

PACIFIC Health Journal AND TEMPERANCE ADVOCATE.

VOLUME 1.

JUNE, 1885.

NUMBER 1.

PUBLISHED BI-MONTHLY, BY THE
PACIFIC PRESS PUBLISHING COMPANY,
OAKLAND, CAL.

24 Pages. Price, Fifty Cents a Year.

Entered at the Post-office in Oakland.

J. H. WAGGONER, EDITOR.

PACIFIC HEALTH JOURNAL.

AT the annual meeting of the Rural Health Retreat Association in May last, at which time arrangements were perfected for the permanent opening of the Retreat, it was decided that a health and temperance paper was needed on this coast, and the Pacific Press Publishing House of Oakland was requested to publish one. Accordingly, at a meeting of the Board of Directors of the Publishing Association it was decided to issue, in June, a paper, called the PACIFIC HEALTH JOURNAL AND TEMPERANCE ADVOCATE. This name was chosen because health and temperance are so closely allied; temperance is the handmaid of health. Intemperance—that is, the use of intoxicating liquors—is the cause of more crime than all other causes combined; and intemperance—in its broader sense, including all wrong habits or intemperance in drinking, eating, etc.—is the cause of more diseases and premature deaths than all other causes combined. Indeed, we think it may be safely said that all diseases may be traced to this cause.

It will be our aim to make this a *useful family journal*; useful in health, useful in sickness, useful in every household, and useful in every department. Rules for the preservation of health are of first importance, and will receive due attention. Very much of the sickness of every age is unnecessary; correct habits of living would prevent most of it. And where it unfortunately exists, we

FOR advertisement of Rural Health Retreat, St. Helena, Cal., see last page.

“HE [Paul] reasoned of righteousness, temperance, and judgment to come.” Acts 24: 25.

THE Lord's promise: “I will take sickness away from the midst of thee.” Ex. 23: 25.

A PIOUS wish: “Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.” 3 John 2.

HEALTH is a gospel benefit; see Matt. 8: 16, 17; and temperance is a gospel grace; see 2 Pet. 1: 5-7.

THE PACIFIC HEALTH JOURNAL AND TEMPERANCE ADVOCATE will treat the subjects of health and temperance largely from a Bible standpoint.

THERE is something in this journal that you and your neighbors very much want to see. Read till you find it.

CALIFORNIA is noted for her agreeable and healthy climate. Napa Valley is noted among the valleys of California for health and beauty; and the locality of the Rural Health Retreat at Crystal Springs is the gem of Napa Valley.

shall give the best advice that we can command to guide to the recovery of health.

Our range of subjects will include temperance, in its broadest and best sense—temperance in all things; diet, as related to the best food, and the best methods of preparing it, and the most suitable seasons for receiving it; rest, exercise, ventilation; the care of the sick, the use of water, etc., etc.

We shall treat all subjects as resting on a moral basis. Our highest relations come within the province of morals; these, of course, should have a governing influence on all others. *To be healthy* is not merely a privilege, a pleasure, but also a *duty*. Without health we cannot properly fulfill the responsibilities of life; therefore he who wantonly or carelessly ruins his health and weakens his frame, is responsible to his Maker and Governor, who has a right to the best and fullest service of all his powers. And temperance is not merely keeping one's self respectable in the eyes of the world, but it is a Christian grace; and to be intemperate in anything is to come short in the development of Christian character. These things we shall endeavor to demonstrate in the JOURNAL AND ADVOCATE.

As all reforms have properly a moral basis, there is no wide distinction between *moral and physical reform*. There is, indeed, a difference between moral and natural laws; but all are under the administration of the selfsame Creator and Governor, to whom we are amenable for the proper observance of all. And to properly discharge moral obligations we are dependent on our physical organism. The Scriptures say: "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17. Therefore the *more nearly dead* we are, the less are we able to show forth the praise of God. Hence we are commanded to present our bodies *living sacrifices*, holy, acceptable to him. Rom. 12:1. This is our "reasonable service."

In the Temperance Department we promise to wage untiring warfare against the great evil, the greatest nuisance, of the age—tobacco. Inasmuch as it is being used so generally by the young, by mere children, we believe it is doing greater injury to our race than its twin evil, alcohol.

But we cannot even outline our course in every respect. We ask the patronage of the public, whom we shall try to serve to the very best of our ability.

MORAL DUTY OF PRESERVING HEALTH.

WE believe that all moral obligation is summarily contained in the ten commandments. Out of these grow all duties, and by these will all wrong be condemned. All the circumstantial duties of life are not defined in the Bible, either in the Old or the New Testament. To so define them would be impossible unless every man's life were written out in full, even to the least particular. But that would be impossible. The wisdom of the divine Lawgiver is shown in a law of few items, brief in expression, yet so comprehensive as to embrace within its scope all the relations of man.

In the Mosaic dispensation there were two classes of laws based upon the great moral law, namely, ecclesiastical and civil. The ecclesiastical related especially to religious duties, and to sacrifices for sin. The civil related to the common duties of life between man and man, and to the punishment of sin. These systems, one for the church and the other for the State, were both typical of the offices and the work of Christ; typical as systems, but not in all their details. All understand that Aaron was a type of Christ, but we cannot find a counterpart in the work of Christ of every point in the priesthood of Aaron. See Heb. 7, etc. Inasmuch as all the details of the Mosaic system cannot be traced to antitypes, we have to exercise caution in our examinations and decisions as to what is purely moral, and what is typical and circumstantial. From the fact that there are circumstantial duties in the typical system which cannot be traced to any antitype, it is evident that some points on such subjects cannot be decided circumstantially, but must be settled *on general principles*.

It is to us a most important question to settle, How far, and in what respect, on general principles, are the *sanitary regulations* of the Mosaic age to be applied in this age? We shall not attempt, either now or in the future, to examine this question in all its bearings. That would be a work too extensive for our limits. It is our purpose to present some facts and make some suggestions, which, we hope, will be of practical benefit to others in their examination of this subject.

It is a well-established rule in such matters that "the greater includes the less." This rule applied to the duties of life will impress upon us the strength of the declaration of the psalmist, "Thy

commandment is exceeding broad." The apostle Paul says that "covetousness is idolatry;" and again he speaks of those "whose God is their belly," stomach or appetite. By this we learn that the first commandment is broken, not by pagan worshippers alone, but by those who let their desire for worldly gain or pleasure, or the gratification of their appetites come between them and the true and living God. When we forget him *in anything*, and set our hearts on other objects, we break that commandment. So, also, the Saviour teaches that the seventh commandment is violated by the look of the eye or the desire of the heart. And again, an apostle says that he that hateth his brother is a murderer. As desire leads to adultery, and hatred to murder, it is evident that where these are allowed to exist, the sixth and seventh commandments cannot be kept. Hence *the commandments really forbid whatever leads, directly or indirectly, to their violation.*

It needs no argument to show that the sixth commandment as truly forbids injury to our own lives as to the lives of others. Were this not so, there would be no wrong in committing suicide. God gave life to man for a definite object, and to him belong the lives of all men. To him all owe the service of their lives; and we can have no more right to deprive him of the service of our own lives than of the lives of others. Indeed, it stands confessed that the first great obligation is to render to God the service of our lives. We may read the precept, "Thou shalt not kill" *thyself*, as justly as, "Thou shalt not kill" *thy neighbor*. And if our position be true that the commandment forbids everything that leads to its violation, either directly or indirectly (and who will deny it?), then it must be acknowledged that *it is morally wrong, according to the sixth commandment, to do anything to abridge the lives of either ourselves or others.*

Thus on general principles we easily establish the fact that it is a moral duty to preserve our health, and thereby to preserve or prolong our lives. Of course the wide field of circumstantial duties which come within the range of these principles, is left open. But we think no one can fail to see that the duty is imperative for us all to carefully investigate the subject, so that we may come to an understanding of our obligation in this respect. Neglect is fatal when duty calls. To this we will refer again.

RURAL HEALTH RETREAT.

CRYSTAL SPRINGS, ST. HELENA, CAL.

ISSUING from the hill-side above the residence and on the land of Mr. W. A. Pratt, about two and a half miles above St. Helena, is a beautiful spring of clear, cool, soft water. Mr. Pratt's residence is in a small valley running out from Napa Valley to the east. This valley is circular in form, and for beauty is not excelled by any in the State. As the spring was several hundred feet above the valley, the water abundant, and the climate unsurpassed by that of any other locality, this location was selected, several years ago, for a health resort, or sanitarium. Several parties united, and erected a *main building* some forty feet below the level of the spring, and over three hundred feet above the level of the valley. They also made an excellent road, with easy grade, from the valley to their building. The building was well planned, with extensive dining-room, parlor, office, bath-rooms, and splendid rooms for the accommodation of guests or patients. A broad piazza, with a flower garden and fountain, in front, gives the whole a beautiful and pleasant appearance. It was appropriately named the Rural Health Retreat.

Most of the "springs," or places of resort in California, are in "cañons," where the view is obstructed on every side. Not so at the Health Retreat. The scenery, as the climate, is unequalled. Persons who have spent many years in this State have said, on visiting the Retreat, that they never saw any view so lovely. Northwest, about twelve miles, Mt. St. Helena rises to a height of 5,000 feet. Directly in front, but across the valley, is a range of mountains, on the sides of which fruit-raisers are making improvements, giving them a varied and interesting appearance. The Napa Valley lies at the foot of this range, all well cultivated, through which two express trains go daily in both directions, in full view of the Retreat. Immediately below the Retreat is "Pratt's Valley," all in a high state of cultivation. The hills which encircle it are in part covered with vineyards, as is much of the valley itself, the vines giving a beauty to the landscape which cannot be found in grain-raising sections in summer. A large majority of the trees and shrubs on all these hills and mountains is evergreen, so that at no time of year is there any appearance of barrenness or bleakness. The temperature at the Retreat is not

so high in summer as it is in the valley below, while the least appearance of frost is scarcely known there in the winter.

A competent physician will always be resident at the Retreat, so that patients will be able at all times to consult him; and baths will be given under his immediate direction. Many people have imbibed the idea that it makes little difference how often baths are taken, or at what times, or under what circumstances. But that is a great error. In visiting various springs in California, we found only one superintendent (besides at the Retreat) who had any intelligent idea of the proper method of giving or taking baths. He said that he was certain that many persons who visited his resort for their health, badly injured themselves by injudicious bathing, and went away in worse condition than they came. We do not doubt it. Water is a powerful remedial agent; it has an immediate effect upon the system. But powerful agents must be used discreetly, and not abused. Not many people know how to bathe so as to receive the best effects of a bath, while the great majority do not know how to avoid taking cold when coming out of the water. The advantage of having a competent and experienced adviser always at hand is appreciated by few bathers,—an advantage enjoyed at very few places as at the Rural Health Retreat.

The uninitiated or inexperienced often question the necessity of a studied physician as an adviser in the use of water, or in bathing. They think that any person with a little knowledge or observation will answer just as well. But this is a great error. It is not enough to know how to give a bath, how to guard against taking cold on emerging from the water; but it is necessary to understand the condition of the patient, and what manner of bath he needs under his particular circumstances. No one can do this but a physician; one who has studied the human system, understands its diseases, and also understands the proper methods of applying water.

We make these remarks—not that the bath is the only dependence at the Retreat, but—because there is so great ignorance prevailing on the subject of bathing among those who frequent the various springs in this State. The physician at the Retreat is a regular graduate, and has had years of practice. He will see that patients are at all times properly related to the best conditions

for recovering health, not only in regard to bathing, but to diet, rest, exercise, etc.; everything that can have an influence on the body or mind. Electricity and "movements" will be among the agencies employed. Attendants will always be courteous, and the surroundings are always pleasant at the Retreat.

Besides the main building, several cottages have been erected, not far from it, which will be used for the accommodation of guests, as may be found necessary. We feel assured that there will be no lack of patronage at the Retreat when its advantages become known to the public.

A TIMELY WARNING.

THERE is little chance to doubt that the cholera will reach America the present season; and we know of no reason why it should not reach San Francisco as readily as New York. In view of this danger, the California State Board of Health has sent out a "Preventable Diseases Circular" on this subject. The special points dwelt upon in regard to prevention, are (1) cleanliness about the premises; remove all filth, if there has been such an oversight as to permit it to accumulate; clear out drains; suffer nothing to exist about the house or in the cellar which gives forth noxious exhalations; (2) see that the water used is not contaminated with filth in any manner. If river water is used, or water of which there is a possible doubt of its purity, boil it before using; (3) see that there is plenty of room in sleeping apartments, and that they are well ventilated; (4) "avoid excessive fatigue from any source, as the system when tired or exhausted is much more liable to infection, and less able to resist it, than in other conditions." The following remarks from the circular should be carefully noted, and heeded:—

"Plenty of fresh, pure air, pure water, and wholesome food, with household and personal cleanliness, will do more to prevent the access of cholera to your dwelling than all the supplications of the credulous or the nostrums of the charlatan. . . . It is also indispensable that the stomach and bowels be kept in a healthy state by avoiding all unripe fruit, decaying vegetables, fish, flesh, or any food that is not perfectly sweet and fresh. Temperance in all things should be enjoined, and especially in alcoholic beverages, as it is found by experience that the intemperate, or those addicted to drinking intoxicating fluids habitually, are the first to die in an epidemic of cholera. Nature knows no mercy in dealing with the violators of

Nature's laws; if her laws are transgressed, the punishment is swift and certain."

Copies of the circular for free distribution can be had on application to the Secretary of the State Board of Health, G. G. Tyrrell, M. D., Sacramento, Cal.

VACCINATION FOR CHOLERA.

A MAN in Europe professes to have found a preventive of cholera in vaccination, as for small-pox. It is reported that under his practice the epidemic has been abated in certain localities. Whether or not this is the case, we cannot say; it will take more extensive experiments and observation to decide. That vaccination is a preventive of the virulence of small-pox we have not a doubt. Our experience with this disease has proved this to our entire satisfaction. And there is another thing of which we have no doubt, namely, that there is danger, in vaccination, of innoculating the subjects with other diseases which are in the systems of the persons from whom the virus is taken. This is a serious drawback to the benefit of vaccination.

Benn Pitman, the phonographer, related the following suggestive incident; whether it occurred in his own family or in that of his brother, we do not remember. According to the law of the land (England), his children had to be submitted to the hands of a physician to be vaccinated. Three times the virus was inserted in their arms, but without effect. When the doctor visited them after the third operation, and found that it had failed to "work," he inquired of the parents how the children lived. They were "hygienists," and of course they described a bill of fare conducive to the best state of health. "What," said the doctor, "don't they eat any pork?" They answered in the negative. "And that explains it," said he; "if you will feed your children awhile on pork, it will work all right!"

When we understand that small-pox cannot work with virulence where vaccination will not take at all, we must commend the course of the parents in refusing to feed their children on gross, unhealthy food in order that disease might work on their systems. The doctor was correct in his judgment; if you wish to have scrofulous and loathsome diseases "work" well on your children, feed them on pork, by all means! Nothing will accomplish the object more effectually than pork.

It is only a mass of scrofula and filth, and nothing can more certainly prepare the system to take contagious diseases, especially of an eruptive nature, than to bring it into a scrofulous condition.

Keep yourself and your surroundings clean; eat only healthy food, avoiding grease and rich pastry; and exercise a cheerful trust in Providence, and you will be least liable to be affected with the cholera, or any other contagious disease. *Fear* is a great ally of all such diseases. Place yourself in conditions where you need not fear, whatever befalls you.

HYGIENIC TREATMENT IN CONSUMPTION.

It has been thought by some that hygienic treatment is not adapted to diseases of the lungs, and that "water cures," or hygienic institutes, are not successful in such cases. Among all the prejudices that exist against such institutions none seem more groundless than this. We write specially for those who are not (medically) educated, and we think it is possible to convince them that the idea is advanced without any proper consideration of the subject.

Consumption is a wasting of the lungs. When the lungs become *useless*, the patient dies. The process of their *becoming useless* is consumption. A doctor examines a patient; says his lungs are badly diseased; only a small part of them is used in breathing; the lower part, perhaps, is wasted or wasting away; and adds, If he is not careful, or does not promptly have medical assistance, it will run into the consumption. This last remark is but folly, though often made under just such circumstances. The patient *has* the consumption, and unless its ravages are checked, death must be the result. Now in regard to the most probable means of checking it.

And first, let us ask, Is it a usual thing for regular physicians, or for any class who treat with drugs, to cure consumption? By no means; but just the reverse. It is now largely conceded that where consumption is established, drug medication is fatal to the patient. There would, then, be no reason to single out the hygienic system for attack on this point, were the statement true.

Diseases of the lungs are attended with this peculiar difficulty—the diseased organs can have no rest. Every other part of the system (heart excepted) may have a respite from its labors for recuperation; even an overworked brain may find

rest by diverting the mind, and inducing sleep; but the lungs can only cease their work with a cessation of life. And not only so, but in case of disease their labor is more burdensome, and it is often the case, especially under drug treatment, that their labor is increased, or, which amounts to the same thing, performed under more unfavorable conditions, by a failure of some other organs to do their part. And herein the benefits of hygienic treatment are manifest over all other systems.

It equalizes the circulation. This is accomplished (1) by keeping the extremities warm. We once visited the house of a physician whose little son was very sick with a lung disease. As was our custom, we went to the bed and felt of the child's feet. They were as cold as if he had been dead. Why, doctor, said we, this boy's feet are cold. To our surprise, he did not start, nor appear to notice the remark. Waiting a little, we interrupted his conversation, and again called his attention to the condition of the child's feet. He very calmly replied that the disease was on his lungs, and he was giving medicine for that! This was a "regular" M. D., trained in the schools. We tried to reason with him, that with such obstruction in the general circulation the diseased organs must necessarily have an extra burden to bear; but in vain. Keeping the circulation free by care of the feet was not a part of the treatment set down in the books, and therefore not worthy of attention. It may be said that some doctors are not thus indifferent to such a matter; but we know by extensive observation that most of them depend entirely on their medicines, without any regard to the condition of the extremities. But not so with health reformers. It is a matter to be regarded, and never neglected, in the hygienic system.

(2) By keeping the surface clean and the pores open. This is an important means of keeping the circulation free. A great deal of the effete matter of the system is thrown off through the pores by insensible perspiration; and when these are clogged, the effete and poisonous matter is thrown back into the system; and where disease is already established, it naturally tends to the diseased parts. And thus the difficulty is greatly aggravated. And especially is this the case in lung diseases, a double burden being laid upon them when they are in need of all the quiet and rest that can possibly be afforded them.

It corrects all bad habits. These lie at the foundation of all diseases; and yet they are little regarded in the "regular practice." It is a fact that a patient may be suffering with diseased and oppressed lungs, and a doctor visit him and administer medicine, and the patient have cold feet, closed pores, be daily eating the most irritating, fever-engendering food, and chewing or smoking tobacco, and the doctor departs without a word or thought of any of these matters. Why, these together are enough to kill a well man, if it were possible for a man to be well in such a condition. How, then, can a person, struggling for the very "breath of life," be expected to succeed in the struggle under such a pressure of unfavorable conditions?

It will thus be seen that the great object of the hygienic system is to *assist nature in the performance of its functions by securing the most favorable conditions*. And this it accomplishes far better than any other system. And what more can be desired? What more can any expect? We can devise no means of digesting for the stomach, or of breathing for the lungs. Each organ of the body must do its own work. Whether they be diseased or healthy, weak or strong, they must do the work if it is done at all. What more can be done, we ask again, than to place them in the most favorable condition for the performance of their labor?

The system is reasonable in all its parts; its conclusions are just, and in harmony with nature. Why, then, does so much prejudice exist against it? The answer is at hand: Prejudice is unreasoning. We say to all, Examine, study, and you must become convinced.

HOT WATER FOR WOUNDS.—An exchange contains the following: "In a paper by Dr. Varick, read before a county medical association, the use of simple hot water as a dressing for wounds is strongly recommended. During an experience in its use of six years in cases of acute surgery, such as railroad accidents, etc., he has had no death from septicæmia or primary or secondary shock."

The value of hot water in dressing severe wounds of all kinds is well known to those who are acquainted with the uses of water. Broken limbs heal kindly and in a remarkably short time when so treated. Nothing like it to reduce inflammation.

PURE AIR.

THROW open the window, and fasten it there;
 Fling the curtain aside, and the blind;
 And give a free entrance to heaven's pure air;
 'Tis the life and the health of mankind.

Are you fond of coughs, colds, dyspepsia, and rheums,
 Of headaches, and fevers, and chills;
 Of bitters, hot-drops, and medicine fumes,
 And bleeding, and blisters, and pills?

Then be sure when you sleep that all air is shut out;
 Place, too, a warm brick at your feet;
 Put a bandage of flannel your neck quite about,
 And cover your head with a sheet.

But would you avoid all forms of disease?
 Then haste to the fresh open air,
 Where your cheek may kindly be fanned by the breeze;
 'Twill make you well, happy, and fair.

Then open the window, and fasten it there;
 Fling the curtain aside, and the blind;
 And give free admission to heaven's pure air;
 'Tis life, light, and joy to mankind.

DO YOU USE MEDICINES?

It has become a well-known saying that "the healing power is in the living organism." The best physicians say that the extent of their service is "to assist nature to throw off the disease." With many years of observation we have learned that young physicians use a far greater amount of medicines than do old ones, of more experience. Young men, just from their schools, trust everything to the power of their medicines; if the proper drugs are given, they cannot see why the patient shall not recover. The physician of many years of experience trusts but little, comparatively, in his medicines, and much in the power of nature; and his effort is mainly to supply the proper conditions that nature may be enabled to put forth her efforts with success. We do not say that there are no exceptions to this statement. There are men who go through life, and learn little or nothing but what they read in college; their "Theory and Practice" and "Materia Medica" bound their medical horizon. But *in general* the fact is as we have stated.

There are some so ultra as to declare that "medicine never does any good;" but we are not of that number. We never could see the wisdom of such an assertion. We have accepted the wisdom of Solomon, who said: "Give strong drink unto him that is ready to perish." Accordingly, if we should find a man perishing in the cold, we should not hesitate to give a stimulant; or if we should find a person suffering with violent cramps or colic, we would administer whatever experience

has taught would give relief, even though the relief were but partial.

The question may be asked, Could not the desired result be obtained by the application of hot water? And would not the water applications give more permanent relief, and leave the system in a better condition, than the use of strong drink or drugs? Yes, doubtless. But if a man were found perishing in a snow-bank, the application of water would probably be out of the question; and the nurse and the physician will find many suffering persons under circumstances where it will be impossible to do what they know to be *best*; then they must do the best they can. A very trying position for the intelligent doctor is, to know just what is best for the patient, what the case requires, and to know also that the family visited has neither the facilities nor the wisdom to carry out the directions which he feels inclined to give. His *materia medica* is his "forlorn hope."

But if the question refers only to the course we would pursue in a health institute or sanitarium, where the patient is under the entire control of the physician, and where all the facilities are at hand for relating him to the most desirable conditions for recovery, then our answer is, No! we would rarely, if ever, use medicines under such circumstances. Observation, testimony, and experience, all assure us that the most difficult cases can be successfully treated without the use of drugs, where the facilities are at hand, and the physician understands his business. But, of course, the number of "graduates" from the "regular schools" is very small indeed who can succeed in such a practice. He who has been taught only the use of drugs, and necessarily makes them his dependence, is entirely "off his beat" without them.

But there are physicians, and we are happy to know that the number is increasing, who, though learned in the schools, and having perfect knowledge of the *materia medica*, are not dependent upon drugs in the treatment of disease. They have learned "a more excellent way." They have studied nature's requirements and nature's methods. They endeavor to be the assistants, not masters, of nature.

If any one thinks that the medical fraternity has confidence in medicine as "a fixed science," we would ask him, Why is it that medical practice is undergoing such remarkable changes? Had a

physician a half century ago practiced as most physicians practice to-day, he would have been scouted as weak nerved or irregular. The first thing in acute diseases was bleeding; the first dose in all fevers was calomel. We cannot remember how many times we were bled before we were twenty years of age; and we could hardly count the number of times we saw the operation performed during the same time. In the face of its frequency in those days, we consider it remarkable that we have not seen a case of bleeding since arriving at the age of twenty. The amount of calomel we took during the same time would make a good dinner for a laboring man if it were good for food; and the amount we dispensed in the capacity of nurse would "set up" a drug store. Though passing through many sicknesses, we have had no calomel offered to us since our twenty-second year, and have passed our three-score years. Of course calomel has not so entirely gone out of use as bleeding, but, compared with half a century ago, it is used but very little. The truth is, that which was then considered indispensable is now considered unnecessary.

And changes are still going on. New methods are coming into use, and old ones are being dispensed with. This is known to all having acquaintance with the subject. In our next paper we will give the reader some idea of "what we know about" medicines, and our reasons for believing that the system is left in a better condition when treated only with hygienic agencies than when treated with drugs.

NO MEDICINE.

THE following is a sketch of the conversation said to have passed between Thomas Jefferson and D. P. Thompson, when about establishing the University of Virginia:—

"Do you design a Medical Department in the University?"

"I think not. Anatomy, to be sure, is a science; but I have no confidence in materia medica, which I have long since banished from my family, choosing rather to rely on nursing and nature for a cure. My attention was first called to this subject when I was Minister to France. During my residence in Paris, my daughter was seized with typhus fever, and I sent for a physician, who was called the most eminent and successful one in the city. He came, examined the patient, gave some directions

about nursing, and departed, giving no medicine and leaving none to be given. The same course was taken the next day, and the next, when, growing uneasy, I said to him:—

"Doctor, you don't appear to be doing anything for my daughter. What is the reason?"

"The reason is I wish her to get well. I had supposed you knew what my system of practice was, or you would not have sent for me."

"No; what is it?"

"To have the most careful nursing, leave the disease to wear itself out, and let nature do the rest; but give no medicine."

"Well, sir, though still uneasy, I acquiesced in the course, and the result was, my daughter recovered with a constitution uninjured by mineral medicine. Since then—a period of nearly thirty years—I have been my own doctor, and scrupulously following the system of this French physician, have practiced not only in my own family, but among the colored people on my plantation, taking them all through the worst of fevers, and never losing a single patient."—*Health Journal.*

EATING WHEN SICK.

"It is the custom among a certain class of people, when a member of the family falls sick, to begin at once to ask, 'Now, what can you eat?' Every one has heard the old story of the man who always ate eighteen apple dumplings when he was sick. On one occasion, when engaged upon the eighteenth, his little son said, 'Pa, give me a piece?' 'No, no, my son,' replied the father, 'go away, pa's sick.' When a young man has surfeited, in season and out of season until exhausted nature gives way, and a fever is coming on, the good mother is in trouble. She anxiously inquires, 'Now, John, what can you eat? You must eat something! People can't live without food!' Then come toast and tea, etc. The stomach is exhausted, and no more needs stimulating, or food, than a jaded horse needs the whip! What is needed is rest, complete rest. Nine-tenths of the acute diseases might be prevented by a few days' starvation, when the first indications appear. I don't mean complete abstinence in every case, but perhaps a piece of coarse bread, with cold water for drink. If such a policy was generally adopted, what ruin would overtake the medical profession!"—*Dr. Dio Lewis.*

DISEASE AND ITS CAUSES.

BY MRS. E. G. WHITE.

SINCE the fall in Eden, the race has been degenerating. Deformity, imbecility, disease, and suffering have been pressing heavier and heavier upon each successive generation since the fall, and yet the masses are asleep as to the real causes. They do not consider that they themselves are guilty, in a great measure, for this deplorable state of things. They generally charge their sufferings upon Providence, and regard God as the author of their woes. But it is intemperance, to a greater or less degree, that lies at the foundation of all this suffering.

Eve was intemperate in her desires when she put forth the hand to take of the forbidden tree. Self-gratification has reigned almost supreme in the hearts of men and women since the fall. Especially has the appetite been indulged, and they have been controlled by it, instead of by reason. For the sake of gratifying the taste, Eve transgressed the commandment of God. He had given her everything her wants required, yet she was not satisfied. Ever since, her fallen sons and daughters have followed the desires of their eyes and of their taste. They have, like Eve, disregarded the prohibitions God has made, and have followed in a course of disobedience, and, like Eve, have flattered themselves that the consequence would not be as fearful as had been apprehended.

Man has disregarded the laws of his being, and disease has been steadily increasing. The cause has been followed by the effect. He has not been satisfied with food which was the most healthful, but has gratified the taste even at the expense of health.

God has established the laws of our being. If we violate these laws, we must, sooner or later, suffer the consequences. The laws of our being cannot be more successfully violated than by crowding upon the stomach unhealthy food, because craved by a morbid appetite. To eat to excess, of even simple food, will eventually break down the digestive organs; but add to this the eating in too great an amount of food, and that unwholesome, and the evil is greatly increased. The constitution must become impaired.

The human family have been growing more and more self-indulgent, until health has been most successfully sacrificed upon the altar of lustful

appetite. The inhabitants of the old world were intemperate in eating and drinking. They would have flesh meats, although God had given them no permission to eat animal food. They ate and drank to excess, and their depraved appetites knew no bounds. They gave themselves up to abominable idolatry. They became violent, and ferocious, and so corrupt that God could bear with them no longer. Their cup of iniquity was full, and God cleansed the earth of its moral pollution by a flood. As men multiplied upon the face of the earth after the flood, they forgot God and corrupted their ways before him. Intemperance in every form increased to a great extent.

The Lord brought his people out of Egypt in a victorious manner. He led them through the wilderness to prove them and try them. He repeatedly manifested his miraculous power in their deliverances from their enemies. He promised to take them to himself, as his peculiar treasure, if they would obey his voice and keep his commandments. He did not forbid them to eat the flesh of animals, but withheld it from them in a great measure. He provided them food which was the most healthful. He rained their bread from Heaven, and gave them purest water from the flinty rock. He made a covenant with them, if they would obey him in all things, he would preserve them from disease.

But the Hebrews were not satisfied. They despised the food given them from Heaven, and wished themselves back in Egypt, where they could sit by the flesh-pots. They preferred slavery, and even death, rather than to be deprived of meat. God, in his anger, gave them flesh to gratify their lustful appetites, and great numbers of them died while eating the meat for which they had lusted.

Nadab and Abihu were slain by the fire of God's wrath for their intemperance in the use of wine. God would have his people understand that they will be visited according to their obedience or transgressions. Crime and disease have increased with every successive generation. Intemperance in eating and drinking and the indulgence of the baser passions, have benumbed the nobler faculties. Appetite, to an alarming extent, has controlled reason.

The human family have indulged an increasing desire for rich food, until it has become a fashion to crowd all the delicacies possible into the stomach. Especially at parties of pleasure is the ap-

petite indulged with but little restraint. Rich dinners and late suppers are partaken of, consisting of highly-seasoned meats with rich gravies, rich cakes, pies, ice-cream, etc.

Professed Christians generally take the lead in these fashionable gatherings. Large sums of money are sacrificed to the gods of fashion and appetite, in preparing feasts of health-destroying dainties to tempt the appetite, that through this channel something may be raised for religious purposes. Thus, ministers and professed Christians have acted their part and exerted their influence, by precept and example, in indulging in intemperance in eating, and in leading the people to health-destroying gluttony. Instead of appealing to man's reason, to his benevolence, his humanity, his nobler faculties, the most successful appeal that can be made is to the appetite.

The gratification of the appetite will induce men to give means when otherwise they would do nothing. What a sad picture for Christians! With such sacrifice is God well pleased? How much more acceptable to him was the widow's mite. Such as follow her example from the heart, will have well done. To have the blessing of Heaven attend the sacrifice thus made, can make the simplest offering of the highest value.

"WHAT WILL MAKE GOOD TEETH.—It is an old and common saying that bread is the staff of life. The maxim must have originated many generations back, when bolting mills were unknown, and sieves but little used, when bread was made with all the ingredients of the grain included. Such bread is the staff of life. The bread of our time is, most of it, the handmaid of disease. If there is in it any staff, it is weak and brittle, which will soon let a man down. Wheat, more than any other grain, perhaps, contains all the elements needful for the nutrition of the system. To have this effect, however, all its properties must enter the bread made of it; none must be bolted or sifted out. . . . It is our duty to be instructors to the heads of families, who, with their children, are our patients, in relation to the matters herein treated. When we discover children's teeth defective and decaying, we ought most earnestly to exhibit both the cause and the remedy, and urge instant and continued attention to our counsels and instructions. We are bound to recommend the use of proper food, such as oatmeal, barley, unbolted wheat, peas, beans, and other food designed to make strong bone, good teeth, and healthy bodies."—*Dental Register*.

Temperance.

TRUE TEMPERANCE REFORM.

IN order to determine the right of any man to the title of a reformer, we must judge him by the light and the circumstances that surround him. While Martin Luther has been called *the reformer* by way of pre-eminence, if any man should preach now exactly as Luther preached then, he would attract but little notice in most of the countries of the world. The times are different; the situation is materially changed; the Bible is in almost every house, and any person may read it at will. It takes no courage now to say what he said at his peril.

"Reform," says the dictionary, is "to form anew; to amend; to change from bad to better." What, then, is true temperance reform at the present time? By the case cited above we see that that which will by right be called reform in one age will scarcely be entitled to the name in another age. The time was when efforts to reclaim the drunkard was considered ultra in temperance work. To sign the pledge was looked upon as foolishly signing away one's natural rights. But the light has spread and the work so advanced that we hear scarcely any of that kind of talk now. Yes, the work has advanced; and therefore if temperance workers do not take advanced steps they will hardly be entitled to the name of temperance reformers.

We can remember the time when a minister risked something if he opened his house to a speaker on the subject of temperance. To speak upon that subject in his ministrations was considered a profanation both of the house and of the Sabbath. It took some time for these ministers to learn that if drunkenness will shut a man out of the kingdom of God, then drunkenness is a dangerous sin against which the church should labor, preach, and pray.

There are some even in this day who urge that the only legitimate temperance work is that of reclaiming drunkards. And we must congratulate them on one point: If no effort is made to cut off the supply of intoxicants, if the youth are to meet this temptation and snare at every corner, then this class of reformers will always have plenty of their favorite work on hand! The only safeguard is prohibition. This removes temptation from the

youth, and insures a permanent reform in those who have been drunkards. Many who find it impossible to reform, would find no difficulty if the saloons were closed.

The women's crusade in Ohio and elsewhere was a spasmodic and temporary work, as all works of this kind will be. "Moral suasion" may close a few liquor haunts, but while "there are millions in it," there will always plenty be found to open "gilded saloons," and make them attractive to the idle, and to all of all classes who seek mere pleasure and recreation.

But, it may be inquired, does not reclaiming the drunkard come squarely under the head of reform? Does not the drunkard need amendment? Does he not need to change from bad to better? Yes, certainly; and this would be the sole work to be aimed at, if the drunkard were the only one that needed to "amend"—if he were the only "bad" one in the transaction who needs to be changed to "better." And his case would be an easy one to manage were there not some superlatively "bad" ones who constantly and untiringly throw themselves in the way of his amendment. Unless the "reform" can in some way be made to reach these cases, it will ever remain a tiresome and disheartening work. For what can be more disheartening than to be ever pulling people out of the fire, while there are many strong ones constantly throwing them into the fire? Stop the mischief makers; save the present unfortunates from their deplorable condition, and save others from becoming victims of the same iniquity.

One thing is especially pleasing to the reformer: the cry that "prohibition does not prohibit" is becoming nearly obsolete. We have heard from every liquor-dealer in the land that the "Maine Law" has proved a failure. And, with their characteristic unselfishness and regard for the success of the temperance cause, they have unceasingly advised the temperance workers to resort to more effective measures, as prohibition is a failure! What do they care if a few drunkards are reclaimed as long as an open field and full license is given them to make more?

Is prohibition actually available and efficient? We do not ask if it has entirely prevented the sale and use of intoxicating liquors in any State or section of a State. If it has not, what then? Shall we proclaim the law a failure? Not if it has restricted or greatly curtailed its use. The

law against theft has not entirely suppressed stealing in any one county in the whole United States. Against the most stringent laws the crime of murder is committed daily throughout the country. Because such laws do not entirely prevent theft and murder, shall we abolish them and license the crimes? No; their enforcement has always resulted in good, and we will retain them, glad of the good they do. And so of prohibitory laws. They may be broken, but their enforcement is a public benefit, a great blessing, and we will keep what we have and add to them as fast as possible.

But the fact is now beyond denial that prohibition has done a good, an effective work in Maine, in Kansas, in Iowa, in Georgia, and in other places. "The logic of facts" must be convincing, and against this no argument can be made.

Once more it may be asked, Do you believe that the temperance reform has reached its limits in the prohibition of intoxicating liquors? Not by any means. That is only one phase of the reform. Of other phases we will speak hereafter.

A LARGE assortment of very valuable health and temperance publications may be found at the office of publication. See advertisement on page 22.

COMPENSATION TO LIQUOR DEALERS.

THERE has been a great cry raised in Iowa by the liquor interest that prohibition has ruined their "property," and they want compensation. John B. Finch spoke on that subject in Toronto, Canada, May 24, the same plea being made there. The following is an extract from his speech:—

"My wife has a property interest in my brain, nerve, and muscle. If I should be killed on the railroad, she could collect from the company damages for injury done her rights, but if I should commit murder and society should hang me, she could not collect damage from the Government, because the hanging was caused by my wrongful act. If the Government had taken the property of the liquor trade for public purposes or prevented its use in a certain way because it desired to promote the public good, if this had been done when the liquor interests were benefiting society, then compensation would have been just, but the Government does not prohibit liquor because it wants to, it prohibits the liquor traffic because it has to, and prohibition is the result of the wrongful act of the liquor trade, and the liquor interest cannot demand

compensation for something compelled by its own wrongful act. This principle has been recognized in all the restrictive measures adopted to endeavor to reform this criminal traffic. When Government limited the number of liquor dealers by license, those driven out of the traffic had no thought of demanding compensation for damages done to their property. If it was right for the Government to destroy one-half of the liquor shops of the country without compensating the dealers, and the brewers, and the distillers, who were injured by the reduction of the trade, who will dare urge that it shall compensate when the remainder of the trade are treated in the same way for continuing the same crimes for which the others were suppressed.

"No man questions the right of the Government to regulate the number of liquor places in each city and town in the province, and no one would dare claim compensation if the Government should deem such regulation necessary. The restrictive statute would injure the entire liquor trade, but the liquor men never remonstrate until the last one is suppressed, and when the last one is suppressed for exactly the same reason that led to the suppression of the others, where is the justice of the claim for compensation?"

"I know it is urged that Great Britain compensated slave owners when she emancipated slaves, but the distinction should be borne in mind that in one case she destroyed property, in the other case Canada simply prohibits the wrongful uses of property. The slave owner had a property interest which he might sell. No liquor dealer can sell his license. If the slave owners had used their slaves for the purpose of robbing and plundering, and the Government had prohibited such uses of property, does any one suppose that compensation would have been granted? Suppose the only way in which the slaves could have been made profitable to the owners had been by using them as pirates and robbers, and the Government had absolutely prohibited such use, would the demand for compensation, because the slave would have been diminished in value, been sustained?"

"To claim that the Government should compensate criminals because it had suffered them to commit crime, would be to claim that Great Britain should pay for the ships and property of every negro stealer who was for long years suffered to carry on his terrible trade under the protection of

a free flag. The same logic would compel France to pay for the furniture in every house of prostitution when, restrictive measures having failed, prostitution is prohibited; and the same would be true when Government was compelled by the results of lotteries to prohibit lotteries. The dice wheels and buildings would have to be paid for."—*The Lever and National Liberator*.

THE MINISTRY AND TOBACCO.

T. DE WITT TALMAGE, in a recent stirring and able sermon on "Tobacco and Opium," said:—

"One reason why there are so many the victims of this habit is because there are so many ministers of religion who smoke and chew. They smoke until they get the bronchitis, and the dear people have to pay their expenses to Europe. They smoke until the nervous system breaks down. They smoke themselves to death. I could name three eminent clergymen who died of cancer in the mouth, and in every case the physician said it was tobacco. There has been many a clergyman whose tombstone was all covered up with eulogy which ought to have had the honest epitaph, 'Killed by too much cavendish.' Some of them smoke until the room is blue, and their spirits are blue, and the world is blue, and everything is blue. Time was when God passed by such sins, but it becomes now the duty of the American clergy who indulge in this narcotic to repent. How can a man preach temperance to the people when he is himself indulging in an appetite like that? I have seen a cuspidor in a pulpit, where the minister should drop his quid before he gets up to read, 'Blessed are the pure in heart,' and to read about 'rolling sin as a sweet morsel under the tongue,' and in Leviticus to read about the unclean animals that chew the cud. I have known presbyteries, and general assemblies, and general synods where there was a room set apart for the ministers to smoke. Oh! it is a sorry spectacle—a consecrated man, a holy man of God, looking around for something which you take to be looking for a larger field of usefulness. He is not looking for that at all. He is only looking for some place where he can discharge a mouthful of tobacco-juice. I am glad the Methodist Church of the United States, in nearly all their conferences, has passed resolutions against this habit, and it is time we had an anti-tobacco reform in the Presbyterian Church, and the Episcopal Church,

and the Baptist Church, and the Congregational Church. About sixty years ago a young man graduated from Andover Theological Seminary into the ministry. He went straight to the front. He had an eloquence and personal magnetism before which nothing could stand; but he was soon thrown into the insane asylum for twenty years, and the doctor said it was tobacco that sent him there. According to the custom then in vogue, he was allowed a small portion of tobacco every day. After he had been there nearly twenty years, walking the floor one day, he had a sudden return of reason, and he realized what was the matter. He threw the plug of tobacco through the iron gates, and said: 'What brought me here? What keeps me here? Why am I here? Tobacco! Tobacco! O God, help! Help, and I'll never use it again.' He was restored. He was brought forth. For ten years he successfully preached the gospel of Jesus Christ.

"There are ministers of religion to-day indulging in narcotics, dying by inches, and they do not know what is the matter with them. I might in a word give my own experience. It took ten cigars to make a sermon. I got very nervous. One day I awakened to the outrage I was inflicting upon myself. I was about to change settlements, and a generous wholesale tobacconist in Philadelphia said if I would only come to Philadelphia he would all the rest of my life provide me with cigars free of charge. I said to myself: If in these war times, when cigars are so costly and my salary is small, I smoke more than I ought to, what would I do if I had gratuitous and illimitable supply? And then and there, twenty-four years ago, I quit once and forever. It made a new man of me, and, though I have since then done as much hard work as any one, I think I have had the best health God ever blessed a man with. A minister of religion cannot afford to smoke. Put into my hand the moneys wasted in tobacco in Brooklyn, and I will support three orphan asylums as grand and as beautiful as those already established. Put into my hand the moneys wasted in tobacco in the United States of America, and I will clothe, feed, and shelter all the suffering poor on this continent. The American church gives \$1,000,000 a year for the evangelization of the heathen, and American Christians spend \$5,000,000 in tobacco." This is the shame of the American churches.

WHAT HAS BEEN PROVED.

WE have *proved* that alcohol produces four-fifths of the crime, and four-fifths of the pauperism, and gives cause for four-fifths of the taxation, of our time. We have shown that while, for a thousand years, pulpits preached moderation, and magistrates dallied with license, this state of things grew worse and worse. Leaving, then, science as incidental, and medicine as an auxiliary monitor, we have called on Christian men and women to *try* the *fashion* of total abstinence, and on legislatures to *try* prohibition as a remedy for this grave personal, social, and civil evil. So far as the experiment has ever been made, crime, pauperism, and taxation have sunk more and more before this panacea.—*Wendell Phillips.*

DR. COLLONETTE, one of the most eminent physicians of Germany, says: "For twenty-one years I have banished all intoxicants from my practice; and during that period I have made no fewer than one hundred thousand medical visits. And I hesitate not to say that the recoveries have been far more numerous and more rapid than they were during the years I followed the usual practice, and administered brandy, wine, and beer."

THERE are some good omens; the liquor dealers are getting tender-hearted; they are indulging in veritable lachrymals over the suffering endured in Kansas and Iowa by those whose "property"—consisting of breweries and saloons—has been ruined by the prohibitory laws. Let them weep; perhaps they may yet become so tender as to pity the wives and children whom they have beggared by their accursed traffic.

AND now comes the news that Bourbon County, Kentucky, rendered famous by its production of "Old Bourbon Whisky," has availed itself of a local option law and prohibited the sale of alcoholic drinks. As "Brother Jasper" said of the sun, so we say of the world: "He do move."

PROFESSOR MILLER, of Edinburgh, says, "Alcohol cures nothing; it covers up a great deal." Dr. Guthrie, of the same city, said, "If you want to keep a dead man, put him in whisky; if you want to kill a living man, put the WHISKY *into* him."

Miscellaneous.

EASTERN HEALTH SEEKERS.

AS THE salubrious climate of California becomes better understood, invalids look in this direction for a place to rest and recuperate. It is a fact that we have *every climate* in this State, from the perpetual snows of the Nevada Mountains, to the torrid heat of some localities in the Sacramento and San Joaquin Valleys, where the thermometer rises to 120° in the shade. And it must be confessed that not every locality is safe from the attacks of malarial or billious diseases. Where irrigation clothes the ground with dense vegetation, and the heat is excessive, there is a liability to fevers and ague, as also in those sections subject to overflow from the rivers. True, compared to the vast area of the State, there is very little of the country subject to such influences, but yet enough to give the health seeker to understand the necessity of making a wise choice in the selection of a home, either permanent or temporary, in our State.

While some localities are good for people in some conditions of health, they are bad for those in other conditions. This is the case with many places on the coast, where the amount of moisture in the air is too great for some people; to others it proves exhilarating. It is scarcely safe for those with diseases of the lungs to give it a trial. The climate which proves healthy to *all classes* is one that is free from excessive moisture, above the influence of fogs, not subject to great or sudden changes of temperature, and protected from high winds. And such is, in every respect, the climate at Crystal Springs, near St. Helena, Napa County. The entire Napa Valley is one of great beauty, and having an excellent climate. The valley is narrow, and thereby possesses many advantages over the wide valleys. There is a constantly changing scenery; the mountains afford protection from the winds, as well as from the sea-breeze which brings the fogs, while it is yet near enough to the water to escape excessive heat. Crystal Springs being some five hundred feet above the valley, is free from the frost which sometimes visits the valley, and is above the fogs which also sometimes rest in the valley—very rarely rising as high as the Springs. There is no marshy ground or standing water either at the Springs or in the valley below.

Those not acquainted with this State, yet knowing that the tops of the high mountains are always covered with snow, naturally suppose that as you leave the valleys and rise the hill-sides you immediately strike a colder atmosphere; but this is a mistake. It is true that the atmosphere on the hill-sides is *cooler* in hot weather, but not as cold as that in the valleys in the winter, or in frosty weather. On the mountain-sides in all the coast region there is what is termed "the warm belt," where the changes of temperature are slight, and frost is unknown. But such localities are not always dry; they are sometimes springy. This shows why the climate of Crystal Springs is so peculiarly adapted to a health retreat. It is free from disagreeable winds; not subject to any excessive moisture; it is equable; and the ground is dry. The water does not come from a broad surface of wet ground, but comes from one spot in a large volume. To be appreciated it must be visited, and no one ever visited it and went away disappointed, except as they say it is more agreeable and beautiful than they had conceived.

Every year the broken down in health and the aged are turning their attention to California as a place where they may escape the rigors of the winters of the States east of the Rocky Mountains. Such extreme cold as that of last winter is very exhausting to the vitality of the classes here mentioned, as it is, in fact, to all. And there are few dwelling-houses so arranged as to allow of proper ventilation in such cold weather, open windows being almost out of the question when the thermometer is way below zero, and perhaps a violent wind blowing. To weakly people, a climate free from the excessive heat of the Eastern summers, and where the thermometer never falls below 30°, is like a paradise. Added to this, if it is in every way healthy, and the scenery enchanting, the very thought is enough to give new life and vigor to their frames. We do not exaggerate a particle when we say that such is the case at Crystal Springs. Without any hesitation we can recommend invalids from the East—from all sections—to make this their *winter resort*, feeling assured that they will never regret it if they spend some time at the Rural Health Retreat.

THERE is an old saying that "he who steals a man's supper, does him a kindness." Doubtless he saves him from the nightmare.

EXTERNAL RELATIONS IN SICKNESS.

"A PERSON who is of a naturally cheerful disposition may be thrown into a state of gloom and disquietude that will eventually result in sickness, and even death, simply by unpleasant surroundings. In fact, this has often been the case with persons who have been reared in pleasant homes, surrounded by bright flowers and shady trees, with picturesque scenery, where everything the eye beheld served to elevate the mind and inspire the soul. When they came to change localities and settle on some monotonous prairie or in some gloomy forest home, their minds became depressed, and disease soon followed. On the other hand, individuals living amidst disagreeable surroundings, and who have thus become sick, often recover health by simply changing their surroundings, so that everything shall be more agreeable to the external senses.

"Therefore, let all who would be healthy, and who would have their families healthy also, surround themselves with that which is beautiful and pleasant, make everything the eye shall rest upon as agreeable as possible, and carefully avoid locating the family residence near any marsh, frog pond, or pool of stagnant water. Never allow stable or barn-yard litter to accumulate where the effluvia emanating therefrom shall be wafted to your door by every breeze. See that no swill barrel, filthy pig-pen, or privy, shall send forth its disgusting and poisonous odors where they will be inhaled by any of your family. Plant here and there shrubs, trees, and flowers, to relieve the monotony of the scenery and greet the eye with their rich foliage and enlivening colors, begetting in the mind cheering, noble, and elevating thoughts. Provide a comfortable house that shall be warm in winter, and cool as possible in summer, as your residence. Keep the fences in repair and in order, so that whatever the eye beholds shall beget within the mind a feeling of contentment, and you will have done much to keep disease from your household."
—*M. G. Kellogg, M. D.*

Every word of this is truth, and important truth. As we read this we were led to reflect upon the pleasant surroundings which patients enjoy at the Rural Health Retreat, at Crystal Springs, St. Helena, Cal. Good and pleasant house accommodations, healthy food cooked in first-class style, pure water, good air, and scenery unrivaled for

beauty. We cannot think of anything that is lacking there to place patients under the very best conditions for the recovery of health.

Patients should bear in mind, however, that it is not enough to have a pleasant house, with shrubbery and flowers; their diet must be regulated; baths must be administered as their condition requires; and there must be proper relations maintained between eating, bathing, resting, and exercise. In order to accomplish all this, patients must be under the care of a competent and experienced physician. All this they will find at the Retreat.

ONE OF THE SUPPLIES OF THE BODY.

PROFESSOR BLOT has said that the seat of reason is the seat of digestion. And Dr. S. H. Cox expressed the same truth when he said that he "never knew a triumphant Christian death, when the disease of the pious patient was below the diaphragm." And, without doubt, the condition of stomach and digestive organs as affecting our mental and spiritual states has not been overestimated. The "pneumogastric" is a good telegrapher to the nerve center of any disloyalty or rebellion in the abdominal cavity.

The effect of indigestible food, or that which is often only unsuitable, or a bad condition of that most wonderful mucous membrane, will be communicated at once to the brain, and if the larder or the kitchen is in disorder or short of help, woe to the rest of the house. The best-natured men and women, those who give the most sweetness and real power to life in others, will universally be found to be those who eat, digest, and sleep well. The man who is fussy about what he eats is apt to be cranky, or too particular, in his store, study, or shop, to get along well with other people, and sometimes himself. Shakespeare makes one of his characters object to another because he was lean and thought too much; he preferred sleek-headed men and such as sleep o' nights; "would he were fatter!" If we want to persuade anybody to do something, we don't go to him when he is hungry; we "wait till he be dieted, to my request, and then I'll set upon him." How often has a religious peace of mind, a spiritual serenity, and a fair confidence in business, been utterly destroyed by poor bread or too much pie. And how often do we see the "spiritual dynamics" of Ayer's Pills, Tar-

rant's Aperient, or a blue pill! "He who would have a clear head must have a clear stomach."

But digestion and assimilation do not always give immediate results. The mills of the gods grind slowly, but very exact all the while. A person may overdrive the liver by improper food for months, and, all at once, an inflammation—say "billiousness," for short—be set up, which seems due to some local and present cause, whereas it is only because the delicate vessels and structure of the largest organ in the body are so hindered that they can work no longer in that way. We are apt to expect immediate punishment or restoration. Not so always. Nature is patient and long-suffering, and specially so in the abuse of the involuntary actions of our bodies.—*Prof. Edward Hitchcock, M. D., in the Congregationalist.*

FOOD QUESTION.

"SOME of my neighbors affirm that 'graham mush' is healthful food, easy of digestion, and nutritious. And one acquaintance, firm in this belief, made it the constant and almost the sole food of his family. But his children, after a time, loathed it, and their stomachs seemed to rebel against it. Was the dietary of the family wrong? or what was the matter with the children?"

"J. D. H."

Our opinion is that something was the matter with the father. For charity's sake we hope it was nothing worse than ignorance.

We are aware that appetite is very largely the creature of the will. People can learn to love almost anything if they choose to—even tobacco and whisky. But these are not food, so we rule them out of this question.

It must be remembered that the human stomach is not the only organ brought into exercise in the process of digestion. To properly perform its office it must be aided by the teeth and the salivary glands. Unless the food is masticated and insalivated, it cannot be easily or well digested. In the above case the food being all soft was doubtless swallowed without much if any chewing, and the stomach necessarily became inactive and weak. The diet itself is good if properly used; but to confine children to such a diet is cruel and wicked.

If the graham flour had been made into good, palatable bread, the children could have been confined to it and been healthy and strong. Or, if the children had been required to eat crusts of

bread with their soft food, so as to insure its being properly chewed, there would have been no difficulty. Graham flour is very nutritious, and contains the best elements for building up a strong physical system. But all food must be used under such conditions that the organs of digestion can act upon it, and so the system can appropriate it, or one may nearly starve though abundance of it be taken into the stomach. We cannot throw food in our stomachs as chickens deposit corn in their crops, and expect to be healthy. It becomes parents to study these things, and use reason and enlightened judgment in supplying the wants of their families.

PHYSICAL DEBILITY OF THE AGE.

OUT of thirty-two young men of New York City who were examined last week for West Point cadetships, only nine were accepted as physically sound. The foregoing is an authoritative statement of a rather lamentable state of society so far as it relates to the nurture of the present generation of men. The test made in New York may be considered a fair test for the whole country, and when we consider the fact that only those attempted the examination who believed themselves physically sound, places still a worse light on the subject. In this test only one-fourth passed of all who considered themselves sound. This result requires some analysis. Does it argue the degeneracy and effeminacy of the age, or, what does it prove?

The scientific requirements of the army test are no more rigid to-day than twenty-five years ago. Yet we are confronted with the fact that scarcely a fourth of the applicants are possessed of a good sound constitution. This is no idle theme to be passed over lightly. We must look into the habits and customs of the times to be able to draw legitimate conclusions. In doing so we are assured, at the very threshold of the subject, that the aspirants for admission to the West Point Military Academy do not come generally from the sons of farmers and mechanics, but rather from among those who make politics a life business. The occupation of the father tends, in a majority of cases, to instill into the youthful mind a genteel abhorrence of manual labor. Then again the sons of professional men and those engaged in clerical avocations come next in number among the applicants. These, like the first class, have inferior opportunities for physical culture. There is no dis-

guising the fact, however, that much of the constitutional debility that exists at the present day is attributable, not so much to sedentary vocations as to a willful disregard of the laws of health.

The young man who cherishes happy visions of a life in Uncle Sam's Military Nursery, is too often of the kid-gloved variety, whose most arduous labor is to adjust an eyeglass and twirl a cane according to some prescribed rule of etiquette. Even this neglect of physical culture is rendered still more injurious by injudicious diet, and the nauseating and contaminating effects of drink and narcotics. These are facts which do not require proof beyond the lessons which we read daily upon the street corners and in the places of public resort. Statistics affirm that the average number of people who live without labor is steadily increasing. As these increase the effeminacy of the age is largely developed, because idleness is a rapid breeder of debauchery and profligacy. When this question is properly considered, the determination of the examining Board in New York is not surprising; it is but the natural result of willful neglect of physical culture.—*Woodland (Cal.) Democrat.*

NECESSARY TO HEALTH.

HEALTH is the result of a proper treatment of the physical structure. Disease is the result of a violation of the laws of our being. Fresh air by day and night, strong and nourishing food well cooked and palatable, dry soil on which to live, sunlight and plenty of it, and warm clothing, will do wonders in saving life, replacing sickness by rosy health, and transmitting health instead of disease to our offspring. Poor living and ill-prepared food is the direct cause of more illness than any one thing. Add to this ill-ventilated houses and rooms, little or no exercise, and no sunlight, and you will find the result to be a race of ill-natured, sickly dyspeptics. Ventilate the school-rooms, and the workshops, and the stores, and the houses. Thanks to our California climate, there is plenty of ventilation in the workshops and stores, but the dwellings and offices are often full of impure air and disease. Stoves have been the curse of the American people, next to the kitchen. An open grate serves to ventilate a room, and is one of the best of blessings to the family. Next, let in the sunlight, and never mind the carpets; better they should fade than the health of the family. But

above all, eat good food, and veto pies and hot bread. Throw away your frying-pans and buy a broiler. More meat is spoiled by frying into indigestible toughness than by any other process. Eat rare meats instead of meats cooked to the hardness and dryness of chips. These are a few hints which, if followed, will do much for both health and happiness.—*Evening Tribune, Oakland, Cal.*

COLLEGE LITERATURE.

SOME of the papers are complaining, and with good reason, of the low grade of college literature. Many people know that there is a paper published at Harvard; and how do they know it? Because we frequently see funny squibs in the papers credited to the *Harvard Lampoon*. And this is about all that is known of it. Not a sentence from it which calls for a moment's thought, or is worthy of a moment's attention. The very name, *Lampoon*, indicates the low standard of its contents. In contrast with this read the following, entitled "Practical Education for Women," from the *Students' Workshop*, a paper published and printed by the students of Healdsburg College. The *Workshop* is a credit to the College, both in its matter and beautiful print:—

"The world is so full of genuine women, guided by the noblest principles, and evincing an almost desperate eagerness to earn an honorable living for themselves, parents, or little ones, that the necessity for an education different in this respect from that usually given to girls, must be apparent to all.

"If viewed from the standpoint of real instead of ideal life, the course of study followed in the actual 'female seminary' will logically appear as a standing wonder. It has been so long in use that the principle upon which it was built, and the end it was designed to attain, may be justly inferred from the results actually produced. Apart from an effort to discipline the mind, which can be as well done by the acquisition of useful as of useless knowledge, its chief purpose seems to be that of furnishing intelligent playthings for men possessing exhaustless wealth. Judging by its fruits, it evidently assumes that a woman's work mainly consists in discussing literature, smattering French, executing operettas, and attempting to copy paintings without a knowledge of drawing.

"It assumes that the girl will not marry; or if she

does, that the strain of maternity will not test her constitution; that her children will never be sick; that her family will be oblivious to bad bread and household confusion; and that a flowerless garden will fill her husband with bliss, and a buttonless shirt, with ecstasy, and, above all, that she will never, through any adversity, or under any conceivable circumstances, be required to perform any possible kind of work. The world for which it prepares her is dreamland, where the poetic Clarence Mortimer awaits her arrival, that they may sail in a fairy ship over a placid ocean to his castle in Spain, and spend a perpetual youth in delicious wooing, while the ceaseless moonlight sifts through the overhanging leaves, and exotic flowers perfume the air. Clarence Mortimer is a fraud. His true name is Tom Jones. He lives in California, and earns every cent by hard labor. He tears his clothes, snores, and eats unlimited quantities of solid food, which Mrs. Tom Jones may have to cook, and, at the same time, preserve order among an assorted lot of little Joneses, energetic with mischief, and having capacious lungs and elastic stomachs. It is *not* strange that the seminaries provide the usual course of study; for, like other merchants, they only supply the articles demanded by the market.

"But it *is* strange that a mother who was herself so educated, and who, as wife and housekeeper, has keenly felt her own ignorance of subjects that should have been taught, and her want of skill that might have been acquired, can be content to give her daughter the same unreal preparation for that which she knows to be real life. And it is exceedingly strange that fathers, long familiar with the distress suddenly wrought by financial changes, should religiously exclude from the daughter's education all knowledge of business, and every possibility of earning a woman's living except by the washtub, needle, or piano."

THE Rural Health Retreat is *the* model place for rest and quiet, and freedom from liquor and tobacco. We are thankful that there is one "resort" in California where the visitor is not choked with the fumes of tobacco; smoking is strictly prohibited *in and around* the building. Go and see a clean Health Retreat.

They who believe that a "tobacco reform" is needed should remember the Retreat, for the tobacco nuisance is increasing.

REFORM NEEDED IN SHOES.

THE *Herald of Health*, for February, 1872, said:

"In the natural foot, the play of all the muscles and tendons is free, and the blood circulates freely in every part. The artificial shoe cramps every muscle and impedes the entire circulation. The natural foot expands beneath the pressure of the body; the shoe pinches it into a shapeless clump, or mass. The natural foot hangs and swings as gracefully and as freely as the hand, but the fashionable shoe holds it at a stiff right angle, forbidding ease, strength, flexibility, or comfort. The natural foot has its heel equaling in diameter the thickness of the ankle, on a level with the ball of the foot and separated from it by the natural bridge of beauty. The artificial heel is a narrow plug, two inches long, inserted under the hollow of the foot, pitching the toes forward into their narrow encasement, forbidding safety of posture or grace of action, dangerous on all staircases or rough pavements, and wholly inconsistent with anatomy. To the eye of the naturalist, the heel of the period is pernicious and absurd. If all mankind were doomed to wear such heels, the human race would degenerate into imbecility and sink to a worse than barbarian level. If the feet of the Romans had all been so cramped, distorted, and compressed, Carthage, Spain, Gaul, Thrace, Greece, Egypt, and Assyria, would have been safe from their incursions. The wearers may wiggle, stagger, and toddle, on their leathern or brazen stilts, but they cannot march, or even walk, in any just sense of the word. The style is one of fashion's base impositions, involving discomfort which not even the most frivolous of the vain can long afford to endure."

THE *Pacific Medical Journal*, some years since, said of high-heeled boots and Chinese feet: "It is worthy of note that while a malignant hatred of Chinese, individually, is fomented under cover of hospitality to their immigration, our females have fallen in love with Chinese costumes and customs, in some respects, and accepted them as models. The pictures of Chinese ladies, to which one has been accustomed for many years, bear a close resemblance to the American belle of the present day. The repulsive hump, the crippled feet, and the mincing gait of our women, if they do not fortify the Darwinian theory of the origin of the species from monkeys, at least give the appearance

of retrograding monkeyward. The dress, uncouth and deforming as it is, would not of itself deserve notice; but the high heels, crippling the feet and distorting the limbs, are an outrage of grace on anatomy, on humanity, entitling the authors, could they be detected, to criminal responsibility. A convention of corn-doctors, in the interest of their trade, could not devise a better scheme for good times. Women whose pedals are solidified may escape with only corns, of which we hope and pray they may have a full and tender crop. But that a whole generation of little girls should have their toes jammed into the points of their boots, to do the work of heels, and that their legs should be thrown out of the natural balance, and the pliant bones bent into semicircles, is a sacrifice to fashion which would disgrace a nation of Hot-tentots. Should the wicked custom hold a few years, there will not be a decent foot or an æsthetic leg in our female population except among the washer-women and the like. And all this is a trifle compared with the mischief done to the pelvis, spine, and chest, by the constrained attitude which the abnormal elevation of the heel must of necessity induce. Fashion is at best a cruel tyrant; but the whole history of her capricious rule does not exhibit a grosser violation of natural laws, and a more unpardonable assault on the beauty and health of woman, than the invention of high-heeled boots."

OVERTAXED BRAINS.

HUMAN life is in many respects worth more than it was a hundred years ago. An English journal says: "We no longer, as a rule, eat and drink to excess, as our ancestors did; we do not invite apoplexy by covering our heads with a cap of dead hair [except the barristers and judges in the English courts], and swathing our throats in many folds of unnecessary linen; our sanitary arrangements are a hundredfold better, and our town-dwellers see much more of the country, and taste much more of the country air."

Yet it is certain that nervous disorders are greatly on the increase, and it is to be feared that the excitement of modern life is introducing new maladies while removing old. A physician of the early or middle Georgian era said that a large proportion of the deaths of Englishmen was due to repletion. The proportion under that head is now very much less; but what we have gained in one

direction we have lost in another. Among the intellectual and mercantile classes of the present day, the greatest danger to life is from nervous exhaustion. We make too serious and too incessant demands on the most delicate part of our structure, and the whole fabric gives way under paralysis, or heart complaint, or softening of the brain, or imbecility, or insanity. Disease of the heart is constantly sweeping off our men of intellect, and the vast size of our modern lunatic asylums, together with the frequent necessity of adding to their number, is a melancholy proof of the overwrought state of a large part of the population.—*Selected.*

DEATH FROM TRICHINA.

THE following is from a late daily:—

"DETROIT, May 16.—A *Free Press* special from Mason, Michigan, says: The news of a terrible calamity in Wheatfield township reached here today. Sometime ago a family named Turah butchered a hog which had been sick, but had afterward recovered. The family and several others—eight persons in all—partook of the meat, and about a week or ten days later were taken sick, all being similarly affected. On Wednesday last, John Turah, eighteen years old, died. Theodore Turah, his father, and Mary Brothour and her little daughter, it is said, cannot live. Four others—Fred Turah, Otto Turah, Andrew Linter, and Henry Brothour—are in a critical condition, and examination revealed the fact that the pork is literally alive with trichina. People in that section are greatly excited, and there is no demand for pork. It is doubtful if any of the victims recover."

It is astonishing that people who have the power to reason, and can read, will persist in eating the flesh of the filthy hog. Such occurrences as that described above, and which are frequent, ought to be a warning to them; but their perverted appetites govern them, and they will not be warned. We will soon give to our readers some of the reasons why we consider the laws written in Leviticus concerning unclean beasts still binding on us. We are fully in the belief that those laws are not arbitrary; they are founded in the nature of things. Hogs are natural scavengers, naturally filthy. We would as soon eat their companion scavengers—vultures and buzzards. There is no danger in letting them alone.

GOOD HUMOR.

KEEP in good humor. It is not great calamities that embitter existence; it is the petty vexations, the small jealousies, the little disappointments, the minor miseries, that make the heart heavy and the temper sour. Don't let them. Anger is a pure waste of vitality; it is always foolish, and always disgraceful, except in some very rare cases, when it is kindled by seeing wrong done to another; and even that noble rage seldom mends the matter. Keep in good humor.

No man does his best except when he is cheerful. A light heart makes nimble hands, and keeps the mind free and alert. No misfortune is so great as one that sours the temper. Until cheerfulness is lost, nothing is lost. Keep in good humor.

DIET FOR INVALIDS.—A correspondent of the *Portland Press* writes: "Frequently we find sick people whose stomachs reject all kinds of nourishment, until conditions follow that, in many instances, terminate fatally. In twenty instances in which I have heard the popular sick-bed nourishments prescribed, and rejected by an invalid's enfeebled stomach, I have never known the simple saucer of parched-corn pudding or bowl of gruel refused. The corn is roasted brown, precisely as we roast coffee, ground in a coffee-mill, and made either into pudding, gruel, or thin cakes, baked lightly brown, and given either warm or cold, clear or with whatever dressing the stomach will receive and retain."

VACATION.—When Theodore Parker was on his way to the ship which bore him off on the voyage from which he never returned, he said to a friend, in the bitterness of his regret, "If I had bought a saddle-horse twelve years ago, or had taken real repose in the summer time, I should not have come to this." Many later instances in other walks of life, of the same final crash of strength and earthly hope, have reminded us of the folly of incessant work. It is only too true, as the old proverb declares, "There is rest enough in the grave," and they will soon be sharing it who decline play and scorn recreation.

A MAN said he could prove that the use of tobacco is approved by the Scriptures, and quoted Rev. 22:11: "He that is filthy, let him be filthy still."

PROFESSIONAL COURTESY.

THE following story is told by a Southern journal—name to us unknown. It is too good to be suffered to go into oblivion:—

Old Blymer for many years had been subject to frequent domestic broils with his spouse. Ultimately they became so distressing and so oppressive that, to get rid of them, he determined to "Shuffle off his mortal coil." So he filled himself up with laudanum, and went to bed. Mrs. B. discovered what he had done, and began to scream. Soon the neighbors came running in, and as fast as they came were sent off for a doctor. Soon old Dr. Perry came in. He looked at old Blymer, felt him—"Dead, came too late," and left. Then came old Dr. Newton. He looked at him, rolled him over—"Dead as Hector," and he left. About that time young Dr. Smith came rushing in with a great apparatus under his arm, and several feet of hose, which he instantly crammed down old Blymer's neck, and pumped up the drug store; then reversed his pump, and flooded him with a few gallons of water, and rolled him about as if he were washing out a whisky barrel. Old Blymer, not being used to taking so much water in him, began to squirm, and draw up, and clutch at the bed-post. The water was then pumped out, and by morning he was up and all right, and young Smith left, believing he was the only first-class doctor in all that city. In a day or two he carried over his bill. Old B. said,

"What do I owe you for, young man?"

"Why, for saving your life the other night."

"Well, I didn't ask you to do it," said B., "I never sent for you; old Dr. Perry is my physician, and I shall only pay him."

So young Smith went over to see old Dr. Perry to prevail on him to make old B. pay his bill. The old doctor, adjusting his spectacles, said,

"Smith, I have always regarded you as a clever young man, but you did a very foolish thing the other night."

"What was that?"

"Why, sir, didn't I pronounce old Blymer dead?"

"Yes."

"Didn't old Dr. Newton pronounce him dead?"

"Yes."

"Well, that settles it. If you want to succeed in your profession, young man, remember always to observe the strictest professional courtesy, especially toward your seniors."

CORRESPONDENCE SOLICITED.

We have many good friends throughout the country, "from ocean to ocean," who are earnestly interested in the cause for which we are laboring and in the interest of which the PACIFIC HEALTH JOURNAL is being published. It will always be a pleasure to hear from them, and they will be welcomed to the columns of the JOURNAL. We invite them to speak in behalf of the cause of health, of temperance, and of advanced Christian morality. We believe that there is no *true reform* separate from Christianity. Thus separated, the reform is partial and often misleading. We feel confident that our efforts will be appreciated by those who have the cause of true reform in their hearts, and that they will aid us by giving our JOURNAL the benefits of their thoughts, and their experience.

"GOOD HEALTH."

THIS health journal, published in Battle Creek, Mich., is too well known in all the country to need a word of recommendation from anybody. We know that "stories" do not rank high as literature. But the "Troubler in Israel," by Eleanor Kirk, now being published in *Good Health*, is full of wise suggestions, and if somebody is not benefited by the reading of it, we shall be disappointed.

"ROLLER SKATING, PNEUMONIA, ETC.—Roller skating, which at first seemed to promise a new out-door recreation, has for obvious reasons been relegated to the rinks, which, with their foul air and cold draughts in winter, are first-class generators of pneumonia and other kindred diseases among the perspiring participants in the exciting and pleasurable exercise, while the miscellaneous companions met in many of these places in our larger cities, render them a curse to their patrons and an additional blot on the customs of American society already so loosely guarded against miscellaneous and immoral associations among our young people."—*Milton Bradley, in Good Housekeeping.*

THAT was a shrewd girl, and not devoid of sense, either, who remarked, when other girls were making fun of her short dress and pants, and affected to be much shocked at the exhibition thereof, at a party, "If you'd only pull up your dresses about your necks, where they ought to be, they'd be as short as mine." She wasn't troubled any more.

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REVIEW & HERALD, Battle Creek, Mich.

"SORTS."

WILL some one describe to us the exact difference between *seasoning* and *salting* food? It will be interesting to many.

HERE are a couple of "old saws" fixed up better than new: "A watched pot never boils, and a pot unwatched boils over." "Where there's a will there's a way, and where there is no will there is every way."

THERE is a monthly published at Holyoke, Mass., called *Good Housekeeping*, and it is a good, sensible paper. We hope it will not injure its disposition by saying too much in its own praise. No need—everybody recognizes a good paper, almost at first sight.

It is said that it is "the style" in China to wish one's enemies had to drink green tea! Were we malicious we should wish our enemies had to eat "baker's bread" made of superfine flour. And if we were to be specially vindictive we would wish them to have "hot biscuits for tea," or supper.

PETROLEUM INSTEAD OF GRAPES.—It is among the marvels of modern chemistry that a sparkling, foaming champagne wine can be produced from refined petroleum, which will please the eye and tickle the palate like the genuine, but it is more deadly in its effects upon the consumer.

THE Seventh-day Adventists are in advance of most Christian denominations in the work of temperance. They exclude tobacco as well as alcohol from their churches. Some denominations forbid their *ministers* using the filthy weed; they forbid all their *members*. But in regard to temperance as indicated by right living, good cooking, eating solely for health and strength, they are *backslidden*; they are not as good "health reformers" as they were some years ago. To this statement there are probably exceptions, but we think they are only exceptions. How long shall it be so?

WHAT shall be said of him who will go on in known hurtful indulgences—feeding unnatural appetites, or crowding his natural ones by unnatural burdens? Shall he be reckoned among intelligent beings? Inspiration calls that man a fool who seeks only worldly good, and neglects his higher destiny. And is a man any less a fool who knows no higher rule of life than the mere gratification of a depraved appetite?—*Dr. Coles.*

WE saw a report in a paper of a physician who adopted the uniform practice of administering pills made of flour, soaked in paregoric to give them the required appearance of medicine. The paper said that he had been unusually successful, and acquired an extensive practice. But when his method became known he lost much of his custom.

ONCE we visited a farmer friend in Illinois. He was "fattening" a large "pen" full of hogs. Taking a short morning walk we passed by it—no, we walked nearly to it and backed out. The stench was insufferable. Calling our friend, we took him to the filthy sty, and said: "Is it possible that you will take a filthy beast out of that nasty place, and put it on the table for your wife and children to eat? Only think of taking your family food out of such a hole!" He let down the fence and gave the poor brutes a larger range, but the family had to eat the hogs all the same.

SOME who know better than to taste of sausage will eat bolognas. "Oh, yes; bolognas are made of beef; they are good." We will relate a fact. We spent some weeks in a certain place in Ohio where there was living a "bologna-maker." His neighbors informed us that he bought up all the old, worn-out, and diseased oxen and cows he could get in all that section, to make into bolognas. We inquired why they permitted such a thing; why they did not enter complaint and stop such outrageous proceedings. Very coolly they said that it did not particularly concern them; he never tried to sell any of his bolognas there—he sold them all in Cincinnati! "Such is life," but we do not wish to live the life of a bologna-eater.

GERMANY passed a law prohibiting the importation of American pork, because of the trichina. Had they passed a law prohibiting the raising and selling of pork, it would have been a wise sanitary measure. But the law they passed was only foolish, for facts have shown that there is even more danger there from eating home-raised pork than from that imported from America. Every one who eats pork, no matter where it was raised, does it at his peril. No doubt there are thousands of deaths from trichina which are attributed to other causes. We judge thus because *post mortem* examinations have revealed the presence of trichina where the physicians did not suspect that they were the cause of death.

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(From Rev. W. E. JAMS, of Green Street Church, San Francisco.)

I have carefully examined Dr. Kellogg's "Home Hand-Book," and can conscientiously recommend it as one of the most interesting and instructive medical works I have yet seen. It teaches us not only how to heal, but also how to prevent diseases. I regard the *general* tone of the book as high and decided, and am sure it will be helpful in the work of elevating society. As a book for use in the family, particularly where there are young children, it will serve an excellent purpose.

(From Prof. T. C. ABBOTT, A.M., D.D., President of the Michigan State Agricultural Society.)

The book has been in constant service since it came, and I feel sure we shall find it a HAND-BOOK of great value for daily use. It will take its place beside the English Dictionary.

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(From B. COGSALL, M. D., Pres. Flint Academy of Medicine, Mich.)

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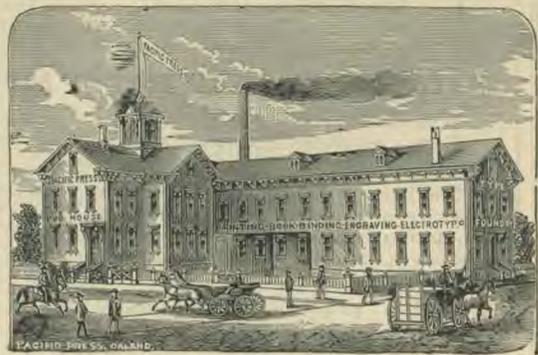
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ALL RATIONAL TREATMENT BY KNOWN REMEDIAL AGENTS IS EMPLOYED.

With our natural advantages of pure soft water, mild air, even temperature, pleasant and desirable surroundings, accompanied by thorough and judicious treatment and wholesome diet, most invalids who avail themselves of these agreeable facilities rapidly recover.

The Managers have opened the RETREAT under a new and thoroughly competent Director, and have secured the services of a regularly-graduated Physician of nine years' experience in practice, who is assisted by two lady attendants having a two years' course in the largest Medical and Surgical Sanitarium in the World, with five years' subsequent practice. All invalids and tourists may feel assured they will be courteously received and kindly cared for.

For further particulars address

RURAL HEALTH RETREAT,

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ST. HELENA, CAL.

