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SINCE 1880 drinking shops in Paris have increased from 14,000 to 31,000.

HE is not only idle who does nothing, but he is idle who might be better employed.

A MAN who cannot make a bow to his own conscience every morning is hardly in a condition to salute the world at any other time of day.

THE first English almanac was brought out of Trinity College, Cambridge, in 1347, and the first printed almanac appeared in London about one hundred years later.

THE first striking clock was imported into Europe by the Persians about the year A. D. 800. It was brought as a present to Charlemagne from Abdella, king of Persia, by two monks of Jerusalem.

SOME interesting figures are made regarding the proportion of railway train travel to population. For every 1,000 inhabitants the United States runs trains 9,700 miles annually; Great Britain runs 7,500; Belgium, 4,500; France, 3,550; and Germany, 3,250.

THE Turks, who are prohibitionists by order of the Koran, are working to abolish saloons kept by the "Christians" in Constantinople. All drinking places within 250 feet from the houses of Turkish worship have been ordered to be closed, and the police are enforcing the decree.

THE BRAIN AND LONGEVITY.

WHILE we claim that the brain (cerebrum) is the organ of the mind, the phrenological organs alone are not the true index to moral character. The cerebral portion of the brain, called the organs of the propensities, holds a more immediate relation to the physical condition of the nerves of organic life than do the intellectual faculties; so whatever increases the direct influence of the domain of organic life on the cerebral organs, proportionately increases the influence of the propensities over the intellectual and moral faculties. As the organs of destructiveness, combativeness, acquisitiveness, and amativeness, hold more near and special functional relation to the organic system of nerves, they are more readily excited by the excitement and irritation of the nerves of organic life. This being the case, it is more difficult for the intellectual faculties to weigh correctly evidence presented to it, and to arrive at conclusions of truth, and for the moral faculties to preserve their functional integrity in an excited condition of the organic nervous system, than when they perform only their healthful functions. So to form a correct knowledge of character from the organs of the brain, the state of the organic nervous system must be inquired into, as well as the general habits of the individual, as these all tend to modify greatly the character of the person. Cases are on record of persons whose phrenological developments alone would indicate them as among the best members of society, but whose intemperate habits so excited their destructive animal organs that they were mere beasts, seeking to destroy their best friends. All excess in stimulation will thus injure the mind in proportion to the extent of organic nervous irritation.

While it is true that the mind is so readily affected by the irritation and disease of the nervous system it must be borne in mind that the best way to have a well-balanced and properly-acting ner-

vous system is to have good health maintained in all parts of the body. If a person has nothing on which to exercise his nervous energy he is liable to disease. Employment of some kind is indispensable to the health of the nervous system. Long-continued trains of thought, however, are to the brain what working one set of muscles incessantly all day is to them—complete exhaustion. He that would last the longest must occasionally turn his thoughts from his ordinary avocation completely, and give the brain rest. Everyone, whether business man, student, farmer, or mechanic, needs a vacation once or twice a year, when, for a few days or weeks, he may break up the ordinary routine of life. To have a healthy condition of the nervous system, it is proper that the mind should have a variety of objects on which to dwell. Its efforts, however, should not be made spasmodically. There should be system—not working the brain to its utmost tension for a time, and then letting it lie idle, but working regularly and steadily.

Care should especially be given to the young, and not go into that system of crowding young minds because they are bright and smart. It should be borne in mind that in early life the nerves are soft and pulpy, and that the brain itself is not in a condition to be applied to mental labor until the child is about seven years of age. The following, on this subject, from Dr. Kellogg's "Home Hand-Book," is right to the point:—

"That there is a right way and a wrong way of dealing with young minds in order to develop them so as to fit them for their highest usefulness in after years, is patent not only from the nature of things, but from the unsuccessful results to be seen in the illy developed minds of thousands of men and women whom we daily see trying in vain to make their way well in the world against the numerous obstacles placed in their pathway, the most insurmountable of which are the results of bad training.

"In a great many instances, perhaps in the greater share of cases, the process of education is a process of perversion from first to last. The child, when put to school at an age altogether too early, instead of being led along the path marked out by nature for him to walk in, in his pursuit of knowledge, is set to work, or gone to work at, in a manner the most remotely removed from the natural order. Instead of beginning where Nature does, with the development and training of the perceptions, the sources of knowledge, thus teaching the

learner at the outset how to observe thoroughly and accurately, in nine cases out of ten the teacher begins by giving the child instruction which can have no other influence than to lessen his reliance upon his own powers of observation and perception, and lead him to take such information as is dealt out to him unquestioningly, and without being able to see any natural relations between the knowledge imparted and that which it is supposed to represent. Thus his education continues, his mind being dwarfed by improper methods, and his body injured by unnecessary and harmful confinement, until the child either dies, becomes an educated dolt, or perchance, from natural brilliance of intellect, breaks away from the fetters forged around him and begins to think for himself at last, and then really begins to learn.

"The majority of children do not enjoy school life. It is irksome to them. It is actually repulsive, and naturally so. Learning is made hard work, when for them it ought to be made play. Children do not generally like to work, but they do love play; and if instruction could be imparted to them through methods which would be to them play, a great gain would be made. The efforts of the managers of kindergartens in this direction are certainly commendable, and we hope they will be successfully introduced into every city and village in the land. We heartily concur in the following observations on this subject made by Dr. Richardson, one of the most eminent medical scientists of Europe:—

"For children under seven years of age the whole of the teaching that should be naturally conveyed should be through play, if the body is to be trained up healthily as the bearer of the mind. And it is wonderful what an amount of learning can by this method be attained. Letters of languages can be taught; conversations in different languages can be carried on; forms of animal life can be classified; the surface of the earth can be made clear; history can be told as story; and a number of other and most useful truths can be instilled without ever forcing the child to touch a book or read a formal lesson."

While it is important to the young that the mind should not be discouraged in its efforts to attain knowledge, yet, when the brain is more matured, and the mind learns to think and grasp ideas, it is capable of quite severe taxation, if its efforts, as before said, are carried on in a systematic manner.

The best time in the day for earnest study is in the morning, as it is also the best time for physical exercise. We should attend to the physical exercise first, and devote the remainder of the morning hours to study. Physical health must be attended to, for if health fails all mental exercise to any extent is at an end. Exercise in the morning before commencing study will tend to preserve and invigorate health.

In our last JOURNAL we presented evidence showing that brain workers are on an average longer-lived than simply physical laborers. Those to whom we then referred, of course lived, some of them, a long time ago. But I find in Dr. Kellogg's "Home Hand-book," page 160, a list of sixty men of modern times, such as Wesley, Newton, Herschel, Rollin, Milton, Lord Bacon, Michael Angelo, Dr. Watts, etc., and the statement made, "The average age of all the above-named persons, sixty in all, is a little more than eighty-two." The Doctor then quotes the testimony of Dr. Geo. M. Beard, of New York, well known as an eminent electrician and neurologist:—

"I have ascertained the longevity of five hundred of the greatest men in history. The list I prepared includes a large proportion of the most eminent names in all the departments of thought and activity.

"It would be difficult to find more than two or three hundred illustrious poets, philosophers, authors, scientists, lawyers, statesmen, generals, physicians, inventors, musicians, actors, orators, or philanthropists of world-wide and immortal fame, and whose lives are known in sufficient detail, that are not represented in this list. My list was prepared, not for the average longevity, but in order to determine at what time of life men do their best work. It was, therefore, prepared with absolute impartiality; and includes, of course, those who, like Byron, Raphael, Pascal, Mozart, Keats, etc., died comparatively young. Now the average age of those I have mentioned, I found to be sixty-four and twenty-hundredths.

"The average age at death at the present time, of all classes of those who live over twenty years, is *about fifty*. Therefore the greatest men of the world have lived longer, on the average, than men of ordinary ability in the different occupations; by fourteen years; six years longer than physicians and lawyers; nineteen or twenty years longer than mechanics and day-laborers; from two to three

years longer than farmers; and a fraction of a year longer than clergymen, who are the longest-lived in our modern society."

Dr. Beard states among other conclusions at which he has arrived, as the result of his investigation:—

"1. That the brain-working classes—clergymen, lawyers, physicians, merchants, scientists, and men of letters—live very much longer than the muscle-working class.

"2. That those who follow occupations that call both muscle and brain into exercise, are longer-lived than those who live in occupations that are purely manual.

"3. That the greatest and hardest brain-workers of history have lived longer on the average than brain-workers of ordinary ability and industry.

"4. That clergymen are longer-lived than any other great class of brain-workers." J. N. L.

THE GOSPEL OF HEALTH; OR THE OVERCOMER AND HIS REWARD.

Text: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.

THE text contains the two grand ideas of overcoming, and the victor's reward, and the magnitude and importance of the work of overcoming is measured by the value of the reward presented. The human mind cannot conceive a reward of greater value than that offered in the text. It is to be exalted to the throne of the Son of God when he shall reign *King of kings and Lord of lords*. Christ will sit upon his own royal throne, and the overcomers will sit by his side. Christ will reign, and the overcomers will reign with him, and this reign of peace, of exaltation, and of glory, will continue throughout the ceaseless rounds of eternal ages; and all this glory is presented as a reward to induce men and women to engage in earnest in the great work of overcoming.

Christians generally have a very indefinite idea of what it is to overcome in the sense of the text. With few exceptions, they seem never to think that it has reference to self-control, and especially to the government of appetite. Hence, professing Christians eat and drink fashionably, become gluttons and drunkards, smoke, chew, and snuff tobacco, drink tea and coffee, and thus defile the temple of God (1 Cor. 3:17), simply to gratify depraved appetite; and these very Christians, doubt-

less, regard the work of overcoming very nearly summed up in mastering their embarrassments in speaking and praying in meeting, and saying grace over their fashionable tables. God pity them.

The text, however, gives a definite idea, in plainest terms, of what it is to overcome. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Men and women are to overcome as Christ overcame. When we are able to comprehend the temptations and victories obtained by the Son of God, then we have a definite idea of what it is to overcome. The subject of Christ's overcoming may be discussed under three propositions:—

1. The Son of God did not overcome on his own account. He was not a sinner. He "was in all points tempted like as we are, yet without sin." Although the divine Son of God was so far a partaker of our natures as to feel our woes, and suffer for our sins, yet in him was no sin, and his overcoming was not for himself.

2. The work of overcoming on the part of the Son of God was on account of our sins. The temptations he suffered, and the victories he gained, were to qualify him to succor mortal men and women suffering under the weakness of the flesh, and beset with strong temptations.

The apostle speaks definitely to this point. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Heb. 2:10. The word "perfect" in this passage should be understood in the sense of qualified, or adapted to the work. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Verses 17, 18. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Chap. 4:15.

The divine Redeemer was subjected to the fiercest temptations, and passed through the most fearful struggles, and gained victories the most glorious, that he might be qualified for the great work of redemption from the ruin of the fall, the weakness of the flesh, and the temptations of the devil.

3. As the captain of our salvation, Christ has led the way in the work of overcoming; and in order that he might be qualified to succor the tempted, he has been tempted in all points as we are. This was not for his own benefit, but for our good. Therefore our temptations, in kind, are just what the Son of God endured, and the victories which we gain—must gain—in overcoming are, in kind, just what the Son of God experienced when he overcame. This proposition is most fully sustained by the clause, "As I overcame," found in our text. With the idea clearly before the mind that the divine Redeemer, as the captain of our salvation, has led the way, subjecting himself to the very temptations and self-denial which his followers must experience in order to be redeemed by his blood, we will consider the temptations of the Son of God, and the circumstances under which he overcame.

Immediately after his baptism in Jordan "was Jesus led up of the Spirit into the wilderness to be tempted of the devil." Matt. 4:1. The record of another evangelist reads, "And immediately the Spirit driveth him into the wilderness, and he was there in the wilderness forty days tempted of Satan; and was with the wild beasts." Mark 1:12, 13. And still another evangelist gives the facts of the temptation of Christ in still another form: "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing." Luke 4:1, 2. Notice particularly these important facts:—

1. The Holy Spirit led the Son of God into the wilderness to be tempted of the devil. It was a part of the great plan necessary to the salvation of sinners. The temptation must occur as truly as the crucifixion, the resurrection, the ascension, or the second advent. The crucifixion of Christ and his intercession for sinners are subjects of very common and popular discussion in the pulpit and by the religious press, while the temptation of Christ in the wilderness, holding an important position in the great plan, is passed over as having no more significance than if an accidental affair that Christ happened to be in the wilderness just then, and the devil seized upon the opportunity to annoy him. But mark well the strong expression from Luke: "Being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness."

2. There, into the wilderness, broken, barren

and dreary, not fit to be inhabited, and surrounded by wild beasts, the Son of God endures the three-fold temptation, which presents the sum of the leading temptations to which the fallen race is exposed. Satan tempted Christ to work a miracle in changing stones to bread to satisfy the pangs of hunger after fasting forty days. Christ resisted the temptation and stood firm. This fast on his part for nearly six weeks, the temptation under the extreme circumstances, and the victory gained, were designed not only to set an example to those who have fallen under the power of appetite, but to qualify the Redeemer for the stupendous work of redeeming all those who put forth efforts to overcome.

Christ was tempted with a (panoramic) view of the kingdoms of this world, and all the glory of them. Here, again, he stands in the very position where comes one of man's greatest temptations, to seek for the wealth, applause, and pleasures of the world. He was also tempted to presumptuously cast himself from the giddy, dizzy height of the pinnacle of the temple, that he might know how to succor those who presumptuously commit sin. But, for want of space, we dwell at length only on that part of the great temptation which relates to appetite.

The Redeemer of a world lost by yielding to the power of appetite, subjected himself to a total fast for nearly six weeks, that he, in experience painful, almost infinitely beyond description, might go down to the very depths of the pangs of hunger, in order to be better qualified to save sinners lost through appetite, and that his long arm might reach to the depths of human wretchedness and weakness, even of the poor glutton and the miserable drunkard. The grandest thought in all the range of revealed theology is, that Christ in his life on earth was tempted and tested on all points, as mortal men are, that he, our gracious Redeemer, might be "able to succor them that are tempted."

All was lost in Adam, in yielding to the power of appetite. The Redeemer, both divine and human, as an overcomer in our behalf, stands in the very position where Adam failed and plunged the race in ruin. Christ stood the very test Adam failed to endure. The Redeemer took hold on redemption just where the ruin occurred, and succeeded in carrying out the plan.

The subject is truly grand. And as we trace these lines, there is kindling in our being the most

ardent love, and we feel the deepest reverence for our all-conquering King. He overcame on our account, he leads the way in suffering, mental agony, victory, and triumph, and bids us follow in self-denial and everlasting glory. We hear from him by way of Patmos, saying, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. Mark well these vital points in the subject:—

(1) Christ did not overcome on his own account, but for us.

(2) His temptations and victories were to qualify him to succor his tempted people, and therefore,

(3) His temptations were in kind just what his people must meet and overcome.

The victory of our triumphant Head over the most subtle temptations during his forty days' fast, and the glorious promise of reigning with him on his throne, on conditions that we overcome as he overcame, establishes the fact that the highest attainment in the Christian life is to control appetite, and that, without this victory, all hopes of Heaven are vain.—*Elder James White, in Health Reformer, 1872.*

PRESCRIBING FOR DISEASE.

IN his description of the manners and customs of the Babylonians, Herodotus, who wrote about 425 B. C., says: "They have no physicians, but when a man is ill, they lay him in the public square, and the passers-by come up to him, and if they have ever had his disease themselves, or have known anyone who has suffered from it, they give him advice, recommending him to do whatever they found good in their own case, or in the case known to them. And no one is allowed to pass the sick man in silence without asking him what his ailment is."

The reader will, of course, recognize in this description, written more than 2300 years ago, a custom that is quite prevalent in our own day. True, we have made some improvement, for we do not now lay the sick in the streets and oblige all who pass to prescribe for them, but we are guilty to a great extent of permitting them to be questioned relative to their ailments, and to be tortured by listening to almost endless recommendations from well-meaning but misguided friends. At all events the custom which prevails among us sufficiently resembles that described by Herodotus to suggest at least a distant relationship.

USES OF WATER.

(Continued.)

IN our last we discussed the uses of water as a hygienic agent and made some reference to it as a physiological agent. We now wish to offer some thoughts upon its therapeutic action. This to most people is doubtless the most interesting part of the discussion, because it is least understood. We shall not attempt to exhaust the subject, but to give only the ordinary applications of water to diseased conditions, noting always the reason for its use in each given case. We wish to begin by noticing the effect of its local application, *i. e.*, to a small portion of the body. In order to understand it fully we must know in what inflammation consists, since either this or its effects constitute the most frequent causes for the local application of water.

The four signs of inflammation that have been recognized for many years are *heat, pain, redness, swelling*. Two or more of these signs or symptoms are always found in inflammation. The heat is produced by an increased flow of blood to the part and a more rapid chemical change in the tissues. The pain is the result of increased pressure upon nerve filaments involved. The redness is owing to the engorgement of blood capillaries seen through the translucent cuticle or covering of the inflamed tissues.

The swelling is the result of two important factors: First, the engorgement of capillaries above named; secondly, the infiltration of the inflamed tissue by serum or lymph from the blood. The order and course of inflammation are always as follows: At first there is mere *irritation* to the part. It may be as a result of the local application of cold, or perhaps it is caused by a bruise or by some foreign substance. If this continues the next step is that of *congestion*. By this is meant the simple engorgement of the capillaries with blood. We now have swelling—enlargement of the part, or, as the doctors call it, *hyperæmia*, in which the amount of blood in the part is increased but its flow is retarded. It is in a condition of partial stasis. If the irritating cause is allowed to continue the stage which next follows is that of true *inflammation*. This differs from congestion only in the fact that an extravasation through the walls of the blood capillaries of some of the liquid ingredients of the blood has occurred. The fluid with which the inter-capillary spaces thus become saturated or engorged is called

lymph, or, sometimes, only serum. If we take as an example of inflammation the history and course of a common furuncle, or boil, we shall notice the beginning to be a bruise or slight injury to the part (sometimes entirely without our knowledge), and constitutes the irritation. This is followed by congestion, and, finally, we find it in a condition of inflammation, in which lymph has passed through the walls of capillaries into the cellular tissue of the part. Now one of two things is likely to occur—either the part breaks down into pus, forming an abscess, or resolution (commonly called scattering) takes place. The latter course is the more desirable of the two, in which case the circulation is equalized and the lymphatic vessels, which have their origin in the inter-capillary spaces, carry off the infiltrated material. One other result of inflammation sometimes occurs, especially around joints. The circulation may become equalized, while the lymph becomes organized in the part, and thus remains, causing a permanent deformity or enlargement. Now for the application of water to local inflammation. The well-known effect of cold applied anywhere is to contract. Heat expands or dilates anything to which it is applied. Cold and hot water applied to the tissues of the body produces effects entirely in conformity to the above-named laws. If we wish to treat a local congestion we have but to apply cold water or ice continuously. The result will be such a contraction of capillaries as to overcome their engorgement, in which congestion consists.

If, however, true inflammation be present, something more is needed. Continued cold would contract capillaries as in congestion. But this is not enough. The lymph in the inter-capillary spaces must be taken up and discharged into the general circulation. This must be done by means of the lymphatic circulation. (The lymphatic circulation corresponds exactly to the venous system. Its office is to gather up waste material all over the body and discharge it into the large veins near the heart.) But cold contracts lymphatic vessels as well as capillaries. It has been found that the alternate application of cold and heat hastens lymphatic absorption admirably. Hence the reason for the alternation of hot and cold water in cases where inflammation has not progressed to suppuration or the formation of pus. That this process will relieve pain need not be wondered at when it is remembered that the pain of inflammation is chiefly owing to the pressure of

lymph upon the nerve filaments involved. Remove the lymph, and the pressure and consequent pain are gone. Besides this the use of hot and cold water has a general relaxing influence, which also will tend to relieve pressure and resulting pain. All this applies to inflammation in which no pus has yet formed. After this event has taken place the very opposite result from the above is desirable. Pus absorbed into the system is what is meant by blood-poisoning, and is to be avoided. As soon as it is certain, then, that pus has begun to be generated, the best thing that can be done is to hasten the process and secure its discharge from the system by an artificial opening as soon as possible. Nothing known is capable of doing this better than hot water in the form of fomentations. Moist heat is the thing which we desire to employ, and poultices, being moist and capable of retaining heat longer than fomentation cloths, are substituted for clear hot water. It will be noticed that the beginning of pus formation is the signal for the change from the alternation of hot and cold, to continued heat in the form of poultices. The symptoms which indicate the presence of pus are, throbbing pain, chill or chilly sensations more or less pronounced, fluctuation, by which we mean the feeling of fluid under the surface, and pointing. By pointing is meant the softening of the surface of the tumor or swelling. This occurs when the fluid approaches near enough the surface to be felt as a soft spot. To recapitulate, throbbing pain, chill, fluctuation, pointing—these are signs of pus. As soon as fluctuation is distinctly marked it is well to make a free incision into the abscess at the most dependent point, for the discharge of the pus. However, a spontaneous opening of the abscess is likely to occur at the place of pointing if the lancet is not used. After the pus has been discharged nothing so facilitates the complete evacuation of the pus as immersion of the part in hot water.

In regard to the best material to use for poultices it may be said that the thing to be accomplished is to maintain the heat and moisture of the application. We know of nothing better than flaxseed meal for the purpose. Containing some oil, it does not easily dry, and being heavy and semi-solid it retains heat well. If after the poultice is spread on a firm piece of muslin it be covered with cheese-cloth or a piece of lawn before being applied to the flesh, there will be no sticking of the poultice.

J. E. C.

TUBERCULOSIS IN ANIMALS.

At a meeting of the Medico-Chirurgical Society of Edinburgh, held on the 15th of February, Principal Walley gave a paper on "Animal Tuberculosis in Relation to Consumption in Man." After describing and exhibiting specimens of the disease in poultry and other animals, and showing how by flesh and milk consumption might be transmitted to the human being, Principal Walley remarked that, in its economical and sanitary aspect, there was no disease which at present cost such a serious loss to the community or diminished the food supply of the country so much as tuberculosis, and yet no action had been taken by the Government. Poultry-yards were decimated, herds of cattle were practically destroyed by the disease; and he was within the mark when he said that there was no one day of the whole year when they did not find tuberculosis in cattle in the *abattoir*; and scarcely a market-day passed when he did not see several cattle with the same disease. The subject was one of immense importance, because it affected the food supply of the people. It was a matter for great consideration if the flesh of animals suffering from tuberculosis should not be condemned. He had seen cows sold in which the disease existed, and he asked if it would not be better to give compensation, and have the animals destroyed, even in suspected cases, so as to prevent the spread of the disease and the poisoning of the milk. At present they had no power to deal effectually with the question of the milk supply, or even the supply of food, as regarded animals suffering from tuberculosis, although he occupied the encouraging position, by the wise permission of the magistrates of the city, to do as seemed to him best in the circumstances.—*Vegetarian Messenger, June, 1888.*

M. DIMITRIUS ANTIPPA, who was a lad in Paris at the time of the French Revolution, and who was five years of age when the American Declaration of Independence was signed, has recently died in Constantinople at the age of one hundred and fifteen years, retaining his faculties to the last. M. Antippa knew Marat, Danton, and Robespierre personally; he saw Marie Antoinette murdered on the scaffold, and danced the Carmagnole and sang "Ca Ira" in Madame Tallien's *salon*.

THERE is no grace in a benefit that sticks to the fingers.

DISEASE AND ITS CAUSES. No. 9.

Experience, Genuine or False, and Its Bearing on Invalids.

BY MRS. E. G. WHITE.

EXPERIENCE is said to be the best teacher. Genuine experience is indeed valuable; but habits and customs gird men and women as with iron bands, and these false habits and customs are generally justified by experience, according to the common understanding of the word. Very many have abused precious experience; they have clung to their injurious habits, which are decidedly enfeebling to physical, mental, and moral health, and when you seek to instruct them, they sanction their course by referring to their experience; but true experience is in harmony with natural law and science.

Here is where we have met with the greatest difficulties on religious subjects. The plainest facts may be presented, the clearest truths brought before the mind, sustained by the word of God; but the ear and heart are closed, and the all-convincing argument is, my experience. Some will say, The Lord has blessed me in believing and doing as I have, therefore I cannot be in error. The experience is clung to, and the most elevating, sanctifying truths of the Bible are rejected for what they are pleased to style experience. Many of the grossest habits are cherished, with the plea of experience.

Many fail to reach that physical, intellectual, and moral improvement it is their privilege and duty to attain, because they will contend for the reliability and safety of their experience, although that misjudged experience is opposed to the plainest revealed facts. But that which they term experience is not experience at all, but a course of habit, or mere indulgence, blindly, and frequently ignorantly, followed, with a firm, set determination, without intelligent thought or inquiry relative to the laws and causes at work in the accomplishment of the object and the result.

Genuine experience is a variety of experiments entered into carefully, with the mind free from prejudice and uncontrolled by previously established opinions and habits, marking the results with careful solicitude, anxious to learn, improve, and reform on any or every habit, if that habit is not in harmony with physical and moral law. With some

the idea of others gainsaying what they have learned by experience seems to be folly, and even cruelty itself. But there are more errors received, and firmly retained, under the false idea of experience, than from any other cause: for this reason, that which is generally termed experience is no experience at all, because there has never been a fair trial by actual experiment and thorough investigation, with a knowledge of the principles involved in the action. Men and women, with constitution and health gone, because of their wrong habits and customs, will be found recommending their experience, which has robbed them of their vitality and health, as safe for others to follow. Very many examples might be given to show how men and women have been deceived in relying upon their experience.

Persons who have been a long time feeble are in danger of imagining their cases far worse than they really are. Their fears are easily aroused. They have so long made their own cases subjects of thought that they really think they fully understand their own cases. If the counsel and judgment of physicians do not agree with their views of themselves they are set aside as of no account. "They do not understand my case," is often repeated. "They did not manage my case right." Invalids are generally poor judges of what they need. If they understand how to manage their own infirmities why have they not made a success of treating themselves so that they need no physician.

There are men and women of peculiar traits of character, who have determined wills, who are suffering from disease, which has had a tendency to make them notional. They form habits which become as second nature to them. Others can discern their peculiarities, and their dangers, when they may be blind to them, and think their peculiar habits a necessity, and that they cannot change and live. Persons of this stamp of mind will be very slow to recover health, and they will frequently exhaust the patience and courage of their physicians, who may be doing all in their power to help the invalid to health.

But before it is possible to do this, their false habits must be broken up. But as the physicians try cautiously to do this, they have the strong, set will of the patient to meet, and he feels injured, thinking he is misjudged. He becomes vexed with his best friends, who are doing all they can to bring him back to health again. They want to get well,

but desire to give especial information to the physicians just how their case must be treated. When they thus take the case into their own hands, they show that they have no confidence in the physician.

This class have diseased imaginations, which frequently lead them to the conclusion that they cannot exercise. It tires them to exercise, and they cease employment, and become restless. They study their peculiar symptoms, which become greatly aggravated to their imagination by dwelling upon them, which frequently leads them to say and do many things which, should they see another do, they would at once see the inconsistency of such a course.

Many invalids give up to inaction, which gives all the chance possible for the imagination to chase after the symptoms. The worst thing the sick can do is to suspend all physical labor, supposing this the way to regain health. In thus doing, the will, which energizes the nerves and muscles, becomes dormant, and the blood circulates through the system sluggishly, and becomes more and more impure. And still the imagination takes the lead, and makes out the case worse than it really is. Indolence is helping on the matter, and produces the most unhappy results.

Well-regulated labor gives the invalid the idea that he is not wholly useless in the world. This will afford him satisfaction, give him courage, and impart to him vigor which nothing else can. Some have received the idea that it is dangerous to exercise because they are sick. Such ones cannot get well without exercise. God made man a moving, working machine. He designed that the muscles, and every organ in the body, should be put to use. But some, guided by their feelings, will tell you that they cannot walk, or exercise in labor. They will relate their experience, that when they have attempted to exercise it has wearied them. Yet all the works of the human machinery were there; no organ was missing; why, then, could they not be set in motion? The motive will-power was lacking.

A diseased imagination, under the control of a strong will, held the machinery from action. These mistaken souls rely upon what they are pleased to term experience, which is nothing more nor less than pet notions, plans, and schemes of their own, which are not in harmony with physical law, but agree with their perverted judgment. These view

their cases from the standpoint of diseased imagination. They will relate that they have tried this and that course to their entire satisfaction. Feelings have been their standard.

Feelings are a poor criterion at any time, but especially when under the control of a diseased imagination and strong will. Invalids of this class are almost sure to continue to be invalids. They generally have some fault to find with the course of all who try to help them. They are seldom willing to be guided by the judgment of those who understand the human system and who have long experience in treating disease. Physicians cannot, by their counsel, or treatment, help the sick unless the invalids give them their confidence. If they take their cases into their own hands, and do not recover health, they should not charge the failure upon the physicians.

Genuine experience is in harmony with the unchanging principles of nature. Superstition, caused by diseased imagination, is frequently in conflict with science and principle. And yet the unanswerable argument is urged, "I must be correct, for this is my experience." There are many invalids to-day who will ever remain so, because they cannot be convinced that their experience is not reliable. The brain is the capital of the body, the seat of all the nervous forces, and of mental action. The nerves proceeding from the brain control the body. By the brain nerves, mental impressions are conveyed to all the nerves of the body, as by telegraphic wires, and they control the vital action of every part of the system. All the organs of motion are governed by the communication they receive from the brain.

If invalids receive the idea that a bath will injure them, the mental impression is communicated to all the nerves of the body. The nerves control the circulation of the blood; therefore the blood is, through the impression of the mind, confined to the blood-vessels, and the good effect of the bath lost, because the blood is prevented by the mind and will from flowing readily, and from coming to the surface and stimulating, arousing, and promoting circulation.

Invalids have frequently used water injudiciously, especially if they are extremists. They may not have a correct knowledge of the use of water; they may have used the water too warm, and not reduced the bath sufficiently with cold to tone up the pores of the skin, which has a debilitating influence upon

the system; or they may have used the water too cold, and driven the blood to the internal organs, producing congestion. They may have exposed themselves to the cold air immediately after bathing. I have known persons to take cold, from which they have never recovered, by sitting in a room without a fire and becoming thoroughly chilled immediately after taking a bath. Many are not benefited by taking baths because they do not practice lying down after a bath and giving nature time to react. If they cannot rest at least half an hour after a bath, they should exercise by walking or working to keep from a sense of chilliness, in order for reaction. Those who have taken baths carelessly, and have suffered in consequence, receive the impression that it was the bath which injured them, when it was their own injudicious management that produced the bad results.

And when the physician prescribes baths for this class, their will frequently rises against it. They think the bath will injure them. The brain sends this intelligence to the nerves of the body, and the blood-vessels, held in obedience to their will, cannot perform their office and react after a bath. There is no reason in science or philosophy why an occasional bath, taken with studious care, should do anyone anything but real good. Especially is this the case where there is but little exercise to keep the muscles in action, and to aid the circulation of the blood through the system. Bathing frees the skin from accumulation of impurities which are constantly collecting, keeps the skin soft and supple, thereby increasing and equalizing the circulation.

Persons in health should on no account neglect bathing. They should by all means bathe as often as twice a week. Those who are not in health have impurities of the blood, and the skin is not in a healthy condition. The multitude of pores, or little mouths, through which the body breathes, become closed and filled with waste matter. The skin needs to be carefully and thoroughly cleansed, that the pores may do their work in freeing the body from impurities; therefore, feeble persons who are diseased, surely need the advantages and blessings of bathing as often as twice a week, and frequently even more than this is positively necessary. Respiration is more free and easy if bathing is practiced, whether sick or well.

By bathing, the muscles become more flexible, the mind and body are alike invigorated, the intel-

lect is clearer, and every faculty is livelier. The bath is a soother of the nerves. It promotes general perspiration, quickens the circulation, overcomes obstructions in the system, and acts beneficially on the kidneys. Bathing helps the bowels, stomach, and liver, giving energy and new life. Digestion is promoted by bathing, and instead of the system being weakened it is strengthened. Instead of increasing liabilities to cold, a bath, properly taken, fortifies against a cold, because the circulation is improved. The blood is brought to the surface, and a more easy and regular flow through all the blood-vessels is obtained.

The Lord made man upright in the beginning. He was created with a perfectly balanced mind. The size and strength of the organs of the mind were perfectly developed. Adam was a perfect type of man. Every quality of mind was well-proportioned, each having a distinctive office, and yet dependent one upon another for the full and proper use of any one of them. Adam and Eve were permitted to eat of all the trees in the garden save one. The Lord said to the holy pair, "In the day that ye eat of the tree of knowledge of good and evil, ye shall surely die."

Eve was beguiled by the serpent to believe that God would not do as he said he would. "Ye shall not surely die," said the serpent. Eve ate, and imagined that she felt the sensations of a new and more exalted life. She bore the fruit to her husband, and that which had an overpowering influence upon him was her experience. The serpent had said that she should not die, and she felt no ill effects from the fruit which could be interpreted to mean death, but just as the serpent had said, a pleasurable sensation, which she imagined was as the angels felt. Her experience stood arrayed against the positive command of Jehovah, and Adam suffered himself to be ruined by his wife's experience.

BENEFITS OF SUNSHINE.—Seclusion from sunshine is one of the misfortunes of our civilized life. The same cause which makes the potato vines white and sickly, when grown in the dark cellars, operates to produce the pale, sickly girls that are reared in our parlors. Expose either to the rays of the sun, and they begin to show color, health, and strength. One of the great benefits gained at Rural Health Retreat is plenty of sunshine.

THE USE OF DRUGS.

THE amount of drugs used annually is startling. Poisons of various kinds are taken by thousands of people who seem to crave the stuff. Just think of the number of invalids who might get well, but who prove to be the victims of some powerful drug, and fill early graves, or else have their system so destroyed that they remain invalids all their lives. That this is the case is evident to all thinking men. The best physicians of the day deplore it, and endeavor to educate the people out of the superstitions which have clung to them for centuries; but people want drugs. They must have their physics or die—or rather I should say, and die; for it is a well-known fact that drugs kill far more people than they cure.

J. C. Gunn, M. D., in his "New Family Physician," says:—

"I now give you my opinion, founded on long observation and reflection, that if there was not a single physician, surgeon, apothecary, chemist, or druggist on the face of the earth, there would be less sickness and less mortality than now takes place; we would depend more on the simples of nature than on the dosing and drugging system, which has occasioned, more than any one thing, so much degeneracy of the human body and of the present race; thousands daily die victims to medicine who might have lived to a good old age had they but trusted to nature and to simple remedies.

"Old and young need periods of recreation. Instead of using medicines daily, which destroy the constitution and leave the whole body worn out, a living thermometer to every change, be your own guide, only be guided by reason and common sense. Thousands die annually from a wild and infatuated course of swallowing medicines, daily, without reflection that they are taking poisons.

"Unfortunately for mankind, yet most fortunately for physicians, the people cannot ascertain how many valuable lives are yearly destroyed by constant dosing and drugging."

The writings of leading medical men justify us in accepting the idea of one of Robbie Burns' "Twa Dogs," when he said:—

"But human bodies are sic fools
For all their colleges and schools."

One thing is sure, if they would only use a little common sense they would not be "sic fools."

An Eastern practitioner said that the complexity of medicine which he gave his patients was always increased in a ratio with the obscurity of the case. Said he, "If I fire a great portion of shot, it will be very extraordinary if some do not hit the mark."

We laugh at the foolishness of the heathen for their confidence in the "medicine men," but it is a fact that a large portion of the drugs used by physicians to-day are just as nonsensical and as much guess-work as are their heathen "remedies."

The late professor of *materia medica* in Brown University said: "What a farrago of drugs has been and is daily used by many physicians! I have really seen in public, as well as private practice, such a jumble of things thrown together, and so much medicine administered unnecessarily, that it would have puzzled Apollo himself to know what it was designed for."

It is not an unfrequent occurrence, that eminent men, valuable to the world in a hundred ways, are the victims of poisonous drugs. We then read, "Baffled the skill of the physicians," "medicines administered without effect." But it is a far too frequent occurrence that the medicine *did* have effect, and hence the death. The report quoted might oftentimes be used more appropriately when the individual gets well—not so very often either, for he don't generally get well, but becomes a chronic invalid. An inscription was deliberately prepared by the Emperor Adrian, quaintly expressing this truth, "It was the multitude of physicians that killed the emperor."

Dr. Chapman, professor in the Medical School of Philadelphia, in his work says: "Taking drugs habitually conduces to destroy the stomach. Every ache or discomfort, real or imaginary, must be relieved by a recurrence to some supposed remedy, till finally the powers of the stomach are worn out, and derangements, functional or structural, take place."

Again I quote from J. C. Gunn's "Family Physician":—

"The skillful physician, and one who has had experience in his profession, although he uses medicine, can hardly be said to use it as a curative, but rather to remove obstructions, or to arrest the progress of diseased action. For cure he looks to the strength of the constitution which remains; to the powers of nature to rally; to diet, drinks, sleep, exercise, change of air, hope, cheerfulness, etc. But the reverse is the case with ignorance, or those who have had no experience. Medicine is entirely looked to as means to effect a cure, and in proportion to their ignorance will be their confidence in drugs, and an utter want of faith in the use of simples, good nursing, the influence of the mind, and above all, the restorative power of nature.

"This clearly explains why it is that the most distinguished physicians feel the deepest conviction

of the uncertainty of medicine. At every step they find it necessary to exercise great caution, as, notwithstanding the experience of three hundred years, the medical profession are still doubtful whether the medicines daily used act in unison and harmony with the laws of animal life. This, with many other mysteries not yet clearly explained, has been deplored by the best and wisest men that have adorned the profession of medicine; and, as an evidence of this fact, however mortifying it may be to acknowledge it, all the metallic preparations are uncertain, and it depends on the state of the stomach whether they have any action at all, they, not unfrequently, acting *with dangerous violence.*"

And yet, notwithstanding the ignorance concerning drugs, people use them for everything and at all times; and such quantities are used that when we look at the figures they startle us. Nature, "the great restorative," is hindered in her work by powerful poisons in the shape of drugs and medicines; while, if nature were assisted by good nursing, proper diet, fresh air, pure water, ample exercise, and a cheerful mind, drugs would seldom be needed.

W. A. BLAKELY.

DISEASED MEAT.

PROBABLY in no country in the world is the consumption of meat any greater or more general than in the United States. We are a nation of meat eaters, and not only so but we are exceedingly careless of the quality of the flesh which we consume; if the meat is tender and sufficiently fat, the average American asks no questions, and in fact he counts as his enemy anyone who would say ought to destroy his relish for his juicy steak or appetizing roast. So long as the meat "tastes good," most people do not care to know anything about the animal from which it is carved; and hence in most of our cities rigid inspection of animals to be slaughtered for food is not insisted upon. Is it any wonder then that unscrupulous dealers market immense quantities of meat which is utterly unfit for food.

There is probably not a city in the United States in which meat is not sold every day that is utterly unfit for food, because of the diseased condition of the animals which have been slaughtered to make it. Occasionally the subject is agitated, and a few herd of cattle, sheep, or hogs are destroyed, but the whole thing is soon forgotten, and people keep right on eating their meat and asking no questions because of sheer indifference. Some two years ago it was discovered that diseased cattle were be-

ing shipped into San Francisco and there slaughtered for food. We believe that a few head were destroyed, but does anybody suppose that the same thing has not been done since? Certainly it has; there is not a city in the Union where it is not the regular practice of dealers to sell meat that they would not think of eating themselves. The following from the St. Louis *Republican* throws a little light on the methods of the cattle men in St. Louis and Chicago, and it is certain that things are not one whit better on the Pacific Coast:—

"In the absence of proper inspection laws, the traffic in diseased meat is carried on openly as a legitimate business. Not only are the injured and sick cattle (from ten to twenty a day) in the East St. Louis yards sold for consumption, but it is stated on the authority of one of the parties to the transactions, that car loads of cattle known to be affected, with the fatal and infectious Texas fever, are sold at a discount to be shipped to Chicago and there made into dressed beef for the markets controlled by the Chicago syndicate. No matter how foul or infectious the disease with which the animal is afflicted it finds ready sale, and loose inspection makes it easy to dispose of its meat to the unsuspecting consumer. Our local columns give enough and more than enough of the disgusting details of the traffic to leave no doubt that its evils are increasing, and that the existing system of inspection is altogether ineffectual to check them.

"Rigid inspection 'on the hoof'—that is, before the animals are slaughtered—and the *abattoir* system for large cities, might not completely eradicate these evils, but they would certainly put a stop to the open sale of diseased and trampled animals for food. Indirectly the system of inspecting the living animals would restrict the Chicago syndicate in its efforts to control the beef market of the country, though, of course, no State or city could legislate with such an end directly in view. The power in the States to inspect food and to prevent the fraudulent sale of articles unfit for food is unquestioned, and when there is reason to believe that such fraudulent sale is carried on systematically on a gigantic scale it is time to call in the police."

Yes, it is time to call in the police; and it is also time to leave off wholesale meat eating and to learn to live on the fruits and grains so bountifully provided by a beneficent Creator; but there is little hope of the American people doing either, to any very great extent.

Occasionally the laws, such as we have, may be invoked to punish here and there a dealer in dressed disease, but our laws are too lax, and as a people we are entirely too easy-going to deal out the full measure of justice to such offenders, and too much given over to appetite to refuse that which suits our taste, even if it is unwholesome.—*Signs of the Times.*

WEAL PIE.

"WEAL pie," said Mr. Weller, soliloquizing, as he arranged the eatables on the grass; "wery good thing is a weal pie when you know the lady as made it, and is quite sure it ain't kittens; and arter all, though, where's the odds, when they are so like meat that the very piemen themselves don't know the difference?"

"Don't they, Sam?" said Mr. Pickwick.

"Not they, sir," replied Mr. Weller, touching his hat. I lodged in the same house as a pieman once, sir, and a wery nice man he was—reg'lar clever chap, too—make pies out o' anything, he could. 'What a number o' cats you keep, Mr. Brooks,' says I, when I'd got intimate with him. 'Ah,' says he, 'I do—a good many,' says he. 'You must be very fond o' cats,' says I. 'Other people is,' says he a-winking at me; 'they ain't in season till the winter, though,' says he. 'Not in season!' says I. 'No,' says he, 'fruits is in, cats is out.' 'Why, what do you mean?' says I. 'Mean!' says he, 'that I'll never be a party to the combination of the butchers to keep up the price o' meat,' says he. 'Mr. Weller,' says he, squeezing my hand wery hard, and vispering in my ear, 'don't mention this 'ere again, but *it's the seasonin' as does it*. They're all made of them noble animals,' says he, a-pointing to a wery nice little tabby kitten, 'and I seasons 'em for beefsteak, weal, or kidney, 'cordin' to the demand; and more than that,' says he, 'I can make a weal a beefsteak, or a beefsteak a kidney, or any one on 'em mutton, at a minute's notice just as the market changes, or appetites wary!'"—*Medical Classics*.

OATMEAL.

SOME prejudice has existed against this excellent grain food, on the ground that it is productive of skin diseases, a notion which is wholly without foundation, as will be seen from the following paragraphs from the pen of James C. White, M. D., Professor of Skin Diseases in the Medical Department of Harvard University:—

"Oatmeal forms an essential part of the breakfast of a large proportion of the inhabitants of the Northern United States and Canada. For this purpose, it is raised here in vast quantities, and is also imported from Scotland. It is eaten in the form of porridge and cakes chiefly, with the addition of milk, cream, sugar, molasses, or butter.

"It is commonly believed to be 'heating,' to be the cause of eruptions, and is often abstained from under this fear, by those who have skin diseases.

"Is there any foundation for this belief? I know none. It is eaten by vast numbers of people from infancy, who never exhibit the slightest disturbance of the skin; and the cutaneous affections, in the causation of which it is so often regarded as a probable factor, are those of the most common occurrence among all classes and races, including those who never use it.

"I have for years sought for an explanation of this prejudice among my patients who entertain it, but I have in no instance found a reason why any individual should hold it. I have repeatedly looked for some effect in removing it from, and adding it to, the diet of patients having affections which it is supposed to influence; but I have never seen the slightest ill result from its free use. I believe it to be entirely harmless in itself. Of its supposed value above other cereals in the dietary table, it is unnecessary to speak."—*Good Health*.

SEASONING DOES IT.

THE cupidity of some men is so great that who depend upon the butcher to supply us with steaks, roasts, and chops, never know what we are eating. Perhaps it is well that we are partially kept in ignorance, for if we could know the entire truth as to the condition of the beasts when brought to the shambles, we should be very apt to lose our appetites, and our sensitive feeling be so outraged as to welcome starvation as bliss, or become so callous as to be shocked at nothing, however disgusting. Putrid meat is not wholesome, and yet how often is such consumed. In sausages, tainted meat is so worked up and disguised with spices, that we detect in it, so far as taste is concerned, no signs of decay. At our cheap restaurants, meat in the first stage of decay is frequently used because it is cheap, and cheapness is the principle that gives reputation to the establishment. "*The seasonin' does it.*"—*Medical Classics*.

WHILE the clergyman calls death a "mysterious dispensation of Providence," the physiologist knows that in most cases it is the inevitable consequences of disregarded laws of life.

HE that loses his conscience has nothing left that is worth keeping.

Temperance.

MURMURS.

"OH, my! oh, my!" said the pretty rye,
 "I feel bad enough to have a good cry.
 I thought I was meant to be used for food,
 And was planted and grown to do some good.
 But now, when I've done my best, just think!
 I'm converted into a dreadful drink.
 If I had known about this last fall
 I really don't think I'd have grown at all."

A stalk of corn bowed its graceful head
 And sighed, "I almost wish I were dead!
 For the same disgraceful fate, I fear,
 Awaits my every ripening ear.
 'Tis a burning shame to use us so,
 And force us for such a base purpose to grow."

A murmur arose on the summer air,
 A murmur of sorrow and grief and despair,
 Among the hop-vines, as they trembled with fear,
 For they knew they were doomed to make ale and beer;
 And they mourned that in all their beauty and pride
 They must be on the brewer's and drunkard's side.

Then the grape-vines and apple trees looked around,
 And shook from their topmost leaves to the ground,
 As the farmer talked of the cider and wine
 He should make in the fall from each tree and vine.

Let us pray and work for the happy day
 When temperance folks can have their way
 All through our land, from East to West
 (For temperance folks know what is best;)
 And by the time that we are all grown
 'Twill be the best country that ever was known.

—Selected.

"THE GOSPEL OF THE GRAPE."

MISS KATE FIELD, whilom an advocate of temperance, has been engaged by the California Viticultural Association to deliver a special course of lectures in the East in the interest of the wine industry of the Pacific Coast. Miss Field's letter to the association accepting their commission is as follows:—

"I thoroughly appreciate the compliment you pay me in thinking that I can advance the cause of California's noblest industry by acting as your delegate in the great cities of the East.

"Believing most profoundly that the only road to true temperance is by the substitution of light, pure wines and beers for distilled spirits, I yet was not sure of the wisdom of my undertaking the work suggested by your commission, and wrote at once to men in the East, whose names are household

words, whose hearts are as sound as their heads, whose patriotism knows no point of the compass. They bid me 'Godspeed.'

"I therefore accept the proposition made in your second communication, dated July 27, and will preach the gospel of the grape to the best of my ability. Very truly yours, KATE FIELD."

To say that this letter was a surprise to the thousands would be stating the case mildly. The people of this State are not ignorant of the fact that drunkenness has not decreased on this coast since it became a wine-producing district. Years ago it was hoped that the manufacture of beer and wine would promote temperance here, but such has not been the case. No other State has as many saloons or as much drunkenness as California, and in no other State are the baneful effects more marked. We have more insane per thousand than any other State, and *sixty-nine per cent of the inmates of our three large asylums are there because of drink.*

Nowhere, not even in Paris, are suicides more frequent than in San Francisco; and nowhere, except in Belgium, are saloons so numerous. Facts and figures are against the idea that the consumption of wine and beer promotes temperance. Both of these beverages are drunk for the spirit which they contain, and both are intoxicating to that degree that one not accustomed to their use will feel dizzy after drinking a single glass of either one. Both men and women become beastly drunk on light wines; and who that is qualified to speak intelligently on the subject does not know that thousands become intoxicated on beer every day?

The idea of calling wine making "California's noblest industry" is preposterous. The manufacture of wine and that of brandy are intimately and necessarily connected, and to advocate the one is to encourage the other. A considerable portion of the wine produced in California is made into brandy, and very much of the brandy is used in fortifying the light wines, the drinking of which Miss Field is advocating as a temperance (?) measure.

As well might one advocate the smoking of cigarettes and mild cigars in order to keep people from smoking the stronger cigars and using pipes, as to advocate the use of wine and beer for the purpose of promoting temperance. We greatly fear that "the gospel of the grape" which the gifted Miss Field preaches, will prove the eternal ruin of very many more than will be benefited even financially by "California's noblest industry."

C. P. B.

WINE DRINKING IN GERMANY.

REV. DR. HORTON, pastor of the First Presbyterian Church of Oakland, has been traveling in Europe, and in a late letter to the Oakland *Tribune* he tells something about wine drinking on the Rhine which will be of interest to all, especially to those who think that the use of light wines promotes temperance. After describing the Rhine, the Doctor says:—

“The wines raised on the shore are for sale on board the steamer, or are supposed to be. And the capacity of man and woman to contain these sour drinks is simply wonderful. Rudesheimer, Oppenheimer, and many other heimers, follow each other down all day long. . . . When we went on board at Mainz one man and two women had taken possession of one of the many tables on deck, and were drinking a white wine; after finishing this they called for some sandwiches and wine; this done they had a red wine, then came dinner, and they had a wine to assist digestion. We thought surely they were done now, but lo! on ascending to the deck they met a few friends, and the group took a new table, and each of the male members ordered his favorite brand of wine, and finished as the high towers of the Cologne Cathedral appeared above the plains, looming heavenward, while all other objects adjacent to it were below the horizon of plain vision. It was the longest drink I had ever witnessed, and they seemed to regret the end.

“The statement has been made that only two million gallons of wine consumption for California last year was truly lamentable; that Paris would consume in two days. May a kind Providence long defend us against such guzzling, such senseless, sottish, extravagant consumption of wines as one sees in Paris and on the Rhine. . . .

“Everything has its place; we do not deny it to the mild wines of the Old World where any find their moderate use medicinal, as so many claim. But if that admission is in any way likely to bring in its train such drinking for the mere sake of killing time, or for seeing how much one can hold, until the fact of the excess is apparent to all, then say I, Perish every vine in California; welcome blizzards to blight, phylloxera to destroy. Yes, perish the vines, and save the people.

“The use of wine must work great and detrimental changes in national tone, and temper, and constitution, in long years. The first effect, we

learn, is a sense of weariness inducing sleep. But, says my apologist, a young lady, this is the thing desired; we Americans work too hard, we come here to rest, and we want to sleep. The next effect is when the brain is struggling up from this stupidity and finds itself fettered, then comes irritability, and the French wine drinker is on fire in a moment. Those terrible welts on his horse's side, those blood-oozing blows, may have come straight from his light wine cup. Continue this, day after day, and year after year, and a permanent deterioration of character must ensue. Spare America a free wine bottle.”

The reading of this extract from Dr. Horton's letter reminds us that “the gospel of the grape” is soon to be preached in the East by a missionary of the California Viticultural Association; and, as it is customary for those who present the claims of the gospel of Christ to recount its victories and tell what it has done for those who have accepted it, would it not be proper for Miss Field, the apostle of the “gospel of the grape,” to tell of the drunkards reclaimed, of the homes made happy, of the poor laborers made rich, and of the souls saved by wine drinking? Let her tell how drink has impoverished Belgium, how it has cursed Switzerland, how it has made apoplexy more common in France than in any other country in the world, and how it fills almshouses and prisons in every land. By all means, as she preaches let her present *all* the facts, that those who accept the “gospel” which she preaches may do it understandingly. But with Dr. Horton we say, Spare America a free wine bottle.

C. P. B.

SALOON AND PRISONS.

THE presiding Judge of one of the Chicago courts has recently said to an *Inter-Ocean* interviewer:—

You may ransack the pigeon-holes all over the city and country, and look over such annual reports as are made up, but they will not tell half the truth. Not only are the saloons of Chicago responsible for the cost of the police force, the fifteen justice courts, the Bridewell, but also for the criminal courts, the county jail, a great portion of Joliet, the long murder trials, the coroner's office, the morgue, the poor-house, the reform school, the mad-house. Go anywhere you please, and you will find almost invariably that whisky is at the root of the evil. The gambling-houses of the city are the

direct outgrowth of the boon companions of drink. Of all the thousands of prostitutes of Chicago the downfall of almost every one can be traced to drunkenness on the part of their parents or husbands or drunkenness on their own part. Of all the boys in the reform school at Pontiac, and in the various reformatories about the city, 95 per cent are the children of parents who died through drink or became criminal through the same cause. Look at the defalcations; fully 90 per cent of them come about through drink and dissipation. Go into the divorce courts; fully 90 per cent of the divorces come about through drink, or drink and adultery both. Of the insane or demented cases disposed of in the court here every Thursday, a moderate estimate is that 70 per cent are alcoholism and its effect. I saw it estimated the other day that there were 10,000 destitute boys in Chicago who are not confined at all, but are running at large. I think that is a small estimate. Men are sent to prison for drunkenness, and what becomes of their families? The county jail and poor-house provide for some. It is a direct expense to the community. Generally speaking these families go to destruction. The boys turn out as thieves, and the girls and mothers generally resort to the slums. The sand-baggers, murderers, and thugs generally of to-day who are prosecuted in the police courts and the criminal courts are the sons of men who fell victims to drink. The percentage in this case is fully 95 per cent. I have studied this question for years and have passed upon criminal cases for years, and know whereof I speak.—*Set.*

ANOTEHR DANGER TO BOYS.

A CORRESPONDENT calls attention to the fact that indecent pictures are sold to boys in packages containing cigarettes, as if the habit of smoking them were not bad enough in itself. Of course, these are mere traps to lure boys to buy certain brands. They first learn to smoke, then to enjoy these lewd pictures, and afterward to purchase those which yield the worst representations. Talk about evil not being a reality in the world! when there are men who will thus tempt boys for the sake of gathering in a little of the "filthy lucre." Verily every mother ought to have a hundred eyes!

Think of all the babies in the world—pure and sinless, as God made them. Then think of all the wicked, drinking, vile men. They were all babies

once. How have they learned all this evil? how have they become steeped in it? Did their mothers do their duty by them.

The great trouble is that mothers are apt to think their own children perfect, or so nearly so that they never imagine they could do anything really bad until some unexpected event opens their shocked eyes to evils that are already too deeply rooted to eradicate.

As soon as a child is old enough to notice people smoking, it is possible to make him understand that the use of tobacco in any form is filthy and disgusting, and that it is something he must keep far from himself. Do not be content with calling his attention to it once or twice, but continue to impress it upon his mind from infancy, at every good opportunity, until he is grown up and is safe. Create a sentiment in his soul against the drink habit in the same way. Talk with him plainly and warn him also against the danger of letting impure thoughts find a lodgment in his mind.

In trying to keep boys out of danger from the habits of using tobacco and drinking, most mothers will find two great difficulties; if the fathers are addicted to one or both, the sons are very likely to inherit an unnatural taste for these things; and in any case, the practices of the former are very apt to seem manly and desirable in the eyes of the latter. Still, these difficulties can be very largely overcome by mothers who take pains to impress the evils of such habits upon the minds of their children from their earliest years, and they cannot begin too early. Even the fathers who smoke or drink will generally second the efforts of their wives to keep their sons from it. Every mother should join the White Cross (or Social Purity) Society, and induce her sons and daughters to come into it also.—*Housekeeper.*

SOCIAL PURITY.

ANOTHER noble English woman, Alice Hopkins, after working for women in London, declared that there was another way of working. "We must," she said, "appeal to the chivalry of man." It is a principle that all women must be pure; *then all men must be pure.* We must endeavor to put down coarse jests and profanity among our young men. We should not only point out the evil, but tenderly point to the good way. If between the boy and his mother unbounded confidence could exist

there would come a better and purer age. Innocence is the mother of innocence. But knowledge is a two-edged Damascus blade. In boyhood the death rate is greatest between the ages of fourteen and twenty-five. Our brothers are pushed out into a thousand temptations. I am here to tell them that their bodies have a law written upon their members as true as the national law. Rally, then, I pray you, to the standard of the White Cross.

To be virtuous we must not be ignorant. Young ladies, when you admit to your home and to your heart a young man who has sown his wild oats, you have placed yourself in awful danger. The world has lost its equilibrium. Purity for one-half the human race is not enough. We will try, by the help of Christianity, to put away the dual standard.—*Miss Frances Willard.*

GOOD OLD AGE.

Few things are more inspiring than a cheerful and undaunted spirit in the aged. Monsieur Chevreul, the French chemist, whose hundredth birthday was last year celebrated, continues to devote himself, as a matter of course, to his official and professional duties.

He has recently presided at meetings of several scientific societies, and, in answer to constant congratulations upon his continued good health, is always ready with some charming repartee full of wit and humor.

He has often been asked how he has succeeded in living to such an advanced age in good health, and with no change in his great intellect.

"I do not drink wine," he invariably replies, but the answer is at best an evasive one, leaving much to the imagination, for it is actually true that he has lived a severely moral life, in obedience to the laws of health and right.

On his one hundred and first birthday an old servant asked him if he did not feel fatigued by the day's festivities, advising him to spare himself on account of his age.

"Indeed," answered Monsieur Chevreul, in his humorous way, "I am beginning to get a little old and shall take some precautions."

Imagine the delight of possessing so fine a physique that one need only begin to take extraordinary precautions at the age of one hundred and one.—*SeL.*

MANY praise virtue who do not practice it.

ANCIENT AND MODERN INTEMPERANCE.

NOTWITHSTANDING all that is said at the present day about the evils which arise from the adulteration of liquors, it is quite evident that the evils of intemperance are not much greater now than they were anciently. Speaking of the effects of wine, Solomon said: "At last it biteth like a serpent, and stingeth like an adder." And Clement of Alexandria, writing in the latter part of the second century or early in the third, described drunkenness as follows:—

"But the miserable wretches who expel temperance from conviviality think excess in drinking to be the happiest life; and their life is nothing but revel, debauchery, baths, excess, urinals, idleness, drink. You may see them half drunk, staggering, with crowns round their necks like wine jars, vomiting drink on one another in the name of good-fellowship; and others full of the effects of their debauch, dirty, pale in the face, livid, and still above yesterday's bout pouring another bout to last till next morning. It is well, my friends, it is well to make our acquaintance with this picture at the greatest possible distance from it, and to frame ourselves to what is better, dreading lest we also become a like spectacle and laughing-stock to others."

QUAINT RECIPES.

A GRIM jest-book might be compiled from the prescriptions filed away in the shops of druggists, many of them reposing in austere loneliness under a disguise of execrable handwriting. The following has been rescued from an obscure pigeon-hole, and is a relic of the pioneer doctors of fifty years ago: "A Recipe for Armilda Purdy's Lung Complaint.—Take of the bark of wild Cherry, Sasafras, Sycamore, yellow poplar, Dogwood and black oak, a Double handful of each; take of Sasaparila Root and Spignard one handful of each; to which add three Gallons of water. Boil it Down to one; strain it and add one quart of Good french Brandy and one quart of Honey, of which take about one Gill three times a day. This was tried by Jonathan Douglas when he Could not Set up and has Cured Several others. N. B.—If she Canot take agreeable to Directions Take what She Can."

A SLUGGISH housemaid exclaimed, when scolded for her untidiness of her chambers, "I'm sure the rooms would be clean enough if it were not for the nasty sun, which is always showing the dirty corners."

Miscellaneous.

TRUTH.

TRUTH is a jewel sought by few,
Its worth cannot be told;
More brilliant than the diamond's light,
More precious far than gold.
It brightest shines when set in love,
Its radiance gleams anew,
And faith reflects the glorious light,
Till error shrinks from view.

'Though buried long 'neath rubbish pile,
Its luster grows not dim;
Exumed once more 'tis blazoned forth,
The same pure, sparkling gem.
With constant wear it changes not,
Fierce heat, or icy chill,
Rude storms, but brush the dust away,
It shines the brighter still.

This precious gem is free to all,
But few the jewel wear;
Because its brilliancy obscures
The tinsel fable's glare.
Because its light will never blend,
With vanity and pride,
The mass prefer false, fading charms,
And cast true worth aside.

—Selected.

BRAIN OVERWORK.

Nor long ago a gentleman, in a state of great excitement, came into my consulting-room. His face was flushed, his eyes were staring wildly, his speech was jerking, and so indistinct that I could with difficulty understand him. I begged him to be seated, but he strode several times up and down the floor before he could sufficiently command himself to sit down and tell me coherently the object of his visit.

"Doctor," he said at last, "for God's sake put me to sleep. I have not closed my eyes in sleep for five nights, and if I have to pass another night like the last, I shall go mad."

"Yes," I answered, "I think you will."

"Is that all you have to say to me?" he continued. "Is my case really so bad as that? Can nothing be done for me? Night after night I have gone to bed weary and, oh, so sleepy! but the moment my head touches the pillow I am wide-awake, and all night long my mind is just as active as in the day. When I get up in the morning, my head is aching, my thoughts confused, and I am utterly

unfit to go to my business. Now if I could get one night's sound sleep, I could make a hundred thousand dollars before the week is out. Can you give it to me?"

"Yes; upon one condition."

"Oh, I'll do anything you want. I'm not afraid of medicine. You see," he went on in an excited manner, "I've got hold of a good thing. I've followed it up and have almost settled the whole matter, but my mind is in such a state from want of sleep, that I can't work it as I used to. Why, I can't even add up a column of figures correctly."

"You do a great deal of brain-work, I suppose?"

"There isn't a man in Wall Street who can beat me when I'm at my best."

"How long have you suffered from want of sleep?"

"Well, as I said, for five nights I have not slept a wink, but then I have had more or less headache and wakefulness for a year or more."

"Anything else?"

"Nothing, except dyspepsia and palpitation of the heart, but I don't mind them. I want my head set right, and I want sleep."

"And are you perfectly willing to do exactly as I advise?"

"Good Heavens! I'll do anything to get right again!"

I examined him, and wrote him a prescription.

"But this is not all," I said, as he folded up the paper and was about leaving the room, "not by any means the most important part of your treatment. You have a sore brain, and it is no more sensible to overwork a sore brain than it is to walk too much on a sore foot. You must go away, and at once. Get out of the city to the mountains, where letters and telegrams will not reach you; take a gun or a fishing-rod with you, and stay away a month."

"That is simply impossible," he exclaimed. "If I did that, I should not make my hundred thousand dollars. I am willing to take your medicine, but as to breaking off in the abrupt way you speak of, it is out of the question."

"Now, my friend," I said, speaking slowly and deliberately, so that he should understand and appreciate every word, "I thought just now that you were a sensible man; I find, however, that you are the very reverse. It is, perhaps, none of my business to argue the matter with you. You came for my advice, and you have got it. But I feel com

pelled to tell you, not only for your own sake, but for that of your wife and children. that if you keep on in your present course, you will be in a lunatic asylum before the week is out."

"You surely don't mean that."

"I mean every word of it. Your brain is now in a state of extreme congestion. You are using it up faster than you make it. You are living on your brain capital instead of your income, and, as a financial man, you know that that means brain bankruptcy some time or other. Night and day you are consuming your mental forces. You cannot sleep because your brain blood-vessels are gorged with blood, and hence there is no chance for rest and recuperation. It is a mere question of time, and a short time at that. I do not think you can stand it a week longer, for you are on the verge of an attack of acute mania. You profess to have common sense. Suppose you were a surgeon and a man came to you with a burnt hand—you gave him a salve to put on it, and straightway the man plunged his hand into the fire again. Would you expect the salve to do him any good? If you have quite made up your mind—the little that is yet left to you—to keep on in the attempt to succeed in your speculations, straining your mind to its utmost, and depriving yourself of sleep, I tell you frankly to save yourself the annoyance of taking the medicine prescribed, for it will do you no good."

He looked at me stolidly for a moment, then started to his feet, rammed his hands deep into his trousers pockets, and paced the floor rapidly for a couple of minutes. "I'll go," he exclaimed at last, "if it makes a beggar of me!" and without another word he left the house.

He *did* go, remained absent a month in the Adirondacks, and returned a wiser and a better man. He slept every night after leaving the city, and though he did not make the particular hundred thousand dollars for which he was struggling, he has made many more since by using his brain properly and giving it its proper periods of relaxation and repose.—*W. A. Hammond, M. D., in Youths' Companion.*

WHAT is the use of waiting to join a society for the encouragement of plainness in dress? Every woman who dresses in a simple, tasteful, economical, elegant way is a whole society in herself, and helps create a fashion which it will be a credit for all women to follow.

THE WIFE AND CHILDREN OF TOBACCO USERS.

THE following excellent article from the *People's Health Journal*, and indorsed by the *California Medical Journal*, should be read by all, especially those who are addicted to the use of tobacco:—

"In that most excellent book, by Meta Lander, 'The Tobacco Problem,' may be found the following: 'The wife of a certain smoker was afflicted with palpitation of the heart, deathly faintness, and hysterical symptoms. Her physician was at first puzzled, but concluded that she was a victim of tobacco poisoning. The unconscious husband, on learning the views of the doctor, instantly abandoned smoking, and was rewarded by the speedy recovery of his wife.'

"The evidence is abundant and overwhelming that children may be poisoned by living in an atmosphere polluted by tobacco smoke. A little girl, under my own professional care, did not respond to remedies that seemed plainly indicated by the symptoms. The patient had a poor appetite, was nervous, and constantly ailing, though not at any time seriously sick.

"I was quite puzzled to account for the failure to cure the case. Several weeks passed and still the child did not recover, but was puny, did not grow, and was constantly complaining. It was ascertained that a relative of the child often smoked in the house where the little patient lived. The parents, as well as myself, came to the conclusion that tobacco was in all probability the cause of the illness; and the girl being removed to a place where no one used tobacco, promptly and permanently recovered her health.

"My first hint that tobacco, smoked by another, could do a child any special harm, was from the following article in the *Pall Mall Gazette*: 'I have one child, a little girl not two years old, a fair-haired, blue-eyed pet, who was as healthy as the birds when she was born. For more than a year past—ever since she was old enough to be less in the nursery and more with her father and me—she has ailed mysteriously. I could not say she was ill, yet she was never well. I was kept in a perpetual state of anxiety about her. The symptoms were entire absence of appetite, constant complaint of sickness, stomach and digestion altogether out of order.

"Last August I took her away by myself to a country town, where we staid two months. After

the first week she flourished like a green bay tree; ate, and drank, and laughed, and played, and kept me forever busy enlarging her garments. I brought her home—not so pretty and delicate in appearance, but robust. In one week all the old symptoms reappeared; loss of appetite, dark lines under the eyes, restless days, restless nights. Someone suggested the neighborhood did not suit her; and I was about to take her away again, when she caught a severe cold and was confined entirely to one room for three weeks. She recovered her general health completely while shut in her nursery. Appetite, spirits, sleep, all returned. It could not be the neighborhood.

“After her cold she joined us downstairs again as usual, two or three times a day. In less than a week sickness, etc., returned. I racked my brains about drains, wall paper, milk, water, saucepans, and everything in vain—the child slowly wasted. The weather was too severe to take her away. In an agony of mind I noticed one day that so far from outgrowing her clothes, as I had expected, they were too large for her. The little thing was not eating enough to keep up her strength, and we could not coax her to eat. Yet she was not really ill; she ran about and played in a quiet way, and looked fairly well to those who had not seen her more robust.

“Suddenly my husband was summoned into the country. A week after he went the child began to eat with eager relish. In a fortnight she was her own happy self, full of riotous spirits. “Her father never saw her like this,” I remarked one evening, when she was particularly merry and glad, and then the truth flashed upon me. It was his tobacco that made her sick. He has been away now for a month, and the child’s limbs daily get firmer and rounder, and she is the merriest, healthiest little mortal possible. He always smoked after breakfast and after lunch with her in the room, neither of us dreaming it was injurious to her. But for his providential absence this time I doubt whether it ever would have occurred to me, and we might have lost our darling—for she was wasting sadly. It was acting like a poison upon her. This is a true, unvarnished statement, which my nurse can corroborate.’

“If a man does not care for himself, he ought to have regard enough for the welfare of his wife and children to refrain from the use of that which may prove of great injury to them; but, with many,

it seems that tobacco is loved more than the members of the household; so the home must be poisoned with the fumes of tobacco, though the health of wife and children be thereby seriously impaired.”

HAMMERING OUT THE CHARACTER.

THERE are various ways of repairing damaged reputations. Some undertake to do it with pistols, others with cowhides; occasionally a man goes into court and gets damages and judgment—sometimes more damages than judgment—in other cases he goes into print, and says his say and rejoices that he gets the last word. All these methods have their advantages and defects.

Men do not always distinguish between character and reputation. Reputation is the stamp *on* the coin, character is the gold *in* it. A stamp may be placed upon a base metal, and so a man may have a great reputation; but pure gold is gold, whether it bears a stamp at all, and so a man may have a righteous character long after his reputation has gone.

Lies are short-lived because they have no root; but if the smallest fragment of truth may be found as a root, on which a branch may be grafted, then it may long maintain an appearance of vitality. It is the Christian’s business to see that if all “manner of evil” be spoken against him, it is spoken falsely. Hence, the best answers for slander and falsehood are found in an honest determination to walk up, rightly before God and man.

If a man is charged with laziness, the best answer is constant diligence; if a man is charged with falsehood, the best reply is unqualified truthfulness. If a man is charged with dishonesty, the best course is to “walk honestly as in the day.” In this way he will live so that those who know him will be persuaded of the falsehood of the charge against him; if he will walk in the fear of God we will burn his greatness wherever he goes, and lies will vanish at his appearance like chaff before the flame.

A blacksmith was once slandered and abused. He was urged to have recourse to law, but he said, “No! I can go into my shop and hammer out a better character than any twelve men in the jury-box can give me.” A character hammered out on a blacksmith’s anvil is better than one forged in courts of law; hammer out your own character; and when it is done it will be well done, and you will

pass for what you are worth among the honest people who know you; and for the rest, the end of a righteous life will set you right.—*Sel.*

THE RURAL HEALTH RETREAT.

MRS. A. M. STARKWEATHER, of Princeville, Ill., who has spent a few weeks on this coast, was for a time at our institution. From Napa she wrote a two-column article describing the Retreat. This article appeared in the Bureau County, Ill., *Tribune*, of July 20. Among many interesting things concerning Crystal Springs, she says: "It is indeed a place of retreat and rest for the invalid or tourist. I was at the Retreat nearly three weeks, and I never heard any loud, boisterous talk, no profane language, or no slang words of any kind. They allow no smoking and no intoxicating liquors of any kind at the hotel; they are very temperate in all their living. They drink but little tea and coffee and use very little meat. Guests who are not under the doctor's care can have all the delicacies of the season at the table, if they wish them. All of their food is of the very best quality and nicely cooked. They have an abundance of fruit, milk, vegetables, and all sorts of bread and crackers.

"A part of their religious belief is to educate their children and to inform themselves, believing the better knowledge they have in this world the better able they will be to enjoy the future.

"They have a large college for both sexes at Healdsburg, and during the summer vacation the students come to the Retreat (that is, a great many of them) to spend a part of their time and learn what they can. While I was there all of the waiters at the table were young ladies from the college. They believe that all are on the same equality and all of them that are able work. They reminded me of a large, happy family, and everyone that I saw there, whether tourist or patient, felt at home and seemed happy and contented.

"I have been at a great many places where the sick were treated, but I never saw a place that could equal the Crystal Springs. I never saw such good care taken of the patients as they do there, and they are pleasant to everybody, and all feel at home.

"In the morning at 7:15 the bell rings for devotion in the parlor. Guests and patients can use their pleasure about attending, but I noticed all that were able to attend did so. At 7:30 all go in

to breakfast. At 12 the bell rings for 'rest hour.' All are asked to rest from 12 to 1 if they can possibly do so; dinner at 1:30, and the balance of the day is spent in riding or walking, or whatever anyone likes.

"A glass of hot lemonade is sent to the rooms, if persons desire it, at bed-time; the doctors prescribe it. We also have hot water sent all over the hotel about one-half hour before each meal and at 6 P. M., to drink."

THE MONKEY AND THE CAT.

A FABLE.

OUR readers are quite likely familiar with the story of the self-complacent monkey who was roasting chestnuts in the embers of the old-fashioned fire-place, and who, wishing to get his chestnuts out of the fire without burning his own fingers, fondly fell to caressing the household cat, only to use her paws to remove the chestnuts.

We are strikingly reminded of this fable by the doings of a concern advertising under the name of "National Novelty Company, 21 Smithfield Street, Pittsburgh, Pa." It seems that letters addressed to this company for goods are responded to by "Renner Manufacturing Co.," of the same street and number, who seem ready to supply the goods advertised by National Novelty Co.

But, when this complex arrangement is called upon to pay its advertising bills, the Renner Co. (monkey in the fable) says, "I have not done any such advertising. It was probably that National Novelty Co. [cat] that did the advertising. At any rate I have done nothing that I should be censured." *Do you see?*

"THANKEE, MUM."

A LADY who usually has had to wait patiently for the butcher boy's arrival was surprised a morning or two since to see him coming along quicker and earlier than usual. She was so elated with the prospect of a punctual dinner that she gave the boy a penny, explaining that the reward was for promptness. The boy was out of breath, but he managed to stammer out, "Thankee, mum, yes—the boss told me to hurry up with the meat, so as to get it here before it began to smell."—*Vegetarian Messenger.*

A BLUSH is the sign which nature hangs out to show where chastity and honor dwell.

Household.

LIFE.

LIFE is too short for any bitter feeling;
 Time is the best avenger, if we wait;
 The years speed by, and on their wings bear healing;
 We have no room for anything like hate.
 This solemn truth the slow mounds seem revealing
 That thick and fast about our feet are stealing—
 Life is too short.

—Ella Wheeler.

REMEMBER THEY ARE CHILDREN.

How easy it is to forget that the little folk are only little folk, after all, and to treat them as if they were grown up, and ought to know as much about behavior and self-control as ourselves. The plea for the children that follows ought not to be necessary, but what parent can conscientiously say it is not?

Don't expect too much of them; it has taken you forty years, it may be, to make you what you are, with all your lessons of experience; and I dare say you are a faulty being at best. Above all do not expect judgment in a child, or patience under trials. Sympathize in their mistakes and troubles, don't ridicule them. Remember not to measure a child's trials by your standard. "As one whom his *mother* comforteth," says the inspired writer, and beautifully does he convey to us the deep, faithful love that ought to be found in every woman's heart, the unfailing sympathy with all her children's griefs.

Let the memories of their childhood be as bright as you can make them. Grant them every innocent pleasure in your power. We have often felt our temper rise to see how carelessly their little plans were thwarted by older persons, when a little trouble on their part would have given the child pleasure, the memory of which would last a lifetime.

Lastly, don't think a child hopeless because it betrays some very bad habits. We have known children that seem to have been born thieves and liars, so early did they display these miserable traits; but we have lived to see those same children become noble men and women, and ornaments to society. We must confess that they had affectionate parents. And whatever else you may be compelled to deny your child by your circumstances in life, give it what it most values, plenty of love.—*Sel.*

A TALK TO THE GIRLS.

Most of our sex have too great a dread of old maidenhood. Tell a bright, happy school-girl of sweet sixteen, or, it may be, lovely seventeen, that she will be an old maid, and you will see her countenance fall. Horror of horrors! In nine cases out of ten, she would almost as soon know that she had consumption as to know that she was destined to be "an abominable old maid." Is this as it should be? I appeal to the mothers and grandmothers of to-day. Have we not been instrumental in making this unfortunate impression by lending our voices in criticism against unmarried ladies of uncertain age? Has this not made an impression, yea, had great influence, on the minds of our little girls from their earliest recollections, causing them to form resolutions to marry at all hazards, and thus escape the dreaded state of old maidenhood?

This lamentable state of affairs, I dare say, has caused much unhappiness in the world, inducing young women to take hasty matrimonial steps that would otherwise have been avoided.

"Well," says a little lady (on the shady side of twenty), "I have almost made up my mind to marry Harry. He is a very good-hearted young man, after all. I know that he is rough, and that his family are not what mine are, and that to papa he is almost intolerable. I do not enjoy his society as I would like—but I guess he can make a living; and, besides, it's a chance. Who knows? It may be my last. If I reject him, in all probability, I shall be left to be—oh, yes; I've fully decided to marry Harry."

Stop, young lady. What are you doing? Look before you. You are not only marring your happiness and usefulness for this life, but it may be that this fatal step will reach throughout all ages of eternity, endangering your own soul.

"Well," says one, "I thought matches were made in Heaven. If so, they must often get mismatched in coming down to earth; for everyone knows people in his own circle of acquaintances whom it would seem neither nature nor God ever intended for each other."

Yes; man is a free agent. God has endowed him with reason, and made him capable of judging for himself. But if we ask his guidance (as I believe everyone should, in matters of love as in everything else), there would be less marrying at random, and fewer divorce cases, and, indeed, less complaint about the various Johns, and a happier world generally.

No, girls, I do not write to advise you all to be old maids—far from it. But don't let the dread of such a life cause you to take hasty, thoughtless steps as regards matrimony.

"Better go thro' life's journey unmarried
Than find, all too late, love's choice was ill-fated;
Better to sing all alone and unfettered
Than sigh o'er a life that might have been bettered;
For save in disgrace or the pain of dying,
When the knot is once tied, there can be no untying."

—Mrs. A. A. D., in *Housekeeper*.

A WIFE'S POWER.

THE power of a wife for good or evil is irresistible. Home must be the seat of happiness, or it must be unknown forever. A good wife is to a man wisdom and courage, strength and endurance. A bad one is confusion, weakness, discomfiture, and despair. No condition is hopeless where the wife possesses firmness, decision, and economy. There is no outward prosperity which can counteract indolence, extravagance, and folly at home. No spirit can endure bad domestic influence. Man is strong, but his heart is not adamant. He delights in enterprise and action; to sustain him he needs a tranquil mind and a whole heart. He needs moral force in the conflicts of the world. To recover his equanimity and composure, home must be a place of repose, cheerfulness, peace, comfort; and his soul renews its strength again, and goes forth with fresh vigor to encounter the trouble and labor of life. But if at home he finds no rest, and is there met with bad temper, sullenness, or gloom, or is assailed with discontent or complaint, hope vanishes, and he sinks into despair.—*Set.*

LITTLE THINGS.

It was only a trifling thing to do, but Robbie Grey could not conscientiously pass on and leave that piece of banana skin lying on the sidewalk. So he paused on his way, and sent the skin spinning into the gutter near by.

"Come on, Rob!" shouted his companion, who had gotten a few yards ahead. "Do come on and leave that old skin alone! What's the good of all that?"

"What's the good?" repeated Robbie. "S'pose I'm going to leave the chance of a broken leg lying around loose? Someone would have slipped on that thing like as not, and I'll always kick 'em out of the way."

Yes, it was a trifling thing to do; but did it not show the boy's home training, and betray a noble, unselfish, and thoughtful nature?

It was only a little thing when Willie Brown paused in his game of marbles to pick up the old beggar woman's cane, which had slipped from her shaking hand as she hobbled lamely along.

"Pooh! an old beggar!" laughed his companions.

But Willie replied:—

"I'd be ashamed of myself if I couldn't do that little thing for anybody poor and old."

And somehow his game seemed more than ever enjoyable, after the beggar's low-spoken, "God bless you, little master!"

Down the street on his new velocipede came Alec Woods—a boy of ten years. He was racing with another boy, and just a little ahead. Very sure was Alec of winning the pocketful of marbles which his big brother had jestingly offered to the winner of the race.

But a lady coming up the block, laden with parcels, chanced to drop one, as Alec's quick eye noticed, and in an instant he was off his steed, and picking up the parcel, restored it to its owner, while, with a shout of triumph, his playmate rode on and won the race.

"You goose!" laughed the big brother, who had seen the whole thing.

"I don't care!" said Alec. "I'll bet mamma would have been glad if anyone had picked up a parcel for her!"

Well, little gentlemanly Alec didn't win the race, but he didn't lose a prize, either, for the big brother decided to "reward merit," as he called it, and Alec's pockets soon knew no lack of marbles.

A messenger boy stood waiting for a train. He was tired and warm, and longed for the rest of a few blocks' ride. Hardly had he seated himself when a lady entered. He had a right to his seat, without question; but he or the lady must stand, as every seat was occupied. Without a moment's delay the boy rose, and the lady thanked him as she took his seat.

Only a little thing, you will say, perhaps? Yes; but "a straw will show which way the wind blows," and that boy had the instincts and breeding of the future *real* gentleman.

When the poor, blind peddler came through the crowded street the other day, and straying a little from his beaten path grew confused and timid, it seemed a little thing for rough Irish Johnny, the

boot-black (only a little street Arab, in fact), to spring from his blacking box, and scamper after the peddler, simply to take the man's arm and guide him safely through the crowd to the right corner.

Johnny knew nothing of polite society, and could neither read nor write, but his heart was in the right place, and its manly, generous impulses would be sure to guide him towards the right path, and his kindly hand had turned the peddler from danger.

"Little things" make up our lives, remember, children, and whether human eyes note the kind actions, or whether they are done in secret, yet the heart is happier for the doing of kind deeds or the saying of kind words.

Great endings grow from small beginnings, and it is, after all, the little things which make the sunshine of life.—*Sel.*

WORK A DIVINE ORDINANCE.

No man has a right to expect success in this world without labor. It is not in the nature of things that he should succeed in the completion of anything worth accomplishing, save by the motive power of work. This is the grand, essential thing; the *ne plus ultra*; the beginning and the end.

Sir Astley Cooper, perhaps the greatest surgeon that ever lived, said that he counted nothing "drudgery" when he entered the profession to which he gave himself up altogether, doing everything he could find to do, never caring how disagreeable and repulsive it was; nor whether he did it over and over again, for he reflected that practice would make perfect; and by so doing he has outlived and done better than a good many fine gentlemen students. Memorable words, great truths, and perfectly applicable to our day and times.

To the young men about us we say, Give heed to this testimony. It is sensible, wise, and practicable; aye, it is worth more than gold, it is the lever of fortune, and opens a path to complete success in any occupation or profession. You can be an automaton, a figure-head, if you please, a show, a pretense, as the professed master of the business you follow, but you cannot be its complete master without experience in all the details that go to make up that business. You cannot comprehend and meet its requirements without a practical test of all your powers of invention and understanding applied to the actual verities of the same. Therefore, we may say, Train yourselves to the work be-

fore you, whatever it may be; understand it fully, master all its difficulties, sit up late and get up early, day after day and year after year, and you will surely make your mark, and sooner or later reach the highest round of success. Sound sense, good philosophy, and as true as the gospel.—*Sel.*

A LITTLE GIRL'S COMPANY MANNERS.

"Sit down, will you, please, and wait a moment till mother comes?" said a little girl to two ladies who came to see her mother.

"And will you give me a glass of water, Martha?" asked one of the ladies; "I am very thirsty."

"With pleasure," answered Martha, and she presently came back with two goblets of water on a small waiter, which she passed to both ladies.

"Oh, thank you," said the other lady; "you are very thoughtful."

"You are quite welcome," said Martha very sweetly.

When Martha went out of the room, one of the ladies said, "This little girl is one of the loveliest children I ever met. How sweet and obliging her manners are!"

Let us go into the next room and see. Martha took the waiter back into the dining-room.

"Me drink! me drink!" cried little Bobbie, catching hold of his sister's dress and screwing up his rosy lips.

"Get out, Bob!" cried Martha. "Go to Bridget."

"Don't speak so to your little brother," said Bridget.

"It is none of your business what I say," cried Martha, tossing back her hair.

"Martha!" That is grandmother calling from the top of the stairs.

"What!" screamed Martha back.

"Please come here, dear," said grandma.

"I don't want to," murmured Martha.

She, however, dragged herself upstairs. Unwilling feet, you know, find it hard to climb.

"Martha," said grandma, "will you try to find my specks? I am pretty sure I left them in the dining-room."

"No, you didn't," cried Martha, in a cross, contradictory tone; "you always lose them up here;" and she rummaged round the chamber, tumbling things over like the north wind.

"No matter," said the dear old lady, seeing she

would have much to do to put things to rights again; "no matter, Martha; they will come to hand;" and she quietly put down the newspaper for by and by. Martha left her and went downstairs with a pout.

Oh, where are Martha's civil, obliging manners? Why, those are her company manners. She puts them on in the parlor, and puts them off when she leaves the parlor. She wears them before visitors and hangs them up when they are gone. You see, she has no manners at home; she is cross, and disobliging, and rude, and selfish. She forgets that home is the first place to be polite in—in the kitchen as well as in the parlor. There is no spot in the house where good manners can be dispensed with.—*Early Days.*

THE SKIPPING-ROPE EVIL.

THE skipping-rope fever usually begins early in the fall. It attacks indiscriminately girls of all ages. When the thermometer drops from ninety to sixty degrees, there is not one young girl out of a hundred but feels the natural and inherited hunger for the skipping-rope.

Now, there are two ways of jumping the rope. One is for the girl to turn it herself, going forward, as if on a run, instead of jumping always in the same place. This way, in moderation, is healthy, for it is an easy, natural motion, straining no part of the body unduly.

The other way to jump the rope is to get one girl at one end and another at the other, and then jump until tripped or tired out. The latter method is always the favorite—first, because it becomes a game instead of an exercise, and secondly, because the girl has nothing to occupy her hands and can devote all her energies to jumping.

Here is where the danger comes in. The steps are all up and down, up and down, for three and even four minutes on a stretch. Every time the girl alights after a spring she produces a slight—very slight—brain concussion. The action of the heart is greatly increased. After a full meal, indulgence in rope-skipping, particularly with other girls to turn, means dyspepsia and misery in a few years.

Every one of these dangers is increased tenfold by that momentarily accelerated jumping-jack game of "salt, vinegar, mustard, pepper," in which the turner tries to turn faster than the jumper jumps,

and the jumper tries to jump as fast as the turner turns, until both are ready to drop from exhaustion.

"How many turns can you jump?" is prolific of more evil to girls than their mothers dream of.—*Golden Days.*

CANCER AND VEGETARIANISM.

AT the recent French Surgical Congress, one of the most important of the discussions was on the recurrence of malignant growths after removal. In the course of the debate, as we learn from the *British Medical Journal*, M. Verneuil, whilst laying stress on thorough-going methods of operating, drew attention to a point which he considered of the utmost importance in the prevention of recurrence after extirpation. He said that when a cancerous tumor was removed, some seeds of the disease were, in the vast majority of cases, left behind, which sooner or later developed into a fresh growth. This, however, did not, as a rule, take place for some time after the operation, and during that period the morbid process was in abeyance. That was the time, in his opinion, when, the morbid elements being in an inactive state, there might be some chance of destroying them or eliminating them from the system by internal medication. *Again, as it had been shown by M. Reclus that cancer was all but unknown among persons whose food was exclusively vegetable, this fact might afford a useful hint as to diet in the prevention of recurrence.—Vegetarian Messenger.*

CIRCULATION OF THE BLOOD.

MICHAEL SERVETUS (born in Arragon, in 1509), was proceeding rapidly with the researches on this subject, when he was charged with heresy and arrested and imprisoned through the influence of John Calvin, the Reformer. When Servetus had completely established the fact of the passage of the blood through the lungs, he happened to pass through Geneva. There Calvin procured his arrest, brought against him a charge of blasphemy and heresy; and Servetus was found guilty and burned at the stake (in 1553) with his books around him, to kindle the flames. The tract on the circulation was saved by one of the judges, and was finally traced out by Dr. Sigmond, through Dr. Mead and the Landgrave of Hesse-Cassel.

The discovery rested for nearly three-fourths of

a century. Twenty-five years after the death of Servetus, William Harvey was born in Kent, England. His education was prosecuted abroad and in England, and his researches occupied his time for many years before he established this same fact of the circulation of the blood. When at last he announced this view it nearly cost him his practice as a physician. He lived, however, to see his theory generally adopted, and was highly honored at his death for his additions thus made to medical science.—*Sel.*

IN A FOG.

No road—no street—no t'other side the way—
 No end to any row—
 No indications where the crescents go—
 No top to any steeple—
 No recognitions of familiar people—
 No courtesies for showing 'em—
 No knowing 'em!
 No traveling at all—no locomotion—
 No inkling of the way—no notion—
 No go—by land or ocean.

—*Hood.*

THE ROAD TO POPULARITY.

Maud—“And so you have dismissed Dr. A. and employed Dr. B.?”

Edith—“Yes, and I am only sorry I did not do it at first.”

“But Dr. A. is a most excellent physician, known the country round, while this Dr. B. is an utter stranger.”

“Yes, I know; but Dr. B. does not believe in cod-liver oil.”

The *Good Health* Publishing Company, Battle Creek, Michigan, has recently issued two pamphlets descriptive of the Medical and Surgical Sanitarium at that place, which are among the finest specimens of printing we have ever seen. One of these pamphlets contains 32 pages $8\frac{1}{2} \times 11\frac{1}{2}$ inches; the other, 64 pages $5\frac{1}{2} \times 8$ inches. Both are profusely illustrated, and the written descriptions of the Sanitarium and all that pertains to it are of the most interesting character.

The Sanitarium is meeting with a marked degree of well-deserved success, and we doubt not that these pamphlets will bring that excellent institution large returns in increased patronage. Those desiring full information should write to the Sanitarium, Battle Creek, Mich., for copies of these descriptive pamphlets.

CAUTION and care baffle many a snare.

PRACTICAL HINTS.

ZINC-LINED sinks are better than wooden ones.

A DISH of hot water set in the oven will keep cake from burning.

A SOLUTION of pearlsh in water, thrown upon a fire, will extinguish it immediately.

FLOUR.—Keep in a tight receptacle in some cool, dry place where there is good ventilation.

LIME IN TEA-KETTLE.—Boil unpeeled potatoes in your kettle, and the lime can be easily removed.

CORNS.—Cure by applying a solution of alcohol and saltpeter, using as much of the latter as the alcohol will dissolve.

TO DESTROY RATS AND MICE.—Mix calomel with a little flour dough or corn meal and put where they can get it.—*M. F. P.*

FOR burns or scalds apply cloths well saturated with cool alum water, keeping the injured parts covered from the air.—*Dr. John Balsler.*

TO WASH WOOLENS.—Wash in tepid suds containing a little ammonia, rinse in tepid water, and dry rapidly at a moderate heat.—*C. von L.*

GLASSES.—Wash in cold water in which a small quantity of washing soda has been dissolved. Afterwards turn them down to drain, then polish with a soft, dry cloth.

A PAN of sliced raw onions placed in a room where there is diphtheria will absorb the poison and prevent the disease from spreading. The onions should be buried every morning and fresh ones cut up. [Don't eat onions that have been near a sick-room.—*ED.*]

MASHED PEAS.—Cook dried peas until tender, using as small a quantity of water as possible, so that when they are done they will be quite dry. Rub through a colander, season with cream and a little salt if desired, and serve hot. If too moist after rubbing through the colander, place in a moderate oven until most of the moisture is evaporated, before seasoning.

HELP WANTED.—Two good, strong, experienced cooks, and two good, healthy nurses are wanted at Rural Health Retreat. We do not wish anyone to come without first corresponding, and giving good references. Applicants must be strong and middle-aged, for cooking and nursing in a health resort require these qualifications. Address, Health Retreat, St. Helena, Cal.

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71 College Ave., Battle Creek, Mich.

A MAN who has no enemies ought to have very faithful friends, and one who has no such friends ought not to think it a calamity that he has enemies to be his effectual monitors.

How to Dress Healthfully.

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

What Drags the Life Out of a Woman.

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

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

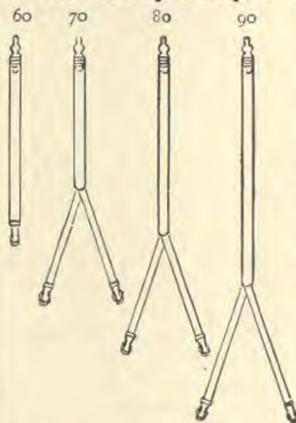
The Ladies' Hygienic Skirt Supporter.



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

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

The Daisy Clasp Stocking Supporters



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

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



Daisy Clasp Stocking Supporter.
To be attached at the waist.

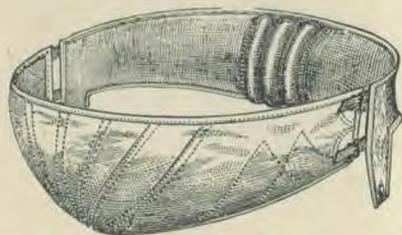
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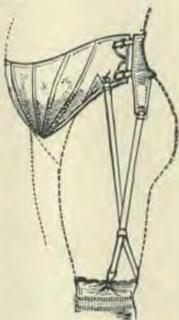


FOR many years a want has been strongly felt by all our leading Physicians and Surgeons for an Abdominal Supporter that

would more fully meet the requirements of common use. To this end, Drs. Gray and Foster, having had an extensive experience in the treatment of Chronic Diseases of Females, and knowing just what was wanted, devised this Supporter, the merits and worth of which have been at once recognized and appreciated by every Physician who has seen and examined it.

Relief to the Back.

LADIES who are suffering from pains in the back, hips, loins and sides, accompanied with constipation, nausea, headache and neuralgic pains in the limbs,—troubles which are often caused by the weight and downward pressure of the bowels, may be greatly relieved or permanently cured by the use of this Supporter; and for ladies just before and after confinement it is especially adapted.



Aid in Walking.

THESE Supporters can be worn with ease at all times, and are the greatest aid ever yet devised to give comfort and support in walking up and down-stairs, riding over rough roads, or any active exercise whatever.

Support to the Bowels.

THEY are so adjustably constructed that they can be made to fit the form perfectly, and hold up the bowels in a comfortable position without undue pressure. Provision is also made for attaching a hose supporter, as shown in the right-hand figure above. For slender forms, this will aid greatly in keeping the Abdominal Supporter in place.

Made in two widths of front, at following prices:

Regular Width, \$2.50; with Hose Supporter, \$3.00.
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Orders from any part of the United States will be sent by mail, postage prepaid, on receipt of price.

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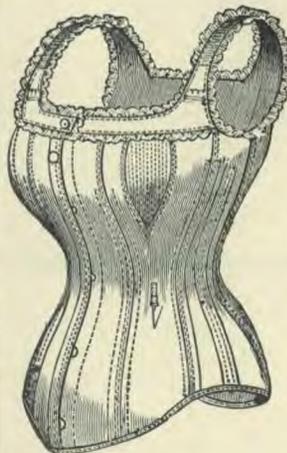
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LADIES' SKIRT SUPPORTERS.

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

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

THE HYGIENIC CORSET

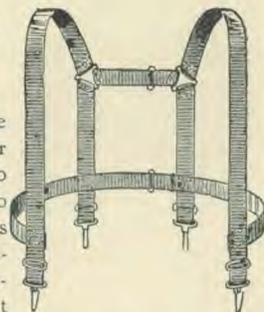


It is suspended from the shoulders. It is so arranged that the garments may be attached to it by means of hooks, as shown in this diagram. This useful article, as may be seen in another column, can be obtained from the Rural Health Retreat. Price, post-paid, \$2.00.



A SHOULDER BRACE AND SKIRT SUPPORTER

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



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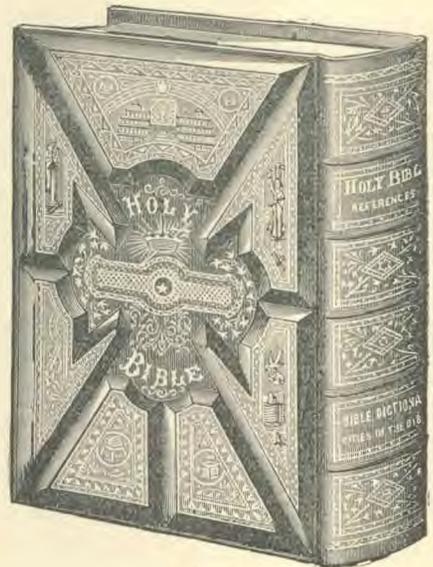
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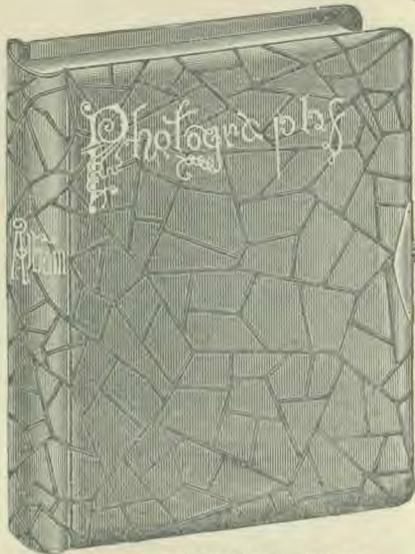
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HAVING lately added to the facilities of our Health Retreat a revolving oven, and first-class cracker machinery, we are now prepared to furnish the foods advertised below, at their respective prices. These foods are especially adapted to those suffering from digestive ailments, but are also excellent for all persons who wish food free from lard and all other deleterious shortening. None but the purest and best articles are used in the manufacture of these foods.

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

MEDIUM OATMEAL CRACKERS.—Made about the same as the above, only they are not fermented; per lb. 10 cts

PLAIN OATMEAL CRACKERS.—These are neither fermented, shortened, nor sweetened. They have an agreeable, nutty flavor, and are crisp and nice; per lb. 10 cts

NO. 1. GRAHAM CRACKERS.—Slightly sweetened, and shortened. Just the thing for persons with fair digestive powers and inactive bowels; per lb. 10 cts

NO. 2. GRAHAM CRACKERS.—Shortened but not sweetened. Very palatable; per lb. 10 cts

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

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

WHOLE WHEAT WAFERS.—Composed of flour and water. Made especially for dyspeptics, and those of weak digestion; per lb. 12 cts

GLUTEN WAFERS.—Especially good for those troubled with acid or flatulent dyspepsia; or those suffering with nervous exhaustion, and who wish to restore nerve power speedily. Such as have to live largely on meat, because they cannot digest vegetable food, will find in these wafers a valuable substitute; per lb. 20 cts

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

PASSOVER BREAD.—Made from patent flour. Neither shortened nor fermented. In the form of wafers. Is very light, thin, crisp and toothsome; per lb. 12 cts

FRUIT CRACKERS.—The best varieties of foreign and domestic dried and preserved fruits are used in the preparation of these crackers. They are exceedingly wholesome for those of normal stomachs, but are not recommended for confirmed dyspeptics; per lb. 20 cts

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

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

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

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

DIABETIC FOOD.—This is a form of bread deprived of its starchy and saccharine elements, but retaining all the other palatable and nourishing elements of the flour. By the use of this food, and the observance of careful dietetic rules, this obstinate disease (diabetes), may be kept at bay for many years, and cured in cases where a cure is possible. It is prepared with great care, and has been thoroughly tested; per lb. 40 cts

GLUTEN FOOD.—This article is a perfect substitute for animal food in cases of nervous debility, and is to be used in the same cases as those for which the gluten wafer is recommended; per lb. 40 cts

INFANT'S FOOD.—Most of the foods offered in the market as infant's food contain too much starch for the digestive power of the infantile stomach. The article here offered will often be digested when other articles of food cannot be eaten without producing serious derangement of digestion; per lb. 40 cts

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

FOR fifty cents you may receive, post-paid, a sample package of these foods, and thus decide what to order in larger quantities. Give them a trial. Address, RURAL HEALTH RETREAT, ST. HELENA, CAL. Orders taken at Pacific Press, Oakland, Cal.

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AT THE RURAL HEALTH RETREAT there are kept constantly on hand the following valuable articles, which may be obtained, post-paid, at the prices affixed:—

HYGIENIC CORSET	\$2 00
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EMANCIPATION WAIST	1 75
FORM (BOSOM)	50
DR. GRAY'S ABDOMINAL SUPPORTER	2 50
DR. GRAY'S “ “ WITH HOSE SUPPORTER (extra large)	3 00
SCHOOL-GIRL SHOULDER BRACES	50
SKIRT SUPPORTERS	35
“ “ Silk Stripe	50
SHOULDER BRACE SKIRT SUPPORTER (Ladies')	60
“ “ “ “ (Misses')	50
“ “ “ “ AND HOSE SUPPORTER	1 00
SKIRT AND HOSE SUPPORTER	75
NO. 90 HOSE SUPPORTER, Daisy Clasp (Ladies')	30
NO. 80 “ “ “ “ (Misses')	25
NO. 70 “ “ “ “ (Children's)	20
NO. 60 “ “ “ “	15
NO. 17 “ “ SHOULDER BRACE Button (Ladies')	50
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SKIRT-SUPPORTING HOOKS, double set of four	25
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CORSET LACES (Elastic)	10
CLASPS FOR SUPPORTERS	5
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RUBBER WATER BOTTLES, 1 quart	2 25
“ “ “ 2 quarts	2 50
“ “ “ 3 quarts	2 75
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