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SORROW is the furnace that melts selfish hearts together in love.

“ABHOR that which is evil; cleave to that which is good.” Rom. 12:9.

ABERNETHY said, “The two great killing powers in the world are *Stuff* and *Fret*.”

LIQUOR men have dollars at stake; Christian men have sons at stake. Which are the most valuable?

FULL many a man both young and old,
 Is sent to his sarcophagus,
 By pouring water ice cold
 Adown his warm œsophagus.

THE money circulation of the world is divided between gold, silver, and paper, about as follows: Gold, \$4,300,000,000; silver, \$3,300,000,000; paper, \$3,900,000,000.

THE first newspaper ever published was the *Nuremberg Gazette*, 1457. The *Neue Zeitung* was published in 1534. The *London Weekly News* was started in 1622, and the *Edinburg Courant* was established in 1705.

M. PAUL LEROY-BEAULIEU gives figures showing the quantity of tobacco consumed yearly in the different countries of Europe. The rate per hundred inhabitants is as follows: Spain, 110 pounds; Italy, 128 pounds; Great Britain, 138 pounds; Russia, 182 pounds; Denmark, 224 pounds; Norway, 229 pounds; Austria, 273 pounds.

ACTIVE BRAIN AND HEALTH.

THE surface of the brain is arranged in various winding elevations, which constitute the phrenological organs of the prevailing system of mental philosophy of the present day. As the brain is divided into right and left hemispheres, so all the organs of the brain are double. All phrenologists regard the cerebral portion of the brain as the seat of all the mental and moral powers, and the cerebellum as the seat of the sexual impulse. The cerebellum is also regarded as the generator of nervous influence to the muscles of locomotion. The whole brain, though the seat of sensibility, is itself wholly insensible. Any part of it may be cut, pricked, torn, or removed, without producing pain.

In early life the elasticity of the frame renders other protection against jars of the brain unnecessary. As life advances, in addition to the increasing quantity of marrow in the bones, the arachnoid membrane beneath the brain increases in strength by an addition to it of sinewy fibers, which grow between the arachnoid and pia matter of the brain. These are filled with a fluid, and the brain rests upon it as easily as a person lies on a water bed. This cushion has become in old age, in some instances, an inch thick.

The mind of man is the aggregate of all the functions of the brain. These are the mental powers. The mental powers may be distinguished as faculties and propensities. The faculties together constitute the intellect. They are the powers concerned in thought and the formation of ideas, the thinking and knowing part of the mind. The faculties are divided into perceptive and reflective. The perceptive take cognizance of individual things and their mechanical properties, and are the functions of observation. The reflectives arrange, compare, and analyze subjects, and trace out their relations of cause and effect. These are the reasoning organs. The propensities are the

feeling organs. They are the impulses, emotions, or passions, which impel us to action. The intellectual faculties devise means, seek out objects, and study methods to gratify these feelings or propensities. When the faculties have discerned the object, or ascertained the manner of satisfying the impulse or propensity, the will determines its instrumentalities—the bodily structures—to act in relation to its possession or enjoyment. Mind then consists of faculties and feelings, or affections and thoughts.

The brain is the organ or instrument of the mind, and that by which the mind performs all its operations. It is the seat of all the intellectual and reasoning faculties of man, such as memory, hope, love, hatred, ambition. The brain is the seat of all sensation and knowledge, and the mind obtains its knowledge of all outward objects by impressions concerning them being conveyed to the brain through the medium of the nerves of sight, hearing, smelling, tasting, and feeling.

An injury to the brain will immediately affect the whole system. If the skull is fractured and depressed upon the brain the person is immediately unconscious, having no thought or sense of objects around him. Instances are on record where the brain has been injured, the person being insensible for several days, and when they were again restored to consciousness, they would speak the remainder of the very sentence they were speaking when they received their injury. If the brain is very seriously injured death will at once ensue.

During a state of profound sleep the brain is inactive. A person may be touched while in a state of sound sleep and not perceive it, or be conscious of it. When persons dream they are not in a profound sleep. Dreams are many times in two parts: first, an earnest effort is made to get to some place or to gain some object; then comes a state in which you have no knowledge. Afterward your dream goes on again, with this difference, however, you find yourself at the place, or in possession of the object, you were seeking, but hardly know how the feat was accomplished. This break in your dream is the unconscious state of your sleep, or that time when you have no dreams. That sleep is generally the most refreshing to the body in which we dream the least.

A proper amount of sleep is very essential to the healthy condition of the nervous energy, and

vigor to the mind. Those persons get along with the least amount of sleep whose diet is mostly of fruits, grains, and vegetables, and whose habits of life place them most of the day where they exercise in the open air. Persons of studious habits, or those who follow in-door labor, require more sleep than those above mentioned. Those who eat but two meals a day, their other habits being right, enjoy their sleep the best, and can get along with a less amount of sleep than those who eat meat, or eat three meals a day. John Wesley, with an active, nervous temperament, and a vegetable diet, performed extraordinary labors, with only from four to five hours' sleep out of the twenty-four, while Daniel Webster, with a more powerful, but less active organization, and with the ordinary mixed diet, slept eight or nine hours.

The great majority of those who have attained to long life were those who slept at least *eight* hours. The best period of sleep is to retire not long after dark, and to be up with the first rays of morning light. In the cold season, when nights are long, more sleep is required. All persons should make it their rule to retire, if possible, as early as half-past eight in the evening, and sleep as long as the slumber is quiet, if it be nine hours. Dreamy, restless dozing in the morning is generally more debilitating than refreshing. Those persons who indulge in the use of animal food, or eat gluttonously of any food, or who use spirituous liquors, or tobacco, are in danger of oversleeping, even to producing stupidity of mind, and indolence of body. Sleeping immediately after a meal is always pernicious.

To insure refreshing sleep the sleeping apartments should be high and well ventilated. The windows and doors should be so arranged as to allow a free circulation of the air, even night air. If the sleeping-room is dark or damp, it should be occasionally dried with a fire in the room, but the fire, except in the case of very feeble persons, should be entirely extinguished and the room well aired before retiring in it for sleep. If practicable the sun should be allowed to shine in the sleeping-rooms some portions of the day. Ventilation of sleeping apartments should not be carried to an extreme. The air should not be allowed to blow directly on the sleeper, but there should be an opening somewhere by which fresh air from out-of-doors can be admitted into the sleeping apartment, in the most severely cold weather say a crack in the window of

a couple of inches, and in the warmest weather a door of the room open, and a third or half of the window open. The beds should be of straw, corn husks, or hair, or something of that nature. In case of those who are tender, it may be well to use over this bed a light, thin, cotton mattress. No bed should be soft enough for the body to sink into it. Cotton or hair is much better for pillows than feathers. The bed-clothing should be as light as possible, consistent with comfort. Linen or cotton sheets are better than flannel. For outside bedding, thin quilts are best in summer, and flannel blankets in addition for winter. The position of the body in sleep should be perfectly flat and horizontal, with the head a little raised; one common-sized hair pillow is generally sufficient. Healthy persons of correct dietetic habits may sleep at pleasure on the back, or gently reclining on one side. All, however, should carefully avoid reclining nearly on the face, or crossing the arms over the chest, as that brings the shoulders forward, contracts the chest, and materially affects the breathing. Placing the arms over the head in sleep is a pernicious practice.

A proper use of the mind strengthens the brain. The more the brain is exercised, if not overtaxed, the more firm and vigorous will be the operations of the mind; but if the brain is permitted to remain inactive, it will lose its healthy state, and all the operations of the mind must in consequence be dull and sluggish.

On this subject I will quote from the words of J. H. Kellogg, M. D., in his "Home Hand-book," page 158:—

"There is nothing in mental work which should make it especially liable to break down the constitution. On the other hand, it is well calculated to insure the highest degree of health. Since all the force manifested in the body originates in nerve centers, chiefly in the brain, it is evident that the more vigorous the brain, the more vigorous the manifestations of force in the organs dependent upon it. And this is just the condition produced by mental labor. The brain grows in strength and vigor under exercise, and hence becomes capable of sending out more vigorous impulses to the various parts of the body dependent upon it for supplies of force.

"Mental exercise is also agreeable to those who devote themselves to it. Authors, philosophers, poets, lawyers, enjoy their work, if successful in it; and only those who are successful, at least in a moderate degree, continue these pursuits. The same cannot be said of the mere mechanic or arti-

san who toils almost as mechanically as the machines which he employs. The poet loves his work and is loth to leave it. The hod-carrier gladly drops his hod and rejoices that his daily task is ended when the work bell announces the time at which he is allowed to stop. The muscle laborer seldom works unless necessity demands it; while the brain worker keeps on toiling as arduously as ever long after the accumulation of a competency makes his labor wholly unnecessary. We speak now, of course, of pleasant mental pursuits which are not disturbed by mental worry. The harrowing anxiety of the stock-broker or the gambler is not conducive to health, mental or physical.

"Brain workers are long lived. . . . Quite a little research has been made upon this question within the last few years, and with most decided results in favor of mental workers.

"According to an eminent French writer, Gorgias the rhetorician lived to the age of one hundred and eighty years. 'without discontinuing his studies and without any infirmity.' Epimenides, one of the seven 'wise men,' lived to the great age of one hundred and fifty-four. Hippocrates, the father of medical literature, who was a diligent student and wrote voluminous works, many of which are still extant, though penned more than twenty centuries ago, lived to the age of ninety-nine; and his master, Herodicus, attained the age of one hundred. Galen, one of the most celebrated physicians of antiquity, wrote three hundred volumes, many of which are consulted as authorities at the present day, and lived to be nearly a hundred years of age. Cornaro lived to the age of one hundred, though of a frail constitution, and did vigorous mental work for seven or eight hours a day until his death."

After making mention of other men, illustrious in the past, as Zeno, Socrates, Pythagoras, Pindar, Quintilian, Chrysippus, Thucydides, Polybius, Plato, Xenophon, Diogenes, Carneades, Euripides, and Anaxagoras, who lived ages varying from seventy-one to ninety-eight, the doctor continues:—

"All these men were hard-working students of nature and philosophy. They were the representative men of their times. They did work which has resisted the ravages of time and come down to us through the Dark Ages, in many respects work which cannot be surpassed in excellence, and often is unapproachable in its perfection. Yet all of them lived to almost double the present average length of life. Their average length of life is more than ninety-one years, which certainly does not militate against mental work as conducive to longevity.

"Dr. Madden, in an able work on the 'Infirmi-

ties of Genius,' gives twelve tables of noted men of twenty names each, which sum up as follows:—

	AVERAGE AGE.
Twenty natural philosophers.....	75
“ moral philosophers.....	70
“ sculptors and painters.....	70
“ authors on law, etc.....	69
“ medical authors.....	68
“ authors on religion.....	67
“ writers on language.....	66
“ musical composers.....	64
“ miscellaneous authors.....	62
“ dramatists.....	62
“ writers on natural religion.....	62
“ poets.....	57
Average of these 240 brain-workers.....	66

J. N. L.

BIBLE HYGIENE.

Vegetarianism Tested in the Days of Daniel.

THOSE who have a fixed position that may resemble that of Lot's wife, hold themselves ready to take fright at the mention of reform. They see no need of reform. The very idea of changes which interrupt some of their present habits, however injurious they may be to health and life, irritates them, and sometimes their pent-up feelings of narrow prejudice find vent in outcries and whinings, which manifest their ignorance of the real facts in the case. Who has not heard the puerile alarm against "bran bread," "radicalism," "extremes," "new notions," "You will starve yourself to death," etc., etc.? And the alarm takes, of course, as it is on the side of fixed positions, in the service of indulgence of morbid appetite, and the gratification of lower passions.

We do not object to the idea of new truths, or the development of truths especially applicable to the time being; but that progress in which its wild and fanciful proclaimers are "ever learning, and never able to come to the knowledge of the truth," is generally from bad to worse. That view of progress that represents the present generation as the only truly wise and strong, and all before it fools, or tapering back to imbecility and nothingness, stands rebuked by the plainest facts of sacred history.

Who can for a single moment credit the idea that Adam, fresh from the hand of his Creator, endowed with powers sufficient to perpetuate an existence, even after the fall, for more than nine hundred years, was inferior to men of the present generation, in whose blood, and bones, and flesh, and brain the accumulated taint resulting from the

transgression of natural law for six thousand years now exist? Preposterous! Because the great men of past ages did not handle steam as a means of locomotion, or the lightnings as a news bearer, is not sufficient evidence that they were inferior to the men who now do. Benjamin Franklin's old printing press would poorly compare with the improved printing presses of our time; and yet the world worships the wisdom and greatness of Franklin. We would like to see a few Franklins now.

We are not so anxious to reach forward to ideas and customs of which the men of past ages never heard, as to return to those established by the Creator, and honored by the world's great good men of the past. Vegetarianism was first established by the great God. To the representatives of the race God said, "Behold, I have given you every herb-bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1: 29. Their bill of fare embraced the fruits, vegetables, and grains only; and those in the ages past who have stood nearest to God, in perfection of character, have stood the most firmly for God's original design in reference to the proper food for man.

The Hebrew Daniel was probably the most brilliant character of his time. The address of the queen to the king of Babylon, relative to Daniel, sets forth his true character from a worldly, idolatrous point of view. She says: "There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father, light and understanding and wisdom, like the wisdom of the gods, was found in him, whom the King Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; for as much as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in the same Daniel."

In these words the queen goes back to the very time when Daniel's vegetarian principles were put to a severe test. Daniel and his three Hebrew friends, Hananiah, Mishael, and Azariah, were at that time among the captive children of Judah, in Babylon. The king of Babylon ordered that a select number of the best looking and the most intellectual should be fed from his table, and drink of his wine, for the period of three years,

when they should be put upon exhibition in his presence. He seems to have had the idea, so very prevalent at the present day, that good looks and intellectual strength and improvement are dependent upon the gratification of the appetite for flesh meats, rich dainties, sweet-meats, and wine. So he ordered their daily portion, and entered upon a sort of stuffing process, which was probably agreeable to most of those whom he had selected to fatten; but there were four noble Hebrews in that select company who rebelled against this royal gluttony and drunkenness, and refused the king's meat and wine. The sacred narrative runs thus: "And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; children in whom was no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat, and of the wine which he drank, so nourishing them three years that at the end thereof they might stand before the king. . . . But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself."

By this time the king's chief steward is in trouble. He fears that these "radical," stubborn vegetarians will be the means of his losing his head. We can easily imagine him standing before Daniel, Hananiah, Mishael, and Azariah, imploring them to eat of the king's food, assuring them that "it is not rich," and that a little wine will certainly do them no harm; and, as they refuse, we can almost hear him exclaim, "Why, you will starve yourselves to death!" The narrative continues:—

"And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink; for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

"Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I be-

sech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat; and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days."

Ten days seem a very brief period to test the virtues of vegetarianism, but these Hebrews, who understood the nature of swine's flesh, and the influence of Babylonish excesses upon the human system, were willing to risk the matter upon only ten days' trial. But when we consider that these four Hebrews were improving their physical condition in the use of simple pulse to eat and water to drink, and that their companions were, at a more rapid rate, injuring themselves with the king's meat and wine, the test virtually becomes one of twenty days, when the parties are viewed in contrast. But the trial comes off victorious on the side of temperance. The king's steward yields to the request of the four Hebrews, and breathes easier. The narrative continues:—

"At the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse."

The pulse which Daniel and his Hebrew friends ate is said to have been pod-like vegetables, like peas and beans. The following are creditable authorities on this point:—

Webster—"Leguminous plants, or their seeds; as beans, peas, etc."

Watson—"A" term applied to those grains, or seeds, which grow in pods; as beans, peas, vetches, etc."

Bible Dictionary—"A general name for peas, beans, and all large leguminous seeds."

Covel—"A term applied to those grains or seeds which grow in pods; as beans, peas, and vetches."

Gesenius Hebrew Lexicon—"Seed-herbs, greens, vegetables—*i. e.*, vegetable food, such as were eaten in a half-fast opposite to meats, and the more delicate kinds of food."

The sacred record gives the happy results of testing the virtues of vegetarian life for not only ten days, but its benefits physically, mentally, morally, and spiritually, are gloriously manifested in a

trial of three years. Whatever may be said of the especial manifestation of divine favor in behalf of these four Hebrews, we shall claim on the side of vegetarianism, on the ground that men who are living in harmony with natural law certainly may expect more gracious manifestations from the author of that law than those who live in violation of it. The triumphant narrative closes:—

“As for these four children, God gave them knowledge and skill in all learning and wisdom, and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king, and in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.”—*Elder James White, in Health Reformer, 1872.*

WINE DRINKING AND APOPLEXY.

“WINE DRINKING AND APOPLEXY” is the title of an article in the June number of the *California Medical Journal*, from the pen of the editor, Dr. H. T. Webster. Though a temperate man, the Doctor is not, properly speaking, a temperance man; that is, he is not an advocate of total abstinence. What he says, therefore, on the subject of wine drinking is not from the standpoint of the prohibitionist, but from that of the physician and scientist. We quote from his article as follows:—

“It is noticeable to almost every observing newcomer on the Pacific Coast that sudden deaths are uncommonly frequent in this country, and that those affected by hemiplegia and other forms of paralysis likely to have been produced by apoplexy are also conspicuously numerous, especially among men far short of the meridian of life, when ordinarily it would not be presumable until the downhill journey had begun. Paralysis in young men who have not been subjects of syphilis is very rare in the East, and the question naturally arises in the mind of an Easterner, Why is the disease so frequent here?”

“It is asserted, upon the authority of a medical writer in Germany, that in those parts of Europe where liberal wine drinking is habitually followed apoplexies are most frequent. In Bordeaux, where many persons drink one and a half liters of wine with each meal, there are a great number of apo-

plexies—more than in any other city in the world. California is a wine-producing and wine-consuming country. Many here drink wine habitually with their meals, while others drink at meal-time and between as well. Intravascular pressure must be much increased in this manner, and if there exists a debilitating influence in the wine an after-dinner apoplexy, after a few years of indulgence, is easily accounted for.”

PURE WATER.

PROBABLY there is no more fruitful a source of disease than the use of impure water; hence, it is a matter of the greatest importance that we use, at least for drinking and cooking purposes, only pure water. In many sections of the country the sources of water contamination are so many that it is a difficult matter to obtain an abundant supply of perfectly wholesome water; but all might, if they would, secure, at least for drinking purposes, enough water sufficiently pure for practical purposes.

In the first place water should never be used from either a spring, well, or cistern where any probable, or even possible, source of contamination is known to exist, until it has been carefully tested and found to be pure. But even then it is scarcely safe to use the water from suspected sources, for a few weeks, or even days, may entirely change the conditions and render it totally unfit for domestic purposes.

Almost any water that people would ordinarily think of using may be rendered at least harmless by boiling, and filtering through a good filter. A reasonably good filter may be relied upon to remove organic matter suspended in the water, or it may even take away the unpleasant flavor of rain water, but no filter can remove the seepage from barn-yards, cess-pools, drain pipes, and water-closets. Where there is even the slightest possibility of contamination from any one of these sources, the water, if it *must* be used, should be boiled before being filtered.

The following suggestions from the June *Good Health*, relative to the examination of water, are valuable, and should be preserved for future reference:—

“*How to Examine Water.*—Only a skillful chemist can make perfectly accurate and reliable examination of water, but the following suggestions will enable any intelligent person to make such an examination of drinking-water as will greatly diminish the chances of injury from this potent source of disease:—

"1. Notice the color of the water. Pure water has no color, is free from sediment, and does not contain suspended or floating specks or particles.

"2. Observe the odor. Pure water is absolutely free from odor. Water which has a distinct color is to be suspected.

"3. Notice also the taste. Pure water is free from flavor.

"Remember: Good water is *colorless, odorless, tasteless.*

"If you wish to test the water further—and it is necessary to do so to be even reasonably sure that it is pure, as some waters which are free from color, taste, or odor, are still very impure—take a few ounces of water, place it in a clean bottle, add a small lump of white sugar, and put it in a warm place for a few days. If the slightest turbidity appears within a week or two, the water is unsafe to use.

"Here is another test: Get at a drug store a solution consisting of three grains of permanganate of potash, twelve grains of caustic potash, and an ounce of distilled water. This is a test solution by means of which organic impurities may be detected. Put some of the water to be tested in a clean glass. Add a drop of the purple test solution to the glassful of water. It will produce a faint pinkish tinge. If the water is pure, the pink color will remain; if the water is impure, the color will disappear. If the color disappears within half an hour, the water is unfit to drink. The more impure the water is, the sooner the color will disappear."

IMPROVEMENT OF FLOUR.

PROF. JOHN DARBY says that "it is a matter of the highest interest that some plan should be devised by which the whole of the nutritive portion of the wheat should appear in the flour." Appreciating the importance of it, many attempts have been made to accomplish this end, but none have been successful. The graham flour in this country has had some consumers, but has not become popular—fashion and vitiated taste are insurmountable obstacles. Liebig, in Germany, made a similar attempt, but gave it up in despair. Those for whom he labored did not appreciate his philanthropy. The dark color of the bread seems to be the great obstacle to its introduction; and he would be a benefactor to mankind, indeed, who could succeed in making a white bread out of the whole of the nutritious portion of the wheat. There is no doubt that untold suffering is the effect of our present practice. Dyspepsia in its varying forms, liver diseases, nervous ailments, decaying teeth, deficiency of bone formation, are some of the evils resulting

from depriving the great staple of human food of its most active and important elements."

We believe the principal reason why people use white flour instead of brown, is because they have been taught to do so in early life, and particularly by the public teachers of a generation ago, who almost invariably scouted the idea of brown, or, as they termed it, "bran" bread. Brown-bread is really quite as beautiful as white bread, sweeter and healthier; but custom has rendered it unpopular, and it will take several generations to eradicate the notion, especially when scientific men, instead of teaching the truth, spend so much time in discovering supposed substitutes for the phosphates removed in the bran, thus complicating the process of bread-making, and substituting an ingredient of doubtful value, instead of a natural and healthful one. A little common sense is what is needed on this subject.

Prof. Darby's own words on the subject of flour contain facts of the highest importance to bread-makers. He says:—

"The mineral substance contained in wheat amounts to about 2 per cent. In 100 parts of this portion, there are 30 parts of potash; soda, very various in amount, from 1 to 6 per cent; lime, 1 to 8; magnesia, 10 to 14; oxide of iron, 1 to 2; phosphoric acid, 40 to 49, with small quantities of sulphuric acid, silica, and carbonic acid. It will be seen that a large proportion of the mineral portion is phosphoric acid, which is nearly all rejected in the bran and shorts, so that this important element of nutrition is not found in our fine flour, except in very small quantities."—*Herald of Health.*

A LONDON doctor who despaired of being able to cure a woman suffering from an affection of the face and jaw finally wrote her that he was at the end of his resources, and added that *tempus edax rerum* (time which finishes up all matters) was the sole remedy. His patient, who was seemingly ignorant of Latin, got an obliging apothecary to furnish her with this specific, at the moderate price of 7s. 6d. After drinking several bottles of it she met her physician in London, and astonished him by her gratitude for the invaluable medicine he had recommended to her. The *Congregationalist* relates this story and suggests that perhaps it was "a strange case of faith cure."

It is said that the biographies of the great and good show that no one of them had a fashionable mother.

DISEASE AND ITS CAUSES—SENTIMENTALISM.

BY MRS. E. G. WHITE.

"Wisdom's ways are ways of pleasantness, and all her paths are peace."

THOSE who follow the path of wisdom and holiness will not be troubled with vain regrets over misspent hours: neither will they be troubled with gloom or horror of mind, as some are, unless engaged in vain, trifling amusements.

Many cherish the impression that spirituality and devotion to God are detrimental to health. There are many professed Christians with diseased imagination who do not correctly represent the religion of the Bible. They are ever walking under a cloud. They seem to think it a virtue to complain of depression of spirits, great trials, and severe conflicts. The Saviour of men has said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." It is the duty of all to cherish the light, to walk in the light, and to encourage habitual cheerfulness of mind, that they may reflect light rather than shadows of gloom and darkness.

We take the position understandingly that godliness and righteousness do not conflict with the laws of health, but are in harmony with them. Some may teach that vain amusements and cheap nonsense are needful to cheerfulness, and to keep above despondency. This may divert the mind for the time being; but after the excitement is over and the mind reflects, conscience arouses and makes her voice heard, that this is not the best way to obtain health or true happiness.

Amusements excite the mind; but depression is sure to follow. Useful labor and physical exercise will have a more healthful influence upon the mind, and will strengthen the muscles, improve the circulation, and will prove a powerful agent in the recovery of health.

"What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile; depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles."

The consciousness of right-doing is the best medicine for diseased bodies and minds. The special blessing of God resting upon the receiver is health and strength. A person whose mind is quiet and satisfied in God is in the pathway to health. To have a consciousness that the eyes of the Lord are upon us, and his ears open to hear our prayers, is a satisfaction indeed. To know that we have a never-failing Friend in whom we can confide all the secrets of the soul, is a privilege which words can never express. Those whose moral faculties are beclouded by disease are not the ones to rightly represent the Christian life, or the beauties of holiness. They are too often in the fires of fanaticism, or the waters of cold indifference, or stolid gloom.

There are those who do not feel that it is a religious duty to discipline the mind to dwell upon cheerful subjects, that they may reflect light rather than darkness and gloom. This class will either be engaged in seeking their own pleasure, in frivolous conversation, laughing, and joking, and the mind continually elated with a round of amusements, or they will be depressed, having great trials and mental conflicts, which they think but few have ever experienced or can understand. These persons may profess Christianity, but they deceive their own souls. They have not the genuine article. The religion of Jesus Christ is first pure, then peaceable, full of righteousness and good fruits. Many have fallen into the sad error which is so prevalent in this degenerate age, especially with females. They are too fond of the other sex. They love their society. Their attentions are to them flattering, and they encourage or permit a familiarity which does not always accord with the exhortation of the apostle, to "abstain from all appearance of evil."

Some mingle with their religion a romantic, love-sick sentimentalism, which does not elevate, but only lowers. It is not their mind alone that is affected, but others are injured by their example and influence.

Some are naturally devotional. If they would train their mind to dwell upon elevated themes which have nothing to do with self, but are of a heavenly nature, they could be of use. But much of their life has been wasted in dreaming of doing some great work in the future, while present duties, though small, are neglected. They have been unfaithful. The Lord will not commit to their trust any larger work until the work now before them

has been seen and performed with a ready, cheerful will.

Unless the heart is put into the work it will drag heavily, whatever that work may be. The Lord tests our ability by giving us small duties to perform at first. If we turn from these with dissatisfaction and murmuring, no more will be intrusted to us until we cheerfully take hold of these small duties and do them well; then higher and greater responsibilities will be committed to us.

We have been intrusted with talents, not to be squandered, but to be put out to the exchangers, that, at the Master's coming, he may receive his own with usury. God has not distributed these talents indiscriminately. He has dispensed these sacred trusts according to the known powers and capacities of his servants: "To every man his work."

He gives impartially, and he expects corresponding returns. If all do their duty according to the measure of their responsibility, the amount intrusted to them will be doubled, be it large or small. Their fidelity is tested and proved, and their faithfulness is positive evidence of their wise stewardship, and they can be intrusted with the true riches, even the gift of everlasting life.

Many have a self-complacent feeling, flattering themselves that if they had an opportunity, or were circumstanced more favorably, they could and would do a great work. These do not view things from a correct standpoint. Their imagination is diseased, and they have permitted their minds to soar above the common duties of life. Day-dreaming and romantic castle-building have unfitted them for usefulness. They have lived in an imaginary world, and have been imaginary martyrs, and are imaginary Christians. There is nothing real and substantial in their character. This class sometimes imagine that they have an exquisite delicacy of character and sympathetic nature, which must be recognized and responded to by others. They put on the appearance of languor and indolent ease, and frequently think that they are not appreciated. Their sick fancy is not helping themselves or others. Appropriate labor and healthy exercise of all their powers would withdraw their thoughts from themselves.

Despondent feelings are frequently the result of too much leisure. The hands and mind should be occupied in useful labor, lightening the burdens of others; and in doing this, they will benefit them-

selves. Idleness gives time to brood over imaginary sorrows. If they do not in reality have hardships and trials, they will be sure to borrow them from the future. God, by his prophet Ezekiel, addresses Jerusalem thus: "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters; neither did she strengthen the hand of the poor and needy."

Invalids should not allow themselves to drop down into an inactive state. This is detrimental to health. The power of the will should be brought into action, and even if some dread exercise, which involves responsibility, they should train their minds to it. Exertion is what they most need to recover health. They can never obtain health unless they overcome this listless, dreamy condition of mind, and arouse themselves to action.

There is much deception carried on under the cover of religion. Passion controls the minds of many who have become depraved through reversion of thought and feeling. These deceived souls flatter themselves that they are spiritually minded, and especially consecrated, when their religious experience is composed of a love-sick sentimentalism, rather than of purity, true goodness, and humiliation of self. The mind should be drawn away from self, and exercised in blessing others, and being elevated by good works. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." True religion ennobles the mind, refines the taste, sanctifies the judgment, and makes its possessor partaker of the purity and the influence of Heaven, brings angels near, and separates more and more from the spirit and influence of the world.

PUTTING TRUST IN THE LORD.

"No," said the lawyer, "I shan't press your claim against that man; you can get someone else to take the case, just as you think best."

"Think there's any money to be got out of it?"

"There would probably be some money in it, but it would come from the sale of the little house the man occupies and calls 'home,' but I don't want to meddle with the matter anyhow."

"Got frightened out of it, eh?"

"No; I wasn't frightened out of it."

"I suppose the old fellow begged hard to be let off?"

"Yes, he did."

"And you caved?"

"No, I didn't say a word."

"Oh, he did all the talking, eh?"

"Yes."

"What did you do?"

"I believe I shed a few tears."

"The old fellow begged you hard, you say?"

"No, I didn't say so; he didn't speak to me."

"Well, may I respectfully inquire whom he did address in your hearing?"

"God Almighty."

"Ah! he took to praying?"

"Not for my benefit at least. You see, I found the place easily enough and knocked at the outer door, which stood ajar, but nobody heard me, so I stepped inside and saw through the crack of the door a cozy sitting-room; and there on a bed, with her head high on the pillows, was an old lady who looked for all the world just as my mother did the last time I saw her on earth. Well, I was on the point of knocking when she said, 'Come, father, now begin,' and down on his knees by her side went an old white-haired man, still older than his wife I should judge; and I could not have knocked then for the life of me. Well, he began; first he reminded God that they were still submissive children, mother and he; no matter what he saw fit to bring upon them, they shouldn't rebel at his will; of course it was going to be very hard for them to go out homeless in their old age, especially with the poor mother so sick and helpless, and oh, how different it might have been if only one of their boys had been spared to them. And then his voice kind of broke, and a thin white hand stole from under the coverlet and moved slowly over his snowy hair; then he went on to repeat that nothing could be so sharp again as the parting with those three sons—unless mother and he should be separated; but at last he comforted himself with the fact that the dear Lord knew that it was through no fault of his own that mother and he were threatened with loss of their little home, which meant beggary and the almshouse—a place they prayed to be delivered from entering, if it could be consistent with God's will—and then he quoted a multitude of promises concerning the safety of those who put their trust in the Lord; in fact, it was the most thrilling plea to which I ever listened; and at last he prayed for God's blessing on those who were about to demand justice," the

lawyer continued more slowly, "and—I—believe—I'd rather go to the poor-house myself to-night than to stain my hands with a prosecution like that."

"Little afraid to defeat the old man's prayer?"

"You couldn't defeat it," said the lawyer. "I tell you he left it all subject to the will of God. But of all the pleading I ever heard, that beat all. You see I was taught that kind of thing myself in my childhood, and why I was sent to hear that prayer I'm sure I don't know, but I hand the case over just the same."

"I wish," said the client twisting uneasily in his chair, "that you hadn't told me about the old man's prayer."

"Why so?"

"Well, because I want the money the place would bring. But I was taught the Bible straight enough when I was a boy, and I'd hate to run counter to what you tell about. I wish you hadn't heard a word, and another time I wouldn't listen to petitions not intended for my ears."

The lawyer smiled. "My dear fellow, you are wrong again," he said. "It was intended for my ears and your ears too, and God Almighty intended it. My old mother used to sing of God moving in a mysterious way, I remember."

"Well, my mother used to sing it, too," said the claimant, as he twisted the claim papers in his fingers. "You call in the morning, if you like, and tell mother and him that the claim has been met."

"In a mysterious way," added the lawyer.—*Set.*

THE SUMMER AND ITS DANGERS.

THE summer brings with it certain diseases and dangers peculiar to itself. Some of the most characteristic of these are sun-stroke, heat fever, diarrhea, dysentery, cholera infantum, cholera morbus, and, under certain circumstances, yellow fever, cholera, malarial and typhoid fevers, hay fever, and certain affections of the skin.

Aside from certain specific causes necessary to the production of several of these latter diseases, the chief agencies in the entire class are as follows:

Heat.—This is the prime cause, which sets all the others in motion. Thus their prevalence is greater in extremely hot summers than in those of a more moderate temperature; it increases with the

warmth of the climate, and is greater even in the southern group of New England States than in the northern.

Filth.—This is a potent factor. Cess-pools, privy-vaults, sink-drains, garbage-heaps, and all forms of decomposing animal and vegetable matter, are more perniciously active in summer than in winter.

Overcrowding.—Disease and death increase with the density of population. English statistics show that, while with a density of 166 to a square mile, the death rate is but 16 per 1,000 of all ages, and 37.8 per 1,000 under five, it steadily increases with the increase of the population, until, with 65,823 persons to a square mile, it reaches 39 per 1,000 of all ages, and 139.5 per 1,000 under five.

Improper diet and mode of living.—Ripe fruits and vegetables in their season should form a large part of the summer diet. Cucumbers, water-melons and green corn have been blamed for much sickness that was really due to rich pastries and condiments, flesh foods, especially fat meats, and a winter diet in general. Add to this that the American's hours of business, as a rule, are not abridged, but his work is carried on with the same restless, eager haste in summer as in winter, and the causes of most of the diseases of summer stand revealed.

To escape these dangers, it may be necessary to work more moderately, and only in the cooler portions of the day; use all precautions to secure cleanliness, good ventilation, and drainage; adapt diet to season; and perhaps to leave the crowded city for the open country, the mountains, or the seashore.—*A Massachusetts Physician.*

SMOKING AND CANCER.

THE dangerous illness of the Crown Prince [since become emperor] of Germany has excited widespread sympathy and interest. There has been some warm discussion as to the real nature of the malady, and those who have not paid special attention to the subject may be somewhat puzzled by the apparent inability of the men of science to decide whether the growth in the patient's throat was of a cancerous or only of a warty nature. But it is well known to the students of this painful and mysterious malady that warts are often very difficult to distinguish from cancer, and it is not uncommon for an apparently simple wart to degenerate into a cancer. It is less known that there is

an intimate connection between smoking and cancer. What this connection really is is worth notice. The fact that so many men who are afflicted with cancer of the mouth are smokers has struck many observers; but we must not therefore place the two in the relation of cause and effect. The disease we now call cancer was known to Hippocrates and Galen, and was described by them centuries before the introduction of tobacco into Europe. And yet any examination of the mass of published cases shows that the disease most frequently attacks the drinker and the smoker.

According to Billroth's view, there is in certain constitutions a tendency towards the growth of malignant tumors. This tendency apparently remains quiescent until some local irritation sets its evil activity in motion, and the disease too often rapidly develops and hastens to its fatal and painful end. Mr. B. Jessett, the surgeon of the Brompton Cancer Hospital, says: "A very large majority of men suffering from epithelial cancer of the lips are great smokers, and many will give a distinct history of some injury to the lip being caused either by the jagged end of a pipe scratching it, or the hot end of a pipe burning it, the sore being often instantly irritated by the persistence of the use of the pipe."

The tongue is a part of the body very often attacked by cancer. Here there can be no doubt that it is a local irritation which awakens the disease. Thus, carious and broken teeth sometimes scratch the tongue, and still oftener the hot pipe or cigar makes a blister where the cancer afterwards develops. "Smoking is another common source of irritation," says Mr. Jessett, "more particularly the short clay pipe, the tip of the tongue being constantly placed against, and playing with, the jagged end of the stem, causing in the first instance a blister or an excoriation. Professor Ludwig has shown that carbonate of ammonia, carbolic and acetic acids, which are present in the acrid products of dry distillation of tobacco smoke, are very injurious. The prolonged action of these substances upon the tongue often gives rise to a kind of chronic superficial glossitis or ichthyosis glossæ, which, as has been shown by Messrs. Clarke and Eve, may be the exciting as well as the predisposing cause of epithelioma."

It is a remarkable and instructive fact that epithelial cancer of the tongue is very much more common in men than in women. In 485 cases described by various authors, 414 of the victims were men

and 71 women. Dr. Bouisson was so struck by the greater prevalence of epithelioma amongst tobacco users that he has given the name of *cancer des fumeurs* to the variety which he has investigated with masterly skill. The place first attacked is usually the lower lip, at the point where it comes in contact with the pipe or cigar. It is, as we have already said, very much rarer amongst women than amongst men. In one instance a young lady was found to be suffering from cancer of the lower lip, and when, with some hesitation, the question was put, she confessed that she was a secret smoker!

M. Bouisson describes seventy-two cases of smokers' cancer, and from this list he carefully excluded all where there was any doubt as to the agency of tobacco in lighting the embers of the disease into flame. Whilst the lower lip was most frequently attacked, there were also cases in which the upper lip, the gum, the cheeks, the tongue, the tonsils, and the roof of the mouth were infected. His list includes fifty-four instances of epithelioma, and eighteen of the graver forms of scirrhus and encephaloid cancer. Mr. John Lizars, the eminent surgeon of Edinburgh, published a number of such cases, and the details of the sufferings of the patients are of the most harrowing kind. Let us refrain from reproducing these, and be content to quote Mr. Jessett once more: "People suffering from cancerous disease of the tongue suffer excruciating torture, and from the extremely offensive discharge their existence is intolerable to themselves, and a burden to all that are nearest and dearest to them. So much so, that they often pray to have any operation performed, in the hope, if no actual good results are obtained, at any rate their suffering may be somewhat relieved. Their general health early fails, their appetite disappears, and from the fetid breath constantly inhaled they become more or less poisoned, and die either from exhaustion or septic pneumonia.

"It is not easy to estimate the natural duration of this disease, as, under different circumstances, age, strength, and capacity of endurance must necessarily play an important part as to the time a patient may resist its exhausting influences. From six to eighteen months may, however, be taken as about the usual mean length of time in which a patient may live after the ulcer has once taken a firm hold, and is not interfered with by operations. The majority will certainly die in less than a twelvemonth."

Such are the terrible consequences that may result from the indulgence in pipe or cigar. Nor are the chewers or snuffers free from danger. It was noticed long ago that tobacco chewing occasioned ulcers of the mouth, and Percy suspected, not without reason, that the irritating fluid from the quid passing into the stomach with the saliva was an exciting cause of internal scirrhus. "In all cases," says Dr. Jessett, "smoking, the use of alcoholic drinks, and hot condiments, must be strictly prohibited." And yet so strong is the tobacco habit that we sometimes hear of a man whose life is a daily torture from cancer, continuing the use of the pipe, that has put him in such pain and jeopardy. The case of General Grant is well known. The famous soldier, who had rendered such splendid service to his country, was a constant smoker, and his habitual use of tobacco was frequently cited as a proof that such indulgence was harmless, if not beneficial. But even his splendid physique and iron constitution were not proof against disease. He died from cancer of the mouth, enduring excruciating pain with heroic fortitude. But for the tobacco habit the tendency which may have existed in his blood towards cancer would, in all human probability, have remained a tendency only. It was the cigar that lighted and fed the fierce flame of disease by which his life was consumed. He died a victim of tobacco!

As we write, more favorable reports are current as to the condition of the Crown Prince of Germany, and we sincerely hope that he may escape the fate that has befallen so many smokers. We hope, too, that the great publicity given to his case will be a warning to those who were previously ignorant of the dangers to health and life that lurk within what they have regarded as the "harmless pipe and cigar."—*Nerve, in Weekly Northern Whig, Belfast, Ireland.*

[The foregoing article was written in February, 1888, and the person here referred to as "the Crown Prince" became emperor March 11, under the title of Frederick III. He died June 15.—ED.]

A MEDICAL journal gives it as its opinion that firm religious faith is conducive to health, and in this it seems to agree with a book of still higher authority, in which it is written: "The people that do know their God shall be strong."

LOFTY and pure sentiment is the life and hope of a people.

A SEVENTEENTH CENTURY VERSION OF
THE OATH OF HIPPOCRATES.*

I, HIPPOCRATES, doe vow, promise and protest to the great God *Apollo* and his two Daughters *Higine* and *Panadie*, and also to all the gods and goddesses, to observe the contents of this oath, or tables wherein this oath is carved, written or ingraved, so farre as I can possible, and so farre as my wit or understanding shall be able to direct me, viz, that I yeeld my selfe tributarie and debtor to the Maister and Doctor who hath instructed me and shewed mee this science and doctrine, even as much or rather more than to my Father who hath begotten me, and that I shall live and communicate with him and follow him in all necessities which I shall know him to have, so farre as my power shall permit, and my goods shall extend. Also that I shall love and cherish his children as my brothers, and his progenie as mine owne. Further, that I shall teach, shew, and demonstrate the sayd science (*gratis*) without reward or covenant, and that I shall give all the Cannons, rules, and precepts, freely, truely, and faithfully to my Maister his children, as to mine owne, without hiding or concealing anything, and to all other Schollers who shall make the same oath or protestation, and to no others. Also that in practising and using my science towards the sicke, I shall use onely things necessary, so farre as I am able, and as my spirit and good understanding shall give unto mee, and that I shall cure the sicke as speedily as I may, without dilating or prolonging the *Maladie*. And that I shall not doe any thing against equitie, for hatred, anger, envie, or malice, to any person whatsoever: Moreover, that I shall minister no poyson, neither councill nor teach poyson, nor the composing thereof, to any: Also, that I shall not give, nor cause to be given, nor consent that any thing be applied to a woman breeding, or bigge with childe, to destroy, or make her voyde her fruit. But I protest to keepe my Life and Science purely, sincerely, and inviolably, without deceit, fraude, or guile. And that I shall not cutte, nor incise any person having the stone, but shell leave the same to those that are expert in

*The Presages of Divine Hippocrates. Divided into three parts. With the Protestation or Oath which Hippocrates caused his Schollers to make at their entry with him to their Studies. The whole collected and translated by Peter Lowe Scottish-man, Doctor in the Facultie of Chyrurgery in Paris. At London, Printed by Thomas Purfoot. An. Dom. 1634.

it: and furthermore, I shall not enter into the Patients house, but purpose to heale him: and that I shall patiently sustaine the injuries, reproaches, and loathsomnesse of sicke men, and all other base raylings: and that I shall eschew as much as I may, all venerious lasciviousnesse. Moreover, I protest, be it man, woman, or servant, who is my patient, to cure them of all things that I may see or heare either in mind or manners, and I shall not bewray that which should be concealed and hidden, but keepe inviolable, with silence, neither reveale any creature, under paine of death. And therefore I beseech our Gods, that observing this Protestation, promise and vow intirely and inviolably, that all things in my life, in my Art and Science, may succede securely, healthfully, and prosperously to me, and in the end eternall glory. And to him that shall violate, transgresse, or become perjured, that the contrary may happen unto him, viz, misery, calamitie, and continuall maladies.—*Medical Classics.*

FEVER and restlessness in children is frequently caused by indigestion. If you find the skin of the little one hot and dry, remember, if you can, what she ate for supper. Give the child a warm bath, then give it a cup half full of warm water to drink. In a few minutes the undigested food will be thrown off the stomach, and the child will soon be sleeping soundly. Should fever and nausea continue during the day following the attack, send for a physician, who will undoubtedly approve of what you have done, and should the symptoms develop into scarlet fever, measles, chicken-pox, or any of the diseases to which children are liable, the attack will probably be of a mild nature.—*Sel.*

TO CHECK BLEEDING.—Mr. Kemyer, of Ohio, says, in the *American Agriculturalist*, that bleeding from a wound on man or beast may be stopped by a mixture of wheat flour and common salt, in equal parts, bound on with a cloth. If the bleeding be profuse, use a large quantity, from one to three pints. It may be left for hours, or even days, if necessary. In this manner he saved the life of a horse which was bleeding from a wounded artery. The flow ceased in five minutes after the application. It was left on three days, when it worked loose, was easily removed, and the wound soon healed.

EAT slowly and live long.

Temperance.

TEA AND COFFEE.

BY MRS. M. J. BAHLER.

A CUP of tea? Nay, thanks to thee; pure water I will take.
You think tea good? both drink and food? so nice your
thirst to slake?

Relieves from headache so severe, and quiets nerves and
brain?

Ah, no, my friend, this is not true; it never soothes your
pain!

Nonsense! you say, and now you pray me take some coffee
grand?

I beg excuse from such abuse of stomach at your hand.
You stare and wonder what I mean; well, set the tea-urn by,
The fragrant coffee, too, aside, and to explain I'll try.

I used to quaff the fragrant cup of coffee and of tea,
And thought an antidote was there before which pain would
flee.

And if pain through my temples coursed, a cup of tea I'd
drain;

I thought it surely gave relief, and quieted my pain.

But soon I learned (though dearly earned) the lesson here I
give;

My head seemed full, my brain was dull, 'twas torture e'en
to live.

Of course I called the doctor in, and told my troubles o'er;
He looked so wondrous wise and grave, my heart with fear
grew sore.

Prescriptions then were written out which were to bring
relief;

But, mark you well, he strict forbade, to my amaze and grief,
The use of tea and coffee, or rich foods with spices rare;
And soon my brain was clear and strong, no torturing pain
was there.

Well, now, I thought, a secret's here; I read a lesson plain:
Sure health is given, and pain is driven, by learning to
abstain

From tea and coffee, and rich foods; they poison sure,
though slow;

No more will I woo dire disease; its legacy is woe.

The doctor's orders heeded well have brought me health;
and now

I've learned to get, I've learned to keep; no longer will I
bow

To custom which brings such returns; I'll hold the ground
I've gained,

Remembering, as caution strong, just how it was obtained.

WINE AND BEER DRINKING AND DRUNK- ENNESS.

DR. FELIX L. OSWALD, in *Popular Science Monthly*, says:—

"It is, indeed, a remarkable circumstance that in the home of the best wine grapes, in Greece and Southern Spain, drunkenness is far less prevalent than in Scotland, or in Russia Poland, where Bacchus can tempt his votaries only with nauseous vodka."

And commenting upon this statement, the *Santa Clara Valley* (Cal.) says:—

"To this very significant observation, from a great authority, it may be added that intemperance, in all grape-producing and wine-drinking countries, is far less than in the non-grape-producing, and rum, whisky, and gin-drinking countries. Therefore, all rational temperance men, like those of France and Germany, should advocate wine as a beverage, to the exclusion of distilled alcoholic liquors; and, like them, whenever it may be necessary, pledge the people against their uses in social life, as prone to lead to appalling abuses, such as now disgrace, in many nations, including our own, the civilization of the age in which we live."

The same claim is made for beer, namely, that it promotes temperance; but it has been shown time and again that the claim is equally fallacious in both cases. Alcohol creates an appetite for alcohol, no matter in what form it is taken, and it is for the alcohol which wine and beer contain that people drink them.

Palestine is a wine-producing country, and for years the statement has been persistently peddled that "Palestinian wine is so pure that it does not produce intoxication." Of course this statement is utterly absurd, for any wine which contains enough alcohol to prevent its souring *will* produce intoxication. Selah Merrill, D. D., LL.D., says:—

"While living in Jerusalem I observed this matter closely, and made many inquiries of persons who ought to know the facts, as physicians and officials of various kinds, and my conclusion is that, outside of the Mohammedan population, the use of liquor, in some form, is almost universal, and that among the Mohammedans themselves the evil is spreading rapidly. In America people drink liquor in places where it is sold, and go home drunk. In Jerusalem people buy liquor, go home sober, and drink in their own houses. A banker who had lived all his life in Jerusalem, and who had special opportunities for knowing the habits of the citizens, told me that two-thirds of the people of the city went to bed every night under the influence of liquor."

This, be it remembered, is in a country where "great quantities of wine are produced" not only for home consumption but for export; and there is good reason to believe that the people of Palestine are about as temperate as they are in other wine-producing countries. Indeed, it is highly probable that they are more so than the people of France or of the wine-drinking countries cited by the *Santa Clara Valley*. France consumes annually nearly thirty-nine gallons of wine *per capita*—very much

more than any other nation, and drunkenness is increasing so rapidly that even her wine-soaked law-makers are becoming alarmed, declaring it a "public danger that demands attention."

In 1830 England tried the experiment of substituting beer for stronger liquors. Many thousands of beer shops were licensed, and an effort was made to induce the people to leave off drinking gin. The result was a larger consumption of spirits and a fearful increase in drunkenness and its attendant evils. Sidney Smith was a supporter of the bill, but after it went into operation and he had had opportunity to observe its practical workings, he wrote: "The new beer bill has begun its operations. Everybody is drunk; those who are not singing are sprawling. The sovereign people are in a beastly state." And so they are likely to be in every wine and beer-drinking country.

The claim was made years ago in California that the production of wine and beer would have a tendency to decrease the consumption of the stronger liquors, but who does not know that such has not been the case? Wine and beer drinking foster, or create, rather, an appetite for other and stronger liquors, and this is just as true in California as in any other country. Intemperance is on the increase in our State to-day, and it will continue on the increase as long as wine and beer are common beverages.

The experience of Switzerland is another case in point. That is one of the greatest wine-producing countries, but drunkenness was increasing so rapidly there that the Government found it necessary some two or three years since to enact very stringent prohibitory laws for the purpose of checking the evil. Belgium is one of the greatest beer-producing and beer-drinking countries in the world, but it is the very head-center of drunkenness. The popular drinks are beer, wine, and gin, and there is one dram shop to every forty-four of the population. San Francisco, in wine-producing California, comes second in the shameful list, with one saloon for every sixty of her population; while the State at large has one place in which liquor is sold for every ninety inhabitants—men, women, and children. And wine production in this State is only in its infancy. If the evil is unchecked, how long will it be before drunkenness will be as common here as in Belgium?

Dr. Oswald's statement quoted in the outset of this article may possibly be correct so far as Rus-

sian Poland is concerned; but even if it were correct as to Scotland also, it would indeed be "a remarkable fact," for, in that case, Greece and Southern Spain must be exceptions to other wine-producing countries, and the sobriety of the people must be due to some cause or causes other than the fact of their being wine countries.

Californians see millions in the wine business, and a great many people regard as enemies of the commonwealth all who say aught against the wine industry. But a besotted people have never yet been a wealthy and a prosperous people, and, in the very nature of things, never can be; and while a few may grow rich by making their neighbors drunken, the State at large must, of necessity, grow poorer as drunkenness increases, as it is sure to do just in proportion as the production of wine increases. The real enemies of our noble State are those who for a little present gain are doing all in their power to reduce her to the condition of besotted Belgium.

C. P. B.

TEA DRINKING.

OF the effects of tea drinking Dr. B. W. Richardson, of London, says: "Tea exerts an astringent action, and by the presence of it in an organic substance, theine, it exercises a special influence over the nervous system, which, to say the least, is temporarily injurious. I believe the effects from tea are more severely felt by the young, and that as middle age approaches they are less severe.

"The symptoms which indicate the injurious action of this article of food are sufficiently characteristic. They are intensely severe headaches, constipation of the bowels, with what is usually considered to be deficiency of bilious secretion, flatulency, an unsteadiness and febleness of muscular power, and, not infrequently, lowness of spirits, amounting to hypochondriachal despondency. In children under the influence of tea this lowness of spirits is often very severe—so severe that the occurrence of the simplest natural phenomena, as the approach of darkness, the cast of a large shadow, or the spreading over the sky of dark clouds, are sufficient to create dismay and fear.

"In poverty-stricken districts, amongst the women who take tea at every meal, this extremely nervous, semi-hysterical condition from the action of tea is all but universal. In London and other fashionable centers in which the custom of tea

drinking in the afternoon has lately been revived under the old name of 'the druni,' these same nervous symptoms have been developed in the richest classes of society, who, unfortunately, too often seek to counteract the mischief by resorting to alcoholic stimulants. Thus, one evil breeds another that is worse.

"The flatulency induced by tea taken late in the evening has the effect of interfering with the processes of sleep; it prevents or disturbs sleep by dreams and muscular startings, and is a common cause of that peculiarly painful symptom known as nightmare."

The above is what is said of tea in its natural state. In this condition it is the fruitful source of not less than sixty-three diseases. But what must be the result when these difficulties are greatly increased by adulteration with other deleterious leaves and drugs? We read in a late number of the *London Standard*:—

"It was an evil day for China when her tea merchants began to tamper with the quality of the commodity which has long formed her principal article of export to the Western world. . . . Unless the native authorities enforce with rigor the recent ordinances against adulteration, the exportation of Chinese leaf to the Anglo-Saxon nations will be inevitably doomed."

As to how the Chinamen fix up tea may be illustrated by a circumstance which happened in Sacramento after the flood. In the year 1863 there was a large quantity of tea stored on a ground floor that was reported "damaged by water." When Dr. M. C. Kellogg, who was then residing in San Francisco, read the report he said to his family: "Now, I will venture that some sharp Chinaman will get hold of that tea and drug it, and fix it up for *green tea*." Said he, "I am going to be in Sacramento a few days on business, and I will peek around and see if I can find the tea."

He looked about from day to day, as he had leisure, on back streets and alleys, and in cellars, to see if he could discover the damaged goods. One day he saw a slight smoke issuing from the door of a cellar which stood a little ajar. Looking in, he saw some Chinamen busily at work, having a small furnace and some pans amid a big lot of tea chests. He accosted them with, "Hello, John! What are you doing here?"

They replied, "Making gleene tea."

K.—"What is in these boxes, John?"

J.—"Tea; got wet in the flood; got black."

K.—"What you doing with it?"

J.—"Making it *gleene*," at the same time spreading the black, wet tea on sheets of copper with tumeric, indigo, and other coloring materials, putting it over the heat to show the doctor what nice *green tea* it would make.

The doctor said, "John, you making gleene tea for Chinaman?"

"No," said John. "Chinaman no like gleene tea. Making gleene tea for Melikan man; he like gleene tea. Chinaman no like gleene tea."

It is to be supposed, as a matter of course, that all of this drugged tea went onto the market as "best imported green tea." How many deaths may have occurred after its use that were termed "mysterious" I am not, of course, prepared to say. I decide this, however, that he who entirely avoids the use of tea not only avoids the danger of poisoned tea, but at the same time escapes this cause of sixty-three diseases attributed to tea that is even called pure.

J. N. L.

TOBACCO.

IN an article in the *Globe-Democrat*, on "Tobacco," W. M. Whipple says:—

"There is one thing about tobacco that has always surprised microscopists, and which is highly favorable to that distinguished weed. It is the purest of all vegetable substances when placed under the microscope. There is an entire absence of micro-organism of every description. While almost all else in nature, even some of the acids, are alive with animalculæ, microbes, or fungi of some kind, tobacco is entirely free of everything of the kind. It presents nothing to the microscope but its fibers and texture—its organic structure. Nor does this condition appear to change. All through the different processes of its manufacture, after being removed from the stalk, it presents the same appearance. The microbe appears to shun tobacco, probably because of its destructive qualities to the lower organisms."

That is to say that it is so intensely poisonous that it is more destructive of life than even some of the acids, and this, he thinks, "is highly favorable to that distinguished weed." Well, yes, favorable to it as an insecticide. We doubt not that that is what the gentleman meant, for he certainly could not regard anything so poisonous as fit for the use of human beings. There is scarcely a more deadly poison known than nicotine, the poison of tobacco, and yet intelligent human beings—beings made in the image of God, will so habituate themselves to

its use that they are perfectly miserable without it, thus becoming its slaves; "for," says the apostle, "of whom a man is overcome, of the same is he brought in bondage." Can anyone be the slave of tobacco, and at the same time the Lord's freeman? Impossible. "If the Son therefore shall make you free, ye shall be free indeed," says the Saviour; but the slave of an evil habit is not free.—*Signs of the Times*.

THE SALOON BUSINESS.

SAY what we may to the contrary, license means the sanction, shelter, and protection of saloons, and the employment by the public of saloon keepers. If not, why are all saloon men in favor of license? The talk of "regulating the traffic" by means of license is little better than baby talk. Unless license fees are so high as to make the trade unprofitable, limitation does not amount, in its effectiveness, to a row of pins.

A saloon is a building where drink is sold to be consumed on the premises. The saloons of this country are the licensed resorts of drunkards, of gamblers, of conspirators against the public peace, of all kinds of criminals, of men who starve their wives and children in order to gratify their guzzling propensities, of all bad men and all bad women, of each and every kind of badness. Under the name of the fieriest and vilest kind are sold—not the real thing at all. Men are ruined physically as well as morally and socially by these distilled and misnamed decoctions. The comparatively innocent beers are adulterated so as to promote thirst. Wines are vended under forged names; so-called wines are bought at a few cents a bottle, and sold at five to ten times their cost to men and women who suppose that they are celebrating birthdays and wedding days on port and other fashionable drinks. This whole saloon business is a monstrous swindle. There is no truth in it. It is the most gigantic of frauds, mendacities and impositions. It is utterly shameless in its methods of carrying on its business. Yet a respectable, even genteel, and somewhat aristocratic, town is asked to sanction, shelter, and protect it!

As a matter of simple honesty, no community ought to license men to sell articles which it does not undertake to verify as free from adulteration. In the case of the decoctions sold by saloon men,

the verification is impossible—no standard of purity having been fixed for these articles, which the great Robert Hall called "liquid fire and distilled damnation."—*Rev. Reuben Thomas, D. D., in Brooklyn Chronicle*.

TAKE CARE OF THE MATCHES.

THE Nevada City *Transcript* says that about three years ago the matches kept in a tin box at G. M. Hughes' planing mill disappeared so rapidly that some person around the establishment might have been suspected of filching them, had it not been known that all the employes were strictly honest. Long afterward some changes were made in the building, and on tearing down a wall, there came to light a quantity of matches with the heads gone, the latter having been apparently eaten off by rats. Many dead rats were found in the same place, giving proof of the correctness of the theory that the rodents had stolen the matches and devoured the sulphur upon them. One bunch of matches had been ignited while being chewed, but had only partially burned. Moral.—Keep your matches where rats can't get hold of them.

THE deterioration of rubber tubing is due to the gradual decomposition of the sulphur into sulphuric acid. "Very elastic caoutchouc tubing gradually loses some of its elasticity. Later, the tubes break on stretching, even if previously laid in warm water, and finally they crack if pressed between the fingers. By frequently washing with slightly alkaline water the action of the acid is prevented. Tubes washed five or six times a year remained perfectly elastic."—*Medical Classics*.

"WHAT about the Monroe doctrine?" was asked of a village candidate. "Oh, well, now," said he, "when it comes to that, thar's just as good doctors now as there ever was. All this talk about Bright's disease and Monroe's doctorin' is nonsense. Dr. Buck, standin' thar, is as good a doctor as any uv them."

LIFE is made up of little things, in which smiles and kindness, given habitually, are what win and preserve the heart and secure comfort.—*Sir Humphrey Davy*.

A HUMBLE man is like a good tree—the more full of fruit the branches are the lower they bend themselves.

Miscellaneous.

PARRITCH AND BROSE.

AMANG a' the sundries we're usin' for food,
There's few I cud mention mair solid an' good
Than real Scottish crowdy, richt sumptuous an' rare,
The plainest repast, yet the grandest o' fare.
They're fine for thè system an' keepin' yer health.
An' when ye hae that ye've a treasure o' wealth;
You'll seldom be needin' o' physic a dose
Gin ye frequently dine upon parritch an' brose.

I like weel a diet o' broth, neeps, or kail,
Or tatties in stovies, soup, chappit, or hale;
But nae maitter what I may tak' i' my mou'
I'd fain sweet it doon aye wi' milk frae the coo.
For nice things, I tell you, I carena a preen,
Altho' I cud tak' them when hunger is keen;
I'll try to be thankfu', an' likewise jacose,
If Fortune aye gie me my parritch an' brose.

I sighna for dainties nor splashes o' tea;
Sic things wi' my stamack can seldom agree;
I've tried ithèr dishes—fish, mutton, an' beef—
But parritch an' brose aye to me are the chief.
Their taste to the palate's deliciously fine;
Then wha wadna wish on sic bounties to dine?
For naething is sweeter to smell i' my nose
Than a guid sturdy bicker o' parritch an' brose.

When made as they sud be they havena a fau't,
An' steer'd roon' wi' het water, aitmeal, an' saut
Then oh, what a feast, after addin' a stream
O' new milkit milk or a bowfu' o' cream.
The gentry may fancy what dainties they please,
But wi' them I never wad niffer for these;
An' this is the reason, ye're safe to suppose,
I'm singin' the praises o' parritch an' brose.

When days i' the simmer are sultry an' het,
An' ploomen sair wark to accomplish are set,
There's naething like crowdy can mak' them endure,
An' strength to the muscles aye timely secure.
In hairst when they're a' busy shairin' the corn,
A dish o' them's fine for their breakfast at morn;
An' when Johnnie Frost comes an' pinches their toes,
What meal can defy him like parritch an' brose?

What nation or race will compare wi' the men
That come frae the hill-side, the strath, an' the glen—
Fresh, active, an' sturdy, an' supple as eels,
An' bolder than lions the brave-lookin' chieft?
Sic feats o' endurance as they can perform;
What armies they've routed in sunshine an' storm;
Sae able to cope wi' and conquer their foes,
The lads that were fed weel on parritch an' brose.

Let ithèr lands glory in sago an' rice,
The natives may relish, an' think very nice;
The grapes, figs, an' oranges laden wi' juice,
An' a' the rich treasures which they can produce;

As they warble praise to the olive an' vine,
I'll sing o' dear Scotland, the country that's mine,
Renowned for the hills where the heather bell grows,
Cakes, poetry, an' music, an' parritch, an' brose.

—*Dundee Weekly News.*

CHOLERA INFANTUM AND TYROTOXICON.

SPEAKING of tyrotaxon, Dr. V. C. Vaughn, of the Ann Arbor, Mich., University, says: "To the medical profession the most interesting point connected with this poison is its probable relation to cholera infantum. There is great similarity between the symptoms produced by the poison and those observed in the disease. The suddenness and violence of the attack, the nausea and vomiting without marked tenderness of the abdomen, the great thirst, the severe pain in the back of the head, the nervous prostration, and the tendency to deep sleep, are observed in both. Speaking of experiments performed by administering the tyrotaxon to a cat, he says: "The white, soggy appearance of the mucous membrane of the cat corresponds exactly with observations in children after death from cholera infantum. Cholera infantum, as is stated by Smith, 'is a disease of the summer months, and, with exceptional cases, of the cities.'

"Thus the disease occurs at a time when decomposition of milk takes place most rapidly. It occurs at places where absolutely fresh milk often cannot be obtained. It is most prevalent among classes of people whose surroundings are most favorable to fermentative changes. It is most fatal at an age when there is the greatest dependence upon milk as a food, and when, on account of the rapid development of the intestinal follicles, there is the greatest susceptibility to the action of an irritant poison, and when irritation and nervous fevers are most easily induced.

"The following case will illustrate the relation between cholera infantum and tyrotaxon:—

"July 30, 1886, about 1 o'clock P. M., I was called to see the several-months-old babe of Mr. B. I found that the child had been vomiting quite constantly for some three hours. It had also passed watery stools some six or seven times. The eyes were sunken, skin cold and clammy, and pulse rapid and small. I diagnosed cholera infantum. During the preceding night the child had seemed as well as usual, and had taken nourishment freely from the mother's breast. Early in the morning it had been given a bottle of cow's

milk, and soon thereafter the nausea and vomiting began. Later, as stated above, the child began to purge. The mother furnishing an insufficient supply of milk, it had been the habit to give the child cow's milk several times during the day. I prohibited the further use of milk, both that from the mother and from the bottle, and substituted meat preparations and rice water as foods. I also prescribed pepsin, bismuth, subnitrate, chalk mixture, and camphorated tincture of opium.

"The cow's milk which had been furnished the child was from an animal kept by one of the neighbors. On the evening of the same day that the child was taken sick I obtained two quarts of the morning's milk of this animal. The milk had the appearance of very rich cream, being of a yellow tint throughout. This milk was allowed to stand through the night of the 30th in the ice-box of a refrigerator. On the morning of the 31st I began the analysis. After pouring the milk from the pitcher, there remained in that vessel about two ounces of a fluid the color of port wine. Microscopical examination of this fluid showed the presence of pus and blood corpuscles. The blood was also detected by obtaining the characteristic bands of oxyhemoglobine with the spectroscope. The milk, which had already coagulated, was filtered. The strongly acid filtrate was rendered feebly alkaline with potassium hydrate, and then agitated with absolute ether. After separation the ether was removed with a pipette and allowed to evaporate spontaneously. This residue was dissolved in distilled water, and again agitated with ether. This ethereal solution left, after spontaneous evaporation, a residue which had a slightly brownish tint. I did not obtain the crystals of tyrotoxon, doubtlessly owing to this trace of impurity, but the residue had the odor and taste of tyrotoxon. This residue dissolved in some distilled water and given to a cat produced retching and vomiting.

"That tyrotoxon was present in the milk taken by the child shortly before the beginning of its illness there could now be no doubt. It is true that the milk was abnormal in other respects, also, inasmuch as it contained pus and blood.

"After the withdrawal of all milk and the use of the medicinal agents mentioned above, the child began to improve, and by the afternoon of August 1 it seemed so well that it was allowed a bottle of good cow's milk (from another animal); but soon after taking this milk it again began to vomit and

purge. Milk was again withheld, and the same medicinal treatment was resorted to. This attack was slight, and after it the child continued to improve until the night of August 4, when the grandmother, who 'knew more about nursing babies than the doctor,' fed the child bountifully upon milk. Again the vomiting and purging began, and it was more than a week before all symptoms of gastro-intestinal irritation had disappeared. About the 15th of August milk was again allowed; at first in small quantity, and this seeming to have no harmful effect. more liberal quantities were given. The child has continued well since."—*Journal of Reconstructives.*

VEGETARIAN DIET OF TWO NATIONS.

The *Farming World*, an English journal, to illustrate the comparative use of vegetables by the English and French nations, makes a table of statistics comparing the use of certain vegetables to the individual, in Paris and London, as follows:

	LONDONER.		PARISIAN.	
	Lb.	Oz.	Lb.	Oz.
Apples	65	6	145	0
Pears	39	5	170	13
Peas	3	0	6	15
Carrots	7	3	37	0
Celery		11	6	13
Cherries	2	13	20	14
Raspberries		4	2	0
Plums	17	12	183	4
Strawberries	3	10	13	12
Asparagus	1	3	5	4
Potatoes	173	4	49	4
Onions	33	9	4	7
Tomatoes	57	4	17	2

Of cabbages, cucumbers, and turnips, the Londoner eats more than the Parisian, but with the exception of these, and potatoes, onions, and tomatoes, Paris is much the largest consumer of fruits and vegetables.—*Vegetarian Messenger.*

HOW TO GROW OLD.—We too often, in putting away childish things, part with the wrong elements. We put away the guileless mind, the pure vision, the simple trust, the tender conscience, and reserve the petty scale of thought, the hasty will, the love of toils and strife.—*Dr. Martineau, London.*

CARE OF THE SICK-ROOM.—Miss Homershon, who is lecturing in England on nursing, recommends that the sick-room should contain only two chairs—"one, a comfortable one, for the nurse, and an uncomfortable one for visitors who stay too long."

USES OF WATER.

HUNDREDS of people are convinced that the use of water for the healing of disease is attended with the best of results, and if they were familiar with the methods of hydropathists would often employ them. They are doubtless wise in their refusal to employ water extensively, because its use by those who do not understand the principles that underlie its proper administration often produces more harm than good. Some believe that the administration of medicine for the cure of disease is empirical—experimental. We do not think that this opinion is always correct; but however that may be, intelligent observers all agree that definite and well-known laws govern the proper use of water. He who employs it need never be surprised. Of course this statement is made with the understanding that the symptoms in any given case have been duly considered and a correct diagnosis reached—that the physiology and pathology involved have been fully understood.

Believing that there is a desire to better understand the above-named laws on the part of the readers of the JOURNAL, we propose, for their benefit, to discuss at some length the use of water.

As a cleansing agent water has no equal. Pure, soft water is the most general solvent known. The kinds of impurity that collect on the surface of the body are peculiarly susceptible of being dissolved by water. Its solvent properties are increased, however, by having been rendered alkaline by the addition of soap, soda, or ammonia. It need not be mentioned that warm water is more cleansing than cold. Water made "hard" by being impregnated with lime is greatly injured for cleansing purposes. To avoid this in districts where water is drawn from wells dug in limestone, the inhabitants "break" it by the use of ashes or lye.

Physiologists tell us of a case of death in the person of a boy who was covered with gold-leaf to represent an angel in a play on the stage. He turned sick immediately after having his skin coated with the gold-leaf, and died in a few hours. The skin is really an excretory organ. Several poisons formed in the body escape, in part, by way of the skin. These retained killed the boy above referred to. These poisons, together with an oil which the skin secretes, form a coating or varnish over it, which, if not frequently washed off, serves to close the pores of the skin. Slow combustion within the

body maintains the heat thereof. To prevent a too high elevation of temperature water is carried to exude through the skin by way of the sweat ducts—the above-named pores. The water which thus reaches the surface of the skin evaporates and thereby cools the body. This it could not do if the excretions above named were allowed to accumulate on the skin. The importance of frequent bathing thus becomes very apparent, and is not likely to be overestimated. How often should we bathe? Not less than once a week, with warm water and soap, under any circumstances. Better twice or more, especially by those of us whose duties keep us in the dust or in warm localities. In addition to this, a morning sponge or hand bath in cool water, followed by vigorous rubbing of the entire surface of the body, by those not in poor health, tends to keep the skin in a vigorous and healthy condition.

In considering water as a physiological agent chapters might be written. Water constitutes the greater part of the fluids of the body. Indeed, portions of the body that are usually considered solid are really largely water. Physiologists tell us that of a body weighing 145 pounds 108 pounds are water. There is not another substance taken into the body, except oxygen, that is so important as water. Substitutes can be found for all other materials used as food. Water softens and dissolves food. It forms a vehicle to carry it from the mouth to the digestive organs, and it afterward conveys the nutritive products of digestion to the tissues needing repair, and finally it again dissolves the waste products of combustion in the tissues and conveys them out of the body by way of the organs of excretion. When it is noticed that water placed in the mouth enters into and forms a part of the body thus, it will not be wondered at that none but perfectly pure water should be used. It is so easy to allow water to become contaminated that all ought to appreciate the importance of drinking only pure water.

In our next we shall take up the subject of the therapeutic use of water, and show the principles that enable the prescriber to adopt it to the cure of the different diseases for which it is employed.

J. E. C.

HE who has his thoughts best employed when alone will use his tongue best when in company.

This hint may be made very practical when your patient is convalescing.

TWO SIDES OF A STORY.

"WHAT'S the matter?" said Growler to the black cat, as she sat mumping on the step of the kitchen floor.

"Matter enough," said the cat, turning her head another way; "our cook is very fond of talking of hanging me. I heartily wish someone would hang her."

"Why, what is the matter?" repeated Growler.

"Hasn't she beaten me, and called me a thief, and threatened to be the death of me?"

"Dear, dear," said Growler; "pray, what has brought it about?"

"Oh, the merest trifle, absolutely nothing; it is her temper; all the servants complain of it. I wonder they haven't hanged her long ago."

"Well, you see," said Growler, "cooks are awkward things to hang; you and I might be hanged much more easily."

"Not a drop of milk have I had this day," said the black cat, "and such a pain in my side."

"But what," said Growler, "what immediate cause?"

"Haven't I told you," said the black cat, pettishly; "it's her temper. What I have to suffer from it! Everything she breaks she lays to me. Such injustice! It is unbearable!"

Growler was quite indignant; but being of a reflective turn, after the first gust of wrath had passed, he asked: "But was there no particular cause this morning?"

"She chose to be very angry because I—I offended her," said the cat.

"How, may I ask?" gently inquired Growler.

"Oh, nothing worth telling—a mere mistake of mine."

Growler looked at her with such a questioning expression that she was compelled to say: "I took the wrong thing for my breakfast."

"Oh!" said Growler, much enlightened.

"Why, the fact is," said the black cat, "I was springing at a mouse, and I knocked down a dish; and not knowing exactly what it was, I smelt it, and just tasted it, and it was rather nice, and—"

"You finished it?" suggested Growler.

"Well, I should, I believe, if that cook hadn't come in. As it was I left the head."

"The head of what?" said Growler.

"How inquisitive you are?" said the black cat.

"Nay, but I should like to know," said Growler.

"Well, then, of some grand fish that was meant for dinner."

"Then," said Growler, "say what you please; but now as I've heard both sides of the story, I wonder she *didn't* hang you."—*Sel.*

[Are any of our readers like the black cat?—ED.]

CARE OF THE NAILS.

THE care of the nails properly belongs with the care of the hands, and should be considered a part of it—a very important part. Fashionable women go regularly to the manicure to have the nails beautified, but sets of the implements necessary for the work are sold for home use, so that anyone who wishes can become her own manicure. These sets usually contain a nail polisher, file, scissors, and one or more boxes of powder.

First lather the nails well with warm soap-suds from a pure white soap; dry, and while the nails are softened, trim carefully; push down the skin all around, to show the shape of the nails and the little "half moon" at the base, which is considered a great beauty, and trim the loose skin carefully with the curved scissors. . . .

Never bite the nails, as it causes them to grow out of shape. Hang-nails should never be pulled off, but cut close with sharp scissors. If they are sore after cutting, cover them with bits of court-plaster.

The white spots on the nails may be removed by the use of pitch and myrrh melted together and placed on the nails overnight. Butter or cream will remove the pitch in the morning.

The liberal use of borax in the water and upon the brush is excellent for softening the nails, and also gives them a polish.

For smoothing the palms of the hands and fingers, a fine pumice-stone, smoothed and rounded, is very useful. . . .

The nails should be kept neat and carefully trimmed. They should be cut in arched shape. Perfect nails are filbert-shaped, that is, oval; they are pink, shell-like, and polished, with a white "half moon" clearly distinguishable at the base.

They should not be cut too closely, for then they do not protect the ends of the fingers, as was designed by nature; besides this, if trimmed too close at the corners, there is danger of their growing into the flesh, causing inconvenience and sometimes great pain. Some manicures insist that nothing

but a file should be used in trimming the nails, and certainly scissors and knives should be sharp and carefully used.

The collection of dirt which gathers under the nails should not be removed by anything harder than a brush or a soft piece of wood. Nor should the nails be scraped with a pen-knife or other metallic substance, as it destroys the delicacy of their structure, and will at length give them an unnatural thickness.—*Esma Ray, in Housekeeper.*

Household.

MAKE THE BEST OF EVERYTHING.

I've a maxim short and simple,
Which, if heeded every day,
Would make lighter many burdens
That we carry on life's way.
Half our trouble would be banished,
If we evermore would sing,
When about our daily duties,
"Make the best of everything."

Are we weak and heavy laden?
Do we totter on the road?
Have our backs grown sore and aching,
Bending 'neath their heavy load?
Bear up bravely, and the morrow
Will fresh strength and courage bring
If we do not get discouraged,—
"Make the best of everything."

Have dark clouds obscured our pathway,
So we cannot see the end?
Are we groping on in darkness,
As they lowering o'er us bend?
Send a prayer for light and guidance
Upward to our heavenly King,
And we'll find the "silver lining,"—
"Make the best of everything."

—*Laura C. Gibbons, in Housekeeper.*

OVERWORKED WOMEN.

AMERICAN women can do anything, so they try to do everything. Nature cries out against this covetousness. No one person is allowed to have or do everything. Only a certain amount of vitality is manufactured within a given time; and if the expenditure exceeds the income, the result, according to Micawber's calculation, is—misery! That is the state of our women—misery from overwork.

It grows largely from the fact of not understanding the relative value of things, and of not understanding the relativeness of things themselves.

Luxury and beauty have a great moral influence, but they are not so valuable as peace of mind and rest of body, nor is their moral influence as great as that of a cheerful woman. Her price is above rubies. Like the Indian chief, we are forced to say, mournfully: "Too much house." That is what ails our women; they are dying of "too much house."

When there is too much house, there is always too little home. Good housekeeping is by no means as rare as good home-keeping. It is of far less importance. A certain amount of drudgery must be gone through with daily in any calling—about three-fourths of life is drudgery. One-fourth can be rescued from the toil and moil of the world by management and thought. The most difficult and the most necessary lesson for a housekeeper to learn is that she must assert her individuality. It is useless to try to please everybody. Many things in our homes are done directly with "an eye single" to our neighbors. Work must be pruned down and lopped off until it matches strength, for the latter refuses to be enlarged by any amount of thought.

It is a nice point to adjust this balance properly. It requires much giving up and letting go. What shall we give up? Ay, there's the rub. Everything seems so important. Things must be kept clean, there is no doubt about that; but the number of things to be kept clean can be greatly diminished. Wisdom would suggest the minimum consistent with comfort and refinement. In many homes there is an embarrassment of riches in the shape of conveniences and petty treasures that must be kept in order, stealing time that might be bestowed with profit and satisfaction upon the higher things of life,—people, books, art, nature, and all the subtle excellencies that make life worth living.

Each must solve for herself the question of simplifying living in order to ennoble domestic life. Every woman knows her own complexity. The same things do not press with equal weight upon all. On general principles, however, it is safe to say that

"There's too much worry goes to a bonnet,
There's too much ironing goes to a shirt."

There are too many preserves, too many ruffles and tucks, and elaboration in the making and trimming of garments, that add labor and do not add to their beauty.

Woman's fetters are largely self-made. Carvings, upholstery, brasses, bronzes, that cause frowns, back-aches, irritability, and heart-aches are a poor investment of money and time. Things, more than people, bring women to the verge of despair. The endless round of imagined duties causes chronic overwork among women, produces the saddest results to them, and those dependent upon them for rest and comfort. "There is nothing in the world I dread," said the Household Philosopher, "like a thoroughly exhausted woman. No amount of personal comfort ever compensates for such a state of affairs." Of course not. What constantly tired woman is capable of generous sympathy and ready help, or of companionship? Can she divide care and double joy? The better part of life cries out for warmth and tenderness; but the women who should give it are blindly wasting themselves on material things, polishing the outside of the cup without a thought of the wine within.

To conquer prejudice, surmount education, and overcome habits of mind and body, implies force of will and power of effort. This same conquering and overcoming is necessary to the true emancipation of women.—*Louise Fiske Bryson.*

A MOTHER'S TALK TO GIRLS.

You would not be surprised if I were to ask your brother what he intends to make of himself, but if I put the query to you perhaps you might open your eyes in astonishment. You expect to go to school until you graduate, and then become a young lady in society, and to have a nice time. Do you intend to go to parties, and to have beautiful costumes? Who will foot the bills? "Oh, papa, of course!" and in return you will embroider him handsome slippers on material for which he pays, and have them soled at his expense at figures three times as great as you would for a pair ready-made, and then you will think yourself very dutiful. You will make banners to hang on every spare wall space, and crazy quilts for yourself and friends at an enormous expenditure of time and money. You will dust the parlor furniture and take care of your own room, and fancy yourself industrious. You will help the dressmaker plan elaborate garniture for your new dresses, and call it being economical. Perhaps you practice the piano an hour daily, belong to a reading club, and call yourself studious. But what is to be your life-work? If

called upon to-day to earn your own living, is there any one thing you could do so well that someone would pay you to do it? You don't expect to have to work for a living, but your brother does. He would feel ashamed to calculate on being supported all his life. Why should not your brother be supported as well as you? But what is the use of a girl's learning a business when the chances are that she will get married and never have an opportunity of following the vocation which has cost her so much time and labor? To maintain her self-respect, if for nothing else.

Why should you live an aimless life? The world needs workers; why not be one of them? If you have a talent—and who has not—why not cultivate it so as to make it of avail to you? Why not be ambitious to do something, and to do it well? The time you put upon it will not be lost, for it will develop you; it will make you stronger, more worthy of living.

"True worth is in being, not seeming;
In doing each day that goes by
Some little good, not in the dreaming
Of great things to do by and by."

Learn a trade, a profession, a business. Find your work and make a place for yourself in the world. Then, if you are promoted to the dignity of wifehood and motherhood, and must lay aside your less important business, you will not be less worthy, less the woman, nor less the mother. The very knowledge that you can support yourself will, perhaps, relieve you of much dreadful foreboding. Many a woman has found use for her skilled hands in the support of an invalid husband and helpless children. Then, too, I think it will make you more careful in the choice of a husband. You will not be planning to marry for wealth or a home, and can afford to wait till you can marry for love. You will think more of yourself, thus demand more of the man whom you honor with your heart and hand, and, as your ultimate destiny will doubtless be to marry, no matter what other vocation you may choose, be sure and obtain a practical knowledge of all the duties of woman in the home.—*Mary A. Allen, M. D., Ithaca, N. Y.*

HOUSE-CLEANING TIME.

Char. Woman—"Madam, cud I get the job of cleaning out your pantry?"

Madam—"No, my good woman, the saloon keeper attends to that matter."

LIVING IN AN OMNIBUS-

"CHIPS, ma'am? Only two-pence a basket," said a little voice, as I stood at my gate one morning, deciding which way I should walk.

Looking around I saw a small yellow-haired, blue-eyed boy, smiling at me with such a cheerful, confident face, that I took the chips at once, and ordered some more.

"Where do you live?" I asked, as we waited for Katy, the girl, to empty the basket.

"In the old bus, ma'am."

"In what?" I exclaimed.

"The old omnibus down on the Flats, ma'am. It's cheap, and jolly now we are used to it," said the boy.

"How came you to live there?" I asked, laughing at the odd idea.

"We were Germans; and when father died we were very poor. We came to this city in the spring, but couldn't get any place, there were so many of us, and we had so little money. We stopped one night in the bus that was left to tumble down on the Flats behind the great stables. The man who owned it laughed when my mother asked if we might stay there, and said we might for a while; so we've been there ever since, and like it lots."

While the boy spoke I took a fancy that I'd like to see this queer home of his. The Flats were not far off, and I decided to go that way and perhaps help the poor woman, if she seemed honest. As Katy handed back the basket, I said to the lad:—

"Will you show me this funny house of yours, and tell me your name?"

"Oh, yes, ma'am; I am just going home and my name is Fritz."

I saw him look wistfully at a tray of nice little cakes which Katy had put on the window-seat, and I gave him one, saying, as he put it in his pocket, very carefully—

"How many of you are there?"

"Six, besides mother."

I just emptied the tray into the basket, and we went away together. We soon came to the Flats behind the stables, and there I saw a queer sight. A great, shabby omnibus, of the old-fashioned sort, with a long body, high steps, and flat roof, with the grass growing about its wheels, and smoke coming out of a stove-pipe poked through the roof. A pig dozed underneath it; ducks waddled

and swam in a pool near by; children swarmed up and down the steps; and a woman was washing in the shadow of the great omnibus.

"That's mother," said Fritz, and then left me to introduce myself, while he passed his cake-basket to the little folks.

A stout, cheery, tidy body was Mrs. Hummel, and very ready to tell her story and show her house.

"Hans, the oldest, works in the stables, ma'am, and Gretchen and Fritz sells chips; little Karl and Lottie beg the cold victuals, and baby Franz minds the ducks while I wash; and so we get on well, thanks be to Gott," said the good woman, watching her flock with a contented smile.

She took me into the omnibus, where everything was as neat and closely stowed as on board of a ship. The stove stood at the end, and on it was cooking some savory-smelling soup, made from the scraps the children had begged. They slept and sat on the long seats, and ate on a wide board laid across. Clothes were hung to the roof in bundles, or stowed under the seat. The dishes were on a shelf or two over the stove; and the small stock of food they had was kept in a closet made in the driver's seat, which was boarded over outside, and a door cut from the inside. Some of the boys slept on the roof in fine weather, for they were hardy lads, and a big dog guarded the pig and ducks, as well as the children.

"How will you manage when the cold weather comes?" I asked.

She shook her head, and looked sober for a minute, as she stroked the white head of baby Franz, who clung to her gown; then a smile broke over her face, and she answered trustfully:—

"I do my best, ma'am, and keep a brave heart in me; for I remember the dear Gott is a Father to such as these; and he won't let them suffer."

"You may be sure of that," I said heartily, and resolved that her beautiful faith should be rewarded by finding friends close by her.

"We are saving to get clothes for Gretchen and Fritz to go to school in the winter, ma'am. Karl and Lottie make toy furniture, as the father taught them; and when bad weather comes they can sit warm in the bus, and make their bits of chairs and tables as well as ever. They can earn but little yet; still, they are so good I can leave Franz with them, and old Spitz, the dog, while I go out washing when it gets too cold to work here."

"Perhaps some kind person would take one of the children, and so lessen your care," I said, for I rather coveted pretty Lottie.

"Ah, but no! I could not spare one, even to you, best ma'am. They are my treasures, and I keep them all, all, as long as I can find bread to give them," cried the mother, gathering her flock into her arms, and feeling herself rich in spite of her poverty. I said no more, but slipped a bit of money into pretty Lottie's hand, and said good-by.

A happier, healthier, busier set I never saw; each had work to do, and did it cheerfully. Often they had hunger and cold to bear, but bore it patiently. Very seldom did any of the pleasant things that children like come to them; but they were contented, and enjoyed playing with oyster-shells, old shoes, and broken crockery as much as many children enjoy their fine toys. Few mothers have more loving children, or do more for them, than good Mrs. Hummel; and I think I never saw a happier family than those little red-cheeked, yellow-haired Germans, as they gratefully smiled and nodded at me from the steps of their funny omnibus home.—*Louisa M. Alcott.*

BE SOCIAL AT HOME.

LET parents talk much and talk well at home. A father who is habitually silent in his own house, may be in many respects a wise man; but he is not wise in his silence. We sometimes see parents, who are the life of every company which they enter, dull, silent, uninteresting at home among the children. If they have not mental activity and mental stores sufficient for both, let them first provide for their own household. Ireland exports beef and wheat, and lives on potatoes; and they fare as poorly who reserve their social charms for companions abroad, and keep their dullness for home consumption. It is better to instruct children and make them happy at home than it is to charm strangers or amuse friends. A silent house is a dull place for young people—a place from which they will escape if they can. They will talk or think of being "shut up" there; and the youth who does not love home is in danger.

A YOUNG lady having read about a man having invented a stove which will consume its own smoke, hopes he will next devise a method whereby tobacco smokers can be run on the same economical principle.

PRAISE YOUR WIFE.

PRAISE your wife, man; for pity's sake, give her a little encouragement, it won't hurt her. She doesn't expect it; it will make her eyes open wider and wider than they have for the last ten years; but it will do her good for all that, and you, too. There are many women to-day thirsting for a word of praise and encouragement. You know that if the floor is clean, labor has been performed to make it so. You know that if you can take from your drawer a clean shirt whenever you want it, somebody's fingers have toiled. Why don't you come out with it heartily: "Why, how pleasant you make things look, wife!" or, "I am obliged to you for taking so much pains." If you gave a hundred and sixteenth part of the compliments you almost choked them with before you were married; if you would stop the badinage of women you are going to have when number one is dead (such things wives may laugh at, but they sink deep sometimes), fewer women would seek for other sources of happiness.—*Sel.*

A SCHOLAR.

Yes, I am five years old to-day!
Last week I put my doll away;
For it was time, I'm sure you'll say,
For one so old to go
To school, and learn to read and spell;—
And I am doing very well;
Perhaps you'd like to hear me tell
How many things I know.
* Now listen—Here are one, two, three
Wee little letters, don't you see?
Their names are D and O and G;
They spell—now guess!—*Old Rover!*
—*Sidney Dayre, in St. Nicholas.*

THE New York Health Department has found arsenic and antimony present in the bright red-colored stockings of commerce. Both very poisonous to the skin and body when absorbed.

"JOHN," did Mrs. Green get the medicine I ordered?" said the doctor to his hired man.

"I guess so, for I saw crape on the door this morning."

Wife—John, the doctor is down-stairs with his bill.

Husband—Tell him I am not well enough to see him.

RURAL HEALTH RETREAT.

THE 19th of July, being the twentieth anniversary of the arrival of the president of the Rural Health Retreat on the Pacific Coast, was celebrated in an appropriate manner at Crystal Springs. As the patients and guests passed into dinner they found a profusion of beautiful flowers on each table, and upon the clear white wall, in red and blue, was displayed, "1868. July 19, 1888." While all were partaking of a sumptuous hygienic meal, the president arose and called attention to the writing on the wall, saying: "This writing is not as mysterious as that which appeared on the walls of the palace of Belshazzar, as the Babylonians were engaged in their feast and revelry. Then it was found difficult to even obtain a reading of the writing. The characters here displayed mean simply this, that in 1868, just twenty years ago, was the first arrival of those upon this coast who came to teach the principles that have resulted in the establishment of this institution. To those who may be pleased to assemble in the gymnasium this evening we will say more about it."

In the evening there was a large gathering in the gymnasium. After the rendering of several pieces of music by the sanitarium choir, the president entertained the audience with a rehearsal of how he was led to come to the coast, and how the work of physical reform, which he declared to be the true basis of all genuine mental and moral reform, had advanced, and how rapidly it is now gaining ground.

If we look at this institution it appears that, since the annual meeting of the stockholders last April, about three hundred persons have shared, more or less, its benefits. During that time many remarkable cures have been performed; among these scores of female complaints of long standing. These cured persons have gone away from the institution as living advertisements. Our building is now kept about full all the time. As some go away cured others come in to take their places; and so the good work goes on. We now enter upon the twenty-first year of our cause upon this coast—our year of "leaving minority"—with fair prospects, and full of courage and hope that the principles of right living will reach thousands who now sit in physical darkness for the need of just such light as these truths impart. So may prosperity attend the cause of health reform.

THE PACIFIC HEALTH JOURNAL.

WE have received from the publishers, the Pacific Press Publishing House, Oakland, California, THE PACIFIC HEALTH JOURNAL AND TEMPERANCE ADVOCATE for May. After a thorough examination of this monthly journal, we pronounce it excellent. It is well prepared editorially, and its selections are admirable. Its health articles, aside from its temperance and household matter, are well worth the subscription price. Twelve numbers of this publication would be a good family doctor always in the house—and better than most of high-priced books sold as "Family Physician." It is a 32-page monthly, with neat paper cover, at \$1.00 per year. Address, Pacific Press, Oakland, Cal.—*American Constitutional Vedette, Beauregard, Miss.*

HOUSEHOLD ITEMS.

TRIM your hair at the end about a half inch once a month. Wash the scalp in salt water, containing a little borax, and your hair will not fall out.

TO REMOVE grease from coat collars and the glossy look from the elbows and seams, rub with a cloth dipped in a solution of one part liquid ammonia and one part alcohol.

WARTS—We have known several instances where warts have been entirely removed from different parts of the body by taking a plump, small new potato, cutting it with a knife, and pressing the fresh cut part upon the wart. Two or three such applications, once a week, usually accomplishes the work. The juice of the potato seems to kill the life of the wart.

GLASS jars will not break when hot fruit is poured in if a large cold wet cloth be wrapped around the lower part. Corn is hard to put up at home, but it is said that if it be cooked and canned with tomatoes it will keep perfectly. Glass jars are in the long run much cheaper than tin, much easier to take care of, and the fruit kept therein is much more wholesome.

TO POLISH FLOORS.—The cleanest and most perfectly polished floors have no water used on them. They are simply rubbed off every morning with a large flannel cloth, which is soaked in kerosene oil once in two or three weeks. Take the cloth, and with a rubbing brush or stubby broom go rapidly up and down the planks (not across them). After a few rubbings the floor will assume a polished appearance that is not easily defaced.

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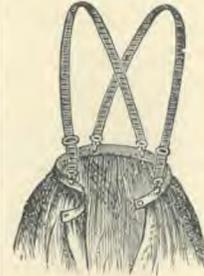
THE Fashionable Corset and every other device for compressing the waist or any other part of the body, should at once be discarded, as they are the most fruitful sources of consumption, dyspepsia, and the majority of the ills from which women suffer. Suppose the waist does expand a little, the step will 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 under-aments 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.

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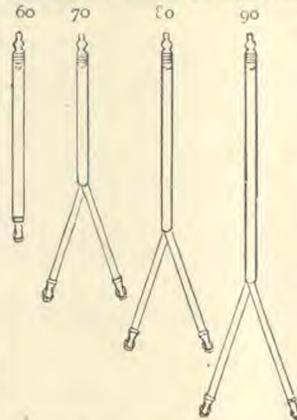
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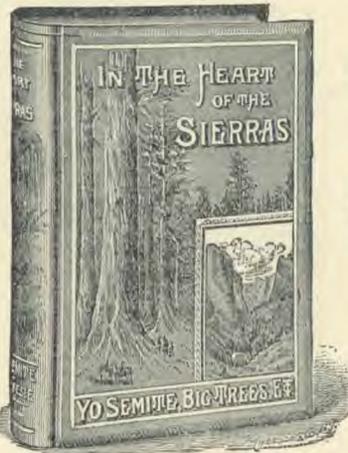
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