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THOSE who have the fewest failings see the fewest in others.

"BLESSED art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness." Eccl. 10:17.

OUR houses and barns we lock and keep in careful repair; but our bodies and minds are repeatedly robbed and roughly handled before we consent to take a like precaution with them.

AT the Rural Health Retreat, patients are treated according to the *rational* system of medication, *i. e.*, their habits, surroundings, diet, etc., are regulated with reference to the one great end of allowing and assisting all the organs of the body to act naturally. The object of the physicians is not only to cure the patients as speedily as it can be substantially done, but to impart that instruction which will enable them to "keep well" when they leave the institution. As one of the patients remarked a few days since, "These *free* parlor talks from the physicians two evenings in the week, are alone worth the price of my stay in the institution."

## THE PHYSICAL MAN.

AS a man enters upon the study of himself, he discovers that his senses, feelings, and faculties, relate him to the whole universe. His well-being certainly demands that such relation should be the most harmonious. The world appears to him full of beauty, and he has eyes adapted to see it, and faculties just fitted to enjoy it. His ears are wonderfully adapted to all sounds, and their harmonious combination in music affords the most pleasing sensation. His sense of smell is related to a thousand delightful odors. His taste finds exquisite gratification from the aliments best adapted to supply the waste of his system. His sense of touch, variously modified in many organs of the body, gives him a world of delight.

From the study of ourselves we discover that man, in his nature and faculties, capabilities and conditions, and in his relations to the world in which he exists, is one of the most interesting and important subjects which the human mind has power and compass to investigate. This study also displays to us the wonderful wisdom of God in our formation, and teaches us how we can secure the greatest amount of happiness here, by showing us that true enjoyment in this world can only be secured by the greatest possible freedom from sickness and pain.

Such a study teaches us the true art of happiness, by showing us what kind of food, air, and habits of life will tend to make us sick; what kinds will

preserve health; and how we can obtain cheerfulness, and freedom from that health-destroying disease, despondency of mind.

To properly understand and care for the mind, it is necessary to ascertain how far the mind is connected with the body; to what extent it is affected by the conditions of the body; and then, again, on what depend those conditions of the body which affect the mind. In order to this, the body itself must be understood in its animal and organic nature, its physical and vital properties and laws, and its physiological actions and affections. This will show us that mind and body are so closely connected that one is affected by the other. So that we cannot habitually possess lively and correct moral feelings, or a sound mind, unless we so live as to preserve a sound body; for true happiness may be properly defined as health of body and health of mind.

Man's well-being here requires a knowledge of himself, both mentally and physically, and also such a relation of himself to the elements of the external world, and such adaptation of these elements to his own condition, that they may, through the body, act favorably upon the mind.

Man finds himself upon the stage of life, surrounded by innumerable influences, acted upon at every point, and he is continually conscious, not only of his own existence and the action of surrounding influences, but of an unceasing desire for happiness. This desire itself is a living proof that our benevolent Creator has fitted us for happiness, not only in a future state, but here; and he has adapted everything within us and around us to answer this desire, in the fulfillment of those laws of life, health, and happiness, which he, in wisdom and in goodness, has established in the nature of things.

All living bodies possess those faculties by which their nourishment and growth are affected, and their temperature regulated. The little acorn placed in a genial soil, other circumstances being favorable, is excited to action by virtue of its own vitality. It puts forth its roots, twigs, branches, and leaves, till it becomes a giant oak. All the vital operations of the tree are maintained till the vital property is worn out or destroyed, when its death ensues. The tree by nature is fixed to the spot from whence it sprang,—unconscious of its being, without any organs of external perception, or voluntary motion.

So far as the vital operations are considered, by which chyme, chyle, and blood are produced, the blood circulated, the body in all parts nourished, and its growth effected, its temperature regulated, and all the other functions of organic life sustained, man is as destitute of animal consciousness as the oak. But in man there are two classes of functions. Besides the class already mentioned, concerned in the growth and sustenance of the body, there is a secondary class, which consists of those functions which minister to the wants of the primary class. This class is established with special reference to the relation existing between those internal wants and the external supplies, and general external relations of the body. This second class of functions is peculiar to animal bodies.

The vital economy seems to possess the power of supplying from the common and ordinary current of blood, without any known variation in the food from which it is formed, a large increase of appropriate nourishment for particular structures, and at the same time regularly sustaining the general function of nutrition in every part and substance of the system. From the same chyle various substances are produced, opposite in their qualities, and composed of essentially different elements. The flesh of a rattlesnake is eaten by many as a great luxury, and its blood may be put upon a fresh wound with perfect safety; and yet from that same blood is secreted a poison which, if mingled with the blood of our system, will prove fatal to life in a very short time.

From the same atoms that enter into the formation of minerals and vegetables, the living blood is formed; by a different arrangement, in obedience to the laws of vitality in the animal system, from the matter composing this same living blood, the bone of the animal is formed; by a still different arrangement, the animal muscle is formed from the same blood; and by an arrangement still different from the others, from the matter of the same blood is formed the living animal nerve, which is the most remarkable, for its peculiar properties and powers, of any known material structure. All these are purely results of vital power, acting and accomplishing its ends as required by the body.

It is that power placed in the human body, at its birth, which will enable the body, under favorable circumstances, to live to a certain age. It is this which enables the body to rally and bring to bear its energies in throwing off disease. It also battles

against those influences that are liable to produce disease. It is spoken of in common-place language as *the constitution*. Of one it is said, "He will rally from that disease if his constitution is not broken." Of another, "He cannot rally; his constitution is gone;" meaning that either their *vital force* has so far been expended, or interfered with by violation of nature's laws, that it no longer has power to battle for the life of the body.

This vital force cannot be restored when once expended, but it may be wasted, and life shortened proportionately. If the life force has been measurably wasted, by placing the person in the most favorable relations to life, his days may be protracted to a much greater extent than if he were left to follow out the ordinary habits of life. A realizing sense of these facts should certainly lead us to manifest the greatest care, lest we overtax our energies, waste our life force, and shorten our days.

J. N. L.

#### DISEASE, WHAT IS IT?

DISEASE is looked upon by the great portion of mankind as a peculiar fatality, a something which is unavoidable on their part; a something which, with ever so careful attention to their habits, will somehow mysteriously overtake them, as the fierce gale falls on the mariner's bark, unsought by him, unavoidable by any effort on his part. They consider, like the mariner, that all they can do is meekly to submit to their fate. But, in this age of research, it ought to be well understood by all that disease is never the legitimate result of the normal, healthful operations of any of our organs. The natural and legitimate result of all the normal operations of the vital constitution is always health, and only health. If disease is induced, it is always by causes which disturb those operations.

Disease is not a *positive entity*, but a *negative quality*; it is the absence of health. Health is vitality normally expressed; disease is vitality abnormally expressed. Diseases, in general, are produced by bad air, improper light, impure food and drink, excessive or defective alime ntation, indolence or over-exertion, and unregulated passions. The conditions of the body produced by these irregularities are impure blood, unhealthy secretions, obstruction in the capillary vessels, excessive action in some organs, deficient action in other organs, unequal temperature. In general terms, there is a loss of balance in the circulation, and derange-

ment in the action of the various parts of the vital machinery. All that nature asks or can receive from human skill, in such a condition, therefore, is the removal of disturbing causes; when she will, of her own accord, naturally restore to health, unless an irreparable injury has been produced in some parts of the vital machinery.

When, as in the case of chronic disease, a change of the structure of an organ may have taken place, diseased action may continue for a time after the causes which first induced that disease have been removed from the system; but it will not long continue, for nature will soon resume its natural action.

We may say, then, in general, that in treating diseases of the body, the mode of procedure is to remove obstructions, wash away impurities, supply healthful nutriment, regulate the temperature, modify intense action, and remove torpid conditions. There is nothing like *water*, with its natural accompaniments, air, light, proper food, temperature, etc., to accomplish this work.

Medicinal drugs may suppress the symptoms of a disease, remove a pain, transfer an irritation, excite a new vital resistance, produce another obstruction, and so divide the organic struggle between two points, and thus diminish vital power. But, we repeat, there is no way to restore health to the body but by restoring healthy action to the impaired or overburdened organs. If the bile is unhealthy, the healthy function of the liver can alone impart health to it. If the blood is impure, there is no medicine that can make it directly pure. Nature has its own way of purifying it, which is by the healthful action of the assimilating (blood making) and the depurating (cleansing) organs. By means of a proper action of the latter, impurities are separated from, and carried out of, the system.

Mr. Graham says: "Many, indeed, seem to think that their physicians can take disease out of them and put health into them by the direct application of remedies, and that there is in the remedies themselves, when skillfully chosen and applied, a health-giving potency, which, of its own intrinsic virtue, directly and immediately imparts health to the body.

"This erroneous notion, as a matter of course, leads people to place their dependence on the sovereign virtue of the remedies, and consequently to undervalue the highest qualifications of the well-

educated and truly scientific physician, and to place equal, or even greater confidence in the blustering quack who impudently pretends to have discovered a true and infallible remedy for every disease. The result of all this error is, in the first place, mankind do not believe that their own dietetic and other voluntary habits and actions have much, if anything, to do with the preservation of health and the prevention of disease; in the second place, when diseased, they expect to be cured by the sovereign power of the medicine alone, and do not believe that any particular diet can of itself be of any great importance, either in preventing or promoting their restoration to health; in the third place, relying wholly on the intrinsic virtues of medicine, they conceive that *medicine* is quite as potent from the hands of one man as another, and are ever ready to run after those who are the loudest and most confident in their pretensions, and this opens the door for unbounded empiricism and quackery, and for the immense evils which flow from blind and indiscriminate drugging. All this mischief arises mainly from a want of correct knowledge of the nature of health, and the general principles and philosophy of disease."

So deeply impressed in the mind is the idea above spoken of, that it is with difficulty many get rid of it when entering upon a reformed mode of living. They suppose the real virtue of hygiene is in water, or ventilation, or sunshine, and while using these agencies they will, secretly, nibble at candies or fruit between meals, or practice other hurtful habits of living, and wonder why they receive no greater benefit from *water* or some other agencies employed, which they regard in the light of medicines.

Again, with those who practice using different drugs and patent medicines, their minds are filled with the old adage that "an ounce of prevention is worth a pound of cure," and so it is, if you prevent disease in nature's way, by correct dietetic and other habits. But they have the idea that in cholera and other times, or when other epidemic diseases are prevailing, there is some *magic* power in medicine to act like a spell in keeping disease away from their bodies. Unlettered quacks and patent medicine venders understand this, and so, among the great things they recommend their medicines to do, is to *prevent* such maladies as people most fear, as cholera, diphtheria, etc.

If persons live healthfully in all respects, they

will have no fear of these diseases; but many who take these medicines, and thus irritate their nervous system, keeping up excitement by worrying over and watching their every symptom, while they pay no attention to their dietetic and other voluntary habits, *may* escape fevers, diphtheria, and cholera. Again, by prostration of the organic nervous system, and the power of imagination, excited by fear, they may induce these very diseases. If they do not, they will be quite liable soon to come out confirmed nervous dyspeptics.

J. N. L.

#### DIET AND STRENGTH.

It might be a thankless task to seek to convince one who "lives to eat" that a diet composed almost wholly of the productions of the soil will impart the best physical and mental strength; but for the consideration of those who may prefer the wiser plan of "eating to live" we wish to submit a few facts which may encourage them in their purpose of "eating for strength."

Looking at the Scripture account of man in his primeval state, we must conclude that an all-wise Creator directed him to that kind of food best calculated for him in every respect. We read, "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29. This was the original food appointed for man. We have no account of any permission to partake of the flesh of animals until after the flood, when the Lord said, "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat." Gen. 9:3, 4. Although he then permitted the use of flesh, he prohibited the eating of the blood. The blood, especially the venous blood, is filled with broken-down tissue, and effete matter, and surely is wholly unfitted for the purpose of building up the human body.

After the Lord had permitted the use of meat, we learn, from the sanitary regulations made for the Israelites, that he forbade the use of certain animals pronounced by him unclean. See Deut., chapter 14. There are a few scriptures where the eating of animal flesh is mentioned, but not as an article of diet kept on hand for constant use; as in the case of Abraham preparing for a feast, he "ran unto the herd, and fetched a calf tender and

good, and gave it unto a young man; and he hasted to dress it." Gen. 18:7. Being young it would be freer from disease than many of the kind of the present day which are fattened for food after they are no longer fit for furnishing milk. Again, being prepared at once, after killing, the process of decay had not commenced as in the case of flesh exposed in the butcher's stall days before it finds its way to the kitchen range.

With a race of meat-eaters like Americans a radical change from a diet composed largely of flesh to that of fruits and grains would not be advisable; but, reasoning from facts above stated, we should conclude that the departure from the diet which the Lord first provided should be on the plan of making meat a rarity rather than the principal article of food, and when eaten to be of that class of animals called "clean" beasts, "tender and good."

Somehow the idea has obtained with many that men must have flesh diet in order to be strong. Such are not perhaps aware that many of the most brilliant minds of past ages, those called the philosophers, the sages, and the poets, so highly lauded, were those who not only proclaimed in favor of a vegetable diet, but to a greater or less extent lived on the fruits and grains of the earth, discarding almost, if not wholly, the use of flesh as food, and practicing temperance in all things. This is undoubtedly one of the reasons why they stand out so distinctly, towering above all of the men of the age in which they lived. Their minds, like that of Daniel in his time, were not stupefied with the "king's meat," or befuddled with his "wine."

HESIOD, of the eighth century before Christ, who has been denominated the poet of peace and agriculture, was born at Ascra, a village of Bœotia, which place was proverbial for beef eating and stupidity. In his poem on the "Golden," "Silver," and "Brazen Ages," he says of those judges whose minds were clouded by unwholesome living—

"O fools! they know not, in their selfish soul,  
How far the half is better than the whole:  
The good which Asphodel and Mallows yield,  
The feast of herbs, the dainties of the field."

In describing the people of the "Golden Age," he says—

"Like gods, they lived with calm, untroubled mind,  
Free from the toil and anguish of our kind,  
Nor did decrepit age misshape their frame.

Death as a slumber pressed their eyelids down:  
All Nature's common blessings were their own.  
The life-bestowing tilth its fruitage bore,  
A full, spontaneous, and ungrudging store.  
They, with abundant goods, 'midst quiet lands,  
All willing shared the gatherings of their hands."

In writing of the second, or "Silver Age," he makes the people inferior to those of the first age, still they were wholly innocent and were guiltless of bloodshed in the preparation of their food. These two ages he follows with the "Brazen Age," in which was inaugurated the feast of blood. This he describes as—

"Strong with the ashen spear, and fierce, and bold,  
Their thoughts were bent on violence alone,  
The deed of battle, and the dying groan.  
Bloody their feasts, with wheaten food unblest."

PYTHAGORAS was born in the island of Samos, about 570 B. C. He is said to have abandoned the ordinary diet at the age of nineteen or twenty, on intellectual and spiritual grounds. He forbade his disciples to kill any innocent animal. Porphyry says of Pythagoras, "He was satisfied with honey or the honey-comb, or with bread only, and he did not taste wine from morning to night; his principal dish was often kitchen herbs, cooked or uncooked. Fish he ate rarely." Jamblichus says of Pythagoras that he "enjoined abstinence from the flesh of animals because it is conducive to peace. For those who are accustomed to abominate the slaughter of other animals as iniquitous and unnatural, will think it still more unjust and unlawful to kill a man or to engage in war." Of politicians and legislators he said, "How could they persuade others to act justly, if they themselves were proved to be indulging in an insatiable avidity by devouring those animals which are allied to us."

In his fifteenth book of "Metamorphoses" Pythagoras says of flesh eating: "Forbear, O mortals! to pollute your bodies with such abominable food. There are the farinacea; there are the fruits which bear down the branches with their weight, and there are the grapes swelling on the vines; there are the sweet herbs; there are those that may be softened by the flames and become tender. Nor is the milky juice denied you; nor honey, redolent of the flowers of thyme. The lavish earth heaps up her riches and her gentle foods, and offers you dainties without blood and without slaughter. The lower animals satisfy their ravenous hunger with flesh. And yet not all of them; for the horse, the sheep, the cows, and oxen subsist on grass; while those whose disposition is cruel and fierce, the tigers of Armenia and the raging lions, and the wolves and the bears, revel in their bloody diet." Pythagoras, although a heathen philosopher, seemed to have some perception of the fact, that excessive eating of flesh is not for our best good.

## RURAL HEALTH RETREAT.

THE following lines concerning our Health Retreat, by Hon. W. W. McKaig, we take from the *Pacific Rural Press*, of May 8. The article speaks for itself:—

“MESSRS. EDITORS: Having spent about three months at this health resort, I would like, with your consent, to say a few words to the public concerning it. Perhaps I may be able to assist some health-seeker in finding the home and health he needs. I am the more inclined to do this from the fact that the place is little known. It is not included in the catalogue of numerous pleasure resorts and sanitary watering places in the State, in the ‘San Francisco Hotel Gazette.’ Then the proprietors seem rather shy about tooting their own horn. The hen cackles over her newly laid egg; the stump orators and statesmen speak to the reporters; preachers advertise the topics of their sermons, especially when they think they have a bit of something good. Why should the doctors and hygienic philanthropists hide their light under a bushel?”

“The institution known as the Rural Health Retreat was first founded in a private enterprise by W. A. Pratt, A. B. Atwood, and M. G. Kellogg, and chiefly intended as a pleasure resort and restful retreat; but not proving a remunerative investment, it was subsequently transferred to a corporation composed of leading Adventist brethren, and has ever since been recognized as an adjunct of the general cause. It is run pretty much on the same plan of the celebrated Battle Creek, Mich., Sanitarium. The brethren of this society have evidently been very liberal in their contribution to this worthy enterprise. The president is J. N. Loughborough. The Board of Directors comprises the following well-known persons: W. A. Pratt, J. N. Loughborough, J. D. Rice, J. H. Waggoner, W. C. White, A. B. Atwood, and Wm. Ings.

“Ex-Senator Matt. Carpenter, on taking a drive over Chicago and surroundings, exclaimed, ‘Surely the Lord meant business when he made this country.’ This excellent institution is evidently located along one of the divine parallels of health and beauty. It is situated on the southwestern slope of the Napa mountains, about two miles north of the bustling village of St. Helena, in Napa County, California. It is about 1,200 feet above the level of the sea, quite above the range of the fog cur-

rents. The air is pure and bracing and has proved to be a specific for malaria, catarrhal affections, and troubles of the throat and lungs. The Crystal Springs, a few steps above the Retreat, furnish an abundant supply of the purest soft water. Many prominent medical men have pronounced the water from these springs far superior to any other for the purpose of life and health. There is no superior winter resort for invalids in the land. Here the verbena, geranium, and a great variety of other flowers, bloom in the open air during the winter months. As a summer resort it is especially inviting to invalids, as the variation of temperature is considered as favorable as at any other locality in California. And then one never tires gazing at the picturesque landscape from the piazza of the Retreat. Emerson says Nature gets up such magnificent landscapes because she has been so long trying. She must have been in an unusually happy mood when she shaped these hills and dales. Below is the Napa Valley, dotted with orchards, vineyards, gardens, and homes that have an air of thrift, plenty, and content. On the opposite side of the valley looms up the Sonoma Range of mountains, covered with vineyards, interspersed with oak groves, clumps of the scrubby manzanita, the madrona, crowned with pine and fir.

“The curve of this range shelters the Retreat from the chill, raw atmosphere of the coast and breaks the force of the winds. To the north may be seen the famous Mt. St. Helena, standing as a grim sentinel at the head of the valley, with its volcanic-scarred head often hidden among the clouds. The mountains in the immediate vicinity of the Retreat are clothed with evergreen shrub trees and an endless variety of wild flowers that fill the air with their sweet fragrance. These hills and slopes furnish delightful walks and rambling grounds. So charming and varied is the scenery and bracing the air that invalids are often tempted into overdoing.

“The medical board consists of Drs. J. S. Gibbs and W. P. Burke. These gentlemen are amply equipped for their work both by education and experience. Their success is simply marvelous when we remember that their patients are mostly chronic cases that come here as the last chance. During our long sojourn we never knew one to leave this infirmary that was not thoroughly cured or greatly improved. Hot and cold baths of every description are given, together with an intelligent use of electricity, faradic and galvanic, Swedish move-

ment, massage, and the vacuum treatment. Special attention is given by these medical attendants to all available hygienic agencies for the recovery of the sick. While not cranky vegetarians and grammites, they eliminate from the table as hurtful many dishes that are in ordinary use. The meat into which the devils went, and out of which there is no proof they ever came, is held in especial disfavor.

"One of the first things a visitor notices on coming here is the air of sociability that pervades the place. In an hour's time he feels perfectly at home. He finds no one afflicted with homesickness. The affable superintendent, J. D. Rice, the ever watchful and sympathetic matron, Mrs. J. L. Ings, the vigilant doctors, and, indeed, all the officials and helpers seem to vie with each other in making the sojourn of the invalid pleasant and comfortable. And this is not the studied and artificial politeness of hotel officials and waiters, but is something akin to the spontaneity of humanity. But what is still better, the Retreat is in the hands of men who revere God and devoutly prize the principles of morality and religion. One cannot help feeling that he is in a pure moral atmosphere, that it is spiritually healthful, and that he can recommend to his friends to send wife or daughter here without fear that their sensibilities will be shocked by ribald jokes, bad manners, and exhibitions of intemperance and profanity.

"The original building has recently been thoroughly refitted, and an extensive addition is nearly complete. The snug cottages are admirably adapted to the use of families. The croquet ground, swings, swinging chairs, hammocks, rustic seats, and benches under the shade trees, all add to the health, enjoyment, and pleasure of the invalids and other boarders. The terms for board, room, and treatment are very reasonable. If these lines should be the means of leading any health-seeker to this resort he will never regret it; and the writer, who has no interest whatever in this institution—only good-will for a noble cause—will feel that he has at least cast one crumb of bread upon the waters.

W. W. MCK."

A YOUTH who starts out in life determined to be honest, upright, faithful to all trusts, punctual, attentive and God-fearing, will have abundant success. Though he be without money, or wealthy friends, he will be sure to gain all that he most desires.

#### PRACTICAL HEALTH HINTS.

FOR DIPHTHERIA.—The Board of Health of Amsterdam, N. Y., has recently investigated an outbreak of diphtheria, from which two children died; a third, who was attacked, recovering. The disease was traced to a pet kitten, with which a little girl played while the animal was sick with a swollen throat and discharge from the nose. The cat died. The child was taken sick and also died. Another girl had played with a doll which had belonged to the deceased child; she was also taken sick and died. Still another contracted the disease without other means or communication than the doll. The latter was supposed to have been disinfected.

HOW THE LUNGS BEGIN TO BREAK DOWN.—Doctor Curtis says: "In the ordinary healthy lung, perhaps even in persons who have a consumptive heredity, the germ which causes the break-down of the lung may not be able to make an impression; but if the physical integrity is destroyed by poor food or any debilitating influence, or by a cold, then the germ is able to get in its work, and to multiply and produce its kind and to fill the lungs with tubercles."

THE AIR OF THE SEA.—The air of the sea, taken at a great distance from land, or even on the shore, and in ports when the wind blows from the open, is in an almost perfect state of purity. Near continents the land winds drive before them an atmosphere always impure, but at 100 kilometers from the coasts this impurity has disappeared. The sea rapidly purifies the pestilential atmosphere of continents; hence, every expanse of water of a certain breadth becomes an absolute obstacle to the propagation of epidemics.

DAMP BEDS.—The sad death of Mr. Maas, the well-known tenor, calls attention very painfully to the peril of sleeping in a damp bed. As a matter of fact, this peril is of the greatest, and it is almost ever present. The experienced traveler rarely hazards the risk of sleeping between sheets, which are nearly sure to be damp, until they have been aired under his personal supervision at a fire in his bedroom. If this be impracticable, he wraps his rug around him, or pulls out the sheets, and sleeps between the blankets—a disagreeable, but often prudent expedient.—*Lancet*.

## DISEASE AND ITS CAUSES.

BY MRS. E. G. WHITE.

MANY indulge in the pernicious habit of eating just before sleeping hours. They may have taken three regular meals; yet because they feel a sense of faintness, as though hungry, will eat a lunch, or fourth meal. By indulging this wrong practice, it has become a habit, and they feel as though they could not sleep without taking a lunch before retiring. In many cases, the cause of this faintness is because the digestive organs have been already too severely taxed through the day in disposing of unwholesome food forced upon the stomach too frequently, and in too great quantities. The digestive organs thus taxed become weary, and need a period of entire rest from labor to recover their exhausted energies. A second meal should never be eaten until the stomach has had time to rest from the labor of digesting the preceding meal. If a third meal be eaten at all, it should be light, and several hours before going to bed.

But with many, the poor, tired stomach may complain of weariness in vain. More food is forced upon it, which sets the digestive organs in motion, again to perform the same round of labor through the sleeping hours. The sleep of such is generally disturbed with unpleasant dreams, and in the morning they awake unrefreshed. There is a sense of languor and loss of appetite. A lack of energy is felt through the entire system. In a short time the digestive organs are worn out, for they have had no time to rest. These become miserable dyspeptics, and wonder what has made them so. The cause has brought the sure result. If this practice be indulged in for a length of time, the health will become seriously impaired. The blood becomes impure, the complexion sallow, and eruptions will frequently appear. You will often hear complaints from such, of frequent pains and soreness in the region of the stomach, and while performing labor, the stomach becomes so tired that they are obliged to desist from work, and rest. They seem to be at loss to account for this state of things; for, setting this aside, they are apparently healthy.

The stomach, when we lie down to rest, should have its work all done, that it may enjoy rest, as well as other portions of the body. The work of digestion should not be carried on through any period of the sleeping hours. After the stomach,

which has been overtaxed, has performed its task, it becomes exhausted, which causes faintness. Here many are deceived, and think that it is the want of food which produces such feelings, and without giving the stomach time to rest, they take more food, which for the time removes the faintness. And the more the appetite is indulged, the more will be its clamors for gratification. This faintness is generally the result of meat-eating, and eating frequently, and too much. The stomach becomes weary by being kept constantly at work, disposing of food not the most healthful. Having no time for rest, the digestive organs become enfeebled, hence the sense of "goneness," and desire for frequent eating. The remedy such require is to eat less frequently and less liberally, and be satisfied with plain, simple food, eating twice, or, at most, three times a day. The stomach must have its regular periods for labor and rest, hence eating irregularly and between meals, is a most pernicious violation of the laws of health. With regular habits, and proper food, the stomach will gradually recover.

Because it is the fashion, in harmony with morbid appetite, rich cake, pies, and puddings, and every hurtful thing, are crowded into the stomach. The table must be loaded down with a variety, or the depraved appetite cannot be satisfied. In the morning, these slaves to appetite often have impure breath, and a furred tongue. They do not enjoy health, and wonder why they suffer with pains, headaches, and various ills. The cause has brought the sure result.

In order to preserve health, temperance in all things is necessary—temperance in labor, temperance in eating and drinking.

Many are so devoted to intemperance that they will not change their course of indulging in gluttony under any considerations. They would sooner sacrifice health, and die prematurely, than to restrain the intemperate appetite. And there are many who are ignorant of the relation their eating and drinking have to health. Could such be enlightened, they might have moral courage to deny the appetite, and eat more sparingly, and of that food alone which was healthful, and by their own course of action save themselves a great amount of suffering.

Efforts should be made to preserve carefully the remaining strength of the vital forces, by lifting off every over-tasking burden. The stomach may

never fully recover health, but a proper course of diet will save further debility, and many will recover more or less, unless they have gone very far in gluttonous self-murder.

Those who permit themselves to become slaves to a morbid appetite, often go still further, and debase themselves by indulging their corrupt passions, which have become excited by intemperance in eating and in drinking. They give loose rein to their debasing passions, until health and intellect greatly suffer. The reasoning faculties are, in a great measure, destroyed by evil habits.

I have wondered that the inhabitants of the earth were not destroyed, like the people of Sodom and Gomorrah. There is reason enough for the present state of degeneracy and mortality in the world. Blind passion controls reason, and every high consideration with many is sacrificed to lust. The first great evil was intemperance in eating and drinking, and men and women have made themselves slaves to appetite.

#### EFFECT OF LIGHT ON HEALTH.

THE subject of light in relation to health, is of more importance than is generally supposed. Physicians of all schools are unanimous in urging the sanitary virtues of sunlight, and all consent that light is essential to the effect of their remedies. The nature of light has occupied much of the attention of philosophers, and numerous opinions have been entertained concerning it.

In this article we have only to speak of the effects of light, rather than its cause. But let no one be discouraged by the fact that the theory of light is imperfectly understood. Rather let us rejoice that there are vast fields of discovery yet to be explored; and that light, the most glorious and inspiring element in nature, invites us, from the sun, the moon, and the stars, and from the face of every green leaf and variegated flower, to search out the wonders of nature, and further to exemplify the goodness and wisdom of the Creator. We shall only look at the influence it exerts in all kinds of disease.

We see a strong contrast between the ruddy faces of our country people and the pale, bleached faces of the inhabitants of the large cities. In our cities, the great deficiency of sunlight is caused by the crowding of buildings too near each other. In business streets this may be endured; but in

those parts of the city where our homes are located, strenuous efforts should be made not to crowd the houses so closely as to cut off the ever-needful supply of light.

It has been stated (and experiments have been made by Dr. Edwards), that tadpoles, if entirely deprived of light, are never changed into complete frogs, but remain growing, in what we may term the tadpole state. The lesson to be learned from this experiment, coupled with the results of observation in the same operation on plants, animals, and human beings, shows how important the solar rays are in relation to health. The action of the sun's rays on the color of both the leaves and flowers of plants is very plain. So long as flowers retain their vital state, the brilliancy and richness of their color is enhanced by light.

Man, as well as plants, is dependent on the influence of light. Animals in general droop when deprived of light; they become unhealthy, and sometimes even die. When a man has been long confined in a dungeon, even if it be well aired or ventilated, his whole complexion becomes sallow; pustules, filled with aqueous humors, break out on his skin, and the person who has been thus deprived of light, becomes languid, and frequently dropsical.

Let us, therefore, have plenty of light in our homes—clear and beautiful light, such as God pours from his sun every day. Away with gloom. May each corner of our homes be thrown open, so that the sun can have free access. Throw back the shutters, and make the dismal and cheerless places bright and glad.

Churches are built at an enormous expense, to make them comfortable, and one thing is most always wanting; namely, light. Some churches that cost thousands of dollars, must burn gas during the day-time, when light, more pure, more brilliant, and more health-giving, can be obtained at no cost whatever.

Many persons feel very loth to go into a church on account of its gloominess. They enter, with the hope of finding relief from melancholy, but instead of this they find the faces of the multitude hopeless and cheerless, instead of buoyant, cheerful, and hopeful. In the beginning, the Creator said, "Let there be light, and there was light." Therefore, let us have more of the natural light. It is not only more economical and comfortable, but better for mental, spiritual, and physical

health. If a sermon were preached in a sunny church, its effect would be more cheerful and inspiring than one preached in a dingy church, illuminated by artificial means.

The planting of trees too thick and close to our houses, is another method by which the solar rays are obstructed. Trees should be planted a sufficient distance from the house, so as not to shut out the rays of the sun.

Many diseases may be cured by sunlight. Consumptives would be greatly relieved by fresh air and sunlight. Frequently the only obstacle to a cure is the scarcity of these indispensable aids. Inflammatory diseases and nervous complaints are cured by sunlight. Many diseases are caused by confinement in close rooms. These disorders would be greatly benefited by the same means. It is also exceedingly beneficial for general debility, chlorosis, and digestive troubles. If you are to choose a house, avoid one with dark alleys or thick groves, but always choose a site where an abundance of sunlight can be had; where the sun has the freest entrance, and where fresh, clear air can be had.—*Sel.*

#### THOUGHTLESS FRIENDS.

PHYSICIANS and nurses well know the value of quietness and of cheerful words and cheerful faces in a sick room. Especially should everything exciting or depressing be avoided, on account of their injurious effects upon a patient who is seriously ill. A young physician who was attending a woman whose life was threatened by typhoid fever, found at her bedside one day, three or four neighbors, who had "run in to see her," and were expressing their feelings and opinions in solemn whispers, as follows:—

"My brother Peter's first wife was took jest as she is, and she didn't live but ten days."

"Yes," said another wizen-faced woman, "and my son's wife's sister had the same sickness she's got, an' she died in less than ten days; yes, I'm sure it was less than ten days from the day she took to her bed. And I helped lay her out."

"She aint got a strong constitution anyway," said another, and she's less likely to get over it than though she was more vigorous."

Then an old crone asked:—

"What you givin' her, doctor? I smelt an' tasted of it, and it 'pears like *quinine* to me, and if

'tis, you might jest as well stop it, fer her sister Hanner went jest as she's goin', an' *quinine* didn't do her a mite of good."

"Have you ever tried a poultice of biled onions an' merlasses an' corn-meal an' red pepper, in a case like her'n?" asked another woman, with a pipe in her mouth. "I tried it on my brother's wife, an' I raly think it would have got her up if she hadn't been so fer gone 'fore we heard of it."

"Jack-oak ashes an' saleratus an' poke-berry juice is what got me up when I was down jest as she is," said another.

"Hadn't her folks over in Greenwood Township better be told how sick she is?" said one of the first speakers. "She's got a twin brother there she thinks a heap of. He'd hate it awful not to see her if she shouldn't live."

But here a lank-looking woman who had been sitting in the next room with her apron over her head began singing in the most unearthly and cracked voice—

"Oh, bury me deep in the cold, cold ground,  
Oh, bury me deep, oh, bury me deep,  
Oh, put on my grave a *jasmine* flower,  
An' under the willer, oh, let me sleep."

The woman died. That neighborly consultation would have killed any patient with a constitution less vigorous than Methuselah's.—*Youth's Companion.*

#### A BABY'S RIGHTS.

A BABY'S STORY—BY A BABY.

I AIN'T very old to write—I'm only one! It was my birthday yesterday, and I don't have milk out of the bottle any more—I have bread and milk out of a bowl. Bridget ties my bib under my chin and feeds me very fast—she doesn't understand that I ought to have time to swallow. When I shut my lips and sputter, she says, "There, now! take your supper good, like a darlin'!" I can't swallow a whole bowl at a time; and I cry, and she gives me a shake. After that I have the stomach-ache.

Lying awake with it one night, I began to think that I hadn't my rights; and I want 'em. How to get 'em I don't know. I cry all I can—but that's no use. I kick, too—but what good comes of it? They only give me drops to make me sleep; then I feel hot, sick, and stupid, all the next day. One of my rights is not to have drops; but there, now, how am I to have 'em? There it comes again!

The most uncomfortable thing that I ever had, was an India-rubber bottle. What are mothers made for if a baby isn't to have one? Who invented nursing bottles? I hate him, whoever he was.

I have a mother, you know—a lady who says she is, comes sometimes and tells other ladies that she is “not contented with Bridget!” Neither am I, for that matter; but you see that my mother is not thinking of my rights, but of hers. She wants to vote, and even wanting to do it takes a great deal of time. She writes, too, for newspapers. When I want to find out whether she really is my mother, and begin to talk to her, she says, “Bridget, you must really take that darlin' child away—he disturbs me dreadfully.”

Bridget is big and coarse; her big knobs of knuckles hurt me. She ties strings too tight, and jogs me too hard.

My own mother is soft and fair, and her skin is like silk, and I like to touch her. I'm a lady's baby, and one of my rights is that a lady should handle and dandle me. No one sees it. I'm put off on Bridget.

Mamma don't like to sit at the table with Bridget, but she lets her feed me. Perhaps I have aristocratic notions, too; who cares for them?

One day Bridget had a big pewter breast-pin with a yellow stone in it, on her collar, and it kept scratching my head; nobody knew it. One day she took me out in my wagon and upset me; and no one knew that, either.

She takes me out to her cousin's shanty, where little Pat has the measles or small-pox, and if I don't catch 'em both, it's because “there's a sweet little cherub that sits up aloft,” to keep watch for poor, motherless babies.

Sometimes she leaves me alone in the room with a grate fire. I always put my fingers into it, and they always burn. Once mamma found it out, and I had a different Bridget. They are all alike; they come from the intelligence office, and are rough and coarse, and smell of smoke, and take care of me for money, not love. The new one is sleepy, and nods over, and drops me sometimes. One got tipsy and lay on me. Some day one will tumble downstairs with her big feet and slipshod shoes, and break my neck, I dare say.

A father, too! I have a right to a father. Mine is a Wall Street man; he goes out early and comes home to dinner. I should think he might be very

nice to know, but I am not acquainted with him. He has nice black whiskers, and he laughs and says, “Hallo, old fellow,” when we meet, and I *try* to tell him about Bridget, and my feelings overpower me, and I cry, and he says, “Take the little rascal away, Biddy.” One dreadful thing I do have: it's a family doctor. He says I'm a very fine child, and does dreadful things to me. Once he lanced my gums; once he vaccinated me. After that I had a sore arm, and Bridget's blue merino hurt it.

In summer there used to be some comfort in going out in my perambulator, and seeing that, after all, I was not worse off than other babies all given over to Bridgets, whom I met; but now it's winter, and I have to stay in my nursery, in a flannel shawl, and do nothing but think; and I've decided that I must have my rights. A whole mother ought to belong to every baby; and a Bridget is an imposition. A lady's baby ought to lie sometimes in a lady's arms, and be talked to by a lady.

When I am old enough to speak, I shall say what Bridget says, and with her accent; and then I shall be scolded, as if it were my fault. That's the way with my brother Tom.

Here I lie now, while Bridget talks to the milkman in the area. I'm hungry, and damp, and wretched. I'm tired of being in the cradle, and I shall hurt myself if I roll out. I want the big orange on the mantel-piece, and to sit in somebody's lap and have my feet toasted, and hear, “Little pig goes to market;” but mamma is at a political meeting, and papa is in Wall Street, and Bridget in the area, and who cares for what I want? Rights? I wonder where my rights are? Nobody talks about them. No matter, I'll yell any way till I get 'em.

P. S. I have yelled, and Bridget has given me drops. No matter, when I'm a man I'll go in for the rights of babies. I'm going to sleep. Good-by.

LOVE looks through a telescope; envy, through a microscope.

IF a man is honest and truthful, there is no necessity for him to say much about it.

IN a New Jersey village, a plain stone over the grave of a young woman has this inscription: “Julia Adams, died of thin shoes, April 17, 1830, aged 18.”

## Temperance.

### TEMPERANCE AND LONGEVITY.

"WOE unto them that are mighty to drink wine, and men of strength to mingle strong drink." Isa. 5: 22. This woe is sometimes apparent in the shortening of the life of the users of intoxicants. When this is not the case the evil consequences are seen in their posterity. Liquor sellers seem quite ready to quote, in proof of their doctrine, that intoxicants are "among God's good gifts to man," cases of persons who have lived to be old men and yet used alcoholic drinks. Here is one case they cite: "In December, 1804, Mr. Thomas Whittington died at Hillington, Middlesex, England, aged 104 years. His favorite liquor was gin, of which he seldom failed to take a tolerable portion till within a fortnight of his dissolution." And another: "An old man (name unknown) died about 1820, at Richmond, Surrey, England, at the age of 110 years. He was seldom sober for thirty years before his death."

That those persons of the last century had rugged constitutions, and could endure strong drink, and yet live to such an advanced age, proves nothing. Who knows but they might have lived fifty years longer if they had let gin, etc., alone? Spottiswood mentions one "Kentingen (afterwards called St. Mongah or Mungo), who never tasted wine or strong beer after he came to the years of understanding, and slept on the ground, notwithstanding which he lived to the very extraordinary age of 185 years." There is also the case of Alexander Macintosh, who died at Marseilles, aged 112. The last ten years of his life, he lived entirely on vegetable food, and enjoyed a good state of health till two days before his death.

In 1882 I met a woman in Shirley, near Southampton, England, with a badly swollen neck, and diseased lungs. By her side lay a puny two-year-old child. She said to me: "Sir, you see the ruin that is brought upon us by those who had strong constitutions, but indulged in whisky. My grandfather lived to be ninety years of age. My grandmother was eighty. They were both people of strong frames, and robust constitutions. They both drank; and my grandfather made his boast that he could drink more whisky than any man about, and not become incapable. But what

about their children? They had three sons who were of temperate habits, but all delicate in health. My father lived the longest of the three. He died of consumption at the age of twenty-five. Here we are," said she, the big tears filling her eyes, "a proof of the sad consequences which the use of strong drink entails upon one's posterity."

If more testimony of this character is desired, read the following from *Hall's Journal of Health*. It is his description of the case of one who was called a moderate drinker: "It can't hurt anybody. Why, I know a person—yonder he is now—a specimen of manly beauty, a portly six-footer. He has the bearing of a prince, for he is one of our merchant princes. His face wears the hue of health, and now at the age of fifty odd he has the quick, elastic step of a man of twenty-five, and none more full of wit than he; and I know he never dines without brandy and water, and he never goes to bed without a terrapin or oyster supper, with plenty of champagne; and more than that, he was never known to be drunk. So here is a living example and disproof of the temperance twaddle about the dangerous nature of an occasional glass and the destructive effects of the use of good liquor."

"Now it so happened that this specimen of safe brandy drinking was a relative of ours. He died a year or two after that, of chronic diarrhea. For four months before he died—he was a year in dying—he could drink nothing without distress, and at death the whole alimentary canal was a mass of disease. He left a legacy to his children which he did not mention. Scrofula has been eating up one of his daughters for fifteen years; another is in the mad-house; another is tottering on the verge of the grave, and only one is left with all the senses, and each of them is as weak as water."

### COLD CLIMATE AND INTEMPERANCE.

THE *Nineteenth Century*, for September, 1882, contained an interesting and well-written article, giving an account of the great temperance movement in Russia. The writer makes one statement which, although in harmony with a popular theory, will not bear the test of physiological facts. He says: "All northern nations are inclined to drink. M. Leroy-Beaulien says in the following striking passage: 'It has long since been remarked,' he observes, 'that the higher the latitude, the greater

the drunkenness. It is the fault of the climate rather than the vice of the man.' In Russia he thinks to this evil influence of climate must be added the meagerness of our diet and the severity of our fasts. 'The mass of the people,' he says, 'have for ages been condemned to a diet almost entirely vegetable. Under a northern sky, they have lived as a southern race. The use of meat, bacon, and salted pork, has only recently been introduced, and the majority of the peasants never taste flesh, except on feast days. They live upon rye bread, oatmeal, cabbage soup, called *tshi*, sometimes made with dried mushrooms, and salted or frozen fish. The exigencies of the climate are imperious, and drink has to supply the lack of food.'"

I am sorry to see so staunch a temperance advocate as M. Leroy-Beaulien, and that, too, in an article on the temperance movement in Russia, weaken his cause by making such erroneous admissions in favor of liquor drinking in cold climates. His statement is made on the supposition that flesh meats contain more heat principle than such articles as rye, oatmeal, etc. When we get the real facts in the case before us, it will hardly do to charge the Russian indulgence of appetite for strong drink to the necessities of the climate. It seems they are taught that their diet of rye and oatmeal will not keep them warm. May it not be possible that the error is attributable to a wrong theory more than to climatic necessity?

Before me is a table of the heat-producing properties of different kinds of food. This table is founded on the experiments of some of the best analytical chemists,—Playfair, Leibniz, and Bous-singault. In this table, the heat-producing principle of the best butcher's meat is placed at only 14 parts to every 100, while that of oatmeal is 77 parts to every 100. The carbonaceous element in rye, is about one-fourth more than in oatmeal. If oatmeal used as food will generate in the body five and one-half times as much heat as meat, and rye about six and one-half times as much, wherein lies the necessity of the Russians drinking intoxicants to get heat because they do not have meat?

Let us contrast with this excuse for liquor drinking in cold countries, a circumstance that happened in Visalia, Tulare County, California, in August, 1875. I spent most of that month in Visalia. The thermometer at mid-day stood from

112° to 118° in the shade. Hot as it was I noticed that the saloons were well patronized. I had heard much of this theory, that it was necessary to drink alcoholic liquors in cold countries to keep warm, and I could not just understand why, in such hot weather, there should be so much imbibing of liquor. Imagine my surprise, on inquiry, to learn that these men were "drinking to keep cool."

A drink that would keep them warm sometimes and keep them cool at other times, reminded me of the fable of the satyr who, one cool day, was visited by a traveler. As his guest came in and neared the fire, he commenced to blow his hands vigorously. The satyr inquired, "Why do you this?" "To get my hands warm," was the reply. Soon as his guest was warm, he was invited to eat some hot soup. As he conveyed the soup to his mouth, he blew the same almost as vigorously as he had his hands. "Why do you blow your soup?" inquired the satyr. "To cool it," replied the stranger. The satyr arose, opened his door, and kicked the traveler out, saying as he did so, "I'll not have a man in my house that blows hot and cold." Oh! that mankind would arise in the strength of their manhood and thrust from their homes the demon, drink, which pleads for its shelter that it can blow hot and cold.

In closing this article we will notice a medley of reasons which have been assigned by some physicians, and by beer drinkers in particular, for using intoxicants. It is called "The tippler's plea for his cups." He says, "I take it when I am hot, to cool myself—as an 'anti-phlogistic;' I take it when I am cold, to warm myself—as a 'stimulant.' I take it when I am dry, to 'wet my whistle.' I take it when I am wet, to dry myself—as an 'inspissant.' I take it when I am hungry, as 'respiratory food.' I take it when my stomach is full, as a 'digester.' I take it in the morning, as an 'eye-opener;' at mid-day, as a 'regulator;' at evening, as a 'sedative;' at bed-time, as a 'hypnotic.' I take it when I am dull, to 'enliven myself;' and when lively to 'calm myself.' When the weather is misty, I take it as an 'anti-fog-matic,' and when fair, to 'exhilarate.' When alone, I take it for 'companionship,' and when in company, for 'conviviality.' When in trouble, it will 'drown sorrow,' and when I am prospered it will 'intensify enjoyment.' When I am sober, I drink because it is 'safe to do so,' and when drunk, I drink 'because

I can't help it.'” Notwithstanding this medley of contradictions when this and that is put together, separately they are the very reasons assigned why men should drink liquor.

### THREE YEARS IN A MAN-TRAP.

IN one of the cells of the Philadelphia county prison was confined a young man who had been committed for intoxication. To while away the tedious hours of his confinement, he drew on the wall and ceiling of his cell a number of admirable sketches, each and all of them conveying a sad, terrible temperance lesson. They are entitled, “Three Years in a Man-Trap,” and conclude with “The Drunkard's Wife.” They are thus described by the *Ledger*:—

“The first scene represents a young man, apparently in the full flush and vigor of perfect health and manhood, standing in a bar-room, and about to drink his first glass of strong liquor. The second scene shows him in a state of drunkenness, outside the bar-room, leaning against a lamp post, and clutching a bottle of liquor in his right hand. In the third scene, he has fallen on the pavement; the bottle lies broken by his side, and his face is cut and bleeding. In the fourth scene, he has apparently sunk to the lowest level of degradation and misery; his coat is out at the elbows; he is evidently shirtless, and the remainder of his ragged apparel seems more calculated to expose his utter wretchedness and poverty than to cover him. He is leading his little daughter by the hand, and her infantile countenance is pinched and shrunken by cold and starvation, and the light of childhood has seemingly departed forever from her eyes. They are both ‘going a-begging.’ The fifth scene opens up the last act in the drama of the poor drunkard's life. There he lies, on the floor of a room that is squalid in extreme filth. He struggles in all the horrors of *mania a potu*, and around and about him are grouped the serpents and imps that his excited imagination has conjured up, and that he believes are subjecting him to torments the most horrible. The sixth scene ends all, disclosing to view the potter's field and a lowly mound of earth, beneath which lies all that remains of the drunkard.

“At the sides of the cell door are sketches of two dogs. One, a Newfoundland, sleek and fat, has depending from his mouth a banner bearing the

words, ‘How do you like the confinement over there? Temperate.’ The other is a mastiff, lean and woe-begone looking. From his neck depends the link of a broken chain, and the banner which he holds in his mouth gives the response, ‘I don't like it. Thirty days; no more for me. Intemperate.’ Over the cell door is sketched a skull and cross bones, and above them in clear, bold lettering, ‘Do not Touch, Taste, nor Handle.’ Underneath them is a bottle half full of liquor; on the bottle is inscribed, ‘Old Rye,’ and around it is twined a serpent, typical of the deadly sting which the bottle contains. On the opposite wall is the little girl, whom the drunkard has dragged to a fate worse than death, by his appetite. In this scene she is comely and well appareled. Over her shoulders hang her abundant curls, and she smiles the smile of those to whom innocence and purity are but the shadows of a forgotten dream.

“Strange to say, the young man who painted so truthfully and glowingly the downward steps of the drunkard, is again and again remanded to prison for his old offense—drunkenness. A sad illustration of the power of evil habit over those who say they ‘can drink or let it alone,’ but who find themselves at last helpless in the serpent's deadly toils.”

### DOES ALCOHOL WARM?

A PATIENT was arguing with his doctor the necessity of his taking a stimulant. He urged that he was weak and needed it. Said he:—

“But, Doctor, I must have some kind of a stimulant. I am cold, and it warms me.”

“Precisely,” came the doctor's crusty answer. “See here, this stick is cold,” taking up a stick of wood from the box beside the hearth and tossing it into the fire, “now it is warm; but is the stick benefited?”

The sick man watched the wood first send out little puffs of smoke, and then burst into a flame, and replied: “Of course not; it is burning itself.”

“And so you are burning yourself when you warm yourself with alcohol; you are literally burning up the tissues of your stomach and brain.”

Oh! yes, alcohol will burn you up, but who finds the fuel? When you take food, that is fuel, and as it burns out you keep warm. When you take alcohol to warm you, you are like a man who sets his house on fire and warms his fingers by it as it burns.

## TEA.

I HAVE lately been reading Spur's "China and the United States," a work of nearly 700 pages and a very interesting book. In his description of the tea plant and the manner of preparing the leaves for market, I find the following extract on page 77:—

"The green tea obtains its complexion in most of what is exported from the presence of foreign coloring matter. By one of those perverse tastes which obtain among us, our early tea purchasers betrayed a strong predilection for a certain color. 'Foreigners,' said the Chinese, 'like to have their tea uniform and pretty.' So they poison the herb to gratify the ridiculous tastes of England and America for *bright green*, just as many of our pickle makers poison their pickles. They throw in a blue substance commonly known as 'Prussian blue,' or prussiate of iron (cyanide of potassium and iron), and they mix it with a quantity of gypsum. They never think of drinking this themselves, but the more gypsum and blue they can communicate to the plant, the higher becomes its value in the eyes of their best customers; and the dyeing process accordingly goes on in China to an alarming extent. It is calculated that in every hundred pounds of some of the cheaper colored green tea consumed by our people, more than half a pound of coloring blue and gypsum is contained."

This author lived a long time in China, and knows what he is talking about. And he is one that stands up for the practice of tea-drinking, so he would have no motive to misrepresent, and his statements can therefore be strictly relied on. So those who drink tea not only have all the stimulating poisonous effects of the plant itself, but also partake largely of Prussian blue, another poison which is added in its preparation. From this mineral poison is manufactured prussic acid, one of the most virulent poisons known.

Is it any wonder that the nervous systems of our friends who partake of this beverage are shattered, and that their sleep is disturbed by the presence of such an enemy in the system? The folly of importing our drink from China, where it is subjected to such preparation as this described in the above extract, must be apparent to any mind not enslaved by its use. While nature provides the clear, sparkling water exactly adapted to meet

all the real wants of the system, so far as drink is concerned, let us not corrupt it by such poison.

GEO. I. BUTLER.

## DRINK AND WORK.

"I DRINK to make me work," said one. To which an old man replied: "That's true; drink, and it will make you work! Hearken to me a moment, and I'll tell you something that may do you good. I was once a prosperous farmer; I had a loving wife, and two as fine lads as ever the sun shone on. We had a comfortable home and lived happily together. But we used to drink to make us work. Those two lads I have now laid in drunkards' graves. My wife died broken-hearted, and now she lies by her two sons. I am seventy years of age. Had it not been for drink, I might now have been an independent gentleman; but I used to drink to make me work, and, mark it, it makes me work now. At seventy years of age I am obliged to work for my daily bread. Drink! drink! and it will make you work!"

THE DIFFERENCE.—Two men will start together in life, the one keeping his head cool with water, the other muddling his with liquor. At the end of ten years, the former will have achieved success; the latter will be dropping into a drunkard's grave; but just before he drops you'll hear him say: "'Stonishing what a difference 'er is in life! That feller started same's I did, an' everything he touched turned to gol'; and everything I touched turned to ashes—'stonishing what a difference 'er is in life!'"

AT a meeting of medical men in California, one of the toasts was, "Take a little wine for thy stomach's sake." This biblical quotation was aimed directly at Dr. Haswell, an inveterate disciple of Rechab. The Doctor took it coolly, as it did not apply to him, for his "name was not Timothy, and he had no stomach-ache. Though he drank only water, he enjoyed the better health on that account; and was quite as capable as any one in the room of appreciating the exercises, and his head would be quite as clear when morning should come."

TEMPERANCE puts wood on the fire, meal in the tub, flour in the barrel, money in the purse, credit in trade, contentment in the house, clothes on the back, and vigor in the body.—*Dr. Franklin.*

## Miscellaneous.

### THE WORLD IS WHAT WE MAKE IT.

OH! call not this a vale of tears,  
A world of gloom and sorrow;  
One-half the grief that o'er us comes,  
From self we often borrow.  
The earth is beautiful and good—  
How long will men mistake it?  
The folly is within ourselves;  
The world is what we make it.

Did we but strive to make the best  
Of troubles that befall us,  
Instead of meeting cares half-way  
They would not so appall us.  
Earth has a spell for loving hearts;  
Why should we seek to break it?  
Let's scatter flowers instead of thorns—  
The world is what we make it.

If truth, and love, and gentle words,  
We took the pains to nourish,  
The seeds of discontent would die,  
And peace and comfort flourish.  
Oh! has not each some kindly thought?  
Then let's at once awake it,  
Believing that for good or ill,  
The world is what we make it.

—Sel.

### TRICHINÆ AND TYPHOID FEVER.

DURING the winter of 1867-68 I was holding meetings in Allegan, Mich. There was a family of five persons taken suddenly ill. Two of the family died, and the cases were reported to the undertaker as "typhoid fever." Old ladies, and in fact many younger wisecracks, scratched their heads, and said, "That's singular, I thought typhoid fever run by sevens of days, and that the patients were apt to die in sinking spells, as the fever subsides in its raging. Here are these persons, who were quite rugged before, and have only been sick three days. I don't understand it."

Having occasion to give a health lecture in connection with my series of meetings, I made inquiries respecting the dietetic habits of these persons who were said to have died with typhoid fever, and found that just previous to their "attack" they had eaten quite freely of ham. In my lecture I told the people that I had not examined the ham, neither had I seen any of the flesh of those persons under the microscope; but I did not doubt that they died of trichinosis, and that there

were hundreds of others who died as suddenly, and of the same disease, who were reported as dying of fever. A celebrated physician in the place said to a friend of mine, after the lecture, "Undoubtedly the speaker has the right of it, but it does not always do for physicians to tell all the facts in the case; it might make too much of a stir in town."

In the summer of 1870, while residing in Healdsburg, Cal., we purchased our fruit and vegetables of a Mr. Clarke, who lived "up Dry Creek." He was a middle-aged, robust, stout-built, healthy man. I often said to my family, "That man is a picture of health." His vegetable wagon came regularly twice a week. Finally there came a week that he did not put in an appearance. Seeing one of his neighbors, I said, "Mr. —, what has become of Mr. Clarke, our vegetable man?"

"Mr. Clarke," said he, "we buried him yesterday."

"Buried him," said I, "what was the matter of him?"

"O, he died of typhoid fever."

"What!" said I, "died of typhoid fever? How long was he sick?"

"Only three days."

Said I, "My friend, I do not doubt but the man is dead, nor that he was recorded on the cemetery roll as having died of typhoid fever; but does it stand to reason that as hearty a man as he could be worn out with a fever in three days? Do you know what the family had been eating just before this man was taken sick? Do you know whether the man had been eating ham? If so, my candid opinion is that he died of trichinæ."

"Well," said he, "I don't know as to his disease; perhaps you are right; but I think he had been eating ham."

It is said by many physicians that the symptoms in trichinæ and in the first stages of typhoid fever are very nearly the same. Would that physicians would carefully examine and report on all such cases, giving the people distinctly to understand that pork eating under any circumstances is dangerous. Then if they choose to run a risk they do so with their eyes open. As for myself I have often thought that to venture one's life in eating pork was very much as the Yankee said of the chances people would take in dangerous traveling, "If there was a bomb-shell line to be established between New York and Halifax warranted to kill nineteen out of every twenty passengers, there

would be plenty of applicants desirous to prove that they were the lucky twentieth." I prefer to travel by a less dangerous line, and thus avoid the risk of finding that in gratifying taste I had put "death in the pot."

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#### EARTH CLOSETS.

THE water-closet, although a very convenient and almost indispensable appendage to a first-class residence, is open to many objections, arising from carelessness in its management, freezing of pipes, etc., which are too well known to need specification. The earth closet, improved as it has been already, and doubtless will be, is destined, if we mistake not, to prove a formidable rival to the water-closet.

The general principle which gives value to the earth closet, is the power of earth to deodorize decaying and decomposed organic matters. This is due partly to its absorbent power upon gaseous compounds, and partly to chemical reaction between the substances of which earth is composed and the offensive matters. The absorbent power of earth upon effluvia has been long known. In rural districts, the practice of burying clothes to rid them of smell caused by too intimate contact with that personally disagreeable, but to hop growers exceedingly useful little animal, the skunk, is a common practice. It is well known that excrementitious matters, covered with dry earth, are not only completely deodorized, but form the most valuable of all known fertilizers.

The mechanical construction of earth closets, as they are now made, is such that, by a simple movement, matters deposited therein are instantaneously covered with a layer of dry earth, and, thus deodorized, may be removed with as little offense or trouble as ashes.

The plan is commendable in many points of view. On shipboard its introduction would obviate the most intolerable nuisance. In hospitals it would greatly promote the health and comfort of both patients and their attendants. It is equally applicable to dwelling-houses, wherever situated, and under any circumstances whatever, and is as applicable to a commode as to a room set apart for the purpose. It removes all danger of the impregnation of wells with excrementitious matters, an accident now of frequent occurrence, and the cause of frightful epidemics.

Its universal adoption would lessen the demand upon the water supply of cities to a very large extent—an important consideration. It can be made convenient in use, and, lastly, but not by any means least, such a system might be made to restore to lands the large amount of valuable fertilizing matters which now flow through the sewers of sea-board towns, to contaminate the water for miles around.

The value of this now wasted sewerage is enormous. It may be estimated in millions annually. Engineers have racked their brains to devise some means of utilizing this waste; it seems to us that the earth closet is the true method for its accomplishment. Not that we believe the principle has been yet wrought out to perfection, but that it is capable of being applied so as to cover all the requirements of the case.

Our attention was first called to this subject by the perfect absence of smell, and the superior cleanliness of the earth closets of the Oneida Community, an association which, whatever its errors of belief, is not open to any criticism on the score of cleanliness. These closets are daily cleaned, without inconvenience, by simply drawing away the earth and deodorized matter with the receptacle allotted to them, and replacing it by another. The compost is used on their lands, and is considered an extremely valuable manure.

We are glad to see that public attention is being directed to this matter on both sides of the Atlantic, and we trust the subject will be discussed, and the matters tested, until its merits are fully established.—*Scientific American*.

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THE work of the White Cross Army is calling the attention of parents everywhere to the necessity of instructing their children respecting the dangers of vice and impurity, and giving them such information at a proper age as will be conducive to purity of morals. Dr. Kellogg's recent work, "**Man, the Masterpiece**," is intended by the author to give to boys and young men exactly the information they need to make the most of themselves. The work has been out of press less than three months, but several thousand copies have already been sold, and the sale is increasing rapidly. Agents are wanted in all the Western States. Descriptive circulars giving terms to agents may be obtained by addressing the publishers of this journal.

## WHAT HE DID.

THE idea of refusing water to fever patients is, we are glad to say, nearly a thing of the past. The following incident, related by a sailor, serves as an illustration of the water treatment. "Some years ago, when we lay in Jamaica, several of us were sick with the fever, and among the rest the second mate. The doctor had been giving him brandy to keep him up, but I thought it was a queer kind of 'keeping up.' Why, you see, it stands to reason that if you heap fuel on a fire, it will burn the faster, and putting brandy to a fever is just the same kind of thing.

"Well, the doctor gave him up, and I was sent to watch with him. No medicine was left, for it was no use—nothing would help him; and I had my directions what to do with the body when he was dead. Toward midnight he asked for some water. I got him the coolest I could find, and all he wanted; and if you'll believe me, in less than three hours he drank three gallons.

"The sweat rolled off from him like rain. Then I thought sure he was gone; but he was sleeping, and as sweetly as a child. In the morning when the doctor came, he asked what time the mate died.

"'Won't you go in and look at him?' I said.

"He went in and took the mate's hand.

"'Why,' said he, 'the man is not dead. He's alive and doing well. What have you been giving him?'

"'Water, simply water, and all he wanted of it,' said I.

"'I don't know as the doctor learned anything from that, but I did.'—*Youth's Companion*.

A FRENCH lady recently died at the advanced age of 90. Her will contained this provision: "I leave to my physician, whose enlightened care and wise prescriptions have made me live so long, all that is contained in the old oaken chest in my boudoir. The key of the chest will be found under the mattress of my bed." The heirs were much disturbed, for they foresaw a material diminution of their share of the property. The fortunate and expectant physician at length arrived. The notary delivered to him the key of the chest. It was opened, and found to contain solely all the drugs and potions, still intact, which the worthy physician had given his patient for twenty years back.

## REPORT OF CASES.

## PARALYSIS.

MR. S., a young man aged 34, was suddenly stricken with hemiplegia. Within a few days he came to the Retreat. After a few weeks' treatment with baths, electricity, massage, etc., he returned, being able to walk without any hesitancy.

## No. 2.

Miss C., age 15, suffering with sore throat, loss of voice, and paraplegia, came to the Retreat. She had the regular baths, with electricity, etc. Her throat and her voice, which was but a whisper, became better, but she nearly lost the use of her lower limbs, and could not walk without a companion. After six weeks she began to improve in movements, and in two weeks more could walk upstairs without a cane, and take a walk of a half mile and back, when we discharged her, cured. She was soon able to run up and down-stairs with ease and grace.

## INCIPIENT CONSUMPTION.

Miss B., age 42, of scrofulous diathesis, came for treatment June 14, 1885, for consumption, presenting the following symptoms: Cough much of the time preventing sleep during the night, expectoration, rise of temperature, emaciation, respiration increased to 26 per minute, cogged-wheel rhythm, sinking above and below the clavicle, with caseous infiltration of apex and root of right lung, increased heart sound over root of right lung, pulse ranging from 103 to 120, exhausting night sweats, and hectic flush in day-time.

So weak was she from constant cough and loss of sleep, and so rapidly had she failed during the month previous to her arrival, weighing but 80 pounds, that she assured me she thought she could not have lived more than a week had she remained in the city. But little hope was entertained of prolonging her life for more than a short time. Although the case was not a flattering one for treatment, she was encouraged to use all possible means for recovery. She soon began to mend, and in two months' treatment was so far recovered as to resume her duties as proof-reader. From excessive brain work and some exposure, she again began to cough and decline, when she returned and almost immediately made marked improvement. After two or three weeks' treatment she again returned home and resumed her arduous duties.

J. S. G.

### TO OBTAIN SLEEP.

EXTERNAL quiet should be secured, if quiet be personally agreeable, and whether light or darkness be preferable must depend on the idiosyncrasy. No control ought to be exercised over the senses. The eyelids should not be closed, but allowed to droop when weary. There should be no resolution to disregard sounds or to suppress sensations of any kind. The surroundings being propitious and consonant with the "feelings," or, still better, disregarded, mind and body should be left to take their chance of sleep, without the striving which, in truth, is the principal cause of wakefulness. This is why it often happens that persons who cannot sleep in bed by night will drop off to sleep readily in a chair by day. It is the effort to sleep that keeps off slumber, and when there is no effort sleep comes naturally. If the endeavor to sleep is made, as soon as it commences expectancy begins, and, paradoxical as it may seem, the consciousness is actually kept awake to watch for sleep! This watchfulness, arising out of the eagerness of the desire for sleep and the intensity of the effort made to woo it, throws the mind into a state of tense anticipation incompatible with somnolence. Then comes the period of restless and irritated disappointment, in which the mind is so vexed, the brain so excited, and the organism, as a whole, thrown into such a state of irritability that the best thing to do is to rise and bathe, or wash from head to feet.—*Good Words.*

### DROOPING SHOULDERS.

THIS is a serious evil. It compromises both appearance and vitality. A stooping figure is not only a familiar expression of weakness or old age, but is, when caused by careless habits, a direct cause of contracted chest and defective breathing. Unless you rid yourself of this crook while at school, you will probably go bent to your grave. There is one good way to cure it. Shoulder-braces will not help. One needs, not an artificial substitute, but some means to develop the muscles whose duty it is to hold the head and shoulders erect. I know of but one bull's-eye shot. It is to carry a weight on the head. A sheepskin or other strong bag filled with twenty to eighty pounds of sand is a good weight. When engaged in your morning studies either before or after breakfast, put this bag of sand on your head, hold your head

erect, draw your chin close to your neck, and walk slowly about the room, coming back, if you please, every minute or two to your book, or carrying the book as you walk. The muscles whose duty it is to hold your head and shoulders erect are hit, not with scattering shot, but with a rifle-ball. The bones of the spine and the inter-vertebral substance will soon accommodate themselves to the new attitude. One year of daily practice with the bag, half an hour morning and evening, will give you a noble carriage, without interfering a moment with your studies.

It would be very difficult to put into a paragraph more important instruction than this. Your respiration, voice, and strength of spine, to say nothing of your appearance, will find a new departure in this cure of drooping shoulders.—*Christian at Work.*

### A CHEMICAL PHOSPHATE.

A CELEBRATED Parisian belle, who had acquired the habit of whitewashing herself—so to speak—from the soles of her feet to the roots of her hair, with chemically-prepared cosmetics, one day took a medicated bath, and on emerging from it, she was horrified at finding herself as black as an Ethiopian. The transformation was complete. Not a vestige of the "supreme Caucasian race" was left. Her physician was sent for in alarm and haste. On his arrival he laughed immoderately, and said: "Madame, you are not ill; you are a chemical product. You are no longer a woman, but a sulphuret. It is not now a question of medical treatment, but of simple chemical reaction. I shall analyze you. Come! I shall submit you to a bath of sulphuric acid diluted with water. The acid will have the honor of combining with you; it will take up the sulphur; the metal will produce a sulphate, and we shall find as a precipitate a very pretty woman." The good-natured physician went through with his analysis, and the belle was restored to her membership with all the white race. Young ladies, who are ambitious of snowy complexions, should remember this, and be careful what powders and cosmetics they use—if they use any at all.

GOVERNOR ST. JOHN, in an address at Cooper's Institute, said: "If it is right to sell liquor, it is wrong to require a man to pay for the exercise of that right; if it is wrong to sell liquor, no amount of money paid for a license will make it right."

## \*PACIFIC HEALTH JOURNAL.

At a meeting of the board of directors of the Rural Health Retreat Association, held April 30, it was voted that, for the ensuing year, the PACIFIC HEALTH JOURNAL be edited by a committee of five, consisting of Elders J. H. Waggoner, E. J. Waggoner, J. N. Loughborough, and J. S. Gibbs, M. D., and W. P. Burke, M. D. It was also voted that Elder E. J. Waggoner have the supervision of all matter inserted in the journal.

J. S. GIBBS,  
*Secretary.*

THE Committee are pleased that the name of the former editor is retained as one of the editorial staff; but regret that sickness, caused by overwork, prevented his writing for this number. Some proposed changes in the mechanical arrangements of the JOURNAL, suggested in the last number, are deferred until the next issue, as our time has been limited since receiving notice of our appointment.

MORE CARS.—The anticipation of an immense overland fruit trade this year is seen in the announcement from Sacramento that orders have been received at the railroad shops in that city for the construction of 200 25-ton fruit cars.

A PARENT, to overcome his son's aversion to medicine, induced him to make quite a hearty meal of buckwheat cakes and "maple syrup," but the latter proved to be syrup of squills. The boy said he "thought something ailed the molasses" the minute his father told him to eat all he wanted.

In this city the other day a boy of sixteen attempted his life through insanity caused by excessive smoking of cigarettes. The empyreumatic oil had gone to the brain, producing partial paralysis and insanity. The lesson of this incident ought not to be lost upon the individual, if a parent, to keep the boy from the cigarette, if a boy himself, to let the cigarette alone.—*Christian at Work.*

In the State Horticultural Society meeting, held in San Francisco, April 30, a report was read, showing the total value of fruit raised in California last year to be \$3,500,000. The number of acres planted in vines in California is 240,000, of which 70,000 were planted last year. In the State there are 18,000,000 acres suitable for vineyards, against 6,260,000 acres in France, which produce 748,000,000 gallons of wine.

## NEW PREMIUM OFFERS.

WE will send the PACIFIC HEALTH JOURNAL one year to any address, and the "Practical Manual of Health and Temperance," post-paid, for \$1.00. Or the JOURNAL one year and the two books, viz., "Temperance and Gospel Songs," and "Diphtheria: Its Causes, Prevention, and Proper Treatment," post-paid, for \$1.00.

In this land of roses and beautiful flowers, the following may interest our readers, and will, we trust, induce some of them to extend their practical experience in horticulture:—

USES OF ROSES.—Among the Greeks, the Romans, and the Gauls, parsley, ivy, myrtle, and roses, were looked upon as valuable remedies for people who had drunk more wine than was good for them. In Capua, roses were employed by the local medical men as tonics good for stomachs fatigued by over-eating. A decoction of roses was supposed to have excellent astringent properties. Hoffman recommends it in pleurisy. Paracelsus thinks that, when mixed with honey, it will lengthen life. A long list of authorities may be produced to show that rose leaves discreetly used are a perfect cure for hydrophobia. A spirit made or flavored with roses, was the favorite cordial of Philip the Handsome, and was considered by Charlemagne as a specific against fainting from loss of blood in battle. A poultice of roses was long employed for flesh wounds, and roses preserved are still believed in many places to cure consumption and all diseases of the throat and lungs.

"MANY a man, for love of self,  
To stuff his coffers, starves himself;  
Labors, accumulates, and spares,  
To lay up ruin for his heirs;  
Grudges the poor their scanty dole;  
Saves everything—except his soul!"

QUITE a large number of subscriptions to the JOURNAL expired with Vol. 1, No. 6, April, 1886. Please examine the *little yellow label* on your HEALTH JOURNAL and if it reads 1-6 then your time is out. Please renew immediately; only 50 cents a year.

If your label reads 2-1 your time expires with this issue, viz., June, 1886, and if you will kindly renew *now* it will be quite an accommodation to the clerks who handle the list of subscribers' names, and will prevent the possibility of your missing any number of the JOURNAL or your name being dropped from the list. *Please renew immediately.*

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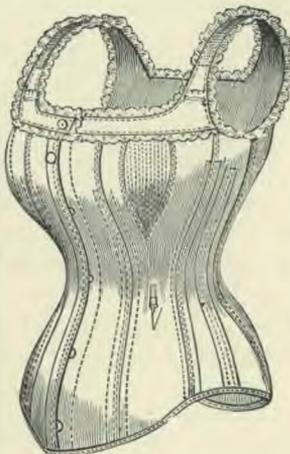
LADIES' SKIRT SUPPORTERS.

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

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

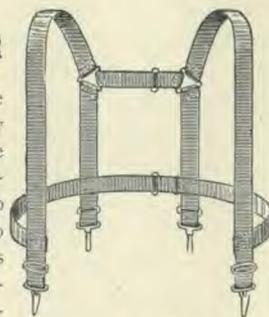
THE HYGIENIC CORSET

Is suspended from the shoulders. It is so arranged that the garments may be attached to it by means of hooks, as shown in this diagram. This useful article, as may be seen in the adjoining column, can be obtained from the Rural Health Retreat. Price, post-paid, \$2.00.



THE SKIRT AND HOSE SUPPORTER

To which the skirts can be hooked, and the stockings may be attached by means of the Daisy Clasp Stocking Supporter, may be obtained for 50 cents, post-paid. Those who have been using these articles could not be induced to dispense with them. Their practical utility must be apparent to all who give them even a careful look and a moment's thought.



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

RURAL HEALTH RETREAT,  
 ST. HELENA, CAL.

## THE VIPER AND THE FILE.

A FABLE.

ONCE upon a time, a File, of good-tempered English steel, was thrown into an unfrequented forest, over which a Viper had long dominated, and, being of a very jealous disposition, he resented the intrusion of this unwelcome emblem of civilization. "What brought you here?" said the Viper in lordly tones. "Accident," replied the unsuspecting File. "Then you must take yourself off again as quickly as possible," said the Viper. "But I am here now, and may be of some use to your lordship," said the file.

"You be of use to me? why, you are nothing but a common piece of contemptible iron, fit only for the lowest uses, you be of use to me, indeed! Begone, begone, you plebeian thing, to your proper place." "Nay, speak not so roughly," meekly replied the File, "I mean no harm to you; I may assist you to bring rude matter into due form, if you will only be patient and use me fairly; properly handled, I can accomplish for you many useful works." "I want none of your impertinence," said the Viper, "Do you not know that here

"I am monarch of all I survey,  
My right there is none to dispute,  
From the center, all round to the sea,  
I am lord of the fowl and the brute?"

"That may be," said the File, "but I am made of true English metal, and have some powers of resistance, albeit you may be so powerful. I beg you to leave me alone; if you can find no use for me yourself, I may be of use to others." "Indeed, you shall not," said the Viper. "I will crush you for your impudence." "That you will find more difficult than you imagine," said the File. Whereupon the Viper madly set upon the File and bit and stung it in every direction, twining his lithe body round and round it in order to break it and squeeze it to nothing.

The File was very passive; the Viper got more and more exasperated as he found that he was only hurting himself instead of the File, and called others of his breed to help him; but they all alike fell martyrs to their own folly and presumption, leaving the File none the worse for the unprovoked contest.

The moral may be stated in the words of Shakespeare:—

"Beware of entrance to a quarrel, but, being in,  
Bear it, that the opposer may beware of thee."

—*Times of Morocco.*

## Publishers' Department.

STATE TRACT SOCIETIES, AGENTS,  
AND BOOK DEPOSITORIES.

Australia—International Tract Society, Bible Echo Office, Rae and Scotchmer Sts., North Fitzroy, Victoria, Australia.  
British Guiana.—Joseph R. Brathwaite, 152 Church St., Georgetown, and Thos. E. Amsterdam, 10 Church St., New Amsterdam, B. G., S. A.  
California Tract Society—1067 Castro St., Oakland, Cal.  
Canada Tract Society—South Stukely, P. Q.  
Colorado Tract Society—Cor. 31st and Champa Streets, Denver, Colo.  
Dakota Tract Society—Vilas, Miner Co., Dak.  
District of Columbia.—International Tract Society, 1831 Vermont Avenue, N. W., Washington, D. C.  
England—The Present Truth, 72 Heneage St., Grimsby, Eng.  
Florida Tract Society—Miss Lysle Reynolds, Secretary, Box 232, Jacksonville, Fla.  
Hawaiian Islands—International Tract Society, Honolulu, H. I.  
Idaho—Elder D. T. Fero, Boise City, Idaho.  
Illinois Tract Society—3652 Vincennes Ave., Chicago, Ill.  
Indiana Tract Society—No. 32 Cherry St., Indianapolis, Ind.  
Iowa Tract Society—1315 E. Sycamore St., Des Moines, Iowa.  
Kansas Tract Society—Box 160, Ottawa, Franklin Co., Kan.  
Kentucky Tract Society—West Clifty, Grayson Co., Ky.  
Louisiana—International Tract Society, 732 Magazine Street, New Orleans, La.  
Maine Tract Society—113 Pearl St., Portland, Me.  
Michigan Tract Society—Battle Creek, Mich.  
Minnesota Tract Society—2820 Nicollet Ave., Minneapolis, Minn.  
Missouri Tract Society—321 Lamine Ave., Sedalia, Mo.  
Montana—Walter Harper, Butte City, Mont.  
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New York Tract Society—Box 113, Rome, N. Y.  
New Zealand—Edward Hare, Upper Queen Street (Turner Street), Auckland, N. Z.  
North Pacific—N. P. Tract Society, Box 18, East Portland, Oregon.  
Norway—Sundhedsbladet, Christiania, Norway.  
Ohio Tract Society—259 Adams St., Toledo, Ohio.  
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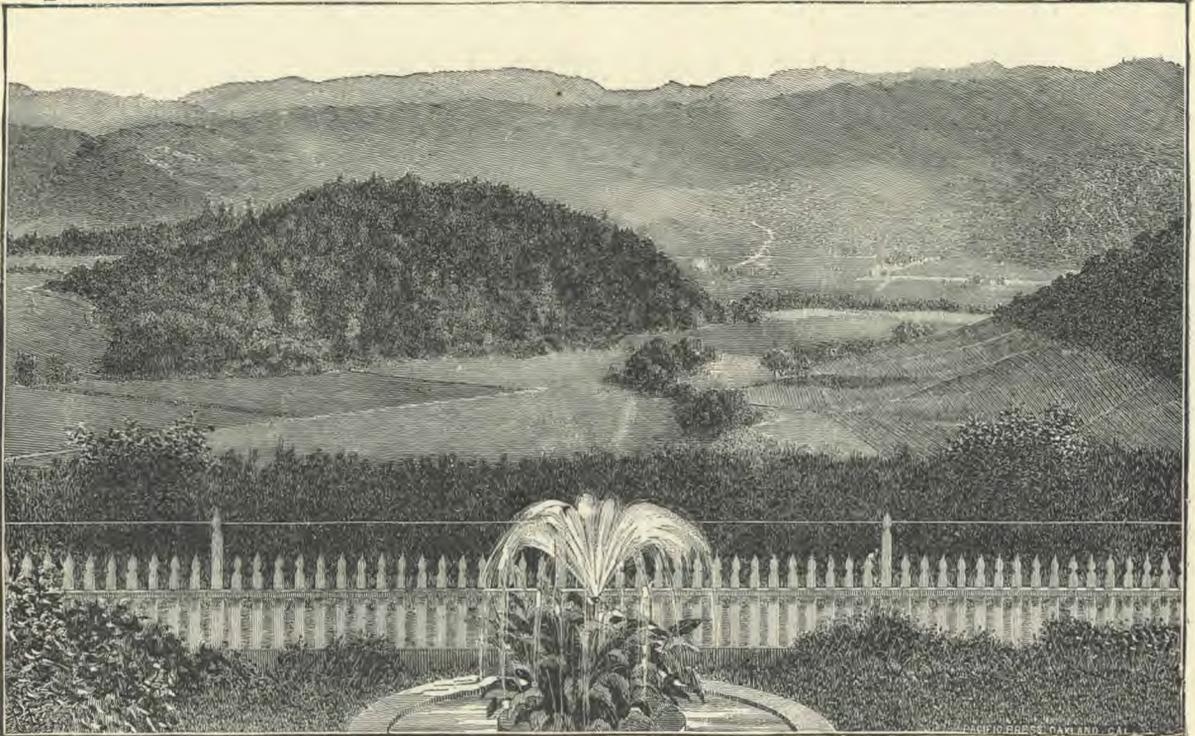
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