

# PACIFIC HEALTH JOURNAL

## AND TEMPERANCE ADVOCATE.

VOLUME VI.

OAKLAND, CAL., AUGUST, 1891.

NUMBER 8.

W. P. BURKE, M. D.,  
M. C. WILCOX, } *Editors.*

**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.

It is better to wear out than to rust out.

MONEY cannot make brains, but brains can make money.

FROM the lowest depth there is a path to the loftiest height.—*Carlyle.*

THE highest pleasure of God is the pleasure and welfare of all his creatures.—*Sel.*

Do not be an egotist, but be sure to have courage to do good when you can, and wherever you can.—*Sel.*

MUSCLE, with trained brains, is success. Muscle may be the motive power, but unaided muscle has a hard time of it.

LIFE'S struggle is at least an ignoble strife for existence, but how much easier it becomes when made on business principles.—*Sel.*

It is not possible to live carelessly and falsely without blunting the finer perceptions of feeling. Feeling may continue to exist, even with crops of noxious weeds luxuriating all around it, cramping its roots and shading its sunshine; but the chances are that if left in the tangle too long it will wither and die, blossomless and fruitless.

### FOODS.

WE have been asked so many times to give a few thoughts on the influence of foods upon the sexual organs that we have decided to do so. What we have to say will be based upon our own experience and observation, together with what we have obtained from all reliable sources.

Some do not think that food and drink influence particularly the sexual functions of the body, while the fact is that foods act powerfully both directly and indirectly on the generative organs.

These organs are intensely sympathetic, and are sure to be affected by other organs which may be diseased, especially by the digestive organs and nerves. Nearly all our long-continued dyspepsias cause weakened sexual power, while, on the other hand, gluttonous feeding excites these organs and leads to licentiousness. Stimulate the youth and adult with rich food and exciting condiments, and their passions overpower their will. The generative organs are so often sympathetically affected that considerable diagnostic skill is required to tell whether the cause is in the digestive or generative organs. The nerves may be the guilty party, but the sympathy is so great that pain may be reflected to the organs of generation.

Our observation has been that most impressions are reflected from the stomach, whether they be physical or moral. Again, troubles in other parts of the body are induced *toward* the stomach. Digestion of food, and the kinds of food, exert more of a general influence over other organs than all else, because most disorders of other functions depend on these. We see daily, in our practice, how the liver, heart, lungs, kidneys, intestines, nervous system, skin, and *genital organs* may be affected by certain kinds of food and by bad digestion. It is true, also, that the several functions of these organs, in turn, affect the stomach's function. In short,



The stomach exerts a most decided influence over the genital organs, and by proper attention to diet, drink, etc., we can govern their function to a great extent.

We give below the foods which may be considered stimulating to the sexual organs, some, of course, more than others:—

All shellfish are more stimulating than other fish. The turtle stands at the head of stimulating foods, and should be avoided by those who desire pure minds.

Flesh meats and eggs we place in the list of excitants, and excess of these will prove disastrous.

The flesh of fowls is not considered so stimulating as flesh, eggs, and condiments. However, the flesh of red-meated fowls is more so than that of the white.

All alcoholic drinks, tea, coffee, and all cordials sold in the drug stores are unduly harmful, because of their exciting qualities on the functions of the genital organs.

The list of seasoning herbs, such as sage, mint, thyme, etc., are very exciting, but hardly so much so as spices, peppers, nutmeg, etc.

Celery, parsnips, onions, and asparagus must all be placed among the stimulating vegetables, but not to that degree as those just mentioned, and not nearly to the extent of beef, eggs, and condiments.

Wheat, barley, rye, potatoes, beans, peas, and lentils are more stimulating than corn, or corn bread, but not unduly so.

We find the unstimulating vegetables are turnips, cauliflower, cabbage, squash, etc. Rice, sago, and tapioca are all good foods, and their use can be recommended.

Milk is found nutritious, and there is no better food, when it agrees with them, for the very young and very old, and it is not stimulating beyond normal.

Fruits of all kinds are considered wholesome, and in no way can they be said to stimulate unduly.

The fatty foods have no particular effect either to weaken or stimulate the organs of generation.

The watery vegetables, grains, fruits, and milk form the ideal diet of man, and all should educate themselves into a proper use of them, and health, happiness, and longevity will result. B.

DRY toast is of great value in treating indigestion.

## MEDICINES.

THE lancet, which was once so much used, is no longer thought of by the intelligent physician, to try to eliminate disease from the system. We think of medicines to relieve, but not to cure. Tonics are now known not to remove the source of weakness for which they are given. This weakness is not the wrong itself, but is an effect—an evidence—of a wrong lying deeper than the effect.

We are aware that the press is crowded with advertisements of tonics which will cure; the roadside rocks, buildings, and fences tell the same story. People have transgressed, and wish to take advantage of anything, but the right thing, which promises immunity from violated law. All have found that "the way of the transgressor is hard," and must know sooner or later that the only hope is in *re*-form. Doing things which we ought not to do, and leaving undone things which we ought to do, exhausts the subject of human depravity.

But how shall the matter be remedied?—Quit doing the things which make you sick and do the things you ought, and health will return, unless you have gone too far to recover.

Tonics will not restore actual power and wholesome activity to your vitality, but you believe they will, so this belief offers atonement for the transgression of health laws and makes them useless. We will reason that if these weaknesses—these effects of transgression—can be so easily removed, why comply with health laws at all?

You remark, "Tonics make me feel better." Granted, but feeling better is no evidence of benefit, but often the reverse, for it causes you to repeat the dose. This feeling better is a report of the nerves of sensation, and simply comes from disturbance of their nutrition (which gives to the nerves their energy), and troubles the connection of the nervous force with consciousness. The better feeling from tonics is anything but an indication for good. When you take a tonic, it simply means that you turn the nervous current into some special channel which, continued long, will result in evil. This means increased expenditure of force of some nerve center or centers, with a corresponding expense of some other function, as all strong feelings of the senses unduly prolonged argue expense of other powers of the system. We observe frequently that excessive excitation of the feelings



or senses causes a restriction in the power and influence of the *will*, and such a person's individuality is brought below normal. We are not, therefore, favorable to any tonic or drug that may lead to such results, because deceptive.

We cannot allow judgment based on feelings; it must be based on the physiological balance of the several energies represented in the body. The system is a harmonious whole, and health is a normal working of the whole body; but when this harmony is destroyed, when the sensory function is in the ascendancy, the nerves are not competent to form a true estimate of health. When tonics are given, in many diseased conditions they prove disastrous, because the cause of the trouble is untouched by them, and they are, therefore, illusory.

"But then, they give me a better appetite," you say. Well, let us see. While we admit that tonics cause a greater consumption of food, we cannot allow that the appetite is *honest*. Rather, the membrane of the stomach, and especially the nerves of this much-abused organ, are irritated, so that these sensations you suppose to be appetite are not appetite at all, but simply irritation. Honest appetite means need throughout the body for nutrition, but irritation, in the very nature of the case, will not and does not increase the average consumption of food. You may, for a time, by the use of tonics, take more food, but you will find the account balanced by a loss of appetite or a fit of sickness. Many of the patent medicines sold in the shops as tonics do not increase the normal flow of digestive juices, but, by stimulation, cause a greater flow from the mucous glands. This mucous is not a digestive agent; its office is to protect the walls of the stomach and intestines from chemical and mechanical agents which may come in contact with them, so that no injury may occur. We have taught heretofore that simple digestion of food has but little control of the uses and ultimate destiny of foods in the body, and, therefore, tonics have no such influence on nutrition as those assign to them who continually buy and take patented nostrums.

The public has an idea that the reason why most physicians object to patent medicines is because they injure their business, but this is a great error. Every physician knows that the use of patent nostrums in the end only increases his work. The conscientious physician knows that his first duty is to prevent disease; if this cannot be done, to mitigate or cure it. The lying advertisements of patent tonics

have made many sick, and have made common sickness dangerous, and in some instances caused death. The intelligent physician will use medicine and other means to supply the environments demanded by nature, as his judgment dictates, and the public must be educated to leave medicine to those who know most about it, and not to resort to preparations made by those who compound *patent* medicines, and who are unacquainted with the art.

B.

(To be continued.)

#### FROM CALIFORNIA.

I AM thankful to be able to report a pleasant voyage from Auckland to San Francisco per the steamer *Alameda*, though the weather during the last week from Honolulu was rather boisterous. I reached San Francisco February 15, a day or two late, and was warmly received by friends in Oakland. February 18 went to St. Helena, where I held an interesting meeting with the patients and workers at the Health Retreat. The hall, capable of seating at least two hundred, was well filled.

The Health Retreat at St. Helena is, to all appearances, in a very prosperous condition. It has had a gradual, steady, healthy growth, until it has reached a very gratifying state of prosperity. The buildings have been enlarged from time to time, and accommodations made for patients. Cottages have been built upon the sides of the mountain, and in the summer tents have been pitched, so that the number of patients here at one time has been as high as 175, and last year they were obliged to turn away 100 or more for want of room. At the present time there are about eighty patients, it being winter. Already arrangements have been made to erect another building upon a site adjoining the one occupied by the Health Retreat, 40x120 feet, four stories high, capable of accommodating upwards of fifty patients. As the buildings are situated upon the hillside, there is every advantage for patients occupying either of the stories. Howell Mountain, on the side of which the Retreat is located, has an altitude of about 2,000 feet above the level of the sea. The institution is situated somewhat less than half way to the top, on a sort of shelf, or plateau. In front of the Retreat, and at least 300 feet below it, is a beautiful valley. Just across the valley is another range of mountains about as high as Howell



Mountain itself. These, with their different peaks, taken together, constitute some of the most romantic scenery that can be found where there are opportunities for the treatment of the sick. The valley below is oftentimes filled with fog, or experiences heavy frost in the winter, while at the Retreat there is nothing of the kind.

California is world renowned for its fruits; and on the mountainside owned by the institution are growing various kinds of fruit trees, which are said to be the finest of any of the California fruits. There is, connected with the institution, 320 acres of land, from which their provisions, milk, etc., are furnished. The water is as pure as was ever supplied by nature. A stage is run to the railway station from two to four times a day. The institution is under the charge of Dr. Burke, who is editor of the PACIFIC HEALTH JOURNAL. The doctor is assisted in his labors by Miss Allie Bowman.

The Retreat furnishes everything that nature supplies for the recovery of the sick. Combining this with the successful treatment of Dr. Burke and his assistants, it is one of the most desirable places for the invalid that we have ever met with in our travels, and we have visited health institutions in most of the nations of the earth. If many who are traveling in search of health and oftentimes spend their thousands, would take a trip to this place and spend a few months here, they would, in many cases, find it a saving of means, and also a place where they might recover their health. Even those that are simply weary and need rest and the recruiting of their wasted energies, would find it a pleasurable and desirable spot, without exorbitant prices, the average price for board and treatment varying from \$10 to \$20 a week.

In front of the house is a small garden of flowers, which bloom the year round. At one end is an oak, covered with English ivy, wine-glass shaped in appearance. The place is properly named a Health Retreat, and it possesses every advantage for the conscientious and religious patient, both healthwise and spiritually, as there is connected with it a chapel, which may be entered without exposure to rain or the rays of the sun. Beneath this chapel is a gymnasium.

In front is Glass Mountain, of a volcanic nature, covered with what appears to be glass, like broken black bottles. When subjected to heat, it expands

like a sponge and presents an appearance like sea foam. On the right is another peak, called Thimble Mountain, because of its peculiar shape. Then there is Mt. St. Helena,—in fact, the mountains completely encircle the Health Retreat. It is nestled among various kinds of trees and shrubs, one called the manzanita, which is very much like some people's religion, never having one straight stick in it. Patients carry off armfuls of it, because of its varied shapes.—*S. N. H., Rural Health Retreat, St. Helena, Cal., February 19.*

#### BE CONSISTENT.

It is said that "health is wealth," but by the way that most people treat it, one would be led to think that it was one of the most worthless things on earth, a thing very common and easily obtained. You can talk to a man about preserving and taking care of almost anything except his health. He will hear you gladly if you can tell him how to preserve his boots, but he is insulted if you should presume to tell him how to preserve that priceless treasure, good health, if by so doing you attack foolish and long-standing habit. He is reckless and unguarded in what he eats, where he sleeps, or what he drinks.

Man is ready to be pounded into jelly for money, jump from a balloon, walk a rope, and expose himself to all kinds of danger, and cry accident and misfortune if he gets hurt. He will trample upon nature's laws for years, paralyze his brain with strong drink, shatter his nerves, and saturate his system with tobacco, destroy natural circulation with stimulants of various kinds, and after every organ of his body has been distorted from natural operation by years of abuse, he blames the doctor because he does not get well in a few days. Such is man. Such is his appreciation of the greatest blessing ever bequeathed to man, if he is fortunate enough to have inherited it—good health. It is of more value to him than the gold of the Indies, yet he often sells it for a copper or barter it off for a mess of pottage; and after it is gone, how often, like Esau of old, he seeks the lost birthright with tears, but finds it not!

He takes no warning from the experience of others, wants nothing better than he has, and fears nothing worse until the climax is reached and his woes are begun. He treats as an offense every signal of danger, and attributes the cause of his aches and pains to everything but the real. If



health is really wealth, what a contradiction between facts and practice confronts us; but how much stranger and more embarrassing the situation when we consider that health is more than wealth! It cannot be purchased by silver and gold, and, therefore, its value cannot be estimated by either. Without it land and gold are of little value. With it hope sings her sweetest song, expectation paints her loveliest pictures, and courage satisfies every want, but without it hopes are covered with despair, expectations are enshrouded in disappointment, and courage is drowned in fear.

We are tersely told that "an ounce of preventive is worth a pound of cure," yet how few believe it, and if they do believe it, are willing to incur the lesser expense. "O consistency, thou art a jewel!" There is but little in this world that takes the place of a little timely, practicable good sense. Most of the differences between man and man are attributable to the use or abuse of their best judgment. Success is generally measured by the amount of brain power invested. Physical power is good and necessary, but when misapplied, it has as much influence for destruction as it has for building up when rightly applied. How necessary it is for everyone to look well that their energies are rightly applied, and they do their thinking before it is too late. We travel life's journey but once, and how important that we watch every step. It is much easier for us to retain our health than it is to regain it. A few moments daily spent in careful meditation may save months of anxious care in the future; a little common sense to-day may save a big doctor's bill to-morrow; a little self-denial this week may afford us the gratification of living next week. It pays to think now. The harvest-time will come sooner or later; what will be the fruits of your daily gratification and indulgence?

L. H. CHURCH.

*North San Juan, Cal.*

#### SUGAR ADULTERATION.

SUGAR is not a natural, but a chemical product. The sugars are adulterated in trade with starch, sand, iron, glucose, and marble dust. Old rags and other fibrous materials, and sulphuric acid, are largely manufactured into sugar. White sugar is generally adulterated with lime and gum—sometimes with dried paste.

Honey is deteriorated by swill-fed bees, and

adulterated with gum, wax, glycerine, syrup, starch, and sulphate of lime. These articles are often mixed and sold as artificial honey. When people are injured by the use of adulterated artificial honey, they are pacified by the assertion that the bees must have used poisonous flowers!

Starch is often used as food and is frequently adulterated with sulphurate of lime.—*Sel.*

#### SPECIFICS FOR DISEASE.

ALL along the ages the people have been seeking out specifics for disease. The very thought itself is born of ignorance. If the people had understood the true nature of disease, or even the cause of it, they would have known better than to go searching for antidotes. In the first place, the disease itself is an action, an effort of the system to rid itself of impurities. Now, who ever heard of antidoting an action. The thing is absurd. Actions are things to be regulated, directed, though it is hardly fair to call an action a thing.

In the next place, the cause of disease is usually the result of some other action or deed—it follows from some violation of physiological law. But the ancients did not know this; they thought they were sick because they had offended their gods. Some people in these days entertain similar ideas; they fancy that they have committed some moral offense, and that Providence has sent a judgment upon them; and if their friends get sick and die, they lay this on Providence also. They do not understand that all sickness is the consequence of violated law, either through their own acts or that of somebody else. Were this the popular belief, the great question of the hour would be, not what drug poison we should swallow, but, How shall we properly relate ourselves to external nature? The air we breathe, the food we eat, the exercise or rest we take, these and other kindred things would be of more importance than some fancied "specific."

But we are making progress; the State board of health of Pennsylvania has made a great departure. Its official organ, the *Annals of Hygiene*, takes the broad ground that diseases as a rule are preventable. The writers in this journal maintain that the time is coming when the people will be held responsible for the great prevalence of typhoid fever, diphtheria, and other putrid diseases; that there are causes for these diseases, and that the



people must find out those causes and remove them. Assuredly, the world does move. I have before me the *Annals* for December, 1890. The editor, in speaking of Koch's so-called consumption cure, says that "consumption is a preventable, and, in its early stages, a curable disease. But let us once for all equally, forcibly realize that this prevention and this cure are not to be brought about by the injection of any material specific. Any well-informed physician can tell anyone predisposed to the disease how to avoid it, or anyone who is in the very early stages how to cure it; and the advice so given will be much more potent than will any inoculation or medication. There is no royal, easy road to this prevention, or this cure; it can be realized only by persistent methods of life. The hygienic prevention and cure of consumption are the only means of prevention and cure from which we can ever hope to realize any real benefit."

Very true, Mr. Editor, and the sooner we can reach a similar conclusion in regard to other diseases, the better it will be for mankind. This medicine fetish must go to the wall; it is not in harmony with the advanced thought of the age any more than is the thought that moral sins can be canceled by the intervention of some miraculous power. Transgression, whether physical or moral, has but one "specific;" repentance and reformation constitute the essential cure-alls for sin; right conditions will lead to right actions, and these will give us back the thing that is lost, health—provided, always, that this is possible; for even Omnipotence cannot do impossible things. It is high time that we had ceased to look for miracles, and begun to use our common sense.—*St. Louis Magazine*.

#### OATMEAL SNARES.

WE have nothing to say at present concerning the numerous vaunted benefits of oatmeal as a food commodity, and indeed there can be no doubt that good oatmeal, properly prepared, is of benefit to the human system. But the question arises whether it is not a fact that in our present age of hurry and the desire to do things quickly, many people injure their digestive organs by eating oatmeal not sufficiently cooked, and, therefore, in a condition in which the digestive fluids cannot act upon it, leaving it undigested, simply to act, as any

foreign body would act in the system, as a violent mechanical irritant. We are forced to this conclusion by the now too prevalent advertisements of oatmeal prepared so as to enable it to be cooked in from three to five minutes. This is simply an impossibility. These kinds of so-called oatmeals are simply decorticated oats, which before grinding are steamed. This steaming destroys any low organisms that may be in the oats. A little bicarbonate of soda and lime is added to help dissolve the albuminoids, and, in some instances, diastase to increase the converting power of the starch to sugar; but there is nothing in this process that can, in our opinion, so alter the chemical nature of oats or oatmeal as to make it possible to cook it, ready for easy digestion, in three or five minutes. Against this snare and delusion we would warn the reader. While thoroughly-cooked oatmeal, cooked in the good old-fashioned way, is, no doubt, a nutritious dish, these deceitful and misleading prepared oatmeals are a constant source of danger; and, to be on the safe side, avoid them.—*American Analyst*.

#### THE SICK ROOM.

##### Care of Invalids.

THE choice of a room and its arrangements are of most vital importance to the invalid. An option is not always possible, but when it is there are several things to consider. It is wise to select a room on the second or even the third story if practicable, because the patient will then be farther removed from earthy exhalations and from vexatious noises, which are very jarring upon sensitive nerves. Upon the sunny side of the house there is a more health-bestowing atmosphere, though upon a sultry day there is less comfort. By all means choose the sunshine even in summer-time, since the burning glare may be screened from the patient's bed during the day. An open fireplace is an excellent ventilator and a means of escape for impure air; and an open fire in winter will be nearly if not quite as useful in rendering the air of the sick room wholesome as will the artificial purifiers of the chemist.

The room should be of good size, and the bed so placed that the attendant may pass upon three sides of it. A large screen will soften the glare of the sunlight, or break the currents of air from door or windows, and should be included in the furnishings of the room, if practicable.



The attendant should wear noiseless shoes, and fabrics that will not rustle. If a lamp be needful, take the utmost care to have it perfectly trimmed, and never turn it low. If the light must be dimmed, set the lamp outside the door or behind a screen, but spare the patient the irritation of smelling the oil, a result that is sure to follow if the combustion be made imperfect by an insufficiency of wick; moreover, the vitiated air thus induced will be a most serious hindrance to recovery in cases of great debility or inflammation of the mucous membranes. A sick-room lamp, that is, one with a small burner, is an excellent possession, but a shaded taper is still better, as it gives a steadier light. Make as little noise as possible when attending to the fire. If wood is burned, delicacy of management is quite easy, and coal can be wrapped in paper parcels at the bin, and, thus muffled, can be laid noiselessly upon the fire. A sick room should never be swept or dusted in so vigorous a manner as to raise the least particle of dust. Pick up shreds, crumbs, and bits of litter, and wipe up the dust with a damp cloth. If practicable the sick room, indeed, all sleeping rooms, should be uncarpeted. The use of rugs is more sensible, as they are freer from mischievous possibilities during a season of delicate health. Large or small rugs are laid upon varnished or waxed floors, and the student of hygienic laws and the follower of fashion are both gratified with this departure from the ordinary carpet.

Keep all medicines out of the sick chamber when not in use, or at least arrange them where the patient cannot see or smell them. Do not keep in an invalid's room a clock that ticks loudly or one that strikes the hours. Never whisper in the room, but speak in a low, clear voice, and with deliberate and distinct enunciation. Talk as little as possible, and that little always in a cheery fashion and upon enlivening subjects. Do not allude to the sickness of anyone else, and canvas as little as circumstances permit the patient's own condition. Obey the physician's injunctions about visitors, who, very likely, will be forbidden access entirely. If members of the family are allowed into the room, it is safer for them to appear one at a time; and the visits should be brief, and characterized by a perfect tranquillity of face and voice. No apprehension of ill results should be given utterance; on the contrary, the most hopeful anticipations should be expressed.

All medicines should be administered as delicately as possible, and this attractiveness should also be emphasized when foods are presented. China, silver, and glassware, and the linen and trays, cannot be too dainty or attractive. In fact, the less alluring the quality of the aliment to the palate, the more needful it is that it be pleasing to the eye. For the patient who takes only liquid foods there is a prettily-shaped cup or low jug with a handle at one side and extended spout at the other. Its top is so contracted that even when reclining the patient may drink from it without danger of spilling the contents. If the invalid is able to sit up in bed, supported by pillows, a tray-like table is provided. This is between two and three feet long by fifteen or eighteen inches broad, and the legs are about six or seven inches long and screwed to its corners. It is a most acceptable and convenient affair to place across the lap. Its cover should be scrupulously fresh and dainty. The food to be eaten should be arranged in an orderly fashion upon the table before it is brought into the sick room, so that the patient may not be wearied by the arrangements necessary before beginning the repast.—*Delineator*.

#### HOW NOT TO MIND THE WEATHER.

WHAT makes one feel blue, gloomy, and depressed when the sky is lowery and the atmosphere damp? Someone says, "The weather does not affect me." That is a great mistake. Our feelings naturally go up and down with the barometer. Now and then a person has such a superabundance of good spirits that the weather makes little difference with his feelings; but when one is sick and the vital capital is reduced, then all these changes in the atmosphere are noted. The chronic dyspeptic, the rheumatic, and the neurasthenic invalid are barometers in themselves, which record all the changes of the weather. The telephone and some other electrical apparatus are extremely sensitive to changes in the amount of electricity in the atmosphere, and indicate clearly an approaching storm, even though it be miles away. The great mass of brain matter, made up of delicate nerve protoplasm, is infinitely more fully alive and sensitive to atmospheric changes than the tin, iron, and copper wire which make up the telephone. The human body is more sensitive than any physical instrument ever invented.



Now in order to combat these influences, we must make up our minds, when the sky is lowering, that there is sunshine on the other side, and that morbid thoughts shall be resolutely put away. If you say to yourself, "The sky is cloudy, it is going to rain, I am certain that my rheumatic pains will be worse to-day, that my liver will be troublesome, and my head and back will ache," and thus lay out a full program of dismal expectations, it is quite likely to be well carried out. But if you want to make the best of it, you must start out in an altogether different way. Say firmly that you are not going to be trodden under foot by this gloomy weather, that you will be master of the situation, and manufacture sunshine for yourself and other people. Determine to radiate mental and moral sunshine all the day long, and you will find that the reflex influence upon yourself is one of happiness and cheer. Gloom begets gloom, and smiles beget smiles. Note the different effect upon a roomful of people at the entrance of one who is depressed, whose countenance is cast down, and the corners of his eyes drawn down, with one whose face is radiant with smiles and happiness. The one is a veritable thundercloud, while the other illuminates the whole assembly like a burst of sunshine. Thousands of people make themselves sick by bad diet and other violations of the laws of health, and then charge all the blame on the weather. The trouble is with the patient's internal atmosphere; a storm in the liver, a cyclone in the stomach, "malaria" in the bowels,—not with the weather clerk. "Never mind the weather" is a good maxim, but not easy for invalids to follow in all cases. Still, we must do the best we can to antagonize this potent cause of no small amount of disease and death.—*Good Health.*

#### THE TEACHING OF HYGIENE.

THE rapid increase in the number of State and municipal boards of health, as well as the medical services of the government, and the constantly-increasing complexity of social life, makes a demand for physicians that are qualified in this subject; and in the every-day practice of the vast majority of physicians a knowledge of hygiene would be of constant use. With the more general adoption of a three years' course of study it will be possible for our colleges to give thorough instruction in hygiene, the teaching to include the causa-

tion and prevention of disease; the disease of animals in relation to the health of man; contagious diseases and the origin and control of epidemics by isolation, quarantine, disinfection and vaccination; the geographical distribution of diseases in the United States and foreign countries; the influence of climate, season, soil, dwelling, occupation, and food on public health; the effects of unwholesome air, water, and diet on health; the chemical, microscopical and bacteriological examination of air, water, and food; warming and ventilation; the construction of dwellings; water supply, sewerage, and drainage; vital statistics; the sanitary regulation of lodging houses, hospitals, and other public establishments; the regulation of offensive, dangerous, or unwholesome trades and occupations; and a comparison of the statutes of the various States relating to public health.—*N. Y. Medical Journal.*

#### THE DRUNKARD'S CATECHISM.

WHO is it that loafers at ease while you toil from morning till night?

The saloon keeper.

Who is it that buys houses and lands and struts in fine clothes, with the money which might have kept your family from being turned into the street and from going in rags?

The saloon keeper.

Who is it that takes your last cent for his poisonous drinks, and shuts the door in the face of your wife when she asks credit for a five-cent loaf of bread?

The saloon keeper.

Who is it, when your money and reputation are gone, and you have no friend left to pay for your drink, will take you by the coat collar and kick you into the gutter?

The saloon keeper.

Who is it that robs you of sense and reason, puts you lower than beasts, drives you into jail and penitentiaries, and sends you to the gallows.

The saloon keeper.

Is he the man who lives by crushing human hearts?

Yes. Then throw his chain from off your neck, and shake his clutch from off your soul.—*Zion's Watchman.*

SOME people are angels in the street, saints in the church, and devils at home. Such are bitter herbs! I am sorry from my very heart for those who have this diet every day of their lives.



## Disease and its Causes.

### THE WORLD IS FULL OF BEAUTY.

THERE lives a voice within me—a guest angel of my heart—  
And its bird-like warbles win me, till the tears a-tremble  
start;

Up evermore it springeth, like some magic melody,  
And evermore it singeth this sweet song of songs to me:  
"This world is full of beauty, as other worlds above,  
And, if we did our duty, it might be as full of love."

If faith, and hope, and kindness passed, as coin, 'twixt heart  
and heart,

Up through the eye's tear-blindness how the sudden soul  
should start;

The dreary, dim, and desolate would wear a sunny bloom,  
And love should spring from buried hate like flowers from  
winter's tomb.

This world is full of beauty, as other worlds above,  
And if we did our duty, it might be as full of love.

Were truth our uttered language, spirits might talk with  
men,

And God-illuminated earth should see the Golden Age again;  
The burthened heart should soar in mirth like morn's young  
prophet-lark,

And misery's last tear on earth quench hell's last cunning  
spark!

This world is full of beauty, as other worlds above;  
And if we did our duty, it might be full of love.

We hear the cry for bread, with plenty smiling all around;  
Hill and valley in their bounty blush for man, with fruitage  
crowned.

What a merry world it might be, opulent for all and aye,  
With its lands that ask for labor, and its wealth that wastes  
away!

This world is full of beauty, as other worlds above;  
And if we did our duty, it might be as full of love.

—Selected.

### DISEASE AND ITS CAUSES.

BY MRS. E. G. WHITE.

PORK, although one of the most common articles of diet, is one of the most injurious. God did not prohibit the Hebrews from eating swine's flesh merely to show his authority, but because it was not a proper article of food for man. It would fill the system with scrofula, and, especially in that warm climate, produce leprosy, and disease of various kinds. Its influence upon the system in that climate was far more injurious than in a colder climate. But God never designed the swine to be eaten under any circumstances. The heathen used pork as an article of food, and American

people have used pork freely as an important article of diet. Swine's flesh would not be palatable to the taste in its natural state. It is made agreeable to the appetite by high seasoning, which makes a very bad thing worse. Swine's flesh, above all other flesh meats, produces a bad state of the blood. Those who eat freely of pork can but be diseased. Those who have much outdoor exercise do not realize the bad effects of pork eating as do those whose life is mostly indoors, and whose habits are sedentary, and whose labor is mental, but it is none the less injurious to them.

But it is not the physical health alone that is injured by pork eating. The mind is affected, and the finer sensibilities are blunted by the use of this gross article of food. It is impossible for the flesh of any living creatures to be healthy when filth is their natural element, and when they will feed upon every detestable thing. The flesh of swine is composed of what they eat. If human beings eat their flesh, their blood and their flesh will be corrupted by impurities conveyed to them through the swine.

The eating of pork has produced scrofula, leprosy, and cancerous humors. Pork eating is still causing the most intense suffering to the human race. Depraved appetites crave those things which are the most injurious to health. The curse, which has rested heavily upon the earth, and has been felt by the whole race of mankind, has also been felt by the animals. The beasts have degenerated in size and in length of life. By the wrong habits of man, they have been made to suffer more than they otherwise would.

There are but few animals that are free from disease. Many have been made to suffer greatly for the want of light, pure air, and wholesome food. When they are fattened, they are often confined in close stables, and are not permitted to exercise and to enjoy a free circulation of air. Many poor animals are left to breathe the poison of filth which is left in barns and stables. Their lungs will not long remain healthy while inhaling such impurities. Disease is conveyed to the liver, and the entire system of the animal is diseased. They are killed and prepared for the market, and people eat freely of this poisonous animal food. Much disease is caused in this manner. But people cannot be made to believe that it is the meat they have eaten which has poisoned their blood and caused their sufferings. Many die of disease



caused wholly by meat eating, yet the world does not seem to be the wiser. Because those who partake of animal food do not immediately feel its effects is no evidence that it does not injure them. It may be doing its work surely upon the system, and yet the person for the time being realize nothing of it.

Animals are crowded into close cars, and are almost wholly deprived of air and light, food and water, and are carried thus thousands of miles, breathing the foul air arising from accumulated filth, and, when they arrive at their place of destination, and are taken from the cars, many are in a half-starved, smothered, dying condition, and, if left alone, would die of themselves; but the butcher finishes the work, and prepares the flesh for market.

Animals are frequently killed that have been driven quite a distance for the slaughter. Their blood has become heated; they are full of flesh, and have been deprived of healthful exercise, and, when they have to travel far, they become surfeited and exhausted, and in that condition are killed for market. Their blood is highly inflamed, and those who eat of their meat eat poison. Some are not immediately affected, while others are attacked with severe pain, and die from fever, cholera, or some unknown disease. Very many animals are sold for the city market known to be diseased by those who have sold them, and those who buy them for the market are not always ignorant of the matter. Especially in larger cities this is practiced to a great extent, and meat eaters know not that they are eating diseased animals.

Some animals that are brought to the slaughter seem to realize what is to take place, and they become furious and literally mad. They are killed while in this state, and their flesh prepared for market. Their meat is poison, and has produced in those who have eaten it, cramps, convulsions, apoplexy, and sudden death; yet the cause of all the suffering is not attributed to meat. Some animals are inhumanly treated while being brought to the slaughter. They are literally tortured, and, after they have endured many hours of extreme suffering, are butchered. Swine have been prepared for market even while the plague was upon them, and their poisonous flesh has spread contagious diseases, and great mortality has followed.

No man's lot is fully known till he is dead.

#### WHY DID HE HAVE THE TYPHOID FEVER?

IT is a fact that all diseases seize those who are least vigorous. Unless a high state of vitality is kept up all the time, the system is liable to become the prey of whatever disorder happens to be seasonable. During the recent fall, a certain Mrs. X., who was calling upon her neighbor, Mrs. Y., announced that little Louis Z., the promising son of a mutual friend, was ill with the typhoid fever.

"I am very sorry, but not in the least surprised to hear it," said Mrs. Y. "I have been expecting that something would break out in that family. I did not know whether it would be bronchitis or pneumonia or a regular fever, but I knew that it would be something."

"Why, I thought Mrs. Z. was a most devoted mother," exclaimed Mrs. X. "She is certainly a good housekeeper."

"She means to be both—she is both," returned Mrs. Y.; "I like and admire her. But she brings up her children in a way that is sure to result in sickness, though nearly all the mothers whom I know do the same things. One cannot speak of them to these mistaken mothers without appearing officious and getting very much disliked, but it seems as though I should some day break out into a wild diatribe against what I believe to be the besetting sins of fond mothers, and go screaming it through the streets."

"I am a mother," said Mrs. X., with interest, though she could not help laughing; "I wish you would explain yourself fully."

"If I should," responded her friend despairingly, "you would say, as most of the mothers say with whom I talk on these subjects, that I am 'fussy' and a 'crank.'"

"How do you know that you are not?" asked her friend, still laughing.

"Because the few families that have been brought up in the way that I believe in are almost invariably well."

"Tell me about it," demanded Mrs. X.

"At the risk of seeming to scandalize our dear Mrs. Z.?" inquired her friend doubtfully.

"When the good of society is concerned, one must not pause for personal considerations," Mrs. X. reminded her.

"Well, then, without saying anything in particular about anybody, I will make a few observations



upon the general subject of bringing up children, if you care to hear them," laughed Mrs. Y.

Her friend signaled for her to proceed.

"In the first place I must premise," began Mrs. Y., "that I have known many families, especially in the country, where children are in the open air more than those in the city, eat plainer food, and live moresimplyinalmost every way, who have practiced many of the customs of which I complain, and yet have not seemed to be harmed by them. In families where there is no serious ill-health, where the children are never kept out of school by sickness, and where the doctor never comes, I should advise no change of routine. They have evidently found out what is best for them, and one should let well enough alone. But there are certain rules which are safe, and which, if obeyed, are pretty sure to keep a family well, while if they are broken, suffering is likely to follow. In households where the children are often subject to spells of ill-health, more or less severe, it would seem that these rules would be gladly accepted and put in practice; but, on the contrary, there is nothing which mothers more resent than advice regarding the diet and general management of their children. Unless they can see evil results following within a day or two, and in just the quarter in which they think such results should ensue, they will not believe that any particular step taken has been wrong.

"In families in which ill health is frequent, you will find that one or more of these causes prevails—sometimes all of them; the children do not go to bed early nor regularly (no child under twelve should sit up, except in the warmest weather, later than half-past eight); they are allowed to eat dinner at night instead of the middle of the day, when all children under twelve should dine; their bowels are not carefully watched by the mother, who should know of any irregularity in the action of these important organs without fail, and arrange her children's diet accordingly, without medicine, if possible; they are allowed to eat between meals, a proceeding which nearly all mothers will tell you is 'perfectly harmless,' but which is often at the bottom of the most serious maladies; they are given candy and other sweets indiscriminately, whereas they should never be allowed to eat such things after noon, and only in connection with their meals before that time; they are allowed to sleep in unventilated rooms, or with too little or too much covering on their beds; they are given fish-

balls or Saratoga chips or some other kind of fried food, whereas nothing fried should ever be given to children; they are allowed to drink tea or coffee, which, even in their weakest forms, are distinctly harmful to children; they are permitted to eat fresh breads and pastry, instead of bread at least twenty-four hours old, and no pastry whatever; they are not made to exercise enough in the open air, and when they are out, they are not properly protected; they—"

"Oh, come now!" cried her friend, "you are really too severe, Mrs. Y. You wouldn't forbid the poor children to eat candy on Christmas eve and at such times as that, would you?—and we have fried ham and eggs at our house often, and they do not seem to disagree with the children—that is, they never have a pain after eating them. And I often let the little things have weak tea and coffee—I don't think it hurts them a bit more than milk—and when they haven't any appetite and won't eat anything but buckwheat cakes and syrup for breakfast, what are you going to do?—starve the poor things?"

"I should let them go without eating a good while before I should give them buckwheat or any other kind of batter cakes," insisted Mrs. Y. firmly. "I believe them to be the source of no end of difficulties with children."

"But my family have pretty good health," persisted Mrs. X. Then she colored and stopped short. Two years before she had buried a beautiful boy of eight. He had died from spinal meningitis. One of her little girls had had a terrible abscess in her ear during the last spring. At this very moment she had two children at home who could not speak aloud from colds. At the same time she reflected that Mrs. Y. had five little ones, who had never known what it was to have, broadly speaking, a pain nor an ache in their lives. Mrs. Y. said nothing, but her silence was eloquent.

"I never refuse my children anything which is reasonable," Mrs. X. said at last, with some embarrassment.

"That is right," assented Mrs. Y. heartily, and reproaching herself for making that shadow to pass over her friend's face. She had readily divined its cause. "But," she added, "De Quincy says, you know, 'The stern refusals of wisely-loving mothers—these are the mightiest of gifts.'"

"Yes," agreed Mrs. X. hesitatingly, "but I can always tell just why my children are ill. I



don't think that new bread or pies or eating between meals are such terrible things as you pretend. I have known lots of families where they break nearly all these rules of yours, and they are not sick. O my dear Mrs. Y., you are really a trifle morbid, I think. I've no doubt that plumbing at Mrs. Z.'s is defective. All of your strictness would not amount to anything in the face of bad plumbing."

"Perhaps not," admitted Mrs. Y. smiling, as she had often had occasion to smile before, at the uselessness of trying to convert mothers to the rather hard and inconvenient methods which she advocated; but after Mrs. X. had tripped away, shaking off from her mind various remarks of her friend which had cut a little, Mrs. Y. said to herself, as she had often said under similar circumstances: "One would think that the mothers of ailing families would hunt out the well families whose environment is like their own. One would think that they would try to find out just how these families live, and would imitate them. Do they really enjoy posing as 'devoted mothers' over the beds of feverish children more than they enjoy the homely, incessant, often unappreciated, care which keeps them well? One would almost think they did."—*Kate Upson Clarke.*

#### MICROBES AND DISEASE.

PASTEUR was among the first to take up and study the subject of the germ origin of disease. His specialty was hydrophobia. He held that a certain kind of disease germ, when numerously developed in a dog, produced hydrophobia, and that such germ might be communicated by the saliva; but, contrary to the later-observed action of microbes, the hydrophobia germs lost their power of communicating their particular disorder (rabies) on becoming dry.

Dr. Henry Gibbons, in a recent lecture at the Cooper Medical College in this city, when speaking of the origin of microbes, remarked that all dead animal and vegetable substances tend to decomposition, creating foul odors and gases, and developing microbes. Some of the microbe germs and spores caused by putrefaction would survive boiling in water. Certain of these germs are so small that twenty-eight billion of them are found in a single drop of water. A drop of water will contain more of these little animals than there are

inhabitants on the globe. Enough of them would be germinated in a few days to fill the great ocean, if they all survived. Fortunately, they die young.

False ideas prevail regarding antiseptics and disinfectants. Many of the popular liquids merely destroy bad smells by worse odors. Boiling water and heated moisture are among the best and cheapest disinfectants. Heat will destroy the germs of scarlet fever and small-pox. Spores, when dried, are exceedingly hard to kill. Some will survive boiling water. Enforced cleanliness and soap and water are a preventive, but beyond them powerful disinfectants are also necessary.

Modern research seems to show that nearly or quite every disease has its peculiar microbe, the germs of which may lie dormant in the system until some peculiar condition is present under which they may be developed. The same peculiar condition may also render the system susceptible to their entrance from without.

#### THE RELATION OF MICROBES TO NOSE AND THROAT DISEASES.

At a recent meeting of a British Medical Association, Dr. John Macintyre, of Glasgow, Scotland, gave an interesting lecture on the relation of bacteriology to diseases of the nose and throat. In the course of his lecture, as reported in the *London Lancet*, the doctor discussed the general facts concerning bacteriology, such as classification, vital phenomena, etc., and stated the arguments for and against the vitalistic theory of disease. He demonstrated a large number of specimens of well-known forms of micro-organisms under the microscope, as well as numerous micro-photographs on the screen, and made special reference to those of interest in throat and nose work. He showed several found in the mouth and nose of healthy people, which are apparently harmless, and others found in diseases where there is decomposing material, such as in ozæna. He referred to the specific forms found in diseases of the lower part of the respiratory tract, as tubercle, lupus, diphtheria, pneumonia, and suppurative diseases.

Lastly, he discussed the question how protection was to be got from the diseases associated with micro-organisms, noting the result of inoculation. He explained some interesting experiments recently made in Glasgow with reference to the hypodermic injection of chemically pure carbolic acid, which he thought bade fair to demonstrate the possibility of rendering the effects of certain



micro-organisms inoperative within the body. In considering the possibility of rendering the tissues unsuitable for the growth of organisms after their entrance into the system, he cautioned his audience not to be carried away too hastily by Koch's or Liebreich's methods of treatment for tuberculosis.

As a word of caution to accompany the above we give the following paragraph from the pen of a writer in a New York journal, who, in commenting upon the report of the *Lancet*, says: "The remedy proposed for ordinary throat and nose diseases may be worthy the consideration of physicians who have cases of la grippe under their charge. It is a fact that the latter disease is very prevalent in a great many of our populous places, and that it seriously affects the nose, throat, and respiratory organs, and it is not improbable that the cause may be produced by some form of bacteria which the remedy proposed may relieve. But persons should beware of the use of carbolic acid in the manner suggested, except under the direction of a skillful physician.—*Pacific Rural Press*."

#### POISONING FROM THE USE OF SPOILED ARTICLES OF FOOD.

THE injury that may be done to our health by using certain articles of food that have become spoiled, has been known from time immemorial, but no truly scientific explanation of this form of accident has ever been given until our day. Everyone has read of cases of poisoning caused by eating shellfish or pork that has become charged with trichinosis. These two accidents are quite frequent, particularly in certain countries where the unfortunate habit exists of not submitting articles destined for the table to a sufficient amount of cooking.

But in addition to these there are a number of other examples of alimentary poisoning, and on examining the question we find that damaged meats of all kinds, different forms of *charcuterie*, game, cheese, and the various varieties of sea fish (particularly the representatives of the crustacean and mollusk families), have been accused in turn of doing damage. There is no doubt that these different articles of food have caused cases of poisoning under certain fixed circumstances, and the gravity of these cases will be seen at a glance when we add that in more than one instance they were followed by the death of several victims.

These products, which go by the name of ptomaines, have a considerable power of resistance against the different causes of destruction, and particularly against the action of high temperatures. This remark is important, as it gives us the explanation of the fact that certain forms of food are still harmful, in spite of a cooking so thorough as to seem sufficient to annihilate every trace of germs. It also explains the fact, that is in appearance unaccountable, of meat in which the closest microscopical examination fails to detect any microbe, and which, nevertheless, produces serious accidents in those who make use of it.

Can we draw any practical conclusions from these facts? Most assuredly, and it is evident that in choosing our articles of food it is of prime necessity to set aside any substance suspected of having undergone the slightest degree of fermentation. It is especially necessary to use the greatest caution with preserved foods of all kinds, as their freshness is often doubtful and nutritive qualities not very great, in spite of the promises printed on the prospectuses with which they are accompanied.

But are there any signs which enable us with certainty to determine the existence and degree of this adulteration?—Yes, and among them some have a very high value; for instance, when we find the gelatine liquefied, the fat altered, or the odor and consistency changed. These different characters, either by themselves or together, show that the work of putrefaction has begun, and are sufficient to enable us to refuse any substance in which they appear.

There are special signs in fish, such as the appearance in certain species of a reddish tint, when in their natural condition their flesh is white. This change is quite frequent in codfish, and is attributed to the presence of a microscopic fungus which develops and lives on the flesh of the animal. Whenever this appears, the alimentary use of such codfish should be entirely forbidden. Similar remarks could be made of various other forms of food, and especially of game, which a number of persons persist in eating when in an advanced state of decomposition, in spite of the quantity of poisonous matter that they absorb in this way.—*Ulster News, Ireland*.

HONESTY is common sense.—*Addison*.



## Temperance.

### GIVE THEM A WORD OF CHEER.

BY FANNIE BOLTON.

DOWN in the valley of sorrow  
 Are souls that are sick with fear;  
 Mourning, selfishness, evil,  
 Ever are crowding near;  
 But close are the heights of singing,  
 And angels are hovering here.  
 Oh, let's point souls to the mountains,  
 And give them a word of good cheer!

Up! up! look up from the valley.  
 Let's bid sad eyes look up.  
 Let's offer the famishing thirster  
 A drink from the good-cheer cup.  
 Not give him the dregs of our doubting,  
 That are bitter with death and fear,  
 But speak to thy sorrowing brother  
 A word of holy good cheer.

There's emancipation for all men.  
 God wrote on Calvary's cross.  
 Through the power of a risen Saviour  
 There's nothing to be called loss;  
 For all is gain, all's eternal,  
 And whatever we suffer here,  
 It works for the weight of glory,  
 While we look to the land of good cheer.

'Tis not the heat of the fever  
 That burns in the veins alone,  
 That turns the brow into ashes,  
 That turns the heart into stone,  
 But 'tis the doubt and the sorrow,  
 Oh, 'tis the sin and the fear,  
 That holds back the heart from its blessing,  
 Away from the world of good cheer.

So, wheresoever you're moving,  
 King's daughters, sons of the King,  
 Full of the heavenly loving,  
 Run on, and as you run, sing.  
 Sing the emancipation,  
 Sing of sweet heaven drawn near,  
 Crowd men up out of the valley,  
 Into the land of good cheer.

### ALCOHOL.

PROF. E. L. YOUMANS says that alcohol is specifically and to all intents and purposes a cerebral poison. It seizes with its disorganizing energy upon the brain, that mysterious part whose steady and undisturbed action holds man in true and responsible relations with his family, with society, and with God; and it is this fearful fact that gives to government and society their tremendous interest in the question.

### A REVIVAL OF OLD WAYS NEEDED.

IN speaking of the different methods of temperance workers, the Syracuse (N. Y.) *Standard* of some time ago called for a recognition and use of the old-time method of "moral suasion," as well as the employment of restriction and prohibition measures. The following of what the *Standard* says we believe will commend itself to our readers:

"There is not much danger of excess or 'crankishness' in preaching temperance. It is a mere truism that drunkenness is the worst evil of modern civilization. There is no other vice but what is inspired and fed by it; there is no other which is as wide spreading in its blighting effects upon the innocent. So much of the crime, of the disease, of the insanity and idiocy, of the poverty, misery, and discontent in society, are due to the drinking of intoxicating liquors that few persons who once engage in war with this hideous vice ever yield the conflict before they yield their breath.

"In saying that educational labor must be performed, we do not mean simply effort directed to moulding public opinion in favor of proper laws, but the old-time work in behalf of personal abstinence—not moderate drinking, which is a delusion and snare, but upright, manly total abstinence, which is commended alike by regard for one's own welfare and regard for one's personal influence. Few will question the assertion that moral suasion has been neglected for the sake of declaring the principles of prohibition. Who has not heard the Prohibitionists sneer at moral suasion? Who does not know in what poor esteem the Prohibitionists hold Francis Murphy, who follows in the honored path of Gough and Father Matthew? The minds of temperance workers have scornfully turned away from the moral appeal, the pledge, the temperance order, and whatever savors of persuasion, and have been firmly directed to prohibitory law or amendment, caucuses, conventions, nominations, platforms, and campaigns. With what result?—A temporary triumph for prohibitory enactments, indifferent enforcement, and a startling public reaction so energetic as to shake the whole structure of excise law!

"In the *Contemporary Review*, a writer who has observed the elements of the drink problem at the closest range, and suffered under, as well as studied, the drinking habit, offers some earnest reflections on these matters. He writes: 'I do not believe



that you will ever stop one man from drinking by means of legislation; you may level every tavern over twenty square miles, but you will not thereby prevent a fellow who has the *bite* of drinking from boozing himself mad whenever he likes. As for stopping a woman by such merely mechanical means as the closing of public houses, the idea is ridiculous to anybody who knows the foxy cunning, the fixed determination, of a female soaker. . . .

. . . If a man has the desire for alcohol, there is no power known that can stop him from gratifying himself; the end to be aimed at is to remove the desire—to get the drinker past that stage when the craving presses hard upon him, and you can never bring that about by rules and regulations. . . .

Only by asserting power over hearts, souls, imaginations, can you make any sort of definite resistance to the awe-striking plague that envenoms the world.

. . . One Father Matthew would be worth ten Parliaments, even if the Parliaments were all reeling off curative measures with unexampled velocity.”

The writer goes on with a temperance article of graphic and immense power, as strong as anything of the kind which we have ever met. He is as severe on license as on no-license; but the lesson he teaches with peculiar energy is that the worker for sobriety and godliness must rely on personal appeal—‘must address John and Tom and Mary’—must depend on ‘dead-lift individual effort.’

“The foregoing words apply even better to America than to England; for here real temperance work has been almost abandoned in the pursuit of compulsory agencies. Even ministers of the gospel, like atheists, have denied the efficacy of religion to save a drunkard, and rushed into politics to accomplish with the arm of the flesh that for which they conceive the arm of the Spirit to be too feeble. The relinquishment of religious appeal is as complete as the abandonment of moral instrumentalities. Stern law has become the deity of the temperance man. Shall we not have a revival of the old spirit, which shall work along with a due recognition of what legislation can effect?”

#### ALCOHOL IN DIGESTION.

DR. FIGG, of Edinburgh, has been making some experiments upon dogs, to test the effect of alcohol upon digestion. He fed two dogs equal quantities of roast mutton. He then administered to one dog, by passing a tube into the stomach, an ounce and a quarter of alcohol. After five hours both

dogs were killed and examined. The one which had taken no alcohol was found to have digested his meal entirely; whereas digestion had scarcely begun in the animal to which alcohol had been administered.—*Ex.*

#### TOBACCO USERS.

In this country of equal rights, republican principles are sometimes abused. Most persons are willing to admit that a man has a right to do what he pleases with his own, so long as he does not harm anyone else. But this last condition is not always complied with. The tobacco users especially are inclined very often to intrude upon the rights of others. Here is what a recent writer says about it:—

“Tobacco users are always unjust toward others. They pollute the atmosphere which other men desire to breathe, and have a right to breathe, in its purity. A smoker or chewer may have a right to a limited circle of the atmosphere around his own person, but he has no right to stench the air for a rod around him and half a mile behind him. He has no right to attempt a geographical reproduction of lake and river by the artificial pools and streams he makes, in the steamboat and the car.

“A tobacco user is the common enemy of good taste. His mouth and teeth, which should be the cleanest, he makes the foulest, parts of him. When one sees a plug of nasty, coarse, liver-colored tobacco, he pities the mouth it is destined to enter; but when he sees the mouth, he pities the tobacco.

“Tobacco users will sometimes chew the same quid over and over, five or six times. They seem utterly blind to its filthiness. Some men will dream, storm, and rage, when deprived of it. Others will use it in parlors, in churches, in temperance meetings, in cars, in defiance of all remonstrance, in defiance of all decency.”—*St. Louis Magazine.*

#### DRIVING OUT ALCOHOL.

THIS little poem makes me think of a great speaker who was giving an address on the possibility of closing all public drinking places. (He was not one of our members of Parliament, though that question is causing some of them serious thoughts at the present time.) This speaker said that everyone could help in putting away the drink from the country, and quoted this verse to prove his statement:—



"There is a little public house  
Which everyone may close;  
It is the little public house  
Just underneath each nose!"

But the trouble is, so many people have let King Alcohol get such a grip of them that they are not able to turn him out now. One man said to me when I asked him to sign the pledge for the sake of his wife and his little boy: "No, no, I cannot! I know all you can tell me of the evil of drink, but if liquor is to be had, I must have it. My wife and child are very dear to me. There is more joy and happiness in our house one night when I am sober than there is in a month of drinking. If the pledge would do away with the drink altogether, and my name would help, I would sign it with all my heart, but not if any person keeps on selling the liquor."

How can we undo the many evils that have been done in our own land by this curse? One way we may help is in being very kind to all who are suffering because of it. Some of your little schoolmates may be ragged and hungry, or sad and ashamed, because their father is a drunkard. A man's money cannot support his own family and the saloon keepers. If he spends his wages to make the liquor dealer rich, his own wife and little children will be poor. This will be a hard enough burden for his boys and girls to bear without any of their schoolmates shunning their company because of the old clothes or patches.

We may help by the way we act when we see a drunkard passing our house. Some children laugh at his staggering, crooked footsteps, or at the silly way he talks and laughs. Others tease him or call him names to make him angry. This is but adding another wrong instead of undoing any. Once a young man, stupid from drink, was sitting on the sidewalk. People said: "Such a shame!" "He has been sowing wild oats!" "The police should take him away!" but one kind old lady said so tenderly, "Ah, poor boy, how sorry your mother will be to-night!" God sent these loving words of pity home to the young man's heart, and he never was drunk again. We must fight the drink, but not the drunkard; drive out the whisky, and help these men to be free.—*Woman's Journal of Health.*

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

#### CIVILIZATION VS. DISEASE.

I WONDER if we will have to go back to the savages, in order to get our first lessons as to how to be strong and well. Certain it is that our present civilization no sooner comes in contact with savage people than they begin to deteriorate physically. The tobacco, the whisky, the tea and coffee, the condiments in foods, the diseased meats—these, and things that are worse, soon tell upon the body and soul of the simple-minded savages.

Hear what the Indian has to say of us, or, rather, of his own people: "Before the white man came, we were strong. Our young men never coughed. Our girls had not these pale faces. The white man brought us diseased cattle, bad bacon and coffee. We sit in the white man's houses and eat these things, and we die like dogs. There are no old men and old women nowadays. Our very children are dying." Surely comment is unnecessary, unless it be to say that the civilized world (so called) is doing the same thing for Africa.—*Sci.*

#### ALCOHOLIC LIVER IN A CHILD.

DR. BIGGS, of New York, presented before the New York Pathological Society a liver taken from the body of a boy of thirteen years who had recently died from chronic alcoholism. This case teaches an important lesson of making use of alcohol as a medicine. It appears that the boy acquired his appetite for alcohol through having received a prescription of whisky for bronchitis, from which he was suffering when two years of age. He readily acquired an appetite for the liquor, which his parents continued to gratify. At the time of his death he was taking ten or twelve ounces of alcohol daily. On the day of his death he bought a somewhat larger quantity than usual, and took it all at one drink. He died a few hours later.—*Good Health.*

HEALTH is a treasure. Of all temporal possessions it is the most precious. Wealth, learning, and honor are dearly purchased at the loss of the vigor of health. None of these can secure happiness if health is lacking. It is a terrible sin to abuse the health that God has given us; such abuses enfeeble us for life, and make us losers, even if we gain by such means any amount of education.—*Christian Temperance and Bible Hygiene.*



## Miscellaneous.

### WITHIN AND WITHOUT.

It's little we care for the world's cold sneer  
When there's peace and love at home;  
We are only proud of the evening cloud  
When we know that the morn will come.

It's little we sigh for the by and by  
When there's purpose and aim to-day;  
For a steady hand and a strict command  
Will win o'er the roughest way.

When the soul is bright with the steady light  
Of an aim that is good and pure,  
There isn't a way, there isn't a day,  
The toiler may not endure.

Whatever the aim, the way's the same;  
It lies through the same wide world;  
And he is sure whose home's made pure  
By the banner of love unfurled.

Then choose if you may the palace fair  
And the richest of earth your bride;  
Have your massive walls and marble halls  
That are cheerless and cold inside;

But give me the sneer, the scoff, and the jeer,  
With the road that is rough and steep,  
And I'll laugh at fate while love doth wait  
In my hut, my peace to keep.

—*Lillie Binkley, in Phrenological Journal.*

### MR. ALLERTON'S ANCESTRY. NO. 3.

WHEN the clergyman announced his text, the hush of expectation fell over the audience.

"Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." The clergyman read again: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments."

Then the clergyman said: "I intend to preach a straight gospel sermon this morning. It is said

that when Spurgeon was called to preach in the Crystal Palace, he asked himself, 'What shall I preach?' He said, 'If I were to speak to common people, I would tell them of the utter degradation of their hearts without Christ; but what shall I say to these people who tread on velvet, who feast in luxury, who wear crowns, and hold scepters?' Then it flashed into his mind that all had sinned and come short of the glory of God; that Christ had commanded to preach the gospel to every creature, that every mouth was to be stopped, all the world was to become guilty before God, and he said, 'I'll take a text that will reach to the uttermost: "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."'

"As I have thought of my audience to-day, of the many delicate branches of the family tree the truth would cut through, I have trembled to preach the gospel; and yet woe is me if I preach it not. I want to present before you the character of the Divine and the human, and the human and Divine combined.

"The Lord has commanded that we shall make no graven image to worship. He has bidden us to have no other god before him. Who is the Lord that he commands such undivided reverence? He is the Author of all, from the great, uncompassed round of planets, to the uncounted, delicate stars of the sod. And all nature proclaims that this God is love. If we read it not in dew and sunshine falling on the just and unjust, then let us turn to revelation, where he proclaims himself 'merciful and gracious, long-suffering, and abundant in goodness and truth.' 'God is love,' and love is wholly unselfish, beneficent, health-bestowing; it is stainless holiness. In him alone can we live and move and have our being. From him alone emanates that atmosphere which is life. Even our short probationary life is ours through his mercy, his unmerited favor. Adoration to him is a necessary condition of life; for otherwise all is perversion, and self-love destroys self, for it leads to envy, jealousy, wrath, hatred, destruction. Turned from submission to the Father of all good, the heart pours out tides of unrest, till the very blood is corrupted, the brain seared, the soul withered. In proper relation to him is our very life and peace.



“‘Thou shalt not make unto thee any graven image.’ The man who sets up a visible or invisible image of his God turns to a false conception of God; but to have a lower conception of God than that revealed by his word and through the agency of the spirit of love and holiness, is to have a lower character than is required. Man has been cursed through this very sin. Instead of taking God’s revelation of himself, man has presumed to conceive of God, clothing him with human attributes, and changed the image of the incorruptible God into the image of the creature. Having so low a conception of God, and worshiping that self-made conception, has lowered man in turn. A stream can rise no higher than its source, and man, forming his god out of himself, lowered himself to adore his own conception, and so, deifying humanity, at last brutalized it, and dragged the conception of God down even to images of four-footed beasts, reptiles, and abominations.

“We can see in the heathen the result of this course. Even the most selfish passions have been strengthened and indulged under this transgression, and men have turned their corruptions to their gods as acts of worship, excused, yes, even glorified, by the example of their gods.

“By the law of heredity, the children of such parents reap weakness, morally, mentally, physically, for the sins of the fathers are visited on the children to the third and fourth generation of them that hate God.

“This does not result from an arbitrary command of an avenging, revengeful God; but it is, it must be, in the nature of things. A clean thing cannot come out of an unclean, and as long as men resist the love of God, God cannot work the miracle he would to save them from the horrible results of their own and their fathers’ sins.

“Men make gods of themselves, of their ancestry. They excuse their sins on the ground of inherited tendencies, and even pride themselves on their heirloom of weaknesses. You will hear the plea for leniency because it is ‘my nature’ to do thus and thus; yes, and men even desire commendation for their faults, because they are rooted in more corrupt ancestry.

“Since the fall of man, man has been a corrupt ree, and has brought forth corrupt fruit. Christ said, ‘Ye are of your father, the devil.’ This is man’s lineage outside of Christ, I care not if you

trace your origin to kings. ‘And,’ says the Divine Teacher, ‘the lusts of your father ye will do.’

“Without exception the human heart is described as deceitful above all things, and desperately wicked. ‘Out of the heart,’ says Christ, ‘proceed evil thoughts.’ This is our natural inheritance, and we can trace the family likeness to our natural ancestor. The results of sin,—disease, sorrow, death,—follow us from generation to generation. A drunken parent marks his child with idiocy, and the sins of our father visit themselves upon us.

“Holmes has said that ‘each man is an omnibus in which ride all his ancestors,’ and there is a terrible truth in this saying, one in which to rejoice and fear; for at some moment of temptation, a feudal lord may step out to rule with his iron impulse. Who knows but that some wily politician may make his appearance and fill our mouths with guile, some rioter may face us, and force us into scenes of confusion to re-enact the scenes of his unsubdued nature?

“From our natural ancestry, nothing can be looked for but loss and ruin. The whole world is a lost world. But God has pitied us. He has seen vast possibilities for good through the provisions of his grace, for his disorganized creature, and he has given his only Son to be the founder of a new family, even the family of heaven.

“‘In Adam all die;’ but in Christ man may live. He came as the second Adam, taking our nature; for ‘in all things it behooved him to be made like unto his brethren.’ He came from man and God; the human and Divine were united in him. He, too, was an omnibus in which rode his ancestors. His lineage in the flesh was as terrible as any could be; for he was from the line of David the adulterer, Rahab the harlot, Manasseh the idolater, Ruth the Moabitess, and a train of others in whose flesh dwelt no good thing. He ‘suffered being tempted;’ for he ‘was in all points tempted like as we are, yet without sin.’ He contended with the passions of his ancestors, and subdued them. And he is able to succor us who now take up the battle, yes, able to fight the battle again in us, for ‘without him we can do nothing.’

“The garden of Gethsemane, the hill of Calvary, witness to the complete subjugation of the flesh and the devil. His cry, ‘It is finished,’ voiced his triumph, and the triumph of all who yield themselves to his power.

“Beneath the bleeding wounds, beneath the



water and the blood of his broken heart, humanity may stand, and as the divine merit is claimed by faith, lost man is regenerated. The lineage of Christ becomes his; he is given power to become a son of God.

"Christ said to Nicodemus, 'Ye must be born again.' The natural heart is enmity against God, is not and cannot be subject to his law. But when a man is born of the Spirit, he is brought into harmony with the spiritual law. The law of love makes him one with the God of love, and fills him with love for his fellow-men.

"O come, ye who have known only the natural ancestry, come for the spiritual ancestry, come for the heavenly lineage! We who have borne the image of the earthly may bear the image of the heavenly, the first image. 'Ye must be born again,' and become a 'newcreature,' the workmanship of Christ, created unto good works. Wear no more the yoke of your tyrannical earthly ancestry, but take the yoke of love, easy and light to be borne. No matter from whom you trace your earthly lineage, the sins of your fathers follow you. You are a corrupt tree. Let Christ make you a good tree that your fruit may be good. Then it will be known by the fruit in whom is your root. Then little will you need to speak of your ancestry; for—

The light of love will through you shine  
And speak you of God's royal line."

FANNIE BOLTON.

#### FOODS AND INTEMPERANCE.

WHAT relation do foods bear to intemperance? is a question well worthy the consideration of all who are working to exterminate the "hydra-headed monster." Are the foods in common use, handed down from mother to daughter, in any degree responsible for the appetite for alcoholic stimulants? How about our stimulating, highly-seasoned, in-nutritious foods? Are they not thirst provoking? Has anyone ever eaten an old-fashioned breakfast of sausage, ham, or salted fish, hot cakes swimming either in syrup and butter or meat gravies, without desiring to drink freely? A child will invariably demand water; the grown person, strong tea or coffee, which are additional stimulants; at many tables the pepper-sauce jar or some combination of pickles, highly spiced, are a necessity. Does all this have anything to do in assisting 80,000 people annually to drunkards' graves?

If nature's laws be violated, a man's sensations will be abnormal, and the result must be irregular and perhaps vicious expressions of the appetite, both for food and drink. God's laws are inexorable; the sooner we thoroughly understand this, the sooner shall we be enabled to be intelligent co-workers with God. We must learn that prayer to God will bring to the soul peace and joy! but it does not save the stomach or the blood from the evil results of an indigestible meal.

"Let the wicked *forsake* his way" is the command of a law-making God. He has promised no mercy or pardon in any other way. Moral suasion is well; but a good, sound physical condition is better.

The saloon keeper knows the virtue in stimulating foods. His "free lunches" reap him a full harvest of drinks. Shall the same foods be found upon the home table? Dr. Crothers, editor of the *Journal of Inebriety*, a scientific observer of cause and effect, says: "Foods should be largely of fruits and grains, wheat in all forms, corn, rice, barley, beans, and oatmeal; soups of vegetables and grain without condiments save salt, sparingly. Meats, especially if of poor quality, and salted foods, foster intemperance, while regular, hearty meals of fresh, wholesome, glutinous food tend to discourage it." Who should know better than he?

In a paper read before the British Medical Association at Bristol, England, a physician cites twenty-seven cases of intemperance cured by himself by a vegetarian diet.

Liebig, in his chemistry, says, "People can take wine with meats, but not with farinaceous foods."

I have read as a fact that a father by prayer and the rod had done his best to lead his boy into the way he should go, while his staple diet was meat and sausage, pie and cake. The family physician said to his father: "If you put a leech back of each of your boy's ears once a week for a month, you will do more to reform him than your preaching and pounding will do in a year." The father must know the logic of this treatment. "Why," said the doctor, "your boy has bad blood, and too much of it; he must behave badly or burst." "Then," said the father, "I'll change his diet from meat and pie to hominy and milk." In three months a better boy could not be found.

Try it, mothers, if your children are fretful; put them on a diet of fruits, grains, and vegetables; and try the same diet for yourself if you are hys-



terical and blue; try it on your husbands if they are contrary and cross. Try it in sunshine also, then will there be hope for the next generation to live without inebriate asylums and Koch's lymph.

Emerson says: "The private and tender relation of one to one is the enchantment of life." When the affection is unselfish, how complete! No true home without it!

Women should come to realize that the responsibility lies largely in their hands. They should understand that strong muscle, nerves, and brains grow from pure blood. "Blood is the life," and pure blood can be made only from nutritious foods. A mother who loads her table with stimulating food must not be surprised if some day she reaps a harvest of tippling sons. Woman's most solemn obligation is to fit herself for the most sacred duties of a home; then, if she marry, demand the purest or none. The man with blood and breath laden with flesh, alcoholic, and tobacco poisoning is not for her. I fancy the saloon would close its doors for want of customers if women took this position.—*Marinda C. Butler.*

#### FATAL EFFECTS OF VINEGAR.

THE following, which we clip from an exchange, is worthy of the careful consideration of the housewife, the mother, and our pickle-loving readers:—

"We have known for a long time that vinegar was a bad thing; a medical writer says that even when it is used in tolerable moderation, it causes 'intestinal irregularity, constipation, diarrhea, flatulence, cough, watery eyes, etc.,' and that persons with feeble digestive organs had better do without it.

"A friend of ours knew a young lady who was troubled with an excess of fat, but otherwise was in good health. Someone advised her to take vinegar, which would reduce the adipose. She did so, and was delighted with the result; the fat rapidly disappeared. But, unfortunately, the process did not stop there; the girl continued to waste away, losing tissue rapidly, until she was almost a skeleton. Then tuberculosis set in, with disorganization of the lung tissue, and in the space of three months she was a hopeless consumptive. The disease progressed rapidly, and the grave soon claimed its own.

"It is said that pale, anæmic girls are fond of pickles. I am afraid it is the other way; the girls

that are in the habit of eating pickles are apt to fall into a decline; and the first thing their friends know, the case is past remedy. The strong acid, with the pungent peppers, etc., that are in the pickles, break down the digestive organs and cause emaciation. The blood, too, becomes deteriorated in quality, and a diseased condition is the result. Why do people persist in eating things that are not only absolutely worthless in point of nutrition, but positively injurious to health?"

#### HOW THE MONTHS WERE NAMED.

IN looking up the peculiar names given each of the twelve months of the year, it becomes necessary for us to go back to the old Romans, who have imposed upon us a set of names equally as absurd as those which the Norsemen, the Scandinavians, and Saxons applied to the week. January is named from Janus, the god of doors and gates, because the month opens the year; some say that he is a two-faced god, and could look back on the last year and forward to the coming. February is *februo* to purify. March was originally the first month, and was named for Mars, the god of war. April is from *aperire*, to open, because the buds open in that month. May is from Maia, a goddess. June is from Juno, the patron of marriage, and is, therefore, the favorite month for weddings. July was named for Julius Cæsar, and August for Augustus Cæsar. Originally, August had but thirty days, and February twenty-nine in the common year and thirty in leap years. Augustus was jealous that Julius' month should have more days than his own, therefore took one from February and added it to August. September, October, November, and December are so called because they were originally the seventh, eighth, ninth and tenth months of the year. The names are inappropriate and rank misnomers as now applied.—*Sacramento Daily Bee.*

#### EUCALYPTUS LEAVES.

No worm or insect is ever found upon the eucalyptus tree, or in the earth where the roots penetrate. A row of trees planted through an orchard or vineyard will cause insects, worms, or caterpillars to vacate that region. Two branches of the eucalyptus used in the rooms or windows, or as decorations in the rooms, will cause mosquitoes, moths, fleas, and flies to leave the premises, and when the leaves are placed beneath a carpet around the border of the room when the carpet is laid, it is an assurance against the moth, and branches placed beneath the bed pillows are a protection against fleas.—*San Diego Union.*



## Household.

### PATIENT MERCY JONES.

LET US VENERATE THE BONES  
OF PATIENT MERCY JONES,  
WHO LIES UNDERNEATH THESE STONES.

This is her story, as once told to me  
By him who still loved her, as all men might see—  
Darius, her husband, his age seventy years,  
A man of few words, but for her many tears.

Darius and Mercy were born in Vermont;  
Both children were christened at baptismal font  
In the very same place, on the very same day,  
In an orthodox church, in an orthodox way;  
The minister sprinkled the babes, and said,  
"Who knows but this couple sometime may be wed,  
And I be the parson to join them together,  
For weal or for woe, through all sorts of weather."

Well, they *were* married, and happier folk  
Never put their heads in the same loving yoke.  
They were poor, they worked hard, but nothing could try  
The patience of Mercy, or cloud her bright eye.  
She was clothed with content as a beautiful robe;  
She had griefs—who has *not* on this changeable globe?—  
But at such times she seemed like a sister of Job.

She was patient with dogmas, where light never dawns,  
She was patient with people who trod on her lawns,  
She was patient with folks who said blue skies were gray,  
And dentists and oxen that pulled the wrong way.  
She was patient with phrases no husband should utter,  
She was patient with cream that declined to be butter,  
She was patient with buyers with nothing to pay,  
She was patient with talkers with nothing to say.  
She was patient with millers whose trade was to cozen,  
And grocers who counted out ten to a dozen;  
She was patient with bunglers and fault-finding churls,  
And tall, awkward lads who came courting her girls.  
She was patient with crockery no art could mend,  
And chimneys that smoked every day the wrong end;  
She was patient with reapers who never would sow,  
And long-winded callers who never would go;  
She was patient with relatives, when, uninvited,  
They came and devoured, then complained they were slighted;  
She was patient with crows that got into the corn,  
And other dark deeds out of wantonness born;  
She was patient with lightning that burned up the hay,  
She was patient with poultry unwilling to lay,  
She was patient with rogues that drank cider too strong,  
She was patient with sermons that lasted too long,  
She was patient with boots that tracked up her clean floors,  
She was patient with peddlers and other smooth bores,  
She was patient with children who disobeyed rules,  
And, to crown all the rest, she was patient with fools.

The neighboring husbands all envied the lot  
Of Darius, and wickedly got up a plot  
To bring o'er his sunshine an unpleasant spot.  
"You think your wife's temper is proof against fate,  
But *we* know of something her smiles will abate,  
When she gets out of wood, and for more is inclined,  
Just send home the *crookedest* lot you can find;  
Let *us* pick it out, let *us* go and choose it,  
And we'll bet you a farm, when she comes for to use it,  
Her temper will crack like Nathan Dow's cornet,  
And she'll be as mad as an elderly hornet."

Darius was piqued, and he said with a *vum*,  
"I'll pay for the wood, if *you'll* send it hum,  
But depend on it, neighbors, no danger will come."

Home came the gnarled roots, and a crookeder load  
Never entered the gate of a Christian abode.  
A ram's horn was straighter than any stick in it;  
It seemed to be wriggling about every minute.  
It would not stand up, and it would not lie down;  
It twisted the vision of one-half the town.  
To look at such fuel was really a sin,  
For the chance was strabismus would surely set in.

Darius said nothing to Mercy about it;  
It *was* crooked wood—even *she* could not doubt it;  
But never a harsh word escaped the sweet lips,  
Any more than if the old snags were smooth chips.  
She boiled with them, baked with them, washed with them  
through

The long winter months, and none ever knew  
But the wood was as straight as Mehitable Drew,  
Who was straight as a die, or a gun, or an arrow,  
And who made it her business all male hearts to harrow.

When the pile was burned up, and they needed more wood,  
"Sure, now," mused Darius, "I *shall* catch it good;  
She has kept her remarks all condensed for the spring,  
And my ears for the trick now deserve well to sing.  
She never *did* scold me, but now she will pout,  
And say with *such* wood she is nearly worn out."

But Mercy, unruffled, was calm like the stream  
That reflects back at evening the sun's perfect beam;  
And she looked at Darius, and lovingly smiled,  
As she made this request with a temper unriled:  
"We are wanting more fuel, I'm sorry to say;  
I burn a great deal too much every day,  
And I mean to use less than I have in the past;  
But get, if you can, dear, a load like the last;  
I never had wood that I liked half so well—  
Do see who has nice *crooked* fuel to sell;  
There's nothing that's better than wood full of knots,  
It lays so complete round the kettles and pots,  
And washing and cooking are really like play  
When the sticks nestle close in so charming a way."

—Harper's Magazine.

### QUERIES.

AN intelligent subscriber asks, "Why is the human race *so* sick?"

We answer: Disease is surely abnormal and premature, and results from *wrong* living. Simplicity and morality of life would keep us from disease of the flesh. The days of Abraham were not so marked by disease as are ours. Death did not come from disease then. It was not premature, as it is now, but, as the Mosaic record says, they "fell on sleep," and "were gathered to their fathers." They lived their allotted time. We should live to a "good old age," and not live so as to die before our evening of life. The world is dying prematurely, dying out of time, and death, therefore, is full of pain, whereas, if we lived as we should, our life would *go out* as does a candle when it is burned up, and not be *blowed out*, as it now is in the majority of cases.

Another, and a lady at that, wants "some suggestions about cooking."

We answer: You well know that most mothers



and wives are the cooks in most households, angels of home, and guardians of our children. Why should not the women become the best *hygienic* cooks? Adam said of Eve, "The woman tempted me, and I did eat." This is true of Eve's daughters to-day; they cook up all kinds of things, in all kinds of shapes, and *tempt us to eat*, and we eat, of course, Adam-like. The selection of healthy foods, the proper preparation of them, and eaten at the proper times and in right quantities, has much to do with health, happiness, and longevity. I suggest to our *daughters* of Eve to use the same persuasive power of their mother, in the *right* direction, and atone, if possible, for her lasting mistake. In other words, do your duty in the preparation of food for the household.

A subscriber from the South wishes to know what we mean by "hygiene."

We answer: Rather a large subject to go into the querist's drawer, but we will say, It involves obedience to nature's laws, which are as much God's laws as are the ten commandments. It means proper construction of buildings, comforts of home, and domestic bliss. It refers to sunshine, fresh air, and a plentiful supply of both. How to select healthy food and proper cooking of it; how to eat, what to eat, and the times for eating and drinking; it means proper ventilation, right clothing, etc.; it relates to physiology in its broadest sense, and necessarily includes everything which pertains to health and humanity. We invite a careful reading of this JOURNAL to become wiser on the subject of *hygiene*.

Another wishes to know "what will remove corns."

Soak them in hot water for half an hour, remove all the callous possible, paint with tincture of iodine, then place rubber plaster in narrow, short strips around the corn, on the sound skin, thick enough to remove the pressure of the shoe (or if between the toes, the pressure of the other toe) from the corn. Repeat every few days, and the troublesome thing will be no more, if the cause be kept away.

Mrs. J. O. B. asks: 1. "What is the best thing to do for weak eyes caused by nervous prostration?" 2. What can be done for tumors formed in the side of the neck? 3. Is there any danger of heating the head too much, by putting the hot-water bag to the upper part of the spine and back of the head?

*Answers.*—1. Rest the whole body in a horizontal position, and, with proper diet and treatment, the trouble in the eyes will pass away.

2. The tumors, if of long standing, must be cut out, or they may be taken away by the use of electricity. It takes competent persons to use either method.

3. *Yes*; the nerves may be overstimulated by heat as well as by anything else. For a change use hot and cold alternately and dry-brush rubbing, followed by alcohol and oil rubs, in the proportion of one-third of the latter to two-thirds of the former.

#### COOKING RECIPES FOR AUGUST.

1. "PEACH ROLLS.—Stew dried peaches until thoroughly cooked. Add very little sugar, and mash them a little. Make a simple baking powder crust, rolled very thin; spread the fruit on and roll the crust up. Place in a granite dripping pan four or five inches deep. To three or four rolls, add a half cup of sugar. Pour in water enough to almost cover them. Bake half an hour. This requires no sauce."

2. "COTTAGE CAKE PUDDING.—Two eggs, beat the whites very stiff, one small cup sugar, one tablespoonful butter creamed, to which add the sugar, and to this the yolks, one cup milk, two and one-half cups flour, one-half teaspoonful salt, one teaspoonful of baking powder. Alternate the whites and the flour. Bake in loaves or small patty pans. Serve with transparent sauce. This is nice served cold for cake."

3. "SCALLOPED CORN.—Use corn of the best brand, the Dewdrop, Snowflake, or Winslow are good. The fresh corn is nice grated. Place a layer of corn in a pudding dish, and a layer of rolled cracker, with a little salt and sugar. Alternate these layers until the dish is two-thirds full. Fill up the dish with milk, part cream if convenient, until almost covered. Bake slowly for an hour."

4. "GRAHAM CRACKERS.—Two cups of water, one tablespoonful of butter, stiffen with graham flour. Knead well, or beat and bake in a quick oven. Good milk or thin cream can be used instead of water, in which case butter is not needed. Another way—Oatmeal mush can be utilized by mixing as much graham flour as is needed to make a stiff dough. Knead or beat as in the other recipe, and bake in a hot oven."



5. "MACARONI.—Cook macaroni very much the same as rice by plunging into plenty of boiling salted water. Boil in this way for an hour, or until tender. Drain off the water through a colander and rinse in cold water. Reheat and serve with tomato sauce, or bake with bread crumbs sprinkled over the top and cream added. Bake in a granite dripping pan until nicely brown on top."

6. UNCOOKED BEEF TEA.—One pound beef scraped, one pint water boiled and cooled. Put together in a bowl, allow to stand two hours in a cool place. Then strain and it is quite ready for use. Make small quantities and it will always be fresh. Disguise the red color by serving in colored glass. Never let the sick see you while preparing their food or taste anything while it is being prepared.

7. BUCKWHEAT CAKES.—Five pints of lukewarm water, one tablespoonful of sugar, rounded, one level tablespoonful of salt, one cake compressed yeast dissolved and added to the water, one cup corn meal, one cup of graham flour. Use buckwheat enough to make a stiff batter. In the morning dilute to the right consistency with sweet milk. Add a level teaspoonful of soda dissolved in a little water and a gill of molasses. Bake on soapstone or on a griddle with very little oiling.

8. SHAKEN MILK.—Shake sweet milk until it is a foam, then drink it in sips, which will form little globules in the stomach instead of one solid lump. This is said to be much more wholesome than to drink it down all at once.

MRS. F. L. McCLURE.

#### NATURE'S TEN HEALTH COMMANDMENTS.

1. THOU shalt not eat between meals.
2. Thou shalt not make unto thee many pies, cakes, or puddings; for dyspepsia and weakness will be visited upon the children, unto the third or fourth generation, of those who eat such things, and long life and vigor upon those who live prudently and keep the laws of health.
3. Thou shalt not take into thy stomach pickles, sweetmeats, or spices; for he will not be well who does so.
4. Remember to take sufficient exercise. Six days shalt thou labor and do thy work; thou and thy son, and daughter, as well as thy manservant or maidservant. Man was created to be of use

in the world, therefore "action is the law of the living body;" and to retain health requires that the muscles be kept strong by exercise.

5. Thou shalt have plenty of fresh air and sunshine in thy dwelling, that thou mayest be happy, and make good use of these blessings which the Lord thy God giveth thee.

6. Thou shalt not swallow thy food unchewed.

7. Thou shalt not talk or think of thine aches and pains.

8. Thou shalt frequently take a bath.

9. Thou shalt not remove thy bread from the oven until it is well baked.

10. Thou shalt not fret thyself because of thy neighbor's fine house, nor worry thyself about *his* business, lest thou do not sleep well at night; but remember that "godliness with contentment is great gain," and an excellent tonic to the nervous system.

FLORENCE A. HUTCHINS.

#### ECONOMICS IN THE FAMILY.

It was forcibly brought out by Professor James at the recent manual training conference that, while every effort is made by the producers of food supplies to save at this or that point in their productions, the consumers of food products are recklessly wasteful in using them. The contrast between the carefulness of the one party and the recklessness of the other is patent to everyone, but the efforts at economy have been made in diminishing the cost of production rather than in preventing the waste in living. It is plain that if the social conditions of the people are to be improved, a change must be made in the methods of living, and that the saying that "A penny saved is a penny earned" must be applied to the family expenses as well as to the making of an income or the creating of supplies of food. It is not fair to have the saving all on one side, and the remark that many people could live handsomely on what others throw away ought not to be possible in a community where questions of economy are constantly studied and interest the greater portion of population. The inhabitants of New England in former days secured a large part of their independence through their rigid observance of the rules of living. In the most thrifty families nothing was wasted, and the housewife who did not make a barrel of flour or a joint of meat go to its utmost limits was not considered worthy of esteem by her neighbors. The cheap-



ness of food has made us careless of maintaining the old ways of thrift, and to-day we find everywhere that wastefulness prevails. It is impossible to go into a rich man's kitchen without being astonished at the way in which food is destroyed, or so prepared that but a small portion of it is used for wholesome living. If you visit the homes of people in comfortable circumstances, you are constantly impressed with the meager results which are reached with the food that is brought into the house. In the dwellings of the poor the incompetence of the home administration is the visible cause of poverty, and the trouble is, not that food cannot be obtained, but that it does not go so far as it ought to. It is not simply that provisions are thrown away, but that they are so imperfectly prepared for food or wastefully consumed.

The social economists are rightly turning their attention to this wastefulness, which is very largely an American habit, growing out of the cheapness of living, and extending to all the expenses of the individual or the family. The French carry their economics into domestic life with a pertinacity which makes them a thrifty people, and the Scotch can live where others would starve; but among ourselves there is apparently very little effort to get the most out of our food supplies or to keep down the cost of living. Everything turns to-day on questions of economics, but the most practical side of economics is the one which has as yet received the least attention. The question in thousands of homes is too often what the wages shall be, and too little how the wife or mother shall use money to the best advantage of the family, and it is here that our social workers are chiefly baffled. Where a family is reduced to the bare expenses of living, the issue is very plain; and yet even here one can sometimes feed a household on what another would destroy. It is the waste of substance in homes of the ordinary class which is the most serious obstacle among us to social prosperity. Much is to be said for good cooking. It is here that comfort begins, but there is something behind even that. The habit of wastefulness is so fixed in the lives of our people that even good cooking, important as this factor is in home life, does not make a prosperous family. We have grown up into habits of recklessness in using our food supplies which we would not sanction for a moment as manufacturers or agriculturists or as responsible workers, and, with the wages which our industrial population receives, we, undoubtedly,

have less to show in the results which are produced than any other civilized people. A great deal of censure falls upon Bridget, but if the mistress of Bridget knew her business better, this interesting female would turn over a new leaf; and it is with the women of America that, to great extent, the responsibility rests for the recklessness in the consumption of food which makes all the difference between plenty and poverty in the family life. It is impossible for the great mass of wage earners to rise out of their present limitations unless the money which they earn can be made to go further, and especially unless the money spent for eating and drinking can be made to show better results in the household. It is just on this line that you find the turning-point between light and shade in thousands of homes.

The present stress in labor discussion is on the point of wages, and it is right for everyone to get the most he can for himself, but the point of family economies more often determines the prosperity of a household than the rise in daily pay which its members receive. It is here that we have neglected to take care. We need to transfer the pressure which the social workers put upon the very poor to bring them to more thrifty habits into the ranks of the great majority, and it is in pointing out how thrift can be developed in reducing the cost of living, and in enabling us to make the most of things, that substantial gains are to be made among the people at large. It is among those who are least able to submit to it that this wastefulness most exists. They have grown to accept it as the inevitable, and do not seem to be conscious of the difference between prudence and carelessness in the handling of small things. The unworked field for economic development is the domestic field, and if the pulpit, the press, the social reformers, and the great army of workers, would bend their energies toward a different type of domestic life, we should obtain results in the prosperity of our families that would astonish the world. It is just here that we have a great work to do. It is not the handling of food more than the use of other things, but it is the use of all the means of living so that we can get more out of them.—*Boston Herald.*

#### A WISE SUGGESTION.

In these times, when germs are so much talked about, everything which pertains to the subject of infection by these potent agents of disease is of interest to the student of sanitary science. The *Sanitary News* suggests that "the feather duster is evidently an excellent means of keeping germs stirred up and floating about in the air so as to fa-



cilitate their incubation. Evidently the use of this article in the sick room is wholly out of place. Housewives and chambermaids should invariably protect the mouth and nose by tying a handkerchief over them, or by employing some other form of strainer for the breath, whenever the use of the duster is required; and after the duster has been used, the doors and windows should be opened to allow a free circulation of air until the floating dust has been removed. A room occupied by consumptives should never be dusted in this way, as there is great danger of inhaling the air containing germs of the disease, and thus communicating the affection to well persons. Undoubtedly, consumption has frequently been caught in this way."

But we would further suggest that a feather duster never ought to be used anywhere. The best kind of a duster for furniture is a soft wool cloth, slightly dampened with coal oil or some other oil nearly as volatile. This duster should not be used to flit off the dust and fill the atmosphere with it. The dust should be collected in the cloth, and the cloth washed or shaken where the dust will harm the lungs of no one. It takes a little more time to do this way, but it is much better and cleaner.

#### PROUD OF HIS MOTHER.

THERE are few eminent men who have not said that their success in life was largely owing to their mother's teaching, and who have been proud to honor her. The following is one of the many illustrations of this truth:—

The mother of John Quincy Adams said in a letter to him, written when he was only twelve years old:—

"I would rather see you laid in a grave than see you grow up a profane and graceless boy."

Not long before the death of Mr. Adams, a gentleman said to him:—

"I've found out who made you."

"What do you mean?" asked Mr. Adams.

The gentleman replied, "I have been reading the published letters of your mother."

"If," this gentleman relates, "I had spoken that dear name to some little boy who had been for weeks away from his mother, his eyes could not have flashed more brightly than did the eyes of that venerable old man when I pronounced the name of his mother.

"He stood up in his peculiar manner, and said:

"Yes, sir; all that is good in me I owe to my mother."—*The Dayspring.*

## Healthful Dress.

### SHOES AND CONSUMPTION.

SHALL the ankle be closely fitted? Many ladies claim that such a binding gives support. I need scarcely argue that a ligature about the blood-vessels, muscles, and tendons of that important part must produce weakness. The congress boot, with its rubber elastic, is mischievous. At all seasons of the year, when the condition of the streets will allow it, shoes which do not come up about the ankle are to be preferred, permitting, as they do, the freest play of all the parts. During the wet, muddy, and snowy season of the year, I prefer, for many reasons, long-legged boots. If rightly made, they do not press the ankle.

What material shall be used for the uppers of shoes? For the warm season, there is no doubt about the great superiority of cloth, particularly for the cities.

Its porousness permits an evaporation, which cools the feet, but, during the cold and wet seasons, it will not suffice. For the latter period, I think for both sexes, calf or kip-skin is the best. The upper leather should be covered often with a little oil blacking. Rubbers should be thrown overboard. I do not mean to say that they are not an improvement upon the morocco shoes which ladies might otherwise wear; but I do say that the rubber boot or shoe retains the perspiration and produces a tenderness of the foot, which greatly exposes the wearer to colds. For myself, I could go, day after day, with wet feet, during the cooler seasons, and speak every night, two hours, in a large hall, without hoarseness; but if I wear rubbers for a week, my throat is likely to become a little tender. Of course, I do not mean they should not be worn in the mud or water.

The physiological principles I have presented, bearing on the shape of the shoe, have been practically recognized by the English to a greater extent than by any other people. The French seem to have studied how to violate the anatomy of the foot. In America we have, unhappily, copied the French. When we consider the importance of walking, in the business of life, and as a means of health, and of the influence of the circulation of the feet upon the circulation and health of other parts of the body, and when we consider the dependence of the feet upon the size and shape of the shoes, both for easy walking and good circulation, it will not be thought that I have given undue importance to the subject of shoes.

So long as women walk on the same earth and sit in the same room with men, they must wear stockings and boots as thick and warm.

Recently, I met a mechanic who resides in our street, walking out on Sunday morning with his little two-year-old daughter. The father I have often admired for his immense and vigorous physique. He had on a pair of boots with soles nearly an inch thick. The little thing at his side wore a pair of red slippers, with soles not thicker than paste board.

"Why do you wear those immense boots?" I asked.

"To keep my throat and lungs all right," he replied.

"Is your little girl well?"

"She is rather poorly. The doctor says we must take her out in the fresh air."



"Do you think you could come out this morning, on this cold, damp walk, with slippers?" I asked.

"No, sir, it would give me my death."

"How do you think your little delicate daughter can escape with those thin morocco slippers?"

"Well, it does seem curious; but I don't know much about such things. You'll have to ask the old woman."

The usual dress of children's feet, during the cold season, is a shameful violation of physiological law.

But in the summer they should be allowed to run in the garden without shoes, and play with their little feet in loving contact with the bosom of mother earth.—*Dio Lewis.*

### TOURISTS' DRESS.

It is an exceedingly nice question for the inexperienced feminine traveler about to set out upon a European tour, to decide just how to attire herself so as to get the greatest possible good in health, comfort, and convenience out of the trip. And notwithstanding that, for years, she may have looked forward to an ocean voyage with bounding pulses, it will prove sadly disappointing unless she should choose very wisely indeed as to what she will wear, and the necessary articles to be taken along.

In the first place, the dress in which to cross the ocean should, throughout, both in fashion and material, be simplicity itself. The feet should be clothed in worsted hose of some dark, solid color, and the boots should be very easy, and possess good thick soles; for it must be borne in mind that the deck of a ship is always apt to be wet, or at least damp, and rubbers here would be superfluous. Even for a mid-summer voyage one should not fail to clothe herself warmly, for the nights and mornings at sea are always cool, even though the middle of the day be warm and sunny. Union under-garments should be worn, and leglets, also of wool, together with a skirt of soft, firm goods. Starched white skirts are not once to be thought of, for obvious reasons. The gown itself should be dark in color, and of some serviceable but clinging material. There is nothing more appropriate for this purpose than some one of the pretty flannels now in vogue. It should be made in some simple way,—into a jaunty outing suit, with shirt or blouse for the quite young and slender, or fashioned in some style of half-fitting sacque and skirt, or some variety of princess, for the stouter and more elderly. This latter style is especially to be commended by reason of its compactness. Each garment should be complete in one piece, both for health and comfort, and that it may be gotten into quickly; the blouse should be put into a band and sewed fast to the skirt; the skirt and the half-fitting sacque should be hung upon gown forms, and so on.

But, be it fashioned as it may, one principle should run like a silver thread through its design from veil-secured turban to boot and glove-tip,—it should be easy to put on, easy to adjust. This for more reasons than one; dressing in a rolling stateroom amidships is quite a different affair from that operation performed in the quiet and security of one's own room at home; and here, too, emergencies may arise when one needs to slip into her clothes in a moment, if at all.

A bit of ribbon, velvet, or a silk handkerchief tied about the throat, and a good waterproof cloak surmounting the

costume already indicated, a warm shawl and a railway rug at hand, and one is comfortably equipped for the vicissitudes of any ordinary sojourn upon deck. When occupying a steamer chair, however, there will be needed, in addition, some kind of soft, pretty hood. For her comfort in her stateroom a lady will need to provide herself with a couple of woolen nightgowns, a pair of wool-lined slippers, plenty of towels, soap, and a dozen or so of soft, cheap handkerchiefs, sufficiently inexpensive that their sacrifice, after their purpose has been served, may occasion no regret.

As there is but one stateroom trunk allowed each passenger, space must needs be carefully economized, for this must contain a complete outfit for traveling upon land, and when about to go ashore and these are donned, it must in turn receive everything worn or used upon shipboard.

A plain, neat costume for land traveling is always the height of good taste; but the fabric itself may be varied to suit one's particular taste and the length of one's purse. For pedestrian tours, cave exploring, and mountain climbing, as well as general tramping and outdoor sight-seeing, the lady tourist in the Old World or the New will need abridged skirts, as well as various other modifications of attire.

Ellen Osborn, in a late fashion letter, gives a description of a lady's mountain costume, which seems to establish a pretty and serviceable precedent for the traveler. It has a straight, full skirt, short enough to show the high-cut laced boots above the ankles, and boasts a little waistcoat, and jacket full of pockets, finished off at the throat with a bright scarf tied in a pretty bow. The material is brown serge, and is trimmed with bands of leather. The opinion which the wearer of this unique costume entertained toward the old-style petticoat for outdoor wear was expressed in the following off-hand manner: "Oh, I shouldn't think of wearing petticoats on such a jaunt, nor divided skirts, for that matter. Knickerbockers are the only things that won't get wet with dew and grimed with dust, and pongee silk knickerbockers worn directly beneath the dress, are my stand-by. In rough country, I shall wear leather leggings, buttoning from my boots to meet the knickerbockers at the knees."

Ladies with more conservative tastes might still gather useful hints from the above. A dress reaching to the ankle, with a divided skirt worn under, and both supplemented by the English gaiter, would form an exceptionable outdoor costume for feminine tourists.—*E. L. Shaw, in Good Health.*

Two things may be said with a good deal of positiveness: Nothing good ever succeeds unless somebody is willing to make a stand alone for it, and nobody can properly be called a man who is not willing to stand alone, if need be, for righteousness, no matter what ridicule, what hatred, he may incur.

GOD never accepts a good inclination instead of a good action where that action may be done; nay, so much the contrary, that if a good inclination be not seconded by a good action, the want of that action is made so much the more criminal and inexcusable.—*South.*



## Publishers' Department.

### EATING.

MOST people eat too much and too often. Frequent eating keeps the food constantly passing into the digestive tract, and, little by little, it is strewn along the alimentary canal, and when the bowels move, if they move at all, there is but little passes away at a time; whereas, if the same amount of food had been eaten at the proper times, the bowels would have the proper amount of debris to stimulate them into healthy action, and there would be no constipation. Again, this frequent eating keeps up a physiological congestion which in time passes into a chronic congestion, and the person becomes sore on pressure throughout the region of stomach and abdomen.

When the individual is eating a little every hour or two, we find at the end of the twenty-four hours an excess has been taken of the needs of the organism. This excess is liable to be converted into fat, or, of certain kinds of food, into biliousness. Should the system at last be able to take on no more fat, it is retained in the blood and the blood-vessels are distended thereby. This is thrown off by fits of sickness which we call *colds*, but which are nothing more nor less than catarrh. This too fatty condition of the system is liable to cause pneumonia and consumption, the work of the heart is increased, and finally becomes difficult, causing a congested and inflamed condition of the lungs. The kidneys and liver enlarge from the extra amount of work they are called upon to perform, and later the surplusage passes to the muscles and joints, until the person becomes stiff, heavy, and sore.

We invite all to come to the Retreat, where they may become better able to understand how to eat, what to eat, and learn the many evils people bring on themselves by eating too much. It is our constant aim to teach the truth on these things, and show how we fall, as did our parents in the garden of Eden. Let all who wish to know more take the HEALTH JOURNAL, and come here, where we will make them welcome, and where they can store their minds with useful knowledge. They may thus prove a blessing to those whom they may thereafter be associated with.

THE Detroit *Emergency Hospital Reports* for June gives currency to a case of high temperature reported by Drs. Jones and Sale at the last meeting of the Memphis Medical Society. The *Reports* says: "When the medical profession has been accustomed to consider a temperature of 106° to 107° extremely dangerous, and fatal indeed, if not treated with the utmost promptitude, the record of a case where the temperature rose several times to the marvelous height of 158°, staggers belief, and were it not for the integrity and honor of its progenitors, would undoubtedly be taken *cum grano salis*. But as it is, we cannot doubt, and must, then, search the archives for preceding cases. Fagge, in his 'Practice of Medicine,' says: 'Cases in which the thermometer rises to 109° or 110° are very exceptional, and most observers think they are invariably accompanied by severe and alarming symptoms.'" Our opinion is that the report would need several grains of salt to make it palatable.

THE Woman's Hospital, of Philadelphia, has in a year reared fifty little boys and girls, all of them living and including a child of but six months' development, which latter feat is considered a marvelous one by the best-trained scientific minds of the age. The incubators, for there are two of them, were imported direct from Paris about three years ago, and since that time not one of the little ones that have been placed inside of them has died. In fact, according to the hospital authorities who have kept special records of these babies, all of them are thriving, and are unusually healthy and free from disease.

WE would call especial attention to two articles which we have reproduced, as not only worthy, but important, namely, "Why Did He Have Typhoid Fever?" and "Economics in the Family." The latter may seem unnecessary to those who revel in the abundance of the Pacific Coast, but faithful economy is a Christian duty in every department of life, and if we do not need what we save, there are plenty of God's creatures in this favored land who would be blessed by supplementing their lack by our abundance. Plenty generally begets waste, but it ought not so to do among thoughtful people. True economy is not stinginess.

THE article on another page, entitled "From California," was written by our old friend and patron, Elder S. N. Haskell, to the *Bible Echo* of Melbourne, Victoria, while he was stopping with us for a rest of a day or two, after a very fatiguing missionary journey around the world. The testimonial, it is needless to say, was unsolicited.

SCARCITY of meat is so great in Munich, Bavaria, that the police have given orders that no dogs should be slaughtered for food unless adjudged sound by a veterinary surgeon. "Horrible," some will say, "to eat dogs at all;" but *why* are they not as good to eat as hogs?

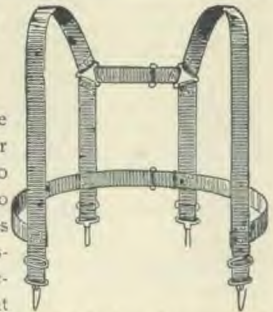
WILL any of our agents or subscribers who have clean HEALTH JOURNALS of January and February, 1891, which they wish to spare, send them to Geo. R. Drew, 14 Seymour Street, Traumere, Birkenhead, England. He wishes them for ship missionary work.

### A SHOULDER BRACE AND SKIRT SUPPORTER

To which the skirts can be hooked, may be obtained for 60 cents; misses' size, 50 cents, post-paid. Those who have been using these articles could not be induced to dispense with them. Their practical utility must be apparent to all who give them even a careful look and a moment's thought.

Either of the above articles may be obtained, post-paid, for their respective prices, by addressing

RURAL HEALTH RETREAT,  
ST. HELENA, CAL.





# ST. LOUIS Hygienic College OF PHYSICIANS AND SURGEONS

Will Begin Its Fifth Annual Course of Instruction,  
Tuesday, September 29, 1891.

MEN AND WOMEN ARE ADMITTED.

*This is the only Hygienic College in Existence*

IT has a full three years' course. This course embraces all the branches taught in other Medical Colleges; also Hygieo-Therapy, Sanitary Engineering, and Physical Culture.

For further information, address for announcement,

S. W. DODDS, M. D., DEAN,

2826 WASHINGTON AVE.,

ST. LOUIS, MO.

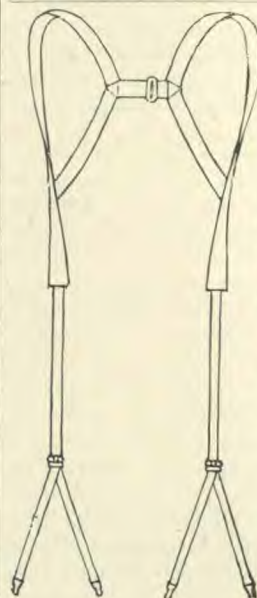
## LADIES' SKIRT SUPPORTERS.

IT is the unanimous opinion of those who have made *female disorders* their life study, that one of the most fruitful causes of these complaints is supporting the under-garments from the hips. When this burden is transferred to the shoulders, there is at once an improvement in health.

Mrs. E. B. Lyman, the popular lecturer to ladies "on dress, and its relation to female diseases," says: "Pathology demonstrates the fact that during the past 15 years that class of diseases peculiar to females has been steadily on the increase, and the verdict is almost universal among those physicians who make a specialty of these difficulties that they are largely the result of the improper mode of dress adopted by our women. First, from its being too tight, or so inconveniently arranged as to prevent the free action of the internal organs. Second, from the great number of bands, with heavy skirts, resting entirely upon the delicate walls of the abdomen, causing the intestines to fall down upon the organs in the pelvic cavity. Owing to the flexible nature of the abdominal walls, NO WEIGHTY clothing should be permitted to rest upon the hips, but should, instead, be supported from the shoulders entirely."

## HEALTH PUBLICATIONS.

- The Home Hand-Book of Domestic Hygiene and Rational Medicine*, by J. H. Kellogg, M. D. It is the most important work for domestic use that has yet appeared. It contains 1,624 pages, with 500 engravings, including 26 full-page plates, and a paper manakin, in two volumes. The price of this work, bound in muslin, richly embossed in jet and gold is, \$6 50  
In halfmorocco, gilt edges - - - - - 9 00
- Eating for Strength*, by M. L. Holbrook, M. D., 320 pages, muslin, with gilt title on back and side, price, 1 00
- How to Strengthen the Memory*, "never forgetting," by M. L. Holbrook, M. D., 160 pages, muslin, with gilt title on back and side, price - - - - - 1 00
- Digestion and Dyspepsia*, by J. H. Kellogg, M. D., 12mo., 176 pages, with colored plate, price - - - - - 75
- Nasal Catarrh*, ten lectures on the nature, cause and cure of this "great American malady," by J. H. Kellogg, M. D. Illustrated by cuts and colored plates, 120 pages, price - - - - - 75
- Practical Manual of Health and Temperance*. How to proceed in many emergencies, and containing many useful hints and recipes, by J. H. Kellogg, M. D., 320 pages, price - - - - - 75
- Deep Breathing*, considered as a means of promoting the art of song, and as a remedy for throat and lung difficulties. Translated from the German by Werner, illustrated, with an added chapter on air and ventilation, by M. L. Holbrook, M. D., bound in muslin, with gilt title on the side, price, 50
- Uses of Water* in health and disease. A practical treatise on the bath, its history and uses, by J. H. Kellogg, M. D., muslin bound, 12mo., 136 pages, price - - - - - 40
- Diphtheria*, its nature, cause, prevention, and treatment, by J. H. Kellogg, M. D., 64 pages, with colored plates, price - - - - - 25
- Social Purity*, by J. H. Kellogg, M. D., 64 pages, price 15
- Any of the above works can be obtained, post-paid, at their respective prices, by addressing Rural Health Retreat, St. Helena, Cal.



Shoulderbrace and Hose Supporter

By this simple and substantial device the stockings are nicely supported from the shoulder. These are sold at the Rural Health Retreat, as follows:—

- No. 7, Ladies' . . . . 60 cents
- No. 8, Misses' . . . . 50 cents
- No. 9, Children's . . . 40 cents
- No. 10, for Children  
age 3 to 5 years . . 35 cents

Sent, post-paid, on receipt of price.



## SAFETY POCKET,

—FOR—

PENS AND PENCILS.

*Attached by pin to coat or vest.*



Price, with 2 pockets, 15 cents.

Price, with 3 pockets, 20 cents.

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

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

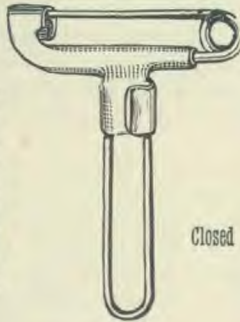
*Mailed to any address on receipt of price.*

Address RURAL HEALTH RETREAT, St. Helena, Cal.

## Skirt Supporting Hooks.



Open

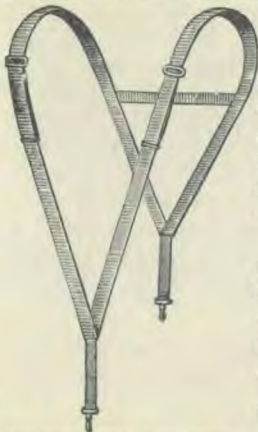


Closed

25 cents a set of four.

## The Ladies' Hygienic Safety Supporter.

*For firmly and securely holding in place the periodical bandage.*



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

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

Mailed on receipt of 50 cents

*For any of the above articles, address*

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

## How to Dress Healthfully.

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

### What Drags the Life Out of a Woman.

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

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

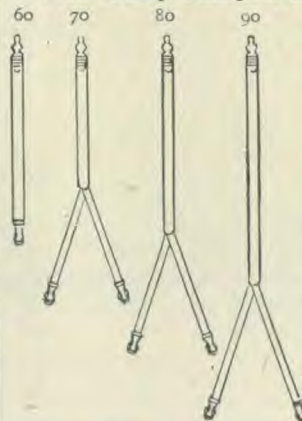
### The Ladies' Hygienic Skirt Supporter.



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

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

### The Daisy Clasp Stocking Supporters



Obviate the necessity of ligatures around the limbs. The left hand cut, No. 60, represents the Supporter for a small child; price, 15c. per pair. No. 70, Children, 20c. No. 80, Misses, 25c. No. 90, Ladies, 30c.

The cut below represents the DAISY CLASP, open. When closed, it firmly grips the stocking and holds it in position.



### Daisy Clasp Stocking Supporter.

To be attached at the waist.

Either the Suspender or the Daisy Clasp Supporters may be obtained, post paid, at their respective prices. Address,

Rural Health Retreat,  
St. Helena, Napa Co., Cal.



### HEALTHFUL FOODS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Diabetic or Gluten Food.**—This is a form of bread deprived of its starchy and saccharine elements, but retaining all the other palatable and nourishing elements of the flour. By the use of this food and the observance of careful dietetic rules, this obstinate disease (diabetes) may be kept at bay for many years, and cured in cases where a cure is possible. It is prepared with great care, and has been thoroughly tested. It is a perfect substitute for animal food in cases of nervous debility, and is to be used in the same cases as those for which the gluten wafer is recommended; per lb. . . . . 30 cts.

**Infants' Food.**—Most of the food offered in the market as infants' food contains too much starch for the digestive powers of the infantile stomach. The article here offered will often be digested when other articles of food cannot be eaten without producing serious derangement of digestion; per lb. . . . . 30 cts.

Some of the goods here offered may be higher priced than those shortened with lard, etc., but you may rest assured of securing, in these foods, pure, healthful articles, conscientiously prepared.

For fifty cents you may receive, post-paid, a sample package of these foods, and thus decide what to order in larger quantities. Give them a trial. Address,

RURAL HEALTH RETREAT, ST. HELENA, CAL.

Orders taken also at Pacific Press, Oakland, Cal.



**HISTORY OF THE WALDENSES.**

By J. A. WYLIE, LL.D.

ILLUSTRATED BY TWENTY FULL-PAGE ENGRAVINGS.

THIS work describes the conflicts waged by the Waldenses and the martyrdoms they endured in defense of their faith and their liberty. Recent events have brought the Waldenses to notice, and thrown a new light upon the grandeur of their struggle and the important issues which have flowed from it. To them are we to trace the Constitutional liberties that Italy now enjoys. In their mountain fastnesses they maintained the faith of the early Christians, and by their untiring missionary labors this faith was diffused to all the nations of Europe, thus preparing the way for the great Reformation.

Contains 212 pp. Price, 90 cents.

Address, PACIFIC PRESS, Oakland, Cal.

**BEATTY'S TOUR OF THE WORLD.**

Ex-Mayor Daniel F. Beatty, of Beatty's Celebrated Organs and Pianos, Washington, New Jersey, has returned home from an extended tour of the world. Read his advertisement in this paper and send for catalogue.

**BEATTY**



Dear Sir.—We returned home April 9, 1890, from a tour around the world, visiting Europe, Asia, (Holy Land), India, Ceylon, Africa (Egypt), Oceania, (Island of the Seas,) and Western America. Yet in all our great journey of 35,974 miles, we do not remember of hearing a piano or an organ sweeter in tone than Beatty's. For we believe we have the sweetest toned instruments made at any price. Now to prove to you that this statement is absolutely true, we would like for any reader of this paper to order one of our matchless organs or pianos, and we will offer you a great bargain. Particulars Free. Satisfaction GUARANTEED or money promptly refunded at any time within three (3) years, with interest at 5 per cent. on either Piano or Organ, fully warranted ten years. 1870 we left home a penniless plowboy; to-day we have nearly one hundred thousand of Beatty's organs and pianos in use all over the world. If they were not good, we could not have sold so many. Could we! No, certainly not. Each and every instrument is fully warranted for ten years, to be manufactured from the best material market affords, or ready money can buy.

EX-MAYOR DANIEL F. BEATTY.  
From a Photograph taken in London, England, 1889.

Now to prove to you that this statement is absolutely true, we would like for any reader of this paper to order one of our matchless organs or pianos, and we will offer you a great bargain. Particulars Free. Satisfaction GUARANTEED or money promptly refunded at any time within three (3) years, with interest at 5 per cent. on either Piano or Organ, fully warranted ten years. 1870 we left home a penniless plowboy; to-day we have nearly one hundred thousand of Beatty's organs and pianos in use all over the world. If they were not good, we could not have sold so many. Could we! No, certainly not. Each and every instrument is fully warranted for ten years, to be manufactured from the best material market affords, or ready money can buy.



**ORGANS** Church, Chapel, and Parlor Organs.  
**PIANOS** Grand, Square, and Upright.  
Beautiful Wedding, Birthday or Holiday Presents.  
Catalogue Free. Address  
Hon. Daniel F. Beatty, Washington, New Jersey.

**WHO CHANGED THE SABBATH?**

A TRACT of 24 pages, which fully answers this question, and shows how Sunday displaced the Bible Sabbath. Extracts given from Catholic writers. Price, 3 cents.

Address, PACIFIC PRESS Oakland Cal

**THE LIGHT-RUNNING  
NEW HOME  
SEWING MACHINE**

HAS  
NO  
EQUAL.



THE  
LADIES'  
FAVORITE.

THE ONLY SEWING MACHINE  
THAT GIVES

**PERFECT SATISFACTION**

NEW HOME SEWING MACHINE CO. ORANGE, MASS.  
CHICAGO - 28 UNION SQUARE, N.Y. DALLAS, TEX.  
ILL. ATLANTA, GA. ST. LOUIS, MO. FOR SALE BY SAN FRANCISCO, CAL.

The New Home Sewing Machine Company, Pacific Department, Distributing Office: 725 Market Street, History Building, San Francisco, Cal. Write for a copy of our beautiful new Waltz Song, "Rock-a-by Dolly," mailed Free to any address, also a lithographed banner, a fine set of chromo cards, and illustrated catalogues. Mention this paper if you want a quick response.

**COMBINATION UNDER-GARMENTS.**

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



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



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

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



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

# EVERYBODY'S TYPEWRITER.

SENT TO ANY ADDRESS  
ON RECEIPT OF \$15.00.

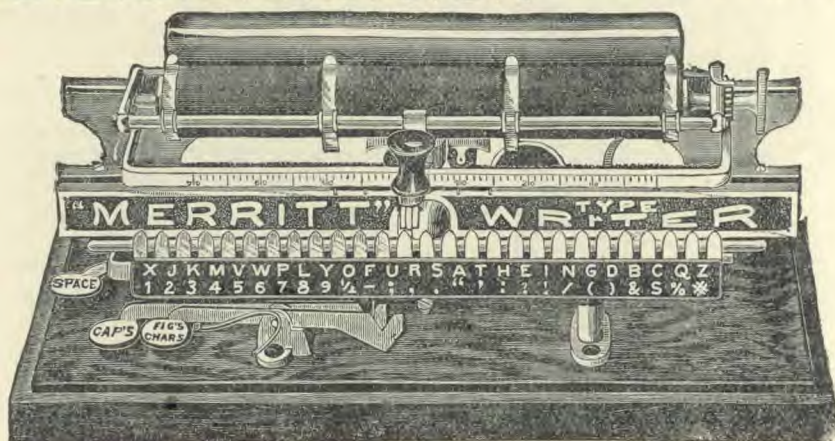
## SPECIAL CHRISTMAS MACHINES.

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 Ma-  
chine 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..