Baines, Ada Cone, Clara B. Colby, Burcham Harding, and others.

Single copies, 25 cents; subscription price, $2.50 a year.

Address, Jenness Miller Co., 363 Fifth Avenue, New York.

MILK.

THINK of adulterating milk when the lives of so many people, especially children, depend upon it! One who adulterates this article of our food is certainly insane, at least on this subject if on no other. He is an instrument of destruction for both old and young, especially the latter. As sanitarians, we speak against this great evil in country and city, no matter where practiced. It should be routed at any cost. The mortality of children in European and American cities is alarming, and largely due to adulterated milk.

Again, the sheds or corrals where the cows are kept are very unsanitary. The mud and fecal matter are very considerable, both on the sides and legs of the cows and in the corrals. The odor from such is dreadful, and by the time the cows are milked, the milk is well saturated with this odor, as all know the wonderful faculty milk has for absorbing noxious exhalations. We say, Boil all milk, or at least heat it well, so that it may be freed from these gases, and if there be any tuberculous taint in it, the milk will be rendered harmless when eaten.

Cows getting sick every little while should be discarded, as the liability to tuberculosis is great. Many times the udder and teats of the cow become sore, and often blood and pus get into the milk, making it unhealthy, and heating again is in place. But, better still, treat those ills before using the milk, and see that the cow is healthy in every respect, for many times a cow is full of fever, and the milk at this time is anything but healthy. Now, lastly, look to impure well water, as many times the milk may be adulterated from a well dug in the barn-yard, and is quite unhealthy. Such a well only answers for a drain, and analysis of such water would show you these facts.

We ask that all may think of these things, and many others they may think of, such as keeping the milk bucket and pans clean and well scalded after every milking, and many lives will be saved, especially of children, who live so largely on milk.

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.

BOUND VOLUMES.

WE are prepared to furnish al the back numbers of the PACIFIC HEALTH JOURNAL in four bound volumes, with leather backs and corners, cloth sides, and gilt title upon the back. One book contains Volumes 1 and 2, the others are Volumes 3, 4, and 5. They will be sent by mail, postpaid, for the sum of $2.25 per volume, or $8.25 for the four bound books. These books contain a vast amount of reading of the greatest importance to those who wish to learn how to regain or preserve health, also just the information needed for those who wish to make a home healthful, agreeable, and attractive. You will never regret investing the price of these volumes. Please send your orders, accompanied with the price for either one or all the volumes, and they will be promptly sent to your address. Direct to PACIFIC HEALTH JOURNAL, Oakland, Cal.

The MERRITT IS *A Simple, Compact Machine, Within the Means of All.*

EVERYBODY'S TYPEWRITER.

SENT TO ANY ADDRESS ON RECEIPT OF $15.00.

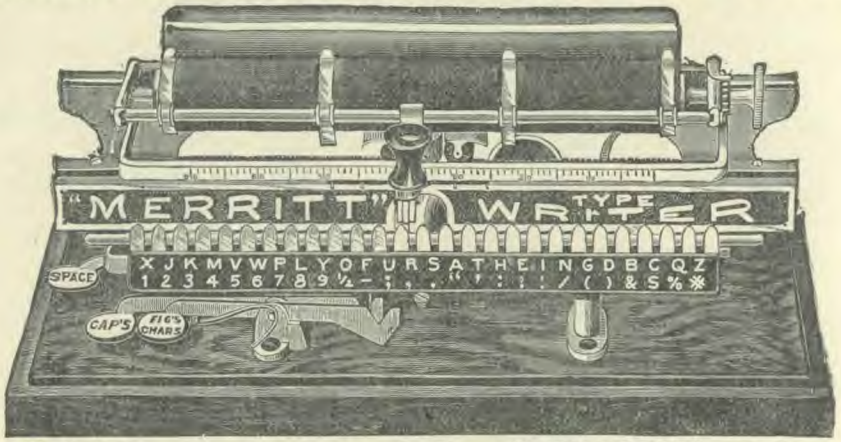
SPECIAL CHRISTMAS MACHINES.

MERRITT TYPEWRITER, OAK case, specially selected from rich, rare and beautiful wood, highly polished and finished, with dove-tailed corners, gilt trimmings, handle and fastenings, plush lined, **on receipt of $18.50.**

LEATHERETTE case, elegant finish, satin lined, nickel plated and highly polished throughout, **on receipt of $17.50.**

Prints from Clear Metal Type, is Self-inking. Is the only low-priced Machine that will both

DUPLICATE AND MANIFOLD!



This is exact copy of The "MERRITT'S" work. It is equal to that of any High Priced Typewriter. Relieves fatigue from steady use of pen. Improves spelling and punctuation. Interests and instructs children. The entire correspondence of a business house can be done with it. Learned in a half hour from directions. Prints capitals, small letters, figures and characters,--78 in all. Price $15, complete.

Write for Circulars, Voluntary Testimonials and sworn-to Speed Test of 60 words a minute.

LYON MANUFACTURING CO.,

Sole Agents, 59 FIFTH AVENUE, NEW YORK CITY.

Mention this publicatio...