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PRESENCE of mind is often the best life-preserver.

ECONOMIZE time, health, and means, and you will never beg.

MANY men claim to be firm in their principles when really they are only obstinate in their prejudices.

EXPERIENCE is a good school, but it keeps us too long, and the tuition bills are too costly for a fellow who is in a hurry for a diploma.

It does not follow that you must do a mean thing to a man who has done a mean thing to you. The old proverb runs, "Because the cur has bitten me shall I bite the cur?"

"SUFFERED many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." Mark 5: 26.

SEE one physician, like a sculler plies,
 The patient lingers and by inches dies,
 But two physicians, like a pair of oars,
 Waft him over swiftly to the Stygian shores.

—John Dunscomb.

THE title of Doctor was invented in the twelfth century, at the first establishment of the universities. William Gordenia was the first person upon whom the title of Doctor of Medicine was bestowed. He received it from the college at Asti, in 1329.—*N. Y. Med. Times.*

DIGESTION AND DYSPEPSIA.

It has been said, with much truthfulness, that "Americans are a nation of dyspeptics." This need not necessarily be so, but is largely due to wrong habits of eating and drinking. Not only are these habits apparent in the choice of the food eaten, but in the manner of eating it. Food of itself healthful may be eaten in an unhealthy manner and so be a producer of disease, but if the food thus eaten be unhealthy, baneful results will very soon appear.

When the stomach and other digestive organs are in a healthy condition and properly perform their work, we are not conscious by any bodily sensations that we possess any such organs. If, after a meal, there is pain in the stomach, "heart-burn," and rising of gases from the stomach, we may rest assured that there is some difficulty demanding immediate and careful consideration. If no organic disease has fastened itself upon the digestive organs, correct habits of eating healthful food may relieve these difficulties.

The more we learn respecting the digestive organs and the relation of different foods to those organs, the better are we prepared to assist nature in her processes of digesting and assimilating food.

As we have shown in a former article, there are five principal juices that perform the work of digesting the food. These are the saliva, the gastric juice, the bile, the pancreatic juice, and the intestinal juice. These act upon the food in the mouth, the stomach, the duodenum, and the intestines. As the saliva is mingled with the food, while being chewed, the process of digestion commences. When glutinous or starchy food is chewed for a time the saliva turns the starch to sugar. This must be done in the mouth if the food is properly prepared for further digestion and assimilation in other parts of the alimentary canal.

Our readers can demonstrate for themselves this change in the starch. Take a piece of graham cracker in your mouth. At first it may appear tasteless, but as you begin to chew it, and the saliva dissolves it, you taste a very agreeable sweetness. This is occasioned by the change above mentioned. We would suppose that this sweetness might be one of nature's ways of inducing us to retain the food longer in the mouth than it is retained by those who follow the "bolting down" process of disposing of the food. When a Canadian Indian had got the taste of the "white man's fire-water" he said, "I wish my throat was a mile long, and that I could taste that all the way down." Why should not sensible men say, "Let us retain the healthful morsels of wholesome food a little longer in our mouths, that we may enjoy their agreeable flavor."

Some men say: "If the saliva turns the starch into sugar to prepare it for digestion, does not that prove that sugar is an important ingredient to build up the body? If so, why not eat sugar to aid nature in her work?" A few years since, in the State of Indiana, I met a man who reasoned in that very manner. He said: "By the action of the saliva the glutinous foods are converted into sugar, and, thus prepared, the stomach readily digests them because the gastric juice has a direct affinity for this sugar; and the substance thus obtained forms more chyle than any other ingredient that is put into the body, and for this reason sugar better nourishes the body than any other substance eaten." Said he, "I have decided to eat largely of clarified sugar." He said he preferred the loaf sugar, broken up into lumps. At that time he was eating about the substance of half a teacupful of sugar at a meal. About one year from that time I met him again and he had become a nervous dyspeptic. He had abandoned the use of sugar because of "the distress" it gave him in his stomach after eating.

In relation to the effect of the excessive use of sugar I will quote from the "Home Hand Book" by J. H. Kellogg, M. D.*

"The injury from the use of sugar, or other saccharine substances, is occasioned, first, by the readiness with which it undergoes fermentation when subjected to warmth and moisture. In the stomach it finds all the conditions necessary for inducing fermentation; and were it not that saccha-

rine substances in solution were usually so quickly absorbed that it is difficult for the chemist to even detect their presence in the stomach, this change would always occur. When a larger quantity is taken than can be absorbed promptly, or when taken in such form as to make ready absorption impossible, as in the form of preserves and sweetmeats of various sorts, acid fermentation does occur, and with serious results not only to the stomach, but to the whole system. The fermentation set up not only develops acids and gases from the sugar, but, being communicated to the other elements of the food,—the starch, and especially the fatty elements,—still worse forms of fermentation or decomposition occur and the food is rendered unfit to nourish the body, while the mucous membrane of the stomach and intestines is irritated by the contact of the unnatural, corroding elements in the food, and through their absorption, the whole system becomes affected.

"The excessive use of sugar also greatly overtaxes the liver, which has an important part to act in its digestion, distracting it from its legitimate function, and thus leaving the elements which it ought to eliminate, to accumulate in the system. Thus an invalid may become 'bilious' from the overuse of sugar as well as from excess in the use of fats."

Any of our readers can experiment for themselves on the fermentation of the sugar. Place a small lump of loaf sugar in your mouth and you will very soon perceive that it is turning to a sharp sour. This is the first process of its fermentation. What vile thing might we not expect it to do in a feeble stomach which is slow in its digestive processes? It is no wonder that my Indiana friend of sedentary habits, with his excessive use of sugar, became a nervous dyspeptic.

After the food is received into the stomach, and the process of gastric digestion is to be commenced, the temperature of the stomach is raised to about 100° or 105° Fahrenheit; the gastric juice thus heated is of a solvent nature, having power to chymify the food. In case of an enfeebled stomach nature may fail to raise the temperature to a sufficient heat for perfect digestion, and while remaining in a comparatively cold, inactive condition the food will ferment and cause the difficulties already mentioned. It is well for those thus troubled to take, half an hour before their meals, one or two glasses of pure, soft water, as hot as they can

*Vol. 1, page 286.

drink it. This will greatly assist in preparing the stomach for the healthy reception of food.

It is a matter of great interest for those of feeble stomachs to know what foods are the more readily digested, as those foods will give the stomach less hard labor to perform, and more opportunity to recuperate from overwork in the past. It is well for modern physiologists that there was, a few years since, an opportunity given to see the actual working of a living human stomach. Alexis St. Martin, of Canada, received a shot wound from which he recovered, but with an opening into his stomach, through which Dr. Beaumont, of Detroit, Michigan, had opportunity to make many important observations, and to ascertain the time which it took for various kinds of food to digest. The following table based on these experiments we introduce for the benefit of our readers. This we copy from the work of Dr. J. H. Kellogg, on "Digestion and Dyspepsia," p. 44.

A TABLE

Showing the length of time required for the digestion of various articles of food in the stomach, according to the observations of Dr. Beaumont on the stomach of Alexis St. Martin.

	HOUR.	MIN.
Rice, boiled.....	1	00
Milk, boiled.....	2	00
Milk, unboiled.....	2	15
Venison steak, broiled.....	1	35
Lamb, broiled.....	2	30
Eggs, hard boiled.....	3	30
Eggs, soft boiled.....	3	00
Eggs, fried.....	3	30
Eggs, raw.....	2	00
Salmon trout, fresh, boiled.....	1	30
Salmon salted, boiled.....	4	00
Oysters, stewed.....	3	30
Beef fresh and lean, roasted.....	3	00
Beef steak, broiled.....	3	00
Beef, hard, salted, boiled.....	4	15
Pork, fat and lean, roasted.....	5	15
Mutton, boiled.....	3	00
Veal, broiled.....	4	00
Fowl, boiled.....	4	00
Duck, wild, roasted.....	4	30
Beef suet, boiled.....	5	30
Cheese, old.....	3	30
Soup, from beef, with vegetables and bread.....	4	00
Soup, from barley.....	1	30
Soup, from mutton.....	3	30
Soup, from oysters.....	3	30
Hash (meat and vegetables).....	2	30
Sausage, broiled.....	3	20
Bread, wheaten and fresh.....	2	30
Apple dumpling.....	3	00
Apples, sour, mellow.....	2	00
Apples, sweet, mellow.....	1	30
Parsnips, boiled.....	2	30
Carrots, boiled.....	3	15
Turnips, boiled.....	3	50
Potatoes, boiled.....	3	30
Potatoes, baked.....	2	30
Cabbage, boiled.....	4	30

From the above table our readers will discover that some of those articles of food which have been considered very nutritious, such as flesh meats, require a much greater length of time for digestion than bread, rice, and fruits. The ablest and most accurate chemists of the present age have shown by actual experiment that the various kinds of flesh meats average about twenty-five parts of nutriment out of every hundred parts, while rice, wheat, peas, and beans afford from eighty to ninety per cent. Potatoes, ranking first among the edible roots, afford about twenty-five per cent of nutriment, being quite as nutritious as meat. A pound of rice contains more nutritious matter than three pounds of the best butcher's meat; and three pounds of good wheat bread contain more than six pounds of flesh; and three pounds of potatoes as much as the same amount of flesh. Farinaceous seeds contain more nutriment than any other kinds of aliment, which is probably the reason they have been called the "staff of life."

The kind of diet which has the preference in proportion to the amount of nutriment is that which exhausts the vital powers the least. Actual experiment has shown that, although a pound of unbolted wheat-meal bread contains only about three times as much nutriment as one pound of meat, it will actually sustain a man accustomed to such a diet longer and better than four pounds of meat will sustain a man in similar strength, accustomed to meat diet. Persons subsisting on a well-chosen vegetable diet can endure protracted labor, fatigue, and exposure much longer without food than they who subsist mostly or entirely on flesh meat.

J. N. L.

BIBLE HYGIENE.

THE eccentric Lorenzo Dow once truthfully said that prejudice was like a cork in a bottle; it would not let anything out, neither would it let anything into the bottle. So blind prejudice will blockade the mind, and not allow errors to pass out of it, nor the plainest truths to enter into it. And it is asking too much when we say to men, "Give up your prejudices." But few could do this, should they try. In fact, they have a right to their prejudices if held subordinate to reason.

A sane condition is one in which passion and prejudice are controlled by reason. And just so far as reason is controlled by prejudice, passion, and appetite, just so far are men and women insane.

There are but few perfectly sane persons in our day. We do not ask men to surrender their prejudices; but in the name of reason and religion, we do invite Christians to so far waive their prejudices as to be qualified to weigh evidence in the scales of reason and justice.

With a large portion of the people, the Bible is the highest and safest authority in all matters of truth and duty. Prove to Christian men and women, who fear God and tremble at his word, that existing reformatory movements are in strict harmony with the teachings of the sacred Scriptures, and they will no longer regard the subject as unworthy of their notice. But the very general impression that the restrictions of the hygienic practice are not sustained by the word of God, has placed many sincere Christians where it is difficult to reach them.

The very general impression that the Bible sustains flesh-eating, swine's flesh not excepted, makes it difficult to impress the minds of Christian men and women with the importance of adopting the vegetarian diet, until this false impression first be removed. We are aware that it is no small task to move prejudiced minds, especially on subjects in which taste is concerned; but in God we trust, and in his word we hope for success with all candid students of the sacred Scriptures. There are certain facts which have an important bearing upon the subject of flesh as an article of food:—

1. It was not the plan of God in creation that the life of any of his creatures should be taken. Death, wherever it may exist, came in consequence of sin. Had our first parents maintained their Eden innocence, and had the curse never fallen upon man nor beast, the earth would not have been stained with a single drop of blood; and pain, death, and mourning, and the almost universal custom of flesh-eating, by Christians, Jews, and pagans, never would have been known. These are, therefore, the legitimate results of transgression.

2. The Creator, in definitely stating what should constitute food for man, does not mention flesh. But if God formed the human teeth to tear the flesh of dead animals, as some urge, and designed that we should subsist largely upon animal food, flesh would have been at least mentioned in Adam's bill of fare, as given in these words: "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.

The word "meat" in this passage means simply food. And the best authorities give the word this signification wherever it occurs in the scriptures of the Old and the New Testament. The American Tract Society's Bible Dictionary says: "Meat, in the English Bible, usually signifies food, and not merely flesh. Gen. 1:29, 30; Matt. 15: 37. So in Luke 24: 41: 'Have ye here any meat?' literally, anything to eat. The meat-offerings of the Jews were made of flour and oil. Lev. 2."

William Smith, classical examiner of the University of London, in his Dictionary of the Bible, says of the word "meat:" "It does not appear that the word 'meat' is used in any one instance in the authorized version of either the Old or the New Testament in the sense which it now almost exclusively bears of animal food. The latter is denoted uniformly by 'flesh.'"

3. And it was not until after the flood, a period of more than sixteen hundred years after the fall, and the expulsion from Eden, that a permit was given to man to eat flesh. The use of flesh as food had then become a matter of necessity. The waters of the flood were upon the earth more than one year. And by this time the patriarch's stock of provisions had become very low, and the desolated earth could afford none until it could be produced from the seed preserved in the ark. In this state of things, God said to Noah, "Every moving thing that liveth shall be meat to you; even as the green herb have I given you all things." Gen. 9: 3. The very language of this permit clearly conveys the idea that, up to that time, the green herb, or that which grew out of the ground, the vegetables, fruits, and grains, constituted man's diet.

And, certainly, judging from the sacred record, that was a time of remarkably good health. During the long period of more than sixteen hundred years of vegetarian life, from Adam to Noah, no mention is made of the sickness and death of children, of feebleness in youth, or at middle age, or of fevers, dyspepsia, gout, or consumption. All lived in the full enjoyment of health nearly one thousand years, or until the weary springs of life stood still. Obituary notices of that time do not mention local diseases, which in our day are caused by the breaking down of certain organs of the system, while others remain strong, resulting in lingering sufferings and agony in death. No; they mention the

great length of human life and its cessation. Thus:—

“And all the days that Adam lived were nine hundred and thirty years, and he died.”

“And all the days of Seth were nine hundred and twelve years, and he died.”

“And all the days of Enos were nine hundred and five years, and he died.”

“And all the days of Cainan were nine hundred and ten years, and he died.”

“And all the days of Mahalaleel were eight hundred ninety and five years, and he died.”

“And all the days of Jared were nine hundred sixty and two years, and he died.”

“And all the days of Methuselah were nine hundred sixty and nine years, and he died.”

“And all the days of Lamech were seven hundred seventy and seven years, and he died.”

4. When God was about to establish the seed of Abraham in the land of promise, he took them from the servitude of Egypt to the wilderness, to prove them. While slaves in idolatrous Egypt, their moral powers had become enfeebled, and, in the same degree, their appetites and passions had strengthened. In this condition they were not fit to enter the land of Canaan. And unless they should be proved, instructed, and reformed, they were not worthy to be the guardians and depositaries of the divine law.

And God well knew that unless his chosen people controlled appetite, they could not be governed by law. Hence, he tried and proved them first on the appetite, in the gift of the manna. He could have as easily given the Hebrews showers of beef, pork, sausage, mutton, ham, poultry, oysters, lobsters, pickles, tobacco, tea and coffee, as to have given them angels' food. But God would plant them in Canaan a healthy, happy people. He knew what was best for their health, and most conducive to their mental, moral, and spiritual improvement. And before establishing them in that good land, he would take them back as near as possible to the Eden purity of diet, in the use of the simple manna.

Had the Hebrews submitted to God's plan, instead of murmuring and rebelling, they would have been established in the land of promise, which was comparatively a second Eden, upon God's first decree relative to diet. But they would have flesh to eat. And God, in infinite forbearance and pity, lest they should destroy themselves in their mur-

murings, and in their rebellion, permitted them to use as food the less injurious of his living creatures. These he called “clean;” and in love and wisdom infinite he forbade the use of the more injurious. These are called “unclean.” And let it be remembered that this distinction between clean and unclean beasts is not Jewish. It was recognized in the days of the patriarch Noah (Gen. 7: 2), nearly one thousand years before Moses.—*Elder James White, in Health Reformer, 1872.*

WHAT OUR CHILDREN EAT.

In an interesting and valuable little work entitled, “Food for the Invalid,” Dr. J. Milner Fothergill, of London, says: “Up to a recent period, oatmeal porridge and milk was the food of the nursery *par excellence*, and is still so where the parents possess good sense and the children good digestions—conditions which do not co-exist in every household.”

This one sentence distinctly proclaims the nationality and dwelling-place of the distinguished author. “Up to a recent period” the food of the American nursery has been more “promiscuous” than that of the adult members of the household, by reason of such adjuncts to the regular daily fare as green apples, pop-corn balls, taffy, and candies illimitable and indescribable. “It is astonishing what children can eat with impunity,” is a complacent proverb which could hardly have gained circulation in any other country, if we except Lapland and West Africa. Casting aside imaginative drappings, let us omit from the statement just penned the clause, “Up to a recent period,” and confess what is the diet of children in ninety-nine hundredths of the homes of the comfortable classes of our enlightened land, abodes where poverty never lays her scrawny hand on meat or sup. We will furthermore exclude such extreme cases of eccentric dietary as recur at once to the memory of each reader.

Within the week I have seen a baby just one year and two weeks old, toddling on the orchard grass and munching with his double quartette of small white teeth wind-fall pears of an inferior grade at best, which, his mother asserts, “agree with him as nothing else does.”

Within a month, another, two months younger, was displayed by his proud papa as a prodigy who “will have a bite of anything his mother eats, yet was never sick in his life.”

A year or so ago I was accosted in my walk on a farm-house porch by a laughing father, and made to hearken to the story of a feat performed by his whey-faced three-year-old, who had been brought out of town to recruit from a severe attack of cholera infantum:—

“The young dog attacked a basket of peaches, not overripe ones either, standing by the kitchen door, and ate *ten* before I left him!”

With a hinted doubt as to the propriety of terming these “extreme cases,” as American families go, let us see what is the ordinary nourishment (?) of the average American boy or girl from eighteen months old and upward.

Bobby’s mamma orders for breakfast—

Oatmeal porridge, fishballs, stewed kidneys, fried potatoes, hot rolls, buckwheat cakes and syrup, oranges, pears, tea and coffee.

Bobby’s eyes roll eagerly over the board as the several dishes are brought on, and when, well stuffed and happy, he alights from his tall chair at the end of the meal, his bib indicates that he has sampled all, if he has not partaken to satiety of each one. And this not because he is a spoiled child who clamors for forbidden food—he is more than passably docile and obedient—but nobody thinks of refusing to give him kidneys, fried potatoes, buckwheats, or coffee. His mother could not decide, if questioned, which of these is wholesome fare for infants, and which likely to prove deleterious to the young stomach. She has probably never given the matter a thought.

At dinner there will be soup, fish, highly seasoned *entrées*, pastry, and black coffee. The supper table will be inviting with lobster salad, Welch rarebit, jelly-roll, crullers, and preserves. Bobby has his share of all, and goes to bed within one hour after bolting the last doughnut, as thoughtless of evil as is the fond parent, who might as kindly have treated him to India rubber *au gratin* and bullets *au naturel*.

He lives through it? Why—yes—generally. That is, he does not always and immediately die as the unmistakable result of the poison. His system takes care of it somehow, or gets rid of it somehow else. If, by the time he is thirty, the long-suffering stomach will pay no more debts of his contracting, who reckons up the account back to infancy and reveals why the trial balance does not come out right? He lived through scarlet fever, but it left him slightly deaf; the measles kept him a prisoner

all of one winter, and his eyes have been weak ever since; or the arm he broke on the base-ball ground is not quite as supple as the other. All these drawbacks are recorded in the family memory, and freely discussed. Not even the always-vigilant, never-forgetful mother thinks of associating childish excesses in eating with the lad’s sick-headaches or the man’s defective digestion.

While we cannot set aside the weighty bulk of evidence in support of the influence of heredity upon the rising race, we may well, for a while, withhold our feet from spurning the bones of our forefathers, and look for a more modern solution of the ills of our corporeal frames.

We may not love our British cousins, but we cannot deny to them the possession of brawn, phosphates and complexions. Their climate is execrable for eight months of the year, yet we take it for granted that they owe their superiority in the matter of constitution and nerve to atmospheric influences. Johnny Bull, Jr., breakfasts on porridge, and sups on bread and milk; dines on plain roast or boiled meat, potatoes and rice pudding; tastes plum cake at Christmas; hardly knows the flavor of tea or coffee, and eats less candy in twenty years than our free-born Bobby disposes of in a twelvemonth.

I once put a magazine article on “The Royal Children” in the hands of a shrewd, sallow lad of twelve. He looked up presently, with a sniff of infinite contempt:—

“I don’t think it pays to be a prince if a fellow has got to dine every day on boiled mutton and babies’ pudding!”

We set better tables, so far as variety and abundance go, than any other people in the world, eat more and digest it less comfortably than any sister civilized nation. This generation is beyond repair in these particulars. For abatement of American dyspepsia we must look to the mothers, who are making the constitutions and history of the coming century.

The article from which our text is drawn goes on to give the preference to hominy over oatmeal, and recommends American maize as “being the richest in fat of all the cerealia, while it contains albuminoid matter in as high a proportion as does wheat. Preparations of maize,” it says, “are peculiarly adapted to the nursery.”

Our Bobby, accustomed to the varied *menus* I have sketched, would rebel hotly against a break-

fast of hominy and milk. I once heard him condemn mush as "chicken feed." He and his elder brothers and sisters are products of an artificial civilization, modeled on the American pattern. But it is possible to bring up Bobby's baby brother in ignorance of the savoriness of fried oysters and the piquancy of curries; to train his healthy desire for food in the direction of cereals, milk, boiled eggs, roast beef and boiled mutton, fresh ripe fruits, and what our scornful young Democrat stigmatized as "babies' pudding." Sustained by such fare, his digestion will grow stronger with years, his bones firm, his brain clear, and his nerves steady. He may not be manish so soon as the boy next door, who complains that his coffee is not strong enough to brace him up, and is critical of ragouts and *vol-au-vents*, but he will be more manly in a sturdy, wholesome way, with the sort of superiority the elm has over the ailanthus. As a preliminary step, let the mother settle dietetic problems on the basis of what baby *may* eat, not what he *can* devour, and—apparently—digest.—*Marion Harland, in Journal of the Reconstructives.*

SAVE THE LEISURE MOMENTS.

It is astonishing what can be done in any department of life when once the will is fixed with a determination to use the leisure time rightly. Only take care to gather up your fragments of leisure time and employ them judiciously, and you will find time for the accomplishment of almost any desired purpose. Men who have the highest ambition to accomplish something of importance in this life frequently complain of a lack of leisure. But the truth is, there is no condition in which the chances of accomplishing great results are less than in that of leisure. Life is composed of an elastic material, and wherever a solid piece of business is removed the surrounding atmosphere of trifles rushes in as certainly as the air into a bottle when you pour out its contents. If you would not have your hours of leisure frittered away on trifles, you must guard it by barriers of solid work, the "must be dones" that cannot be put off. The people who have done the most for their own and the general good are not the wealthy, leisurely people who have nothing to do, but are almost uniformly the overworked class. Such people have learned how to economize time, and however crowded with business, are always found capable of doing a little

more; and you may rely upon them in their busiest season with far more assurance than upon the idle man. It is much easier for one who is always exerting himself to exert himself a little more for an extra purpose than for him who does nothing to get up steam for the same end. Give a busy man ten minutes in which to write a letter, and he will dash it off at once; give an idle man a day, and he will put it off till to-morrow or next week.

There is a momentum in an active man which of itself almost carries him to the mark, just as a very light stroke will keep a hoop going, when a smart one was required to set it in motion.

AIR STARVATION.

Every year ten persons die of air-starvation where one dies from lack of sufficient food. Air is the most essential of all the necessaries of life. Notwithstanding, even the wealthy, who spend thousands uselessly, deprive themselves of this greatest of luxuries which Heaven affords "without money and without price," shutting themselves up in their palatial residences, with no provision made for a supply of life-giving oxygen. A beautiful carpet covers the floor, fine works of art adorn the walls, luxurious furniture abounds in every room, and no luxury that wealth can buy is wanting; but oh! what a smell! One is tempted to protect his olfactories with a handkerchief, and beat a hasty retreat; but courtesy demands that he should suffer martyrdom, and so he sits down with as much complacency as possible. In each breath his keen olfactory sense discovers ancient smells from the kitchen, odors of decomposition from the cellar, mouldy dust from the carpet, and, worst of all, the foul exhalations from half a dozen human bodies, lungs, skins, stomachs, decaying teeth, etc. On all the outer walls the condensation of fetid matter is taking place, but is rendered invisible by absorption by the porous paper and plaster, where it undergoes putrefactive changes, sending out foul and putrescent gases to add still further to the contamination of the poison-laden atmosphere of those close and musty rooms.

Is it any wonder that consumption is alarmingly on the increase, and that it chooses its most numerous victims among the well-to-do and the aristocratic?

Every house should be provided with efficient means of ventilation. This may be accomplished

for an ordinary dwelling very cheaply. Let a square chimney be built at or near the middle of the house with a partition of brick or metal through the middle of the chimney. Let half of the chimney be devoted to carrying off the smoke, while the other is divided by several partitions so as to provide a ventilating flue for each story of the house, including the cellar or basement. By means of openings into these flues near the floor in the several stories, efficient ventilation may be obtained whenever there is a fire in the stoves or grates communicating with the chimney.—*Health and Temperance Annual.*

DISEASE AND ITS CAUSES.

Words to Christian Mothers on the Subject of Life, Health, and Happiness.

BY ELLEN G. WHITE.

I AM sorry to say that there is a strange absence of principle which characterizes the professing Christians of this generation in regard to their health. Christians, above all others, should be awake to this important subject, and should become intelligent in regard to their own organism. Says the psalmist, "I will praise Thee; for I am fearfully and wonderfully made." If we would be able to comprehend the truths of God's word and the object and purpose of our living, we must know ourselves, and understand how to relate ourselves rightly to life and to health.

A diseased body causes a disordered brain, and hinders the work of sanctifying grace upon the mind and heart. The apostle says, "With the mind I myself serve the law of God." If then we pursue a course of wrong which weakens or beclouds our mental powers, so that our perceptions are not clear to discern the value of truth, we are warring against our eternal interest. Pride, vanity, and idolatry enslave the thoughts and affections, and blunt the finer feelings of the soul. These resist the sanctifying grace of God. Many do not realize their accountability as parents. A sense of their moral responsibility is not felt in the existence and education of their children, who are the dearest objects of their affections.

Children are often made objects of pride, rather than sanctified affection. Parents are not excusable if they do not seek knowledge in regard to the origin of human life, and understand what influence

their living and dressing will have on their posterity. It is a crime for parents to pursue a course of life which will lessen physical and mental strength, and perpetuate their miseries for their children. If we do the work God would have us perform in this life, we must have sound minds in sound bodies. When wrong habits wage warfare against nature, we are warring against our souls. The Spirit of God cannot come to our help, and assist us in perfecting Christian characters, while we are indulging our appetites to the injury of health, and while the pride of life controls.

Because it is the fashion, many females place over their breasts paddings, to give the form the appearance of well-developed breasts. These appendages attract the blood to the chest, and produce a dry, irritating heat. The veins, because of unnatural heat, become contracted, and the natural circulation is obstructed. These appendages, in connection with other bad habits of dressing and eating, result in obstructing the process of nature, making a healthy development of the breasts impossible. And if these become mothers, there cannot be a natural secretion of the fluids, to have a sufficient supply of nourishment for their offspring.

Nature has provided means for the mother to perform this delicate and highly important office for her children. But in order to keep pace with fashion, nature has been abused, instead of being consulted. Mothers sometimes depend upon an hireling, or a nursing-bottle must be substituted for the maternal breast. And one of the most delicate and gratifying duties a mother can perform for her dependent offspring, which blends her life with its own, and which awakens the most holy feelings in the hearts of women, is sacrificed to fashion's murderous folly.

There are mothers who will sacrifice their maternal duties in nursing their children simply because it is too much trouble to be confined to their offspring, which is the fruit of their own body. The ball-room, and the exciting scenes of pleasure, have had the influence to benumb the fine sensibilities of the soul. These have been more attractive to the fashionable mother than maternal duties to her children. May be she puts her children out to a hireling, to do those duties for them which should belong to herself exclusively. Her false habits make the necessary duties, which it should be her joy to perform, disagreeable to her,

because the care of her children will interfere with the claims of fashionable life. A stranger performs the duties of the mother, and gives from her breast the food to sustain life.

Nor is this all. She also imparts her temper and her temperament to the nursing child. The child's life is linked in hers. If the hireling is a course type of woman, passionate and unreasonable, if she is not careful in her morals, the nursing will be, in all probability, of the same or a similar type. The same coarse quality of blood, coursing in the veins of the hireling nurse, is in that of the child. Mothers who will thus turn their children from their arms, and refuse the maternal duties, because they are a burden which they cannot well sustain while devoting their lives to fashion, are unworthy the name of mother. They degrade the noble instincts and holy attributes of women, and choose to be butterflies of fashionable pleasure, having less sense of their responsibility to their posterity than the dumb brutes. Many mothers substitute the bottle for the breast. This is necessary because they have not nourishment for their children. But in nine cases out of ten their wrong habits of dressing, and of eating, from their youth, have brought upon them inability to perform the duties nature designed they should.

Some mothers may be diseased so that they dare not nurse their children. All such females should not take upon themselves the responsibility of becoming mothers. It is criminal in the sight of Heaven for parents who are suffering themselves with disease, to risk the consequences of having children. Such should feel that they are excused from perpetuating their race. If reason and conscience controlled this matter, the world would not now be groaning under its weight of physical suffering, deformity, and imbecility. The world is no better for such additions. But this class do their part to hasten the degeneracy in the sinking standard of humanity. They are deficient in physical, mental, and moral worth, and are aiding in the depreciation of the race.

It ever has appeared to me to be cold, heartless business, for mothers who can nurse their children to turn them from the maternal breast to the bottle. In that case the greatest care is necessary to have the milk from a healthy cow, and to have the bottle, as well as the milk, perfectly sweet. This is frequently neglected, and as the result, the infant is made to suffer needlessly. Disturbances of the

stomach and bowels are liable to occur, and the much-to-be-pitied infant becomes diseased, if it were healthy when born.

Fashionable women, who live for dress and display, for visitors to admire their dress, made after the latest style of fashion, and whose chief happiness is in attending parties, theaters, and balls, will have an account to render to their Maker for the responsibilities they assumed in becoming mothers, and then so lightly throw them off to be controlled by the tyrant fashion.

Health, strength, and happiness depend upon immutable laws; but these laws cannot be obeyed where there is no anxiety to become acquainted with them. The Creator has given us natural life and physical laws, which relate to the preservation of the life he has given; and we are under most sacred obligations to become intelligent in regard to the laws of our being, lest we be found unwittingly transgressors, and be obliged to pay the penalty of our lawless course by disease and suffering.

All who transgress physical law must sooner or later suffer the penalty of physical suffering. God has not changed, neither does he propose to change, our physical organism, in order that we may violate a single law, without feeling the effects of its violation.

But many willingly close their eyes to the light. They do not wish to become intelligent on the subject of life and health, because they know that if they do become informed, and put that knowledge to a practical use, they have a great work to do. By indulging their inclinations and appetites, they violate the laws of life and health; and if they obey conscience, they must be controlled by principle in their eating and dressing, rather than be led by inclination, fashion, and appetite. Men and women cannot be practical Christians and close their eyes to the light.

Christians are required to love God with all their heart, with all their mind, with all their soul, and with all their strength, and their neighbors as themselves. The powers of the entire being God claims, to be devoted to his service. In how much higher degree we can render service to God in the vigor of health than when palsied by disease!

It is not only the privilege, but the sacred duty of all to understand the laws God has established in their being, and to be so governed by these laws as to bring their habits into harmony with them. And as they more fully understand the

human body, the wonderful work of God's hand, formed in the image of the Divine, they will seek to bring their bodies into subjection to the noble powers of the mind. The body will be regarded by them as a wonderful structure, formed by the infinite Designer, and given in their charge to keep this harp of a thousand strings in harmonious action. By intelligence they may be able to preserve the human machinery as perfect as possible, that they "may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ." Here is the secret of true happiness.

WHAT I DREAMT ON NEW YEAR'S EVE.

DEAR me! another year is gone, and I am not married.

This time last year I made a vow to do all in my power to obtain a husband—I have kept my vow, I have done all in my power to enter the matrimonial state, but I have failed.

In vain I have worn new dresses—loves of bonnets and hats, becoming veils, tight gloves and tighter boots—in vain have I purchased a chignon, a cornet, and a pair of flowing curls—in vain have I spent hours and hours on my toilet; my money and my time have been thrown away—365 days have come and gone, and I am still single. What shall I do? What plan is likely to be successful?

There is no time to be lost, for I'm not so young as I once was—I'm near thirty-five! But that fact is not generally known; I flatter myself I don't look more than twenty-nine or thirty, at the most—that is to say, when I have taken pains with myself.

There is a saying, "Beauty unadorned is adorned the most," but I don't believe in it—it is all nonsense. Oh, dear! I'm getting sleepy; but I don't intend to go to sleep until I have fixed upon some new plan. I must keep awake for the present—yes—for—

What's that noise? There, am I going? Who is that carrying me thro' the frosty air? How cold it is. How bright the moon and stars are! I am in a gloomy room—a bed, hung with black, is in the corner; I am placed in a chair by the bedside; the curtains are undrawn, and a very old man is disclosed to my view; his long white hair streams over his pillow; there is no color in his wrinkled face, his breath is feeble,—the old man is dying!

He is looking at me with an expression of scorn and a satirical smile is on his lips.

"What, not married yet?" he says. "Still single? Still on your preferment? I am the Old Year; when I was born, 365 days ago, you made a vow that ere the time came for me to die, you would no longer be living in single blessedness; one hour alone remains of my life, and your vow is unfulfilled. How is this? Are you quite sure you have tried every means in your power to obtain a husband?"

I endeavor to speak, but my tongue refuses my desire; I cannot stir—my strength is gone.

The Old Year laughs mockingly—"What! no answer? no excuse? Well, well, I must call in those who will speak for you, and tell you the true reasons for your repeated matrimonial failures. Winter! Father Winter!"

A rush of cold air fills the room, and snowflakes fall thick and fast, as a hale old man appears at the foot of the bed; he is clad in glittering white garments, a chaplet of holly and mistletoe is on his hoary head, and icicles are intermingled with his beard.

"Tell me, my friend, what is your opinion of this lady?" says the Old Year, pointing his finger at me. "Why did she not obtain a husband during your reign over the earth?"

Without a moment's pause, a shrill voice exclaims, "Because she bestowed all her time and attention on her outward appearance, in total forgetfulness of inward worth," and the hoary-headed man has disappeared as quickly as he came, the snowflakes cease to fall, and the air is no longer cold.

Again a mocking laugh issues from the lips of the occupant of the bed, and again he calls aloud:—

"Spring come hither, thou beautiful, but treacherous maiden."

A piercing wind passes through the room, followed by a cloud of dust, and then a lovely girl glides before me, arrayed in a bright green robe, adorned with clusters of violets and snow-drops; traces of tears are on her cheeks, but smiles play around her mouth; in her hand is a spray of hawthorne, and a girdle resembling a rainbow in colors encircles her waist.

"This lady has arrived at the mature age of thirty-five, and in spite of her anxiety to become a wife, she is still single," observes the Old Year, with a malicious glance at me. "Can you give her

any advice on the subject, lovely maiden—any hints respecting her future behavior?”

“It does not always answer to hang out false colors,” is the ready reply. “Deceit, vanity, and frivolity are not the most attractive qualities in the world, neither are they calculated to produce happiness in the same matrimonial;” and, with a graceful inclination of her head, the beautiful girl retreats; the wind blows no longer, and the cloud of dust is dispersed.

“Worse and worse and worse,” murmured the Old Year. “Small wonder is it that you have been unable to keep your vow—but I must not delay. Summer, art thou near?”

A blaze of sunlight almost dazzles me, the heat is intense; I feel faint and sick, but I cannot move or speak.

A lady in the meridian of life is standing by the bedside; her dress is a celestial blue, adorned with festoons of the gayest flowers, which filled the air with their sweet perfume; her golden hair falls about her like a veil, and is occasionally the resting-place for some of the numerous butterflies which hover around.

“Fair dame, what obstacles beset the path of this aspirant to matrimony?” demands my tormentor, in a tone of mock solemnity. “The chief object of her life is to change her name, but ‘no-body comes to woo.’ Surely hers is a hard fate!”

“A hard fate?” repeated the lady, “say rather a juster compense, a natural consequence. Who would be foolish enough to choose a gaudy, flaunting, artificial flower in preference to a blushing rose or a modest lily? Is not the smallest real pearl of greater value than the largest false diamond? Who would desire to wed a wife whose attractions were owing to the arts of a skillful toilet, and who considered fashion and personal appearance of more importance than aught besides? Real beauty is only ‘skin deep;’ what, then, shall be said of that which is feigned? I have done, Fare ye well!” and the lady and the sunshine are gone in a moment.

“There is but one more witness against you,” says the departing Year in a feeble voice—“only one more; my minutes are numbered, my breath is failing fast. Autumn, come quickly, or it will be—too late.”

I hear a rustling sound, dead leaves are falling on every side, and in the midst is a middle-aged man, attired in a suit of reddish-brown, and holding a basket of choicest fruit in his hand.

“Tell me,” gasps the expiring Year, “why the hand of—of this lady—was not sought in—in marriage—during your life-time. Quick! I shall soon—be gone—soon—soon!”

“There are many men in the world who care little or nothing for beauty,” is the immediate answer, and who would gladly wed a wife of plain and unprepossessing appearance, if she were honest, true-hearted, amiable, and loving; there are also many men who would be foolish enough to select a bride on account of her outward charms; but there are few, very few, who would knowingly bestow their name on one whose chief desire and aim were to appear what she was not, and who was eager to become a wife not from any feeling of domestic happiness, but for the mere sake of being called ‘a married woman.’”

“True, too true,” gasps the poor Old Year, again fixing his glaring eye on mine; and as he speaks, he endeavors to lift his hand to his forehead, where the death damps are gathering fast.

“You hear—what they have said—my faithful Seasons. Take my—dying advice. Cast off all deceit—cultivate your heart—instead of your—person. You have tried one plan—and it—has failed; try the other. Who can tell what—the result may be? And now farewell—the end is at hand—ere another minute is—past—my successor will be born. Fare—well! fare—well!”

The trembling accents suddenly ceases, the loud striking of a clock falls on my ear; the death chamber of the Old Year fades away, and I awake.

I start up in bed; I am bewildered and half frightened; I almost expect to see the black, draped bed and the dying old man. Hark! the clock is really striking; how solemn it sounds! I glance eagerly at my watch, and perceive that the old year is gone—gone forever! The new year is begun!

What a strange dream I have had! What a vivid impression it has left on my mind! I wonder if I have been to blame after all?—if my conduct has really been despicable and foolish?

I have a great mind to alter my behavior for this one year, and then, if the different method should not succeed, I must think of something else; at any rate, it is worth a trial. I will, yes, I will!

It is New Year's eve once more!

I am sitting by the fire, waiting for my husband—yes, my husband!

For I am no longer "on my preferment;" I have been married these six months, and I never was so really happy in all my life. And all my happiness is owing to the extraordinary dream which I had this time last year. I shall always believe in dreams for the future, and advise other people to do the same.

It was a very great trial to me at first to assume another character—or rather to give up assuming a wrong character. It required a vast amount of determination to bid adieu to my juvenile attire, my false hair, my box of rouge, and "such like things," but I was resolved to persevere, and my perseverance has met with an ample reward. I have a happy home of my own, servants and carriages at my command, and last, but not least, I have a kind and loving husband, whom I consider as near perfection as it is possible for *anyone* to be.—*A. C. W.*

ONE OF THE LOST ARTS.

"THERE is some unfermented wine," said a West Street wine importer, "that will keep as long as is desired."

"Is there anything peculiar about the method of keeping it?"

"Oh, yes! the pure juice of the grape is pressed into the bottles. Then some olive oil is poured in at the top of each bottle. This effectually excludes the air, and none can work down into the wine to ferment it. At the same time any air that was in the juice finds its way up through the oil."

"Is this a new discovery?"

"Yes, it has been brought into use within a few years."

"But one would suppose the oil would flow into the glass when the bottle was put in use."

"This is prevented by sopping up the oil with cotton when the bottle is uncorked. The cotton absorbs it little by little. All that is needed is a little patience."

The reporter mentioned the matter to a doctor of divinity noted for his researches in ancient history and the manner and customs of nations.

"That is a real discovery," said he. "That is one of the lost arts that Wendell Phillips did not mention in his celebrated lecture. This art of keeping unfermented wine was practiced by the Egyptians many years before Christ. But it was lost. It has now been rediscovered and is coming into general use."—*New York Mail and Express.*

N. B.—The monks in the old California missions always poured oil over the tops of their wine bottles, in order to preserve its sweetness and flavor.—*S. F. Examiner.*

Temperance.

"LOOK NOT UPON THE WINE WHEN IT IS RED."

OH, soft sleep the hills in their sunny repose,
In the lands of the South, where the vine gaily grows!
And blithesome the hearts of the vintagers be,
In the grape-purpled vales of the isles of the sea!

And fair is the wine when its splendor is poured
From silver and gold round the festival board,
When the magic of music awakes in its power,
And wit gilds the fast-falling sands of the hour!

Yet lift not the wine-cup, though pleasure may swim,
'Mid the bubbles that flash round the roseate brim;
For dark in the depths of the fountain below
Are the sirens that lurk by the vortex of woe!

They have lured the gay spirit of childhood astray,
While it dreamed not of wiles on its radiant way,
And the soft cheek of beauty they've paled in its bloom,
And quenched her bright eyes in the damp of the tomb.

They have torn the live wreath from the brow of the brave,
And changed his proud heart to the heart of a slave;
And e'en the fair fame of the good and the just,
With the gray hairs of age, they have trampled in dust.

Then lift not the wine-cup, though pleasure may swim
Like an angel of light round its roseate brim;
For dark in the depths of the fountain below,
Are the sirens that lurk by the vortex of woe!

—*Sel.*

WHY DO YE SUCH THINGS?

"WHEREFORE do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isa. 55: 2. It is true that in the direct connection in which this scripture is used, the subject of bodily ailment is not the one under consideration, but it is used as a figure in the great invitation to the gospel board spread with the bounties of God's grace. Nevertheless, the importance of the questions here asked is none the less in a material sense, but is the rather increased; because if the prophet of God, in inviting men to the provisions of God's house, could find a fit simile only in these things it shows as nothing else could the immense importance of the things themselves.

That this view is just is proved by the fact that God gave to his people explicit directions as to what they might eat, and what they should not eat; and even in the gospel times gave by inspiration the express "wish" that his people might "prosper and be in health," even as their souls should prosper. And there is nothing more certain than that if men

will eat that which is good, and drink and breathe also that which is good, they will prosper and be in health. And more than that, the soul of such an one will prosper better than where the conditions are otherwise. We do not say that to eat and drink and breathe that which is good will make a person a Christian, but we do say that the person who does it can be a better Christian than he can if he does not do it. It is evident, on the mere statement of the case, that the person whose vital forces are all properly performing their proper functions, being properly supplied with the proper materials—such a person is better and can be better in every way than he can otherwise.

"Wherefore, do ye spend money for that which is not bread?"—Bread is here used for food in general. Why, then, do you spend money for haschisch, or opium, or tobacco, or alcohol, or beer, or coffee, or tea? None of these things are food. The tendency of them, one and all, is only to impair the vital functions. Some may think that we have gone too far in including tea and coffee in this list, along with beer, and alcohol, and tobacco, and opium, and haschisch. But we have not gone too far; in that list is exactly the place where they belong. We shall give fuller proof of this in a later article, but we give here one authority on the subject, and the reader who is inclined to doubt the propriety of the above classification can think of it till we come to these articles in their order. In the "Encyclopedia Britannica," in the article "Drunkenness," we have this statement:—

"From tea to haschisch we have, through hops, alcohol, tobacco, and opium, a sort of graduated scale of intoxicants, which stimulate in small doses, and narcotize in larger."

These things, therefore, all being both stimulants and narcotics, can have no effect upon the system but that which is injurious when habitually used. We repeat: Their only effect is to impair the vital functions. And to do anything which impairs the vital functions is to strike at the life, for our word "vital" comes from Latin *vita* which means *life*. All this will be readily enough agreed to in the matter of haschisch, opium, and alcohol, and in fact it will be agreed to in the matter of the other things named, except by those who use them. Though a person uses a thing and likes it, even though he may have used it for years without any injury apparent to himself, that is no proof that it is not an injury to him. The person who is practic-

ing an evil is not always the one who is best qualified to decide the question as to whether he is being injured or not. Many a person who uses whisky, yet who never was drunk, will say, "Whisky does not hurt me," while everybody else knows that it does hurt him. Thousands of men who are addicted to its use, will say, "Tobacco does not hurt me," while everybody but a tobacco-user knows that it does hurt him, and that its *only* effect is to hurt the one who uses it. It is so with all the elements which we have set down in the list above. We do not by any means intend it to be understood that all the things named in that list are equally injurious. Tea is not as injurious in its effects upon the system as is opium, or tobacco, or alcohol; but its effects are *of the same kind* though less in *degree*. Tea is the lowest in the list, but the whole list from tea to haschisch, forms only "a graduated scale of intoxicants," and "the physiological action of all these agents gradually shades into each other," so that it is impossible to tell where the effect of any one in the list ceases and where that of the next higher begins.

It matters not how poisonous, or how injurious to the vital organs, a thing may be, if it can be taken in any perceptible quantity at all without causing death, the repeated use of that thing will create an appetite that can be satisfied with nothing else, while every time the thing is taken the appetite is increased, until at last, in the case of the most poisonous, the terrible habit will absorb the whole being and bring its victim to a horrible death. This is well known in cases of delirium tremens, of opium fiends, arsenic eaters, etc. The principle of this is shown in the following definition of "vitality," by Baron Leibig:—

"Vitality is the power which each organ possesses of constantly reproducing itself. For this it requires a supply of substances which contain the constituent elements of its own substance, and are capable of transformation. When the quantity of food is too great or is not capable of such transformation, or exerts any peculiar chemical action, the organ itself is subjected to a change."

The organ may at first raise the whole system in rebellion against that which is given it, as in the first chew of tobacco, or the first cigar, but if the wicked stuff be pressed upon it again and again, the organ is forced to undergo a change, it adapts itself to the persistent demands that are made upon it, and becomes perverted, so that that against which at first it utterly rebelled, it now

must have, and not only that but it will have nothing else. This is the secret of the formation of all the evil habits that are known to the human race. "God hath made man upright; but they have sought out many inventions." Every organ and every function of the human system, God made for good, and only good can come from their proper use. On the other hand it is safe to say that there is hardly an organ or a function that has not been perverted by the abuse that has been heaped upon it by men, and the result is seen in the mass of misery that fills the world to-day.

Yet from it all Christ will redeem us and save us if we will but yield ourselves, both soul and body, to his gracious control. And in closing this article we can do no better than again to read the text in both its physical and its spiritual meaning: "Wherefore do ye spend money for that which is not bread?" "Hearken diligently unto me, and eat yet that which is good, and let your soul delight itself in fatness."

A. T. J.

ALCOHOL.

BELLOWS says: "Alcohol contains no power of sustaining human life, but, on the other hand, produces in the system 'evil and only evil, and that continually.'"

He quotes from Professor Carpenter's Physiology, 1860, these words: "It may be safely affirmed that alcohol cannot answer any one purpose for which the use of water is required in the human system, but, on the other hand, it tends to antagonize many of those purposes."

"Alcohol liquids cannot supply anything which is essential to the due nutrition of the system."

"The action of alcohol upon the living body is essentially that of a stimulus, increasing, for a time, the vital activity of the body, but being followed by a corresponding depression of power, which is the more prolonged and severe in proportion as the previous excitement has been greater."

Bellows, on page 220, says: "All agree that alcohol is a stimulus which, literally, means a *goad*, a *whip*. When a horse gets stuck with a load too heavy for him, we use the goad or whip to excite the muscles to take the load up the hill. But, when once up, the careful driver will be sure that next time the load shall be lighter, or the horse made stronger with oats. What should we say to the teamster who persisted in the opinion that the whip afforded

nourishment to the horse because he could be made to draw a heavier load by whipping, and therefore persisted in whipping him more severely as his strength became exhausted? But if this is not the position of those who think that alcohol is nutritious, I cannot understand them."

He quotes Dr. Bell, in his \$200 prize essay, as follows:—

"1. The opinion so largely prevailing as to the effects of the use of alcohol liquors, viz., that they have a marked influence in preventing the deposition of tubercle, is destitute of any foundation.

"2. On the contrary, their use predisposes to tubercular deposition.

"3. Where tubercle already exists, alcohol has no effect in modifying the course usually run by that substance.

"4. Neither does it mitigate the morbid effects of tubercle upon the system in any stage of the disease."

Carpenter's Physiology says the physiological objection to the habitual use of even quite small quantities of alcoholic drinks rests upon the following grounds: "They are universally admitted to possess a poisonous character." "They tend to produce a morbid condition of the body at large." "The capacity for enduring the extremes of heat or cold, or mental or bodily labor, is diminished rather than increased by their habitual employment."

Prof. Jacob Bigelow, in a lecture given in 1825, said: "Alcohol is highly stimulating, heating, and intoxicating, and its effects are so fascinating that, when once experienced, the danger is that the desire for them may be perpetuated."

Professor Yeomans, of New York, says: "It has been demonstrated that alcoholic drinks prevent the natural changes going on in the blood, and obstruct the nutritive and reparative functions." In his paper on "Alcohol and the Constitution of Man," Professor Yeomans says: "Chemical experiments have demonstrated that the action of alcohol on the digestive fluid is to destroy its active principle, the pepsin, thus confirming the observation of physiologists, that its use gives rise to the most serious disorders of the stomach, and the most malignant aberrations of the entire economy."

"It is evident that so far from being the conservator of health, alcohol is an active and powerful cause of disease, interfering as it does with the respiration, the circulation, and the nutrition; nor is any other result possible." "Nothing can be more certain than that it is a powerful antagonist of the

digestive process." "It prevents the natural changes going on in the blood." "It impedes the liberation of carbonic acid, a deadly poison." "It obstructs the nutritive and reparative functions." "It produces disease of the liver." "It has a powerful affinity for the substance of the brain, being, indeed, essentially a brain poison."

Rev. W. Scoresby, before a committee of the House of Commons, testified as follows: "My experience has been in severely cold climates, and there it is observable that there is a very pernicious effect in the reaction after the use of ardent spirits. I did not use them myself, and I was better, I conceive, without the use of them. I am well assured that such beverages as milk and water are in every way superior, both for comfort and health, for persons exposed to the weather, or other severity. Spirits are decidedly injurious in cold climates. The men who have been assisted by such stimulants have been the first who were rendered incapable of duty. They became perfectly stupid, skulked into different parts of the ship to get out of the way, and were generally found asleep. In case of a storm, or other sudden difficulty, I should most decidedly prefer the water-drinkers to those who were under the influence of any stimulant."

Dr. Rush says, in his *Medical Enquirer*, "There cannot be a greater error than to suppose that spirituous liquors lessen the effects of cold on the body. On the contrary, they always render the body more liable to be affected and injured by cold. The temporary warmth they produce is always succeeded by chilliness."

Backus says: "In the winter of 1796, a vessel was wrecked on an island off the coast of Massachusetts. There were seven persons on board. Five of them resolved to quit the ship during the night, and seek shelter on the shore. To prepare for the attempt, four of them drank a quantity of spirits, and the fifth drank none. They all leaped into the water; one was drowned before reaching the shore; the other four came to land, and, in deep snow and piercing cold, directed their course to a distant light. All that drank spirits failed, and stopped, and froze one after another; the man that drank none reached the house, and about two years ago was still alive."

Dr. Bellows says: "A few years ago a brig from Russia, laden with iron, ran aground upon a sand bank near Newport, Rhode Island. The master was desirous to unload and get her off. The

weather, however, was extremely cold, and none could be found to undertake the task, as the vessel was at a distance from the shore, covered with ice, and exposed to the full effects of the wind and cold. A packet-master of Newport, who abstained from the use of spirituous liquors, at length engaged to unload the brig, and procure his men to do the work. Six men were employed in the hold, which was full of water. They began to work with the free but temperate use of ardent spirits, supposing they would need it then if ever; but after two hours' labor they began to give out, chilled through. After having warmed and refreshed themselves, they proceeded to make another attempt, using cider only through the day. They now succeeded better, but still suffered from the effects of the cold. On the second day the men consented to follow the directions of their employer, and drank nothing but milk porridge, made rich, and taken as hot as the stomach would bear it. Although the weather was equally as severe as before, they were, after this change in their diet, enabled to continue their work from four to seven hours at a time, and then come up from it not at all chilled. With this same beverage, handed round every half hour, they continued their work from day to day, with not one drop of intoxicating liquor, until the iron was all handed out and brought on shore. Not one of them had a finger frozen."

WHY HE REFORMED.

THERE was a drunkard in an Arkansas town who became a sober man through a kind Providence granting him what Burns longed for:—

"Oh, wad some power the giftie gie us,
To see oursel's as ithers see us!"

One day several acquaintances, on asking him to drink, were surprised to hear him say, "You must excuse me, gentlemen, for I can't drink anything." To their question, "What is the matter with you," he said:—

"I'll tell you. The other day I met a party of friends. When I left them, I was about half drunk. I would not have stopped at this, but my friends had to hurry away to catch a train. To a man of my temperament, to be half drunk is a miserable condition; for the desire for more is so strong that he forgets his self-respect in his efforts to get more to drink. Failing at the saloons, I remembered that there was a half-pint of whisky at home, which

had been purchased for medical purposes. Just before reaching the gate, I heard voices in the garden, and looking over the fence, I saw my little son and daughter playing.

"'Now, you be ma,' said the boy, 'and I'll be pa. Now, you sit here and I'll come home drunk. Wait now, till I find my bottle.'

"He took a bottle, ran away and filled it with water. Pretty soon he returned, and, entering the play-house, nodded idiotically at the little girl, and sat down without saying anything. Then the girl looked up from her work and said:—

"'James, why will you do this way?'

"'Whizzer way?' he replied.

"'Getting drunk.'

"'Who's drunk?'

"'You are, an' you promised when the baby died that you wouldn't drink any more. The children are almost ragged, an' we haven't anything to eat hardly, but you still throw your money away. Don't you know you are breaking my heart?'

"I hurried away. The acting was too life-like. I could think of nothing all day but those children playing in the garden, and I vowed I would not take another drink, and I will not."—*Arkansas Traveler.*

NEED OF ABSTINENCE.

It is Cardinal Manning who relates this incident as having happened to himself: "One night I was returning to my residence in Westminster, when I met a poor man carrying a basket and smoking a pipe. I thought over this Aristotelian syllogism: He who smokes gets thirsty; he who is thirsty desires to drink; he who drinks too much gets drunk; he who gets drunk is lost. This man is in danger of mortal sin. Let us save him. I affectionately addressed him: 'Are you a Catholic?' 'I am, thanks be to Heaven!' 'Where are you from?' 'From Cork, your reverence.' 'Are you a member of the total abstinence society?' 'No, your reverence.' 'Now,' said I, 'that is very wrong. Look at me; I am a member.' 'Faith, may be your reverence has need of it!' I shook hands with him and left him."

MEN's lives should be like the day—more beautiful in the evening; or like the summer—aglow with promise; and like the autumn—rich with golden sheaves, where good deeds have ripened in the field.

Miscellaneous.

GOD'S CARE.

BEHOLD, and look away, your low despair;
See the light tenants of the barren air:
To them, nor stores, nor granaries belong,
Naught but the woodland, and the pleasing song;
Yet your kind heav'nly Father bends his eye
On the least wing that flits along the sky.
To him they sing when spring renews the plain,
To him they cry in winter's pinching reign;
Nor is their music, nor their plaint in vain:
He hears the gay, and the distressful call,
And with unsparing bounty fills them all.
Will he not care for you, ye faithless, say?
Is he unwise? or are ye less than they?

SEASICKNESS.

WE are often met with the question, "What shall I do to prevent seasickness when I go to sea?" Various nostrums and notions are presented to the public as "sure cures" of this malady; for aught we know one of these may be as effective as the other, or prove equally a failure. One says, "Put a sheet of writing paper over your stomach, next to your flesh, and you will not be sick." Another says, "Put a little bag of hops next to your stomach, in the same manner, and you will be all right." A friend of mine recently tried the former remedy and reported, "Sicker with the paper over the stomach than I was in a former trip without the paper." Another tried the hops, and, after being out to sea a while he was asked, "How are you getting on?" He replied, "Pretty well, I guess, I have vomited up everything but the hops."

The latest remedy we have noticed appeared a few days since in a San Francisco paper, and read as follows:—

"A passenger who was caught out on a vessel in a late storm testifies as follows: 'I immediately put a piece of gum in my mouth and began a rapid chewing, which had a pleasant and soothing effect and dispelled all feeling of nausea. I was soon made happy in the knowledge that it had prevented me from falling a victim to seasickness. I had enjoyed the rolling of the vessel and stuck right to my gum during the trip!' That settles it. Don't despise the day of small things. With your mouth full of chewing gum you can defy Neptune."

A friend to whom I have just read the above says, "Well, perhaps that is so; you know seasick-

ness is said to be a nervous malady, and may be the chewing of the gum steadies the nerves."

This application of the "mind cure" reminds me of a circumstance that occurred on a Humboldt steamer last spring. A company of ministers were going up the coast to attend a convention; among them was a German minister. As the steamer left San Francisco harbor and put out into the ocean, the conversation turned upon the subject of sea sickness. The German minister said, "Brethren, there is no use of being sick; it's all an effect of the mind, and all you need to do is shust to keep your mind off the subject." He was very confident that he should not be troubled. When the vessel had been about two hours outside the heads, his brother ministers noticed that he was getting quite white around the mouth, and accosted him with, "How are you getting on, brother?" "Oh!" said he "it is mighty hard keeping your mind off the subject." Very soon after he turned into his bunk, declaring that he was the "sickest he had ever been in his life." On arising the next morning, from a severe night of suffering, he declared that his sickness, after all, had been a real benefit to him, for he believed he had discovered the true remedy for seasickness. Said he, "When the boat begins to roll or pitch it carries you up, shtomach and all, but when it comes down it brings you down but leaves your shtomach up there. Now if someone would invent a machine dat when you goes up it would leave you there to come down at leisure mit your shtomach you would not be sick." Well, the inventor has not yet appeared with the proposed machine, and so we are left to battle still with this malady.

During the last twenty years I have traveled about 33,000 miles by sea in various parts, under various circumstances; have given considerable thought to this subject. I have discovered, in my own case, that it is owing much to the condition my system is in when I go to sea whether I am sick at all or not. When I have started a voyage in a state of nervous exhaustion, I have invariably been sick, while, on the other hand, if I was in a rested condition, even though I might have a much rougher sea, I have not been the least affected. When the stomach gets accustomed to the rolling of the ship the nausea ceases, and this condition is much sooner reached when the nervous energy of the body is normal.

Often, when going on shipboard, we have been

recommended to use oranges and lemons. I have learned, however, that to use these articles for two or three days before going onto the ship will seem to cleanse the stomach, and is much better than to defer their use until you enter the ship, and then "stir up the bile" and perhaps produce just what you wish to escape.

Many persons keep on the deck of the ship till they are nearly chilled through, seeking thus to "stave off" the sickness. To do thus the stomach is liable to be chilled, indigestion is imperfect, and nausea is quite likely to be the result. It has seemed to me to be a better way when one is inclined to sickness to lie upon the back, keeping warm in the berth, until the paroxysm passes away. To take two or three glasses of water, as hot as it can be drunk, may greatly assist nature in many cases.

There is one difficulty we have to endure in going to sea that many would like to escape. It is this: the gentleman who occupies the next stateroom, or who regales himself by your window, thinks he has a perfect right to smoke tobacco, even though its fumes may make you sick, because "he likes it." It would be a lasting relief to many if steam-ship companies would make a law that no one should smoke below the highest deck, and that all smoking must be at the leeward of the ship. But what we cannot cure we shall probably have to endure, especially if we indulge the luxury of "going to sea."

J. N. L.

DIPHThERIA.

THERE is probably no disease we have better reason to dread than diphtheria. Its fatal presence comes in our midst, entering unbidden the dwellings of rich and poor, and, with icy fingers, presses out the light of eyes that were once the sunshine of happy homes. The questions of its prevention and cure are of vital interest to humanity, and anything that will overcome this foe, that wears no "shining armors," will be hailed by thousands of glad voices all over the land. It might be as well to give a short account of the history of diphtheria, before entering upon the practical questions above alluded to. Up to the year 1821, little was known of the real nature of the disease, notwithstanding the long acquaintance of physicians with its phenomena. At that time it was thoroughly investigated by Bretonneau, who gave it the name

of *diphtheritis*. It is generally supposed to be distinctly a modern disease, but investigation shows that under various names it has been described by medical writers of all nations as far back as Homer and Hippocrates, who were familiar with it under the name of *Malum Egyptiacum*. In the sixteenth century it was epidemic in Holland, and was explained by P. Forest. Toward the end of that century it made fearful ravages in Spain, killing a great many by suffocation, and was consequently called *garotilla*. In Dr. Bruce's carefully prepared work on the history of diphtheria, he sums up by the statement that "in Rome, A. D. 380, it raged as an epidemic; in Holland, in 1557; in Spain, in 1600; in Naples, in 1609; in New York, in 1611 and 1771, when it was extremely fatal." In 1874 the deaths by diphtheria in the last-mentioned city reached more than one hundred and fifty per week the rate of mortality being fifty per cent. Since then it has been very common, seemingly increasing in virulence from year to year, sometimes abating its violence for a single season, then breaking out with redoubled fatality the next.

As a marked characteristic of the disease, the patient is at once stricken down by a feeling of prostration, showing that the disorder is manifested at once in a lessening of the vital forces. A membranous formation makes its appearance, usually upon the fauces or tonsils, and, from its resemblance to skin, is called *diphtheritic membrane*. In malignant cases this pseudo-membrane dissolves into an ill-looking, icherous mass, under which the mucous membrane appears in decayed shreds, or dark-colored crusts, emitting a most offensive odor. Dr. V. Granvogl contends that this membrane consists principally of a microscopic fungi that takes deep root in the mucous membrane, compressing its minute vessels, and thus causing mortification of this structure. His experiments to prove his theory are varied and interesting. The general symptoms of the patient are the same as one suffering from a fever.

After such repeated failures of the medical profession to cope with this hydra-headed monster whose special delight is the slaughter of the innocents, it is no wonder that among the people a growing distrust has taken the place of the old-time trust in the infallibility of the family physician. It requires a large amount of candor and persistent earnestness of purpose, in seeking the truth, to induce a man to interpret a fact against himself.

It is, therefore, with very little help from these so-called health teachers that the world has at last stumbled upon the great underlying principle of organic life, that obedience to physiological laws is the only condition of health; that disease is not an enemy at war with the vital forces but a remedial effort—a process of purification and reparation. It is not a thing to be destroyed or suppressed, but an action to be regulated and directed.

Nature's materia medica consists of air, light, temperature, electricity, magnetism, exercise, rest, food, drink, bathing, sleep, clothing, passionate influences, and mechanical and surgical appliances. In her pharmacopœia drugs find no place, for all healing power is inherent in the living system. Dr. Oliver Wendell Holmes, in an address before the Massachusetts Medical Society, declared that humanity would be the gainer if most of the contents of the drug store were thrown into the sea, although he would pity the fishes. We are fast doing away with the old belief that disease is an *entity*, a *something* which domiciles itself in the vital dominion and exercises its forces to the destruction of the vitality. We have been taught to regard it much as we would a rat in our granary, or a mouse in our cupboard, which we must strenuously endeavor to dislodge, kill, and cast out, treating it as a living thing. It is easy for a man to continue faithful to a previous belief. New ideas, like new costumes, seem odd and perhaps ridiculous for no other reason than that we are not accustomed to them. For ages, disease has been regarded from its *destructive* rather than its *beneficiary* action. It is with surprise that we look back to our old conception of nature's laws, which now charm us anew with their unbroken order of harmony. There is no mistake, no exception, in the most stupendous or most minute operations of her forces.

To treat diphtheria or any other disease successfully we must constantly revert to the principle that it is nature that cures no matter who gets the fees. As one of our poets wittily remarks:—

"Nature rights the injuries done her;
Drugs and doctors get the honor."

There are almost as many so-called cures for diphtheria as there are doctors to prescribe them, and they usually differ in every essential particular.

Dr. V. Granvogl, carrying out his theory that the diphtheritic membrane is a fungus growth, insists that it is of the same nature as common

mold, and, like the latter, can be effectually destroyed by the frequent application of equal parts of alcohol and water in form of a gargle. He advises the continuance of this treatment until all traces of the diphtheritic plagues have disappeared. If, as it is declared by Dr. J. H. Kellogg, "The examination of the blood of a patient suffering from diphtheria shows it to be filled with the same organisms found in the false membrane of the throat," then it might be as well for one following Dr. V. Granvogl's local treatment, to also look well to the hygienic habits of the patient, which go to make this same blood pure or impure. Many of the German physicians in Europe advise the gargling of the throat with the brine from Holland herring, which can be procured at almost any German grocery. Both of these modes of treatment commend themselves to our consideration more on account of their simplicity than because of their presumably high authority.

The hygienist does not treat diphtheria as a *local* disease, knowing well that so close is the dependence between all parts of the human system that specific treatment would be an absurdity. His cure for diphtheria has been practiced in thousands of cases with the happiest of results. It is as follows: First, see that the room is properly ventilated, and by *proper* ventilation is meant an open window on one side and an open door or window on the other, making a direct draught through the room but not across the patient. A single opening does not prevent the room from being very much like a pocket, with little circulation, and therefore the air is but partially purified. Cleanse the bowels thoroughly by enemas of warm water. A full hot bath should next be given, immersing the entire body up to the chin, the temperature of the water being gradually raised and the head kept constantly cooled with ice or very cold water. The length of time spent in the bath must be according to the strength of the patient. When taken out he should be dried quickly by throwing a warm sheet over the body, and briskly rubbing over the same with the hands. After wrapping him up in a thick gown place him immediately in bed, cover close, and put hot bricks or bottles to his feet and limbs, and apply hot fomentations to the throat. This can best be done in the following manner: Take a piece of soft flannel about two feet square and fold so it will well cover the throat and upper bronchial passages. Wring this out of boiling water, using a dry towel to pro-

tect the hands. Apply this *as hot as it can be borne* without burning the skin. Cover quickly with dry flannels to shut out the air. Renew this application every few minutes, having a duplicate ready upon removing the other. Keep the face and head cool with water or ice, small bits of the latter being given the patient to refresh his parched mouth and throat. Do not relax the treatment until you have unmistakable proof that you have overcome the tendency to the formation of the false membrane, or, that having formed, it has ceased to increase and perhaps is sloughing off. The throat must be gargled with some disinfectant like permanganate of potash, sulphur, camphor, or alcohol. If the patient is too young to gargle well, the lotion must be applied by a swab, which can be easily made by tying a soft piece of sponge or a strip of muslin to a small stick. The entire surface of the body should be sponged off at least once a day. If the patient is of full habit a hot wet sheet pack, *properly administered*, acts magically in reducing the fever, carrying off the impurities of the skin, and generally restoring the equilibrium of the circulation. While in the pack the fomentation of the throat must not be neglected or the hot applications to the feet. No food should be given until the inflammation is subdued, and the danger passed, and then only a little fruit juice or rice-water or gruel until there is no remaining symptom of the disease. At such times the stomach cannot possibly digest anything but the most simple food, and instead of strengthening the patient any other is sure to retard recovery if it does not cause a dangerous relapse. If parents could only be induced to follow out this plan of treatment thousands that die of this disease would be saved.

By the majority of medical authorities diphtheria is considered contagious and is produced by bacteria or infusoria that inoculate the patient. As all persons who are exposed do not take it proves that there must be a pre-disposition of the organism before the disease can possibly take hold of the system. We can easily conceive that more or less contamination of the atmosphere renders susceptible persons more liable to the disease from the inhaling into the lungs of certain poisonous effluvia.

Because several members of a family have diphtheria is no evidence that it is contagious. They have all been subject to similar habits of life, eating, drinking, air, etc., and are therefore in much the same physical condition. No one need fear con-

tagion if he fortifies his system by hygienic habits of living. Of course this includes the breathing of air not infected by disease. If he is forced into this condition by circumstances, and is taken sick, his disease will be of a mild type wholly within his control. It is, therefore, of paramount importance that mothers who have in their charge little buds of humanity, that they hope to bring to maturity, should carefully guard their treasures by a strict obedience to every known law of hygiene. They alone are responsible for the health of these little ones.

NINETTA EAMES.

THE BIGGEST PILE IN THE WORLD.

THE United States Treasury to-day is a vast bank in metallic money and money metals. Probably it has the greatest hoard of precious metals, coined and uncoined, anywhere on the face of the earth—and this is not all gathered in one place. On the 1st of July the treasurer of the United States had \$278,000,000 in gold, \$85,000,000 being in bars, and \$215,000,000 of silver, of which less than \$4,000,000 was uncoined. The amount of treasury notes on hand was less than \$30,000,000. The secretary of the treasury has been able, by carrying gold bars, to keep down the amount of cash taken from the monetary circulation to the lower limit.

It is amazing when we think of the monetary condition of this country forty years ago, when the supply of both metals was very small; thirty years ago, when money as good as gold was unknown between Pennsylvania and California; and twenty years ago, when east of the Rocky Mountains not a silver piece was visible, and gold was the center of a vast daily speculation, in which treasury notes passed current at fifty cents on the dollar or less. It is amazing, in view of the past, that to-day our national treasury is a vast bullion bank.—*Ex.*

THE MASTER ALWAYS IN.

"JOHNNIE," said a man, winking slyly to a clerk of his acquaintance in a dry goods store, "you must give me an extra measure; your master is not in."

Johnnie looked up into the man's face very seriously and said, "My Master is always in."

Johnnie's Master was the all-seeing God. Let us all, when we are tempted to do wrong, adopt Johnnie's motto, "My Master is always in."—*ScL.*

REPORT OF CASES.

THE following are a few of the many cases that have been successfully treated at the Rural Health Retreat:—

TUMOR.

MR. R., a farmer of a neighboring town, had for seven months been troubled with a tumor upon his back which had attained the size of a hen's egg, and was becoming quite painful. He applied to the Retreat for treatment. The tumor was removed, and in three weeks he was discharged cured. Nearly four months have elapsed and there is no sign of the return of the difficulty.

CHRONIC SORE THROAT.

MR. M., from a neighboring State, had suffered for two years with irritation of the throat, which affected his voice. His throat presented, on examination, a swollen and relaxed condition of the soft palate, while the pharyngeal wall was hypertrophied, and thickly traversed by enlarged veins. By a carefully regulated diet, proper applications, and general treatment, in less than two months the young man was discharged, cured.

SEMINAL WEAKNESS.

MR. —, a young man of twenty-five, a student, of naturally strong and robust constitution, had practiced, since he was twelve years of age, masturbation. For the two years past he had been trying to reform, but could not extricate himself from its pernicious influence. He was in such a weak state mentally as to totally unfit him for study or business. His memory was very much impaired, mind confused, was often despondent, and sometimes morose. He suffered also from vertigo, dyspepsia, palpitation of the heart, and neuralgia.

Fortunately for the young man, after four months' treatment at the Retreat he was wholly relieved of the difficulty, and resumed his studies, doing credit to himself and his instructors.

INFLAMMATORY RHEUMATISM, PILES, ETC.

MR. W., of Oregon, aged 31, had suffered for seven years with dyspepsia and occasional attacks of inflammatory rheumatism. He complained of sour stomach, heart-burn, acid eructations, dizziness, congestion of the head, and occasional vomiting.

When he arrived at the Retreat his joints were so swollen that he could not use his limbs, and had to be brought on a stretcher. For several years he had suffered from constipation, cold hands and

feet, sleeplessness, and impairment of memory. He was also a great sufferer from piles, fissure, eczema, and ulceration of the rectum. His weight was reduced from 147 pounds to 124.

After four months' treatment, under a careful diet, he was entirely free from rheumatism, and his joints had resumed the elasticity of youth, so that he was able, with ease and grace, to perform upon the various calisthenic appliances in the gymnasium, enjoy a good meal, and sound sleep. And he had gained twenty-six pounds in flesh. The eczema was cured, the fissure and ulcer healed, and the piles removed without pain or confinement to bed.

It is now seven months since he left the Retreat cured, during which time he has applied himself assiduously to his profession with no apparent failure in health.

J. S. GIBBS, M. D.

A REMINISCENCE OF ABRAHAM LINCOLN.

DURING the winter of 1854, just after the holiday season, it was my fortune to be one of an excursion party from Springfield to Chicago and back, the party consisting of the Illinois Legislature, prominent citizens and ladies. I received a complimentary ticket to the excursion. Little did I think that the law makers of the country could so abuse the confidence of the simple-minded constituents who had placed them in office, as did some of these. The ladies had a car to themselves, which their husbands and friends invaded and forsook at will.

At every stopping-place, the people were assembled, and speeches were made from the platforms. Noise and mirth grew fast and furious as we flew over the wide, barren, treeless plains. Certain dark substances began to be ejected from the windows, and flew into fragments, which excited suspicions that the party were not all strict temperance men. The object of the excursion was to put the Legislature into a good humor, and induce them to grant some great boon to the city of Chicago, the said city finding the champagne and oysters. What the speeches were upon those platforms the ladies had no means of knowing, for our car was far behind the one appropriated to the leaders and talkers; but from the wild shrieks and yells echoing over the prairies, we supposed that there was fun and low wit all the way—

“The speeches loud and louder grew,
The bottles fast and faster flew.”

How the majority managed to attend a dinner-party that night was a mystery. But they did, and a round of revelings all the next day, and the next day the grand *finale*, the supper and ball given by the city fathers.

I saw nothing of all this. But on the morrow, with my return ticket, I was again on the train, and in hearing of the reveling law-makers! What a sight to be seen! Some were brought, some staggered, on board; some made out to walk straight, but hiccoughed as they came, with red eyes, yawning horribly. These were the rowdies of the upward trip, now used up, and ready to coil themselves in the corners of the seats, and snore off the debauch. Some of the wives got their husbands next the wall, and kept them there, while, with veils drawn down, they listened to, and tried to hush, the broken voice as it burst forth in profane ribaldry. At every stopping-place going up, the name of Lincoln was heard in the call for speakers, and the loudest mirth was when he answered the call. Shouts rent the air with uncommon enthusiasm, and applause followed on our track. Someone would say: “Abe has been telling one of his good yarns. What a fellow he is! He carries the people off their feet.” Coming down there seemed but one call at every station: “Lincoln!” “Lincoln!” “Lincoln!” The crowds at the stations had doubled their numbers, and would not be put off. Half the best speakers that we had started with had given out—with fatigue or something else—and could not address the multitudes; and the tall, gaunt form of the “Rail-splitter” was seen swaying to and fro from every platform; and while the applause was greater, if possible, it seemed everywhere more courteous and subdued. A member said to his wife: “Abe is talking temperance. How he does lash the wine-drinking rascals! There are not ten sober men in the crowd; not one but himself but has drunk some. No influence could induce him to touch anything but cold water; and, while all the rest are sick, and used up, he is as fresh as when he started—the noblest of us all.”

No one then thought of Abraham Lincoln as a leader of the nation. Other men stood far in advance of him in public estimation as astute politicians and logical reasoners, bidding fair to reach the highest power and honor. Where are they now? The champagne bottle did its work! More than one of the brightest of that excursion party is dead, while many who would not, like Abraham Lincoln,

put aside the tempter, have fallen, and are spoken of with contempt and pity as "ruined by drink."
—*Sel.*

THE BEST VEHICLE.

A PHYSICIAN who was called to prescribe for a case of incipient consumption, wrote his directions: "One pill to be taken three times a day, in any convenient vehicle." The family looked in the dictionary to get the meaning of the word vehicle. They found "cart, wagon, carriage, buggy, wheelbarrow." They came to the conclusion that the doctor meant the patient should ride out, and while in the vehicle take the pill. He followed the advice to the letter, and in a few weeks the fresh air and exercise secured the advantage, which otherwise might not have come.

HIS WATCH WAS REGULAR.—"Mistah Johnsing, I t'ink you's sufferin' wid a affexion ob de heart. Yo' heart-beats is terrible irregular."

"Dat's all right, Doctah; but, sah, yo' has yo' ear right 'gin my watch, an' it hain't varied a minit in de las' free months, sah. Wid all respec' to yo', I guess I go to some older practitioner, sah."

A FELON is very painful, but may be very easily checked if taken care of in time. Should you feel a heavy, dull, aching pain in any finger, get a tin of hot water, let it stay on the stove so as to keep boiling, and dip the finger rapidly in and out. Repeat this two or three times.—*Sel.*

NEVER speak a cross word if a pleasant one will answer the purpose. There are times when a good rousing clap of thunder is worth a dozen hours of sunshine, but guard as much as possible against a household "drought" that shall call for such vigorous measures.

A CUNNING man is never a firm man, but an honest man is; a double-minded man is always unstable, a man of faith is firm as a rock; honesty is faith applied to worldly things, and faith is honesty quickened by the Spirit to the use of heavenly things.—*Sel.*

THE mortality of the globe, as given by a continental journalist who has made the computation, is as follows: Per minute, 67; per diem, 97,790; and per annum, 35,639,835; whereas the births are 36,792,000 per annum, 100,000 per diem, and 70 per minute.—*Sel.*

Household.

THE NEW YEAR.

THIS year will prove a happy one
If gladdened by thy smile,
Jesus, my Saviour! that alone
My heart with bliss can fill;
That smile can cheer the saddest hour,
And gild the darkest sky,
And with its soul-refreshing power
Joy, e'en 'midst grief supply.

This year will prove a happy one
If, quickened by thy grace,
With swifter, firmer steps I run
The arduous heavenly race;
If stumbling, lingering now no more,
"Forgetting things behind,"
I press towards those that are before
With undiverted mind.

This year will prove a happy one,
Bring with it what it may,
If, Lord, thy strength be made my own,
In every trying day.
For thou canst make all grace abound,
Thou canst my faith increase,
And with thy mercy fence me round,
And keep my mind in peace.

This year will prove a happy one,
If every moment lent,
Each day, each hour, with thee begun,
For thee alone be spent;
If, as the weeks revolve, my aim,
My one desire, may be
On earth to glorify thy name,
To live, my God, for thee!

LOST GIRLS.

THE parents of these unhappy girls are not wholly free from blame. If a little girl is bright, pretty, and attractive, a fond father or a doting mother never loses an opportunity to trumpet the praises of the dainty darling, often in the hearing of the object of their idolatry. They themselves spoil the child, and then are horror-struck to find that the bad seed they have sown has fallen into fruitful soil and springs up so rank as to choke down and kill out the seeds of modesty, humility, and discretion.

We are accustomed to plume ourselves upon our superiority to our fathers and grandfathers, and to look upon their ways as antiquated and uncouth;

but in the matter of bringing up children we might take a leaf from their book with advantage to us and to those whose care has been committed to us. There are, nowadays, very few boys and no girls. We have young gentlemen and young ladies, so-called; but the race of boys and girls seems extinct. As soon as a girl's dress reaches her boot tops, she fancies herself a young lady, puts her hair in a wad on the top or back of her head, dons a bustle and a pull-back dress, and is hugely insulted at being called a little girl. She has her flirtations and her love affairs, promenades the streets with all the assurance of a veteran, is not averse to making acquaintances of the other sex in almost any way, and recounts her "mashes" to an admiring ring of her fellows, who burn to emulate the success of their promising playmate. What wonder that some morning such a girl is reported as "lost," and that when she is found, her heart-broken parents are tempted to wish that she had hidden her shame and disgrace beneath the waters of the bay?

If parents would preserve the souls and bodies of their daughters, let them keep them children as long as they can. Let them lay down certain rules of conduct and insist that they shall be followed. Let them not be so much concerned about the "sensitive natures" of their girls, but maintain the proposition that so long as they are not too old to do wrong they are not too old to be punished. Let them insist on being obeyed, and we shall have fewer cases of lost girls.—*Sel.*

CARE OF THE FEET.

THE feet are usually the most poorly protected of all, when they should be the most warmly dressed. Woolen next to the feet is apt to produce perspiration, which induces cold feet; it is best for most women to put on first thin cotton stockings with woolen over that. True, no woman can do this and have very tiny feet, but that is nonsense anyway. The shoe should be large enough to give full play to the muscles in walking; tight shoes impede the circulation and always produce cold feet. For outdoor wear in cold climates, leggins and high overshoes are also indispensable. Mothers should insist upon their daughters observing all these precautions. Never permit them to wear overshoes in the house or in the school-room, however, as they contain rubber,

which prevents the escape of the natural perspiration. It seems impossible to heat a large school-room evenly; the floors are usually very cold, and nearly all children sit there for hours with cold feet, a most dangerous proceeding. Mothers can guard against this evil by knitting or crocheting black over-stockings with felt or canvas soles sewed to the outside of the bottom to keep them from wearing on the floor. These can be kept at the school room, and are really necessary for both boys and girls. Do not be deceived by what the boys and girls may say—many children are so used to cold feet that they do not realize the fact when they are not very painfully cold. These over-stockings can be made to look very neat and trim, if made thick, elastic, and close-fitting.—*Sel.*

TYRANNICAL CHILDREN.

DO NOT permit one child to tyrannize over another. It is not always the stronger or older who walks over the younger and weaker; sometimes the wee pet of the family is allowed to tyrannize over the older children—all must give up to him, "because he is the baby." Unrightful mastery fosters selfishness on the one hand and either a too submissive, or a vindictive and hateful spirit, on the other. Early teach children not to meddle with the playthings and belongings of another without first getting permission.—*Sel.*

CARE OF THE TEETH.

WITH the utmost personal care teeth will decay some; and they ought to be examined at least once a year—better every six months—by a competent dentist, and if any decay appears have it filled at once. It is a great mistake to neglect a decayed tooth until it aches and then rush off to the dentist to have it filled. The filling will be far more painful and expensive than if it had been done when the cavity was small. The condition of the teeth has a great deal to do with the beauty of the face, and a great amount of ill-health is no doubt caused by decayed teeth.—*Sel.*

A PECULIAR liquor law is in force in Rockland County, Ga., where but one person in the county is permitted to sell liquor. He is appointed by the Grand Jury, can sell for medical purposes only, and cannot keep on hand more than ten gallons of spirits.

HOUSEHOLD HINTS.

TO DRIVE away fleas, use oil of pennyroyal.

CLEAN glass with a quart of water mixed with a tablespoonful of ammonia.

FOR CHAPPED HANDS.—Dissolve two ounces of glycerine, and two tablespoonfuls of borax in one pint of water.

AN authority says that 15,000 children are killed annually by the use of soothing-syrups and other similar preparations.

BEAUTIFUL lives have grown up from the dark-est places, as pure white lilies full of fragrance have blossomed on slimy, stagnant waters.

USE THREE PHYSICIANS.—Still first—Dr. Quiet; next Dr. Merryman, and then Dr. Diet. From *Regimen Sanitatis Salernitanum*, edition 1607.

IF thou wouldst find much favor and peace with God and man, be very low in thine own eyes. Forgive thyself little, and others much.—*Leighton*.

"It's no use to feel of me wrist, docther," said Pat, when the physician began taking his pulse, "the pain is not there, sir, it's in my head entirely."

TO CLEAN lamp chimneys, moisten a small cloth in kerosene and rub; then wipe them clear with a clean cloth. Very handy when caring for hall or church lamps.

BEE stings. A good remedy for the cure of bee sting, bite of spiders, etc., is to bind upon the wound a poultice made from soft mud. This can always be found, while many other remedies may be many miles away from you.

Susie—Oh, mamma, I'll never disobey you again.

Mamma—Why, Susie, what have you done?

Susie—Well, I drank my milk at lunch, and then I ate—a pickle; and the milk said to the pickle, "Get out;" and the pickle said, "I won't;" and they are having an awful time!—*Life*.

LICKING postage stamps, envelopes, and other articles similarly prepared with mucilage, "to make them stick," is a dangerous practice. Impurities in the paper of which the stamps or envelopes are made, or in the original gum arabic and the liquids in which it is dissolved and preserved, with the chances of disease conveyed from the hands of persons preparing the articles, present opportunities for harm which may well be guarded against.

OUR THIRD VOLUME.

WITH this number this JOURNAL enters upon its third volume. Heretofore it has visited its readers only each alternate month. Now it takes its place as a thirty-two page monthly, with a cover. Notwithstanding the objection that "the visits of the JOURNAL were too infrequent" it has steadily increased its list till now the number of paid subscribers is more than double what it was at the commencement of volume two. We hope to see the list doubled again in the course of a few months.

The publishers of the JOURNAL have no particular pathy to serve, or hobby to ride, but our aim shall be in the future, as in the past, to impart simple, plain, matter-of-fact instruction in the rational system of medication, "which regards the art curative and the art preservative as the same." In other words, what will make a well man sick is not the best thing to make a sick man well. And what will keep a well man well is good to help a sick man in getting well.

We deem it of paramount importance that the people be instructed how to eat, drink, dress, and properly attend to all their habits and surroundings. By thus conforming to physical law they will escape a vast amount of suffering and disease. It will be the constant aim of the conductors of this JOURNAL to fill its columns with just such information as the masses need. May the Lord bless the PACIFIC HEALTH JOURNAL to the physical, mental, and moral good of thousands during the year of the publication of volume three.

SPECIMEN COPY.

WE send this number of the HEALTH JOURNAL as a sample copy to many who are not subscribers. Please examine it carefully and if you find it worthy of your patronage we would be pleased to receive your subscription for 1888. If you will send us *three* new subscribers at \$1.00 each we will send *you* the JOURNAL one year *free*.

BAKED apples are "a dainty dish to set before a king," if you bake them the right way. Take sour, sound apples and core but do not peel them. Put the apples into the oven with a little water in the bottom of the baking pan, and bake until a straw will pierce them. Eat cold with cream. Pears served in the same way are even better than apples.—*Housekeeper*.

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THE "PACIFIC HEALTH JOURNAL."

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IMPROVEMENTS AT THE RETREAT.

EXTENSIVE improvements have just been made at the Rural Health Retreat. Pipes have been laid a distance of two and one half miles to a great spring in "Big Cañon." From there we have an additional supply of pure, crystal water. Not only are we now able to run our elevator by water, but when dry weather comes again, we can irrigate our extensive flower gardens, and sprinkle our walks, which will be a decided advance over former facilities.

Our main building has been carried up two stories, being now four and one half stories, and having a deck roof with balustrade. Above all is an observatory from which, as expressed by a journalist who lately visited the place, is seen one of the most beautiful prospects to be found, not only in Napa Valley, but in California. To four of the floors of the main building, fronting to the southwest, there are broad verandas extending the entire length of the structure. These furnish lovely promenades, or resting-places for feeble patients, where all may view the beautiful, ever changing scene of hill and dale spread out before them.

From November 18 to 30 about seventy hygienists, who were visiting this coast, were entertained at the Retreat. Among these was J. H. Kellogg, M. D., who stands at the head of the great Medical and Surgical Sanitarium in Battle Creek, Michigan. The managers of the Retreat were very thankful for the good counsel of the Doctor, who has had so long an experience in the parent Sanitarium. Our friends all expressed themselves as highly pleased with our institution and its surroundings.

TEMPERANCE PACKAGES.

We have put up in neat packages, with printed wrappers, three different assortments of our health and temperance works, which we will furnish, post-paid, at the prices named.

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This package contains 100 pages in twenty-five tracts, as follows:—

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Of the twenty-five tracts, ten are devoted to general hygiene, five to the subject of temperance, five to alcoholic drinks, and five to tea and coffee. Twelve packages, post-paid, for \$1.00.

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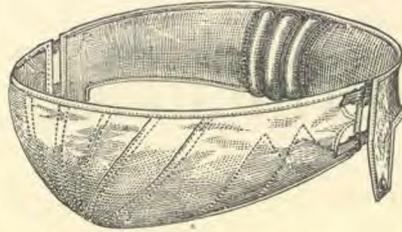
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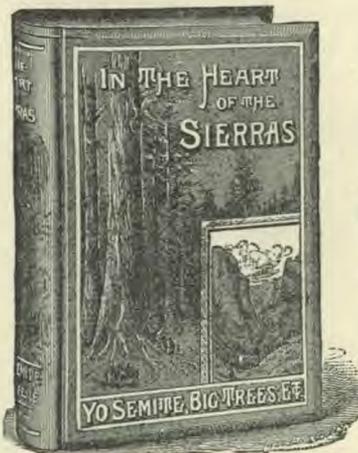
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THE Fashionable Corset and every other device for compressing the waist or any other part of the body, should at once be discarded, as they are the most fruitful sources of consumption, dyspepsia, and the majority of the ills from which women suffer.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

What Drags the Life Out of a Woman.

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

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

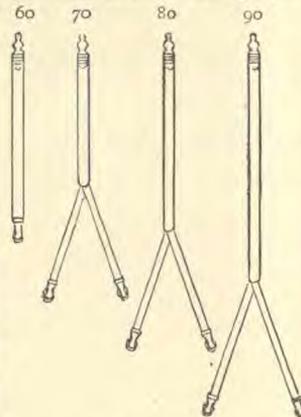
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Can be attached to all the skirts in one minute, securing and holding them together, so they may all be put on or off in less time than one skirt is usually put on and secured. This Supporter transfers the weight of the skirts to the shoulders, from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

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



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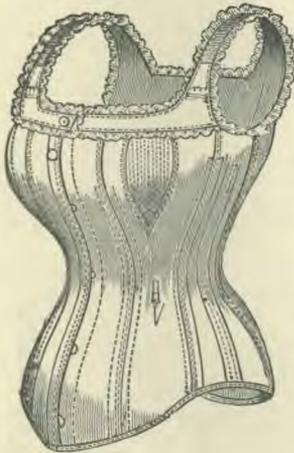
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IT is the unanimous opinion of those who have made *female disorders* their life study, that one of the most fruitful causes of these complaints is supporting the under-garments from the hips. When this burden is transferred to the shoulders, there 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 another column, can be obtained from the Rural Health Retreat. Price, post-paid, \$2.00.

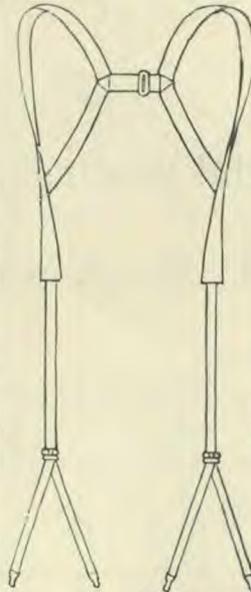


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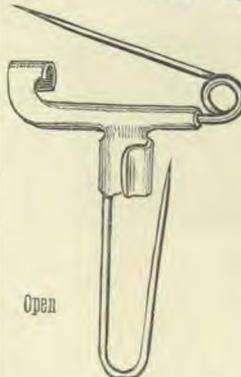


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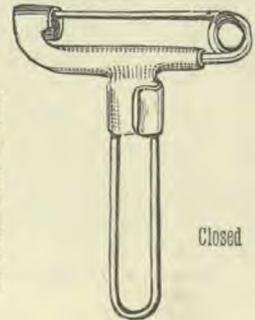
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- No. 8, Misses', 50 cents.
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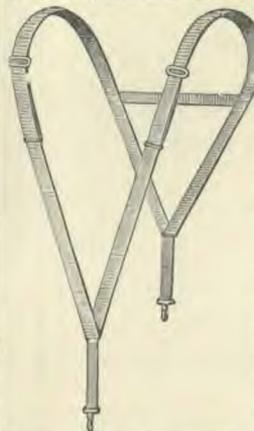


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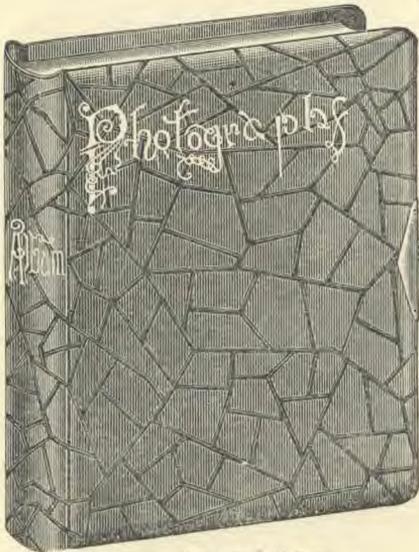
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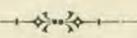
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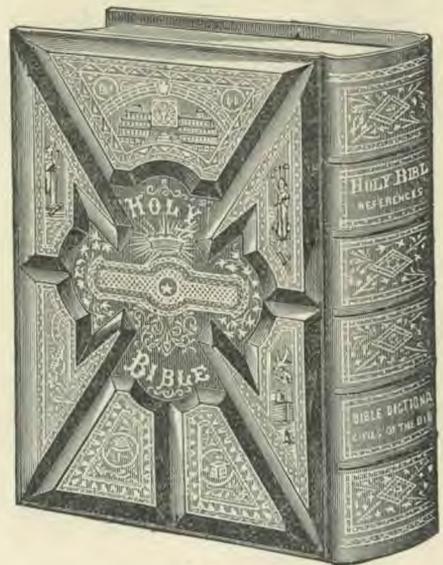
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