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“WRATH killeth the foolish man, and envy slayeth the silly one.” Job 5 : 2.

TYPE made from paper is the latest novelty. A process has been patented in England by which large type can be made from pulp.

THE sale of liquor has been prohibited on property owned by the Northern Pacific Railroad by order of its president, Robert Harris.

ENGLAND has a mile of railway for every six square miles, capitalized at \$210,000 per mile, while in this country there is a mile of railway to every twenty-seven square miles, constructed at a cost of \$60,000 per mile.

It is stated by an English writer that thirty years ago not more than one-third of the people of Northumberland County ate animal food oftener than once a week. As a result, it is one of the healthiest counties in England, while the infant mortality is said to be the lowest in England.

“A WONDERFUL thing is a seed—
 The one thing deathless forever,
 The one thing changeless, utterly true,
 Forever old and forever new,”
 And fickle and faithless never.

“Plant blessings, blessings will bloom;
 Plant hate, and hate will grow;
 You can sow to-day; to-morrow will bring
 The blossom that proves what sort of thing
 Is the seed, the seed that you sow.”

NERVOUSNESS.

THERE are doubtless none of our readers who are suffering with this condition of body who would not hail as a most precious boon a relief from so harassing a state. We are unhappy, we know not why. We long for relief, we know not from what. We would go somewhere, but we know not where we would go. We would cease to be what we are, but we do not know what we would be. We look around for the cause of our grief, but we know not what it is. We would be calm and cheerful, but alas! we find ourself scolding even those who are trying to make us comfortable. Nervousness is not a distinct disease of itself, but results from a derangement of the nervous system. To be successful in escaping this condition we must look for the cause of the derangement.

All have doubtless discovered that when they can secure sleep they are more or less relieved from nervousness. “Sleep,” you say, “that is just the trouble. Oh, how much would I now give for a good night of sleep.” Healthful sleep can only be obtained by complying with the conditions of sleep, and these conditions are induced by correct habits of life. On the subject of “Sleeplessness” we quote from the *Housekeeper*:—

“This trouble most often arises in both women and men from worry. ‘Worry kills many more than hard work.’ Worry on account of household cares, business, family relations, and a thousand things, drives away sleep from both fathers and mothers. It is a fact that the great majority of the insane in American hospitals come from those who live outside of the cities. The ceaseless routine of farm life, without any recreation or social pleasures whatsoever, leads many of both sexes to that sad condition. And the most common precursor of many forms of insanity is continued sleeplessness. Everyone thus afflicted needs not infer that he is on the road to the insane asylum, but such should draw this moral. The social pleasures, the holidays, the picnics and sociables, are by no means to be despised as affording variety

in life and an antidote to one continued mental routine. Even though you are worried about this debt or that mortgage, or the many details of the household, the work that is 'never done,' do not let such cares take you entirely from your family, or lead you to be less of a kind father or mother. This is for your own sake and not on moral grounds alone. You will sleep better for a game of croquet, or a romp with the children, or a walk in the woods.

"Then, too, bathing, *i. e.*, keeping the skin clean, is by no means a small factor in inducing sleep. A cool sponge bath will make a night's rest sweeter, in more senses than one. If you find yourself awake and restless in the night, rise and bathe your face and hands in cold water briskly, wipe them thoroughly, and expect to be far more successful in courting 'tired nature's sweet restorer, balmy sleep.' If, after an evening's hard mental work, you do not feel like sleep, take a short walk in the cool night air, endeavoring to think of nature, or something out of the usual line. Late and hearty suppers are not conducive to good sleep. Omit the bit of cheese or pie before retiring. Think over your habits and reform them, remembering that a good conscience always aids proper sleep."

The following from the *Youth's Companion* of January 17, 1884, is to the point:—

"The first effect of an excessive use of the brain is generally wakefulness. It is easy to understand why this should be the case when we bear in mind how sleep is produced. As I shall have occasion hereafter to say a few words with special reference to the physiology of sleep, it will suffice at present for me to mention the fact that exact observations have shown that sleep is caused by the blood in a measure flowing out of the vessels of the brain into those of other parts of the body.

"Of course anything that prevents the diminution of the quantity of blood in the brain prevents sleep. Every time an individual thinks, if it be only for the hundredth part of a second, every time his emotions are excited, the vessels of the brain enlarge and the quantity of blood they contain is increased.

"Normally, as soon as the thought has passed and the emotion has faded away, the vessels contract, and when sleep is coming on they diminish still more in caliber. But if a person thinks too much, and especially if he is anxious about some important matter, there is no opportunity for the vessels to become reduced in size. They must remain full of blood in order that the brain may do the work required. The tension is thus kept up too long, and eventually, like all overdistended bodies, they lose their elasticity, and then a return to their normal dimensions is no longer possible.

"Most of my readers have doubtless seen the India-rubber bands which are used for the purpose of keeping packages together. If the package is

somewhat large and the band is kept around it for a long time, the band when removed does not return to its original size. It is exactly the same with the blood-vessels of the brain. A condition of congestion is thus produced which is fraught with danger to those who do not heed the first warnings.

"Chief and earliest of these premonitions is wakefulness. The vessels of the brain refuse to contract; they remain gorged with blood, the mind is in consequence active, and sleep, such as is required, is not to be obtained. Towards morning, perhaps, an hour or two of disturbed slumber may ensue, but it does little good, and the sufferer gets up to go to work utterly unfit for either mental or physical exertion.

"Instead of the calmness natural to a person who has passed the night in sound and refreshing sleep, he is excited and weary, the most trifling event annoys him, he is disagreeable to his family and friends, and he feels that he is not capable of sustained thought or of dispassionate judgment.

"I have known many persons to suffer heavy losses from attempting to do business when their brains, from want of rest that comes with sleep, were not competent to do with thoroughness and exactness the mental work requisite for success.

CAUSES OF WAKEFULNESS.

"By far the most influential factor in causing wakefulness is emotional excitement, and of all the emotions most powerful in this direction anxiety comes first. I suppose there is more or less anxiety attendant upon all business operations, but certainly those who are engaged in stock speculations appear to me to be most liable to be affected with anxiety. Not even the certainty of disaster so effectually wears away the brain as the uncertainty which exists with the great mass of transactions relating to stock. The 'operator,' after having perhaps passed an almost sleepless night, goes 'down town' in the morning, knowing that he must obtain two or three hundred thousand dollars by three o'clock to keep up his margin or make his balance good at the bank, and not knowing where the money is to come from. Probably he gets it, but the same thing is repeated day after day, till eventually his whole nervous system breaks down. If he does not get it, ruin comes; but, like most Americans, he knows how to adapt himself to the inevitable, and so, after the first pang is over, he manages to start again or goes into some entirely different business, and the intercurrent rest which is forced upon him is the best medicine he can take for restoring his exhausted brain.

EMOTIONAL EXCITEMENT.

"Politicians suffer in a like manner, for politics requires for its successful prosecution both intellectual and emotional activity. I call to mind the case of an eminent Massachusetts statesman

who from a humble station had risen to the dignity of Vice-President of the United States, and who during the War of the Rebellion carried his mental exertion to a point that has rarely ever been reached, and in whom the most powerful emotions were constantly at work; who never knew a moment during the day that he could call his own, and who passed the greater part of the night in cabinet councils or committee meetings upon whose actions the fate of the nation depended.

"He was a man of powerful build, free from vices, temperate in his living, and of most equable temperament. So strong was he in all the attributes of vitality, that I am sure that if he had, when peace came, resigned his public position, and made the tour of the world, or even spent six months on the Western plains, he would now have been alive and receiving the honors he had so worthily earned. But he acted differently, and it was again shown in him that though the brain be strong and capable of enduring a terrible amount of ill-usage, there is a limit to its power of endurance.

"He had suffered from wakefulness and other symptoms of cerebral disorder for several months, and the Sunday before he died he came to consult me for the second or third time. I found his brain intensely congested and his whole nervous system unstrung. I insisted that he should not go to Washington that evening, as he intended, but should first have two or three nights of sound sleep. He promised to follow my advice, but a few hours afterwards he wrote me a note from his hotel, saying that as the business that called him to the Capitol was very important, and as he was feeling so much better than in the morning, he had changed his mind and would leave for Washington in an hour.

"He went and attended to his work, but it was the last he ever did, for shortly afterwards he suddenly passed into a state of stupor, and in a few hours he was dead in the Capitol in which he had planted the seeds of his disease."

I do not know that I can better close this article than to use the words of Dr. Kellogg: "All forms of dyspepsia are characterized by nervousness of a greater or lesser degree; and in nervous dyspepsia it is one of the most prominent symptoms. An inactive condition of the liver, constipation of the bowels, and in female diseases of the womb and ovaries, are morbid conditions in which nervousness is prominent. The use of tea, coffee, tobacco, and alcoholic liquors, are each and all responsible for a very large share of the nervousness which prevails at the present day. Sedentary habits, novel reading, loss of sleep, dissipation, sexual excesses, and all causes which depress the nervous system, are causes of nervousness.

"As nervousness is only a symptom, the first business of an individual suffering from it should be to ascertain its cause. When this is done, injurious influences should be at once removed, and in a majority of cases this is all that is required. When the difficulty depends upon some local or general disease, the morbid condition from which it arises should receive proper attention.

"General tonic treatment, especially the use of electricity, massage, and tepid sponge baths, are among the best measures of treatment. Special attention should be given to the diet. It should be unstimulating in character, condiments of various kinds being wholly avoided. As a general rule, meat should be taken in very small quantities, the less the better, provided the patient has an appetite for other food and is able to digest fruits and grains. A sufficient amount of exercise should be taken in the open air each day, and the patient should have abundant opportunity for rest and recreation."—*Home Hand-book*, page 1071.

J. N. L.

HYGIENIC PRINCIPLES.

THE principle which lies at the foundation of hygienic practice is that the living organism alone possesses curative power; that nature must do the work if it is done at all. Nothing from without can enter in and do the work of healing. For example: If a bone be broken, all that we can do is to hold the parts in proper position and wait for nature to do the work. If God had not fixed a principle of healing in the system, it would be in vain to attempt to heal it. We can apply the cooling water which nature provides, and which animated nature requires to allay inflammation and promote elimination by perspiration, but for the knitting of the bone and the healing of the flesh we are dependent entirely upon the recuperative powers residing in the living body. A drug taken into the stomach will not help the healing process in the least.

The stomach has a specific work to perform. That work is to digest food, that its nutritive properties may be assimilated into the system to build it up. All that is taken into the stomach that cannot be used to build up the system, must in some way be cast out. If minerals and other innutritious things are introduced into the stomach, that organ finds no use for them. All that it can do is to

labor to expel them, a labor that is not only useless, but injurious to the system. Drugs cannot act upon the diseased parts to expel disease, but the living organism acts upon the drugs to expel them as intruders. A task is thus put upon the system which it ought not to bear. If a drug cures disease it is a killing process for the patient.

Yet we hear people say, I took such a medicine, and I know it helped me greatly. How did they know this? They feel so much better. Are they well? Oh, no! They must continue its use for a long time to effect a cure. But they would soon die, they think, without it.

I heard of a minister who had taken a little brandy as a medicine daily for fifteen years. He could not do without it. Had it effected a cure? No, he must still have it daily. He could not have been persuaded to have waited patiently fifteen years for nature to perform the work of restoration. He could not have been contented without something to swallow. And of course he knew it did him good, he *felt* so much better for taking it, though the cure was not effected, and the medicine must still be taken.

But suppose health is recovered. What effected the cure? The medicine has the credit. *We* say that nature unobstructed would have done the work better, and in less time; that she was hindered instead of being helped by the drugs. But their argument is, I was sick, I took drugs, and I recovered; therefore the drugs cured me. As well might the ignorant Chinese say, The sun was eclipsed; we turned out with our gongs and bells and made the greatest possible din, and the eclipse went off; therefore we are sure that with our noise we frightened away the eclipse; and we have tried it many times and it never failed. In this part of the argument the Chinese evidently have the advantage; for restoration has sometimes failed to follow the use of medicine.

Now if we can believe the great truth that the only curative principle resides in the system, and wait half as long for nature to do her work as many do for drugs to cure, we will be satisfied that the hygienic principle is sound and reliable, and instead of believing that drugs cure disease, we shall say that the sick sometimes recover in spite of them.

R. F. COTTRELL.

GRAHAM BREAD.—Keep it before the people and on the table till dyspeptics are no more.

POISONS GENERATED IN FOOD.

PROBABLY no other subject is attracting so much attention in the medical world to-day as that of ptomaines. A ptomaine, says Prof. Victor C. Vaughan, is a basic of alkaloidal body formed during the putrefaction of animal matter. It may, therefore, be called an animal alkaloid. The first definite investigations on this subject were made by the learned Danish physician who presided so ably at the eighth International Medical Congress in 1884—Dr. Panum, of Copenhagen. Panum found that putrid blood, even after being boiled and after being treated with chemical reagents, which would destroy all germs, retained its poisonous properties. He boiled this poisonous substance for eleven hours, and found that it still retained all its virulence. From this he rightly concluded that the poisonous substance was a non-volatile chemical compound. He did not succeed in isolating it, and it has always been referred to as Panum's putrid poison.

In 1868 Bergmann obtained from putrid yeast a highly poisonous crystalline substance, to which he gave the name "sepsine." In the following year Zeulzer and Sonnenschein obtained a substance which resembles atropia in its physiological action, and in a medicolegal investigation Rorsch and Fassbender discovered an amorphous body which gave reactions similar to those of digitaline. Bence Jones and Durpre about this time also obtained from the liver a substance which, when dissolved in dilute sulphuric acid, gave the fluorescence of sulphate of quinine, and which was called by them animal chinoidine. From putrid meat Professor Brieger prepared a substance, neuridine, which acted as a poison as long as it was contaminated with other products of putrefaction; otherwise harmless. It is closely related to two substances that occur in the human system in its normal condition, namely, neurine, one of the constituents of the brain; and choline, which is present in the bile. By putrefaction, neuridine and the rather harmless choline are transformed into the highly poisonous neurine. It is a remarkable fact that neurine, which is identical with muscarine, the poisonous principle of a toad-stool, and which is a normal constituent of the human body, should prove so destructive when introduced into the body from an outside source.

In 1870 Selmi began a series of investigations concerning ptomaines, which was only interrupted by his death. Selmi obtained from putrid flesh

extracts which gave reactions similar to those of morphine, strychnine, and delphinine. But he did not succeed in isolating completely any ptomaine. Nencki, in 1876, first succeeded in determining the composition of a ptomaine. This substance was obtained from putrid gelatine.

The poisons, like those found in corpses, called ptomaines by chemists, are created by the putrefaction of fish, white of egg, meat, cheese, gelatine, and yeast. The presence of moisture is an essential condition, hence the moist mixture of sausage filling is especially well adapted to the formation of these poisons. It is a matter of observation that a great many cases of poisoning have followed the consumption of sausage, or of fish that have been kept damp. The action of the ptomaines is more virulent when they are introduced into the circulation through wounds than when they are in the stomach. Hence it is that cuts received while dissecting corpses often end in death.

People are not equally sensitive to these poisons. Some persons are so sensitive that fish seemingly fresh will cause them inconvenience. Others are likely to suffer from a peculiar eruption of the skin after eating crabs or lobsters. In the maize porridge, which is called "polenta," and which is the chief food of a certain class of Italian workmen, there is formed by putrefaction in hot weather a poison which causes "pellagra," an eruption of the skin resembling erysipelas, which grows worse in time and finally causes death.

In every-day life the ptomaines give evidence of their presence. The frequent inflammations of the fingers of persons engaged in washing dishes are due to this cause. The best remedies for the evil is washing with soap, which acts as a mild disinfectant.

All food, whether vegetable or animal, must be regarded with suspicion as soon as the first signs of decomposition become noticeable. Especially should great care be taken in times of epidemics. The poisons of putrefaction are odorless compounds, and it must not always be inferred that they do not exist before the odor of putrefaction is perceived. These poisons are not destroyed by boiling.

Four hundred cases of sickness in Suabia have been traced to sausage poisoning from 1793 to 1853. The plague-like epidemic that occurred in the Volga district some time ago was traced to the

diet of the people in those regions, which consisted almost exclusively of fish.

Ptomaines are divided into two classes,—those containing oxygen, and those which do not contain this element.—*Medical Classics*.

THE UPAS TREE.

A FAMOUS Japanese tree is the notorious upas, or chettik, which was long rumored to kill everybody who went under its shade. A Dutch surgeon, who is understood to have lived towards the close of last century, is usually credited with being the original inventor of the apocryphal history of this disagreeable vegetable. The tree was described as growing in a desert tract with no other plant near it for a distance of ten or twelve miles. Criminals condemned to die got the option of either suffering the extremity of the law, or going to the upas tree and collecting some of the poison. But not more than two out of every twenty survived their dangerous expedition. The "surgeon" claimed to have derived his knowledge from those who had been lucky enough to escape with life over a desert strewn with the whitened bones of their less fortunate predecessors. "There are no fish in the waters, nor has any rat, mouse, or any other vermin been seen there; and when any birds fly so near this tree that the effluvia reaches them, they fall a victim to the effects of the poison." Out of a population of 1,600 persons who were compelled on account of civil dissensions to reside within a few miles of this tree, only 300 remained in less than two months. It is, however, unnecessary to quote the "Dutch surgeon" further, for it is understood that "Dr. Foersch" is a literary myth. The account first appeared in the *London Magazine*, but no man, so far as I am aware, has been able to discover the original of the tale, and it is generally understood that the whole was the work of George Steevens, an unscrupulous antiquary, who was never happier than when entrapping his contemporaries in the meshes of some ingenious hoax. However, the story was too attractive not to seize the imagination. Erasmus Darwin embalmed it in his stately verses, poets of a less scientific type followed his example, while painters innumerable vied with each other in picturing the scene of so much desolation. In reality the tree is a spurge (*Antiaris toxicaria*), which, when pierced, exudes a milky juice, containing, as is usually the case with

such plants, an acrid poison. But, so far from being as pestilent as described, the tree has been cultivated in our botanic gardens, and is known to grow in the Java woods along with other vegetation, which it does not injure, and on its branches birds and lizards have often been seen to perch. It is, however, fair to say that the soil on which it grows is often cavernous, and "in the valley of death" exhales carbonic acid and sulphurous vapors which are fatal to animal life, and that from the same causes operating in the streams many of the latter are destitute of fishes. The juice is also used as an arrow poison, and often causes disagreeable irritation, or worse, to those who climb the tree, or wear a garment made of the inner bark. This irritating character is, however, common to the juice of the order to which the upas belongs. The tree is not confined to Java, for a traveler describes it as flourishing in a valley near the town of Bruni, in Borneo, surrounded by hills covered with dense vegetation. It is, however, curious as proving that the ancient tales about it are based on some foundation of fact, that the natives are afraid to go under its shade, and declare that birds who alight on its branches often fall off dead.—*Birmingham (Eng.) Post.*

A GENUINE REFORMER.

In early life before finishing my second European voyage, I was impressed into the British Naval Service, and stationed on board a British war ship, associated with about seven hundred men, on a daily stated allowance of hard bread, salt provisions, and one pint of inferior wine. Thus I was held for about two years and a half, until soon after the declaration of war by the United States against England (the 1812 war), the American citizens on board our ship petitioned, and became prisoners of war, and were placed on two-thirds of what had been allowed us before, and no wine. In this state I continued about two years and a half. The last six months I was associated with about six thousand sailors and soldiers on that most dreary waste called Dartmoor, fifteen miles from Plymouth in England. Five years' experience in these two schools of vice and debasement of moral character seriously convinced me of the necessity of *reform*.

What seemed most important of all at that time was the disuse of spirituous liquors. A few weeks after my return home from my imprisonment, in

the summer of 1815, I was offered, and accepted, the office of second mate on board a new ship fitting for a European voyage. This was some twelve years before temperance societies were organized. I soon learned that it was indeed a warfare to attempt to stem so strong a current of vice single-handed. I was urged to take a social glass, again and again, for some time. After a while I yielded, to use it moderately, and finally confined myself to one glass only in twenty-four hours. Wine, beer, and cider were not then considered spirituous liquors. These I but seldom used.

In the fall of 1821, on my passage from South America to Alexandria, D. C., feeling more serious concerning the unnecessary habit of using one glass a day, I spoke out earnestly, saying, "I will never drink another glass of spirituous liquors while I live." And I am not aware that I ever have. But this temperance reform was not yet accomplished. So, on my next voyage from Buenos Ayres, South America, round Cape Horn, in 1822, I fully resolved never to drink wine. By watchfulness and perseverance I broke up my habit of using profane language, and before I left the Pacific Ocean, I had forever discarded the use of that filthy weed, tobacco. These victories strengthened and encouraged me in the work of reform.

In the summer of 1824, on leaving the capes of Virginia for another voyage, I resolved from henceforth never to drink ale, porter, beer, cider, nor any liquor that would intoxicate. I now felt strengthened, and fully relieved from this burden to reform, which had been balancing in my mind for upwards of ten years. I had been prospered in my business far beyond what I deserved, and was now setting out on another voyage, loading myself down with the cares and business of the world. Turning my attention more to reading the Bible than I had done, I was led to see what a feeble worm of the dust I was—an unpardoned sinner, under condemnation. I began and plead with God for pardoning mercy, for many days. I did then believe, and I still believe, that he freely forgave me for his dear Son's sake. My prospect then for this, and the life which is to come, was most cheering. I then covenanted with the Lord that I would serve him evermore.

In 1838, on becoming satisfied of the poisonous effects of tea and coffee, I resolved never more to touch them. In February, 1843, I resolved to use no more flesh meat. In a few months after I

ceased to use butter, grease, cheese, pies, and rich cake. Since 1863 I have tried to regulate my diet according to the instructions imparted at our health institution at Battle Creek, Michigan. I confine myself to only two meals in twenty-four hours. If the reader wishes to know what I have gained by my efforts from the first to reform, I answer:—

1. From the ruinous habits of a common sailor, by the help of the Lord, I walked out into the ranks of sober, industrious, discerning men, who were pleased to employ and promote me in my calling, so that in the space of nine years I was supercargo and joint owner in the vessel and cargo that I commanded, with unrestricted commission to go where I thought best, and continue my voyage as long as I judged best, for our interest.

The morning after my arrival at the wharf in New York, among the laborers who came on board to discharge my vessel, was a Mr. Davis, one of my most intimate friends during my imprisonment. We had spent many hours talking over together our dismal position, and the dreadful state and ruinous habits of our fellow-prisoners, and there agreed that if ever we were liberated, we would labor to avoid the dreadful habits of intemperance, and seek for a standing among sober, reflecting men. Aside from his associates, we now conversed freely, and he readily admitted our feelings and resolutions in the past, but with sadness of heart acknowledged his lack of moral courage to reform; and now, in this uncertain way, he was seeking for daily labor when his poor state of health would admit of it.

2. When I reached this point of total abstinence, God in mercy arrested my attention, and on the free confession of my sins, and for his dear Son's sake, granted me his rich grace and pardoning mercy.

3. Contrary to my former convictions, that if I was ever permitted to live to my present age (about 84) I should be a suffering cripple from my early exposures in following the sea, thanks be to God and our dear Lord and Saviour, whose rich blessings follow every personal effort to reform, I am entirely free from aches and pains,* with the cheering prospect that if I continue to reform, and

*This venerable old man lived many months after writing the above, and was without pain until a brief period before his death. He was gathered to his rest "as a shock of corn, fully ripe."

forsake every wrong, I shall, with the redeemed followers of the Lamb, "stand without fault before the throne of God."—*Joseph Bates, in Health Reformer, 1871.*

BEST BEEF TEA.

A PHYSICIAN prescribed beef tea for a patient, giving the following directions: Inclose the finely chopped meat in a glass bottle, then boil by placing the whole in a pot of water. The directions were carried out as far as the boiling the bottle of meat in the pot of water was concerned, but instead of the mixing the finely chopped meat with the water, his lady gave the sick person the hot water in which the bottle was boiled, who said that she had not tasted anything so good for a long time.

TRADES IN HIGH LIFE.

THE late M. Carnot, father of the President of France, had two sons, both of whom, in view of the great uncertainty of conditions of life in that country, were taught trades, by which, in case of emergency, they might earn a living. The younger brother learned the locksmith's trade; the one now President of the French republic is a carpenter.

A GREAT Roman general once embarked his legions and started on an expedition. The galleys had barely dropped out of the harbor when the soothsayers approached him in dismay, telling him that the sacred chickens would not eat. "Let them drink, them!" profanely exclaimed the commander, as he kicked their cages into the sea. Soldiers and sailors were alike dumbfounded by this act of impiety, which they said boded ill for them, and the annalist records that the expedition ended in a disastrous failure.

NERVOUS dyspeptics find ready relief at Rural Health Retreat under the rational application of electricity, massage, etc., combined with pure air, pure water, pure food, and the advantages of an even climate and genial surroundings.

A MAN is half an inch taller in the morning than at night, owing to the relaxation of the cartilages of the spinal column.

BROOKLYN, N. Y., has reached a water consumption of over 50,000,000 gallons per day.

Disease and its Causes.

THE RIGHT USE OF BLESSINGS.

TEMPORAL	AND	SPIRITUAL.
Wish for them cautiously,		Prize them inestimably,
Ask for them submissively,		Court them earnestly,
Want them contentedly,		Seek them diligently,
Obtain them honestly,		Ponder them frequently,
Accept them humbly,		Wait for them patiently,
Manage them prudently,		Expect them hopefully,
Employ them lawfully,		Receive them joyfully,
Impart them liberally,		Enjoy them thankfully,
Esteem them moderately,		Improve them carefully,
Increase them virtuously,		Retain them watchfully,
Use them subserviently,		Plead for them manfully,
Forego them easily,		Hold them dependently,
Resign them willingly,		Grasp them eternally.

PROPER EDUCATION.

BY MRS. E. G. WHITE.

In the early education of children many parents and teachers fail to understand that the greatest attention needs to be given to the physical constitution, that a healthy condition of body and brain can be secured. It has been the custom to encourage children to attend school when they were mere babies, needing a mother's care. Children of a delicate age are frequently crowded into ill-ventilated school-rooms, to sit upon poorly-constructed benches, and the young and tender frames have, through sitting in wrong positions, become deformed.

The disposition and habits of youth will be very likely to be manifested in the matured man. You may bend a young tree to almost any form that you may choose, and let it remain and grow as you have bent it, and it will be a deformed tree, and will ever tell of the injury received at your hand. You may, after years of growth, try to straighten the tree, but all your efforts will prove unavailing. It will ever be a deformed tree. This is the case with the minds of youth. They should be carefully and tenderly trained in childhood. They may be educated in the right direction or in the wrong, and they will in their future life pursue the course in which they were directed in youth. The habits formed in youth will grow with the growth and strengthen with the strength, and will generally be the same in after life, only continue to grow stronger.

We are living in an age when almost everything is superficial. There is but little stability and firmness of character, because the education and training of children from their cradle is superficial. Their character is built upon sliding sand. Self-denial and self-control have not been moulded into their characters. They have been petted and indulged until they are spoiled for practical life. The love of pleasure controls minds, and children are flattered and indulged to their ruin. Children should be trained and educated so that they may calculate to meet with difficulties, and expect temptations and dangers. They should be taught to have control over themselves, and to nobly overcome difficulties; and if they do not willfully rush into danger, and needlessly place themselves in the way of temptation; if they avoid evil influences and vicious society, and are then unavoidably compelled to be in dangerous company, they will have strength of character to stand for the right and preserve principle, and will come forth in the strength of God, with their morals untainted. The moral powers of youth who have been properly educated, if they make God their trust, will be equal to stand the most powerful test.

There is sufficient cause for mourning by fathers and mothers as they witness the steady and rapid increase of sin and crimes among children and youth of this age. The great proportion of sins and suffering of children and youth, proceeds immediately from the appetites and propensities.

Through the channel of appetite, the passions are inflamed, and the moral powers are paralyzed, so that the parental instruction in the principles of morality and true goodness falls upon the ear without affecting the heart. The most fearful warnings and threatenings of the word of God are not powerful enough to arouse the benumbed intellect and awaken the violated conscience.

The indulgence of appetite and passion fever and debilitate the mind and disqualify for education. Our youth need physiological education as well as other literary and scientific knowledge. It is important for them to understand the relation that their eating and drinking, and general habits, have to health and life. As they understand their own frames, they will know how to guard against debility and disease. With a sound constitution there is hope of accomplishing almost anything. Benevolence, love, and piety can be cultivated. A want of physical vigor will be witnessed in the

weakened moral powers. The apostle says, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."

A solemn duty is resting upon parents in regard to their children. The exciting amusements of our time keep the minds of men and women, but more especially the youth, in a fever of excitement, which is telling upon their stock of vitality in a far greater degree than all their studies and physical labors, and has a tendency to dwarf the intellect and corrupt the morals.

Many bemoan the disobedience of Adam, which resulted in bringing sin, suffering, and death, into the world. Surely, such should cease to transgress. But instead of doing better themselves than Adam did, they follow a course of transgression, thereby increasing the tide of woe. But let the children of Adam, who have the example of their father before them, with all of its terrible results, stop sinning instead of complaining of their father, while they themselves are doing worse than he did.

Men seem not to be satisfied with the result of Adam's trial in disobedience. While they bemoan Adam's weakness in yielding to temptation and breaking the Father's law, they defy the law of God in disregarding his prohibitions, and follow in a course of disobedience, to learn when too late that the wages of sin is death, and that God means what he says.

If we wish to manifest how much greater wisdom we should have shown were we in Adam's place, tempted as he was, we need not go back to occupy his position to give evidence of our firmness and moral rectitude. We have ample opportunities to show our strength of moral power in resisting the temptations of our time.

But few parents realize that their children are what their example and discipline have made them, and that they are responsible for the characters that their children develop. If the hearts of Christian parents were in obedience to the will of Christ, they would obey the injunction of the heavenly Teacher: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." If those who profess to be followers of Christ would do this, they would give not only to their children, but to the unbelieving world, examples that would rightly represent the religion of the Bible. If Christian parents lived in obedience to the requirements of the divine Teacher, they would preserve simplicity in

eating and in dressing more in accordance with natural law. They would not then devote so much time to artificial life in making cares and burdens for themselves that Christ has not laid upon them, but positively bade them to avoid. If the kingdom of God, and his righteousness, were the first and all-important consideration with parents, but little precious time would be lost in needless ornamentation of the outward, while the minds of their children are almost entirely neglected. The precious time devoted by many parents to dressing their children for display in their scenes of amusement might better, far better, be spent in cultivating their own minds, in order that they may be competent to properly instruct their children. It is not essential to the happiness of these parents to use precious probationary time God has lent them, in dressing, in visiting, and gossiping.

Many parents plead that they have so much to do that they have not time to improve their minds, or to educate their children for practical life, or to teach them how they may become lambs of Christ's fold.

Parents will never realize the almost infinite value of the time they misspend until the final settlement, when the cases of all will be decided, and the acts of our entire life are opened to our view in the presence of God, and the Lamb, and all the holy angels. Very many parents will then see that their wrong course determined the destiny of their children. Not only have they failed to secure for themselves the words of commendation from the King of glory, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord;" but they hear the terrible denunciation, "Depart." This separates their children forever from the joys and glories of Heaven, and from the presence of Christ. And they themselves also come under his denunciation, Depart, "thou wicked and slothful servant." Jesus will never say, "Well done," to those who have not earned the well done by their faithful lives of self-denial and self-sacrifice to do others good, and to promote his glory. Those who have lived principally to please themselves instead of doing others good are meeting with infinite loss.

If parents could be aroused to sense the responsibility in the work of educating their children, more of their time would be devoted to prayer and less to needless display. They should edu-

cate them that health is indispensable to their usefulness and enjoyment in this life, and that health, strength, and their power to do good, depend upon their obedience to the laws of their being. Parents should reflect, and pray earnestly to God for wisdom and divine aid to properly train their children, that they may develop characters that God will approve. Their anxiety should not be how they can educate their children that they may be praised and honored of the world, but how they can educate them to form beautiful characters that God can approve. Much prayer and study are needed for heavenly wisdom to know how to deal with young minds; for very much is depending upon the direction parents give to the minds and wills of their children.

In order to arouse the moral sensibilities of your children to the claims that God has upon them you should imprint upon their minds and hearts how to obey the laws of God in their physical frames; for health has a great deal to do with their intellect and morals. If they have health and purity of heart, they are then prepared to live to be a blessing to the world. To balance their mind in the right direction and at the right time is a most important work; for very much depends on the decisions made at the critical moment. How important, then, that the minds of parents should be as free as possible from perplexing, wearing care in needless things, that they may think well and act with calm consideration, wisdom, and love, making the physical and moral health of their children the first and highest consideration. The inward adorning should be the great object for parents to attain for their dear children. Parents cannot afford to have visitors and strangers claim their attention, and rob them of life's great capital, which is time, making it impossible for them to give their children patient instruction, which they must have every day to give right direction to their developing minds.

This life-time is too short to be squandered in vain and trifling diversion, in unprofitable visiting, in needless dressing for display, or in exciting amusements. We cannot afford to squander time given us of God to bless others, and for us to improve in laying up for ourselves a treasure in Heaven. We have none too much time for the discharge of necessary duties. We should give time for the culture of our own hearts and minds, in order to qualify us for our life's work. To neglect these essen-

tial duties, in conforming to the habits and customs of fashionable, worldly society, is doing ourselves and our children a great wrong.

Mothers who have youthful minds to train, and the character of children to form, should not seek vain excitement in order to be cheerful and happy. They have their important life-work. They and theirs cannot afford to spend time in an unprofitable manner. Time is one of the important talents which God has intrusted to us, and for which he will call us to account. A waste of time is a waste of intellect. The powers of the mind are susceptible of high cultivation. It is the duty of the mothers to cultivate their minds, and keep their hearts pure, and improve every means within their reach for intellectual and moral improvement, that they may be qualified to improve the minds of their children.

Those who indulge a disposition to love to be in company will soon feel restless, unless visiting or entertaining visitors. The power of adaptation to circumstances, the necessary sacred home duties, will seem commonplace and uninteresting. They have no love for self-examination or self-discipline. The mind hungers for the varying, exciting scenes of worldly life. Children are neglected for the indulgence of inclination. And the recording angel writes, "Unprofitable servants." God designs that our minds should not be purposeless, but that we should accomplish good in this life.

IRON IN THE BLOOD.

STRANGE statements, popularly made, sometimes become current simply for want of care in examination of facts. An example is here offered:—

An accredited text-book of physiology gave in a foot-note the quotation, which affirms as follows: "It requires the blood of only about forty-two men to contain iron enough to make a plowshare weighing twenty-four pounds." The quotation, unquestioned, has since gone the rounds of many papers and journals—some of them medical.

On page 97 of Dalton's Physiology the following statement may be seen: "The human body, according to the lowest authentic estimate, contains 8 per cent of its weight of blood, which would give, for a man weighing 65 killogrammes (143 lbs.), 2.71 grammes of iron in the blood of the whole body."

Expressed in common terms, 2.71 grammes will

give us a fraction more than 40 grains in the blood of one man. Since there are 7,000 grains in a pound averdupois, this will represent one pound of iron in the blood of one hundred and seventy-five men. At the same rate, to furnish iron enough for a plowshare weighing twenty-four pounds would require the blood of a regiment containing four thousand one hundred men, instead of forty-two men, as the above quotation represents. Upon trial three common shingle nails were found to weigh just 40 grains, the amount of iron in the blood of one man.

In this connection it is interesting to know that though found in the blood in such small proportion, it is, nevertheless, the iron which gives the blood its bright red color. The green coloring matter in plants, also, owes its color to the presence of iron. Dalton says, "Experiment has shown that without iron, vegetation cannot go on." J. E. C.

COFFEE DRINKING AND BLINDNESS.

I AM satisfied that defective vision and blindness will pretty soon be a prominent characteristic among the American people, the same as rotten teeth have been during the last two hundred years. I make this assertion without having seen any statistics whatever on the subject of blindness. I found out long ago that a cup of coffee leaves a nightshade on the brain which continues longer than an eclipse of the sun. For some time past I have been consulting with different persons in Council Bluffs who are suffering with failing sight, and in each instance I ascertained that the unfortunate person was and is a regular coffee drinker. I had long noticed that the eyes of old coffee drinkers had a dry and shriveled appearance.

Having discovered, some years ago, that my own eye-sight was surely weakening, I then ceased to drink coffee as freely as I had used it, and became a moderate and more observant patron of the fragrant narcotic. But I have learned that moderate coffee drinking is a hard thing to manage, being pretty sure to develop into the regular habit again with insidious ease, especially at those times when the physical system feels itself to be in need of some elixir. Besides, it is quite distressing for a person to be fighting off a powerful habit at each meal-time. I now feel free of the coffee-drinking vice, and will have no more trouble with it unless I shall again fall a victim to some church supper

or to the magnetic blandishments of some buoyant hostess.

Having long worked at a trade which requires almost as exact a use of the eye as the occupation of a jeweler, I made the discovery that a single cup of coffee would have a perceptible effect on my eyes. This fact was the more apparent because my eye-sight was originally very good—in fact, about the best. After having used coffee with indifferent frequency and copiousness for many years my sight became abnormally weak, and I began to feel a horror of darkness, wishing that the sun would never set, and desiring instinctively to go to some place where the nights would be short during the entire year. But now I have quite little of this feeling left. My eyes have regained, to a curious extent, their former range and spontaneity. I again enjoy the long panoramic views of nature which are afforded from the baby mountains that skirt Council Bluffs on the east like an encampment. I can take these long telescopic sweeps of vision again without blinking or feeling the weakening relaxation which alarmed me a year ago. I have no doubt but what this weakness of the eyes which results from coffee drinking is due to the sympathy which the optic nerve has for the nasal cavity (the latter being continuous with the membrane of the mouth). The nasal cavity, with its first pair of brain nerves, is naturally a principal place to be affected by any drinking habit. For instance, to partake of a dish of soup will sometimes cause a person's breathing to become thick and decidedly labored. All of the sensory nerves are much affected by coffee drinking—those gentle and highly refined threads of sympathetic force which enter largely into the sense of smell, taste, sight, and hearing. The entire sympathetic system is likewise involved immediately in the coffee-drinking habit. The brain, again, is intensely affected thereby, because the principal nerves of the brain branch off from the nasal cavity.

Coffee drinking is especially injurious when it is resorted to as a backing for strong food. There are plenty of robust persons among us who have drank coffee pretty freely for a life-time, but who are seemingly uninjured by it. To this fact I reply that appearances are sometimes deceiving to unpracticed eyes, and that a vice does not in all cases show its effects plainly in the first generation. The free use of coffee dates back only one generation in this country. But this I will say,

that no person is as stout for three hours after he has drank coffee as he was before.

As long as a person remains endowed with latent constitutional strength, he can participate in different vices with seeming impunity—but he is gradually using up his capital and will reach his limit ere his life is fully prolonged. His children and grandchildren will show a degeneration of the family stock, though they doubtless exhibit at present a premature brightness of mind. Children that are allowed to partake freely of coffee will become restless, fussy, and noisy, half wild with mischief. They probably advance in their school studies with abnormal rapidity. But they hate work. At times they are indifferent about education. Their strength goes to the brain. They grow rapidly, but not aright. They develop into men and women three years too soon. Yet their eyes dance with angelic splendor, and their cheeks glow with vermilion, providing that they started in life with robust constitutions. If they began life with puny physiques, however, coffee will make them slim and ghostly, and their eyes and features flat. Coffee will seem to improve those persons only who have a surplus of constitutional vigor. These individuals will seem possessed with forms and faces of marvelous grace and finish, yet they will fade all too soon, and fall into the hands of the doctor. Coffee has a magical effect on the heart and circulatory system, and for a while produces the intoxication which approaches that of opium or cocaine. It causes a swift growth and swift decay. It produces beauty and exhilaration, but not endurance. It gives a sentimental strength—the strength that pertains to runts. The best thing that can be said of coffee is, that it has a tendency, like opium, to make lawless persons tame. It leads not to additional irregularities, like whisky.

While coffee causes a temporary activity of the digestive system and mind, this is a circumscribed activity—a sentimental or sympathetic fantasy—and not a muscular inspiration and prowess. Coffee eats into the digestive membranes, forcing their glands to pour forth their reserve of juices, thus drying up the fountains of life and leaving in these little urns of vitality the seeds of rheumatism, catarrh, kidney ailment, heart disease, lung infirmity, and abdominal degeneration. Coffee drinking exhausts the mouth and throat, leaving the face a grinning skeleton, while the body is honeycombed. The penetrative and stimulating qualities of coffee

are excessive as well as insidious. But nature abhors anything that leads nature, and will gradually withdraw from it, leaving in the temple of life nothing but a shadow and a name.

Plenty of apparently robust persons will rise up serenely when they read this dissertation, and exclaim: "I have drank coffee forty years, and I am as stout as an ox." Many of the arsenic eaters of Asia are said to live to great ages, but this is not the case with the majority of them. It is claimed that opium may be used with very beneficial results by persons who have well-balanced judgment and self-poise. Indeed, morphine was regarded not long ago as the long-desired balm of life, the golden specific for a world of ailment. Some men, who simply excel in constitutional vigor, may feel themselves benefited and refined by burning up their daily surplus of vitality with coffee or opium, as they have no taste for expending it for the purpose of acquiring knowledge and wisdom. But the coffee drinker, however robust he may be, will put on a pair of spectacles at a comparatively early period of his life. Besides, he is all the while enslaving himself to a habit—a fact that is full of foreboding. Again, he is surely approaching a time when his reserve force of vitality will all be prematurely used up—a period in his career that will begin a new volume in the coffee-drinking habit, for every cup of it will now fill him with fire, while his helpless desire for it continues to increase. To a ten-year-old boy of this city I remarked, a few days ago, "You must quit drinking coffee or else you will never be anything but a runt." He replied, "Oh, no; I couldn't live without it." In conclusion I will add, in the language of Dr. O'Leary, that "the thing which we think we must have is always that which is killing us."—*J. M. Holaday, in North American Review, September.*

VENTILATION IN WINTER.

PEOPLE sometimes fancy that there is less need of ventilation at this season of the year than in summer, when the odor of the air in a confined room would alone be enough to condemn it. In the winter the air is just as bad—probably worse, with our storm windows and weather strips and coal-burners—though the cold makes its foulness less perceptible to the senses. To make a house as tight as a drum, then heat it by radiation with stoves, and breathe the air over and over again,

until its vitality is exhausted and it is filled with exhaled poisons from the lungs of the family, not to mention possible tobacco smoke and odors from the cooking—is suicidal to the health and disgusting to refined taste. The greatest possible care should be taken to secure thorough ventilation in winter.

This does not imply that you should pull down a window, or open the door and freeze the baby, or give yourself the influenza. Be very careful to ventilate at the right time and in the proper way. Teach every member of the family to pull his bed to pieces on rising, spreading each separate article on chairs so that the air may circulate freely through it for an hour or more; on leaving the room open opposite windows, one at the top and one at the bottom (one will do, if there is a fire-place), and close the door tightly. Ventilate the sitting-room at least three times a day, when the family is at meals. If you open opposite windows an inch, the air will be much improved and the room will not be made chilly in so short a time. Treat the dining-room and kitchen in the same manner when the members of your household are elsewhere.

The friends who live in only one or two rooms should be more careful about ventilation than anyone else, because the air gets bad faster in a small space. If there is a baby, throw a blanket over his crib, and open your window every time he goes to sleep. If it is uncomfortable for the rest of you wrap up and walk or play with the older ones outside of the house for five or ten minutes. If you make the matter one of study, you will be able to keep the air reasonably pure in your houses, and not take cold either.—*Home Life*.

THE LENGTH OF HUMAN LIFE.

REASONING from analogy, men ought to live a century, as it seems to be a general law in the animal creation that life should be five times the period required for growth. Many of the insect tribes mature and fructify in an hour and die before the close of the day. A dog grows for two years and lives for eight; an ox grows for four years and lives sixteen; a horse grows for five years and lives twenty-five; a camel grows for eight years and lives forty; a man grows to twenty years and should live to one hundred.

It is a recognized fact in physiology that the longer a child is getting its full growth the longer

it will live. "Early ripe early rot," is almost a proverb. Children who grow rapidly are always weakly.

In France the rich men average twelve years of life longer than the poor. Observation in all civilized countries shows that the well-to-do live eleven years longer than those who have to work for their daily bread.

Those who can afford to work leisurely in-doors outlive those who have to work hard out-of-doors by ten or fifteen years, and if there was no Sabbath it is very clear that the poor would not live as long as they do now.

PIGS vs. BABIES.—A scientific contemporary thinks it is a pity that babies have not a market value like hogs. A death rate among the pigs less than one-third the death rate among children in our large cities, moves the Government to costly investigations of the cause, and to diplomatic correspondence with foreign nations; while produce exchanges get excited on the subject, and all the newspapers join in the discussion. The babies die by the thousand in New York and other overcrowded cities, and scarcely any notice is taken of the fact. Until something near as much attention is given to *homeo*-culture as is given to raising fine horses, cattle-breeding, and horticulture, we cannot hope for any very great improvement in the race, either mental, moral, or physical.

PORKERS.—A city official of Los Angeles accosted a Chinese butcher of dead-horse-flesh-fattened hogs with, "John, what is that horse flesh doing in the pens, and how did the bones get there?"

"Me don't know. Guess big birds drop 'em in."

FEMININE LOGIC.—*She*—"You ought to be ashamed of yourself, John, for shooting such a dear little bird!" *He*—"I thought you would like it for your hat." *She*—"Oh, what a good idea! That was very thoughtful of you, John."—*Kare Bits*.

GAIN first God's approval, then your own, setting your small watch by the great Regulator; but let the decision of the world count for nothing. Do right, and if the world approve, well; if not, you have lost but a trifle.

WHERE reason rules appetite obeys.

Temperance.

NOT FIT TO BE KISSED.

"WHAT ails papa's mouf?" said a sweet little girl,
Her bright laugh revealing her teeth white as pearl;
"I love him and kiss him and sit on his knee,
But the kisses don't smell good when he kisses me.

"But mamma"—her eyes opened wide as she spoke—
Do you like nasty kisses of 'bacco and smoke?
They might do for the boys, but for the ladies and girls
I don't think them nice;" and she tossed her bright curls.

"Don't nobody's papa have moufs nice and clean?
With kisses like yours, mamma, that's what I mean.
I want to kiss papa, I love him so well,
But kisses don't taste good that have such a smell.

"It's nasty to smoke, and eat 'bacco and spit,
And the kisses ain't good and ain't sweet—not a bit!"
And her blossom-like face wore a look of disgust
As she gave out her verdict so earnest and just.

"Yes, yes, little darling! your wisdom has seen
That kisses for daughters and wives should be clean;
For kisses lose something of nectar and bliss
From mouths that are stained and unfit for a kiss."

—*Home Life.*

TOTAL ABSTINENCE.

If total abstinence from intoxicating drink were not a wise policy for the individual it would be impossible to show that prohibition of the liquor traffic is a wise policy for the State. The life assurance societies, however, have demonstrated that the total abstainer has at least a third better chance for long life than the moderate drinker. The question as to the advisability of total abstinence is a closed issue. It is no longer in debate among enlightened men. For nearly half a century life assurance societies in Great Britain, Australia, Canada, and the United States have many of them been accustomed to insure total abstainers in one section and moderate drinkers in another. The result has been that a *bonus*, a premium of 15, 20 and sometimes 23 and 25 per cent, has been paid to the total abstinence section in contrast with the other. Recent laws in a majority of the States of the republic require that instruction in the latest inculcations of science in regard to temperance shall be given in the common schools, on penalty of a withdrawal of the public funds. All the approved text-books for this instruction inculcate total abstinence.

With any political measure less stern than prohibition, the chief mischiefs of the liquor traffic fail of correction. Centuries of experience have proved that license, high or low, is powerless as a remedy. Whisky syndicates all over the land clamor for high license in preference to prohibition. The income which the State receives from high license entrenches the traffic behind the cupidity of taxpayers, and so hinders prohibition and makes the population at large a participator in the profits of an infamous business. High license gilds the saloon. It transforms the gin hole into the gin palace. It tends to produce a combination of the liquor saloon, the gambling hell, and the brothel under one roof in each establishment. As Herrick Johnson has said: "Low license asks for your son; high license for your daughter also." All license of the liquor traffic means State permission to a man, for a consideration, to poison his neighbors and manufacture drunkards, paupers, criminals, taxes, ruined homes, and lost souls.

If the liquor traffic becomes a public menace, its suppression becomes a public necessity. No doubt it injures the republic now every year more than slavery did in any one year before the war. As far as the liquor traffic does harm so far its suppression would do good. It is the notorious testimony of statisticians, judges, publicists, and competent observers of every class, that it is the direct or indirect cause of seven-tenths of the pauperism and crime of Anglo-Saxon nations. According to Mr. Gladstone, intemperance has injured those nations worse than war, pestilence, and famine. As total abstinence is a wise policy for the individual, and as any measure less stern than prohibition is ineffective in correcting the mischiefs of the liquor traffic, the wisdom of prohibition is as evident as that of curing the pauperism, crime, and political corruption which the liquor traffic causes.

Prohibition of the liquor traffic on Sundays is now mandatory in every State and Territory of the republic. The reasons which make prohibition a wise policy on Sundays make it such on all other days of the week.

The Supreme Court of the United States has recently affirmed the complete constitutionality of the principle of prohibition.

All the churches of the country, except the Roman Catholic and the Protestant Episcopal, have declared themselves in favor of prohibition.

The Methodist Church teaches that the liquor traffic can never be legalized without sin. The Presbyterian Church refuses church-membership to rumsellers.

A drunken people cannot be a free people. Under universal suffrage, prohibition is a political necessity, because without it the liquor traffic, as experience indicates, is sure to become a predominant power in municipal, State, and national politics. Every political party that is afraid to offend the whisky vote is in bondage to the saloon. But the sovereignty of the saloon in great cities is the sovereignty of the slums. Until prohibition succeeds, average municipal politics will be kept in bondage to the criminal classes. When the path to political preferment leads through the gin-mills, free government is a farce and its future is likely to be a tragedy.

To be successful in the United States, the suppression of the liquor traffic must be political and national. Only the arm of the national Government will be found strong enough to break up the whisky ring. It is a great advantage to secure prohibition in single States; but, unless the nation forbids inter-State commerce in liquor and ceases to be a partner in its manufacture, and destroys the traffic in the Territories and other quarters under national control, that advantage is largely lost. The perils of the future will make prohibition prohibit. Political necessity overthrew slavery. Political necessity will yet make the liquor traffic an outlaw by both State and national enactment. The sovereignty of the saloon is incompatible with the safety of popular self-government. A nation that would not submit to the South in the saddle will not permanently submit to the saloon in the saddle.—*Joseph Cook, in North American Review.*

A WORD OF WARNING.

ONE would suppose that so much had already been said and written about tobacco that no one could seriously think of urging much in its favor, unless it might be a few of the "devotees," who wish to make excuse for their use of the "weed" by imagining themselves to receive benefit from it; or, perhaps some country doctor who prescribes it to his patient for toothache, neuralgia, or nervousness, anxious only to give present relief, which he has not sufficient skill to do with proper remedies, and

who thinks little of the terrible habit he thus carelessly fastens upon his victim.

A new light seems, however, to have arisen for the comfort of those who now go following the uncertain glimmer of their cigars—for we read in a late number of a prominent medical journal that he who smokes or chews after eating a meal is only obeying a physiological law (or words to that effect).

So, then, the opposers of tobacco have all this while been fighting an imaginary enemy—indeed an actual friend. And St. Paul when he advised Timothy to take a little wine for his stomach's sake, would also have added a little tobacco—had he but known of its virtue!

If all this be so, why not suffer the lovers of the "nasty weed" to go on their way rejoicing, making themselves disgusting to their friends, and society in general, without interference or remonstrance! One privilege, however, we should ask, namely, to petition the Legislature to build a "retreat" for the aged and infirm of the "fraternity," where they could be attended by those who are already saturated with nicotine, and therefore not to be afflicted by the atmosphere and habits of the inmates.

It might be well, also, that boys—and girls (?)—should be required to visit the "institution" before adopting the practice, that they may see to what they are coming!

But is it a fact that tobacco is an assistant to digestion? What is the testimony of those who have acquired the habit of using it? Can we find any who will not say that, even if they were benefited for a time, the effect soon wore off, and they were obliged constantly to increase the amount to produce the result, until, after a time, the nervous system alone was affected by the stimulant—and that to such an extent that they found themselves the almost hopeless slaves of a degrading habit?

We could bring much testimony to the truth of this view. Let us look at one example: A boy, bright, intelligent, obedient, and promising! His father is advised to chew a little, just a little, tobacco for the relief of a tooth-ache; he does so, but when the pain is relieved, does he then throw aside the "quid"? No; he delays—and delays—until he feels that the sweet morsel cannot be given up. The mother, to whom at first the smell of her husband's clothes and breath is exceedingly unpleasant, and who sheds many tears over his changed manners and dulled intellect, is at length persuaded by him to try smoking a little for a

severe attack of neuralgia. She yields, with a sort of secret feeling that if he uses tobacco she might as well, too, and then it will not be so disagreeable to her.

All this while the little son has been looking on with bright, observing eyes, and although he does not so much mind father's chewing—because (he says to himself) Uncle John does, and grandpa, and lots of men, and he don't see why mother need feel so bad about it—yet when he sees her sitting by the kitchen stove, pipe in mouth—then comes over his little heart a painful sensation—a feeling of degradation—and he begs of her not to smoke. After a time her own judgment joining with his pleading, she resolves that the medicine, which she has learned now to love, must and shall be given up. Will and perseverance, aided by prayer, soon accomplished the work, and, although head reels, and nerves quiver for days—weeks even—she is at last free again.

But her boy has already become accustomed to the atmosphere of tobacco—acclimated, as it were. Once he has tasted a little out of "pa's" box, when no one was by—just to see what there was so nice about it; and again, finding "mother's" pipe not quite empty, has tried that a little. So when he meets jolly Frank Halstead in the grocery, and he offers to treat to cigars, he accepts, thinking to himself, "Of course I don't mean to get in the habit of smoking; but, then, if I should, I can leave off as mother did." Poor boy! he has not his mother's perseverance and energy of purpose.

When the war breaks out he enlists; young, patriotic, and intelligent. His love of tobacco has steadily increased, and chewing already been added to smoking, and both are fast beginning to tell a little on the mental powers. In the army this habit makes him "hail fellow well met," with those old and skilled in vice, and he is soon initiated into other scenes and secrets, while the effect of the tobacco stimulus on his nervous system, renders him almost incapable of self-control, and, in consequence, he runs headlong into excesses, which leave him with broken constitution, vitiated taste, and weakened intellect. A few years serve in a measure to restore health, but no ambition can be aroused in him, and when urged by his despairing mother—who had high hopes for her bright boy—to give up his tobacco, he replies that he cannot do it—cannot live without it. But all who know

him feel that it was the first step to his ruin, so far as noble manhood is concerned.

This is no fancy sketch, but only one of many which could be recalled. Turn which way we will, there are life-wrecks on every hand, and who shall say to how many the benumbing influence of this narcotic has proved the death sleep of their best and noblest capabilities?

We knew of a preacher once who after discoursing eloquently on the evils and horrors of slavery, wound up by saying, "After all, slavery is not so great an evil as *sin!*" Probably he would have said the same of tobacco. But of how many sins has it been the parent?

Nature does not usually provide a remedy which is worse than the disease for which it is a specific; and it is much the safer way to eat only what can be digested without the assistance of such a stimulant, which will prove only a chain so strongly welded as almost to defy removal.

Let all take heed how they are persuaded into risking their freedom and ability to judge between good and evil.

"By their fruits ye shall know them," may be said of things as well as men—*Selected.*

THE LIQUOR TRADE IN AFRICA.

A PAINFULLY interesting report is made of an investigation conducted under the direction of ten missionary societies, into the extent of the liquor trade in Africa. These figures are given as the result of the inquiry into the business of a year. There was exported of spirits by Great Britain, 1884, 602,328 gallons; Germany, 1884, 7,136,263 gallons; United States, 1884, 921,412 gallons; Portugal, 1882, 91,524 gallons; total, 8,751,527 gallons, valued at nearly \$22,500,000. If these figures represented the consumption of alcoholic drinks, it would be a sad omen for that continent. The "Dark Continent" would be enveloped in denser darkness. "But the craving created for the drinking of spirits," says the London *Freeman*, "leads to demand, which again creates an increased supply of spirits produced in Africa. As in China the opium trade has led to the cultivation of the poppy, so on the 'Dark Continent' the traffic in strong drink necessarily leads to the native manufacture of intoxicants. The result is that drunkenness is spreading, and, added to cannibalism and polygamy, and the other vices of heathenism, the

last state of the savage is, consequently, worse than the first. A striking illustration of this is seen in the appeal of the Mohammedan Emir Malike of Nupe to Bishop Crowther. He says of barasa, rum, or gin, 'It has ruined our country; it has ruined our people very much; it has made our people become mad. I have a law that no one dares to buy or sell it; and anyone who is found selling it, his house is to be eaten up [plundered]; anyone found drunk will be killed.' This is a stringent liquor law. It is pitiful to find this native chief saying, 'We all beg that he [the bishop] should beg the great priests [the Committee of the C. M. S.] that they should beg the English queen to prevent bringing barasa into this land.'—*Watchman*.

TEACH YOUR BOYS.

TEACH them to respect their elders and themselves. Teach them that a true lady may be found in print as frequently as in velvet. Teach them that to wear patched clothes is no disgrace, but to wear a black eye is. Teach them that one good, honest trade, well mastered, is worth a dozen beggarly "professions." Teach them that, as they expect to be men some day, they cannot too soon learn to protect the weak ones. Teach them that a common-school education, with common sense, is better than a college education without it. Teach them by your own example that "smoking in moderation," even, is disgusting to others and hurtful to themselves. Teach them that by indulging their depraved appetites in the worse forms of dissipation, they are not fitting themselves to become the husbands of pure girls.—*Selected*.

WASTE OF FOOD AND DRINK

WILLIAM HOYLE proves that the national drink bill—without reckoning the destruction of grain in malting and distilling, the acres sown with hops, or the damage to morals and health—will explain the collapse of trade. Add the outlay on other narcotics and stimulants, none of which furnish strength for action, and we see that a vegetarian England, independent of foreign corn and foreign markets, could give work to all the unemployed. *Why spend money for that which is not bread, and you labor for that which satisfieth not.*

More die prematurely (Sir Henry Thompson is my voucher) from excess in eating than in drinking.

Says the adage, *Plures gula quam gladius*, "The sword slays its thousands, gluttony its ten thousands." Many diseases infest man from poisonous flesh meat. Even where the fare is wholesome, there is crying waste. Thomas Carlyle, in the middle of a London street, at the hazard of his neck, would pick up a morsel of bread, clean it, and set it out for the birds. His mother had taught him it is a sin to waste a crumb. Parents should school their family betimes, as mine did, to leave nothing on their plate. With Mr. Gladstone, they should enforce the duty of thorough mastication. When starving children are tempted with wholesome, savory fare, as lentil soup, if not used to it, many loathe it. A cook confessed to her vegetarian mistress: "Why, ma'am, much that you make up into dishes, mother throws away." Sydney Smith, in a letter to Lord Murray, computes that he had himself made way with forty-four wagon loads (four horses to the team) of victuals more than was good for him. In the Crimea the French made soup of our men's leavings. Doctor Buckmaster occupied a whole month in inuring waifs and strays to porridge.—*Professor Mayor, in Vegetarian Messenger*.

CLEAVING UNTO DUST.

THE eminent commentator, Dr. Adam Clarke, was no friend of tobacco. He tells of a congregation that was once much amused when the officiating clergyman paused to "take a pinch of snuff" while reading a psalm which contained the words, "My soul cleaveth unto the dust."

CALICO was first imported into England by the East India Company, in 1631. Calico printing and the Dutch loom engine were first introduced into England in 1676—45 years later.

AMONG the curiosities in Lord Salisbury's house at Hatfield, England, is a long genealogical chart in which Queen Elizabeth traced her ancestry back to Adam and Eve.

THE manager of the New York Christian Home for Intemperate Men, says that the beer drunkards are the most hopeless cases.

SEVENTY-FIVE million pounds of tea are consumed annually in the United States.

IN the prohibition State of Iowa there are fifty-nine jails without inmates.

Miscellaneous.

CLINGING.

SEE! on the rock the lichens grow,
 As well when winds of winter blow
 As when the summer sunbeams glow,
 In fiercest heat, in deepest snow,
 The humble, hardy lichens grow,
 No root to strike beneath the ground,
 No stalk to cast its shade around,
 One wondrous power the lichens bring,
 And one alone, the power to cling!
 Their mighty grasp thy rude hands mock;
 They thrive while clinging to the rock.
 A lesson sweet the lichens give,
 They teach earth's weak ones how to live.
 So let me rest where naught can shock,
 And grow by clinging to the "Rock."

L I F E.*

It was the intention of the founders of this institution, and is still the purpose of the managers to make it not only a place where invalids by proper medical attention and nursing may be restored to health, and obtain a new hold upon life, and where those weary or worn by overwork may be invigorated and strengthened, but also where all who tarry a longer or shorter period may receive such instruction in the laws of life and health as shall enable them to detect and avoid the common causes of disease, and, by so doing, escape many of the ills to which human flesh is supposed to be heir. In the furtherance of this purpose it has been arranged that the physicians give regular lectures in this parlor upon health subjects. So far as I may be concerned in this I should prefer that these talks take the conversational form rather than the form of set lectures, and that all will be free, at any time, to ask such questions as shall tend to a clearer elucidation of the subject under consideration.

The proper way to prepare ourselves to become acquainted with the nature and cause of disease is first to become acquainted with the laws of life and health. Before proceeding to study the various diseases to which human beings are subject I shall investigate the problems of life and health as they are manifested in those things and beings in whom

no disease can be discovered. We inquire, then, what is life? what is health? and what is meant by the laws of life and health? Life is not an entity, is not a thing, but is a result. It is also a cause. Being, as it is, both a cause and a result it will be necessary for us to go back to fundamental principles if we would arrive at a correct understanding of what life really is. Our experience teaches us that all living beings and things of which we have any knowledge are material in their nature; that is, they have a material basis—are composed of matter. Being material in their nature they have material properties, and are subject to material laws and material forces. No man has yet been able to ascertain by even the most careful investigation what matter is or what force is. We do know, however, that matter exists, and that it possesses certain properties. Under certain conditions matter exists in a gaseous form, under other conditions the same matter becomes liquid. Change the conditions again and the same matter becomes a solid. In each of these three forms, matter manifests certain properties, yet not the same properties.

Take, for instance, water. This material is a liquid at any temperature between 32 degrees Fahrenheit below zero, and 212 above. At a temperature above 212 water becomes a gas. At temperature below 32 it becomes a solid. In this case the change in the single condition of temperature makes great changes in the properties manifested by water, although there was not the slightest change in its elementary constituents, it being all the time, whether water gas (steam), water liquid (water), or water solid (ice), a compound material formed of one part by measure of oxygen gas, and two parts hydrogen gas, or by weight of eight parts of oxygen and one part hydrogen. Human research as yet has been unable to detect matter except in one of the above forms, either as a solid, a liquid, or a gas.

Concerning the primary condition of matter very little is actually known. Chemical research has been able to resolve all known material substances into one or more of sixty-four simple elements, such as gold, silver, iron, lead, oxygen, hydrogen, nitrogen, etc. These are called simple elements because they have never yet been reduced to anything more simple. No way has yet been devised by which they can be analyzed. All other substances are said to be compound, because they are made

*Parlor talks to the patients at Rural Health Retreat, by M. G. Kellogg, M. D.

up from some two or more of these sixty-four simple elements. Whether man will ever be able to analyze these so-called simple elements and reduce them all to a single primal element is extremely doubtful, for man is finite. I have no doubt, however, that all matter, under whatever form it exists, is made up from a single element, and that all the various forces manifested in connection with and through matter are but varying manifestations of the one common force of nature.

There is another general classification under which all forms of matter are arranged when considered with reference to vital force. We say of them that they are organic, or they are inorganic, according as an examination of them reveals to us whether or no vital force has ever been exhibited in them. If any substance gives evidence of ever having had life or vitality we call it an organic substance, for the reason that life is only manifested through organic things or beings. On the other hand, if the thing under examination gives no evidence of having had its constituent elements arranged by vital force we classify it as belonging with inorganic or unorganized substances.

We speak of material things as belonging to the mineral, the vegetable, or the animal kingdom. Within these three kingdoms is comprised every form of matter with which human beings are acquainted. All forms of matter comprised in the mineral kingdom belong to the inorganic class, while all things and beings comprised in the vegetable and animal kingdoms belong to the organic class. It is best that we keep these classifications in mind as we proceed in our investigations concerning the nature of life, remembering also that every living thing in both the vegetable and animal kingdom (the organic) is composed wholly of the very same elements which constitute the mineral kingdom (the inorganic).

We said that all living things and beings have material properties, and are subject to material laws and forces, the same as are the things which belong to the mineral kingdom. In addition to the material or physical properties, forces, and laws, there are certain other properties possessed by organic beings, certain other forces manifested through them, and certain other laws by which they are governed, which are not possessed by inorganic substances, forces which never are manifested through inorganic substances, and laws by which they are never governed. These properties,

forces, and laws are called vital properties, vital forces, and vital laws.

Before proceeding further I will explain what is meant by the term law when used in connection with natural phenomena. There are three forms of law to which human beings are amenable, to wit, civil law, moral law, and natural law. The latter might more properly be called physical law. Each of the three forms of law take a very wide range, but they never encroach upon each other's territory. In a word we will state the difference between these laws. All civil laws are wholly dependent upon arbitrary enactments for their existence, and there is no moral obligation to observe purely civil laws, but it is expedient that we observe them, if they are wholesome and reasonable in their requirements. Let it be distinctly borne in mind that they are only human enactments and can be set aside by other human enactments. Moral laws differ from civil laws in that they do not depend upon any arbitrary enactment for their existence, nor do they embrace within the range of their domain any subject, duty, or requirement into which the question of policy, or expediency, can possibly enter. Moral laws are imperative in their demands, yet are not onerous. They only demand that we render to our Creator the homage that is due by virtue of the relation which we, as creatures, sustain to him as Creator, and that we respect all the rights of our fellow-beings as we would have them respect our rights were we placed in their circumstances and they in ours. We see, therefore, that moral laws, or moral principles, are eternal in their nature; that they can neither be enacted into existence, nor abolished out of existence.

Physical law, natural law, and vital laws differ from both civil and moral law in this, they do not command, nor attempt to coerce. What is meant by natural law and physical law is custom. To illustrate, our observation leads to the discovery that when certain natural causes exist we may look for certain results to follow. That is, we have learned by experience that like causes produce like results. We call this unwavering habit of nature a law. Vital laws differ from all laws. Vital law means simply the condition necessary that vital action may be manifested. It is imperative that the individual in whom vital action is to be manifested should, to the extent of his ability, supply the necessary conditions, or otherwise his vitality will not be properly manifested or maintained. Bearing

in mind, then, that the term law, when applied in connection with life and health, means simply conditions under which life and health are properly manifested, we are prepared to inquire what those conditions are. In our next we shall speak of some of those conditions under which life and health are maintained.

TESTIMONY OF PATIENTS

EDITOR OF PACIFIC HEALTH JOURNAL—*Dear Sir:* With your permission I wish to make known through your widely circulated journal some of the benefits received by me at the Rural Health Retreat, a medical and surgical sanitarium where I am now stopping, and where I have been for the last few weeks.

I have been a very great sufferer for several years from lung disease, have had for years a severe pain in root of right lung; have had several hemorrhages, followed in each case by a long dry cough, supposed to be catarrhal, as I then raised some. I had a sharp, cutting pain at every breath, in right lung at first, but afterwards in the left lung. I have one child fourteen years of age. At the birth of this child my uterus was severely lacerated, and, as nothing was done to remedy this evil, ulceration soon set in, and for twelve years my sufferings from this source have been severe and constant. In addition to this difficulty I had leucorrhea, with constant bearing down pain in the region of the uterus, accompanied with pain in the back. My digestive organs soon became deranged in their functions, food did not digest well, and lay heavily in my stomach. My stomach and bowels frequently became bloated and I suffered much from this source, and generally had a tired feeling in my back. After a time I became very weak, and unable to work.

I came to this institution, the 19th of last July, completely broken down in health. Since then I have been under the medical care and attention of the physicians in charge here, and, thanks to their skill and attention, have entirely recovered from all the above-mentioned difficulties. My cough has ceased. The pain in my lungs is gone. I can breathe full and free. The doctor succeeded in healing the uterine ulceration; and then, by a skillful surgical operation, he brought the lacerated parts of the uterus together and caused them to completely heal, so that in this respect I am as well as ever.

My nervousness is gone, my strength is returned, and I feel like a new woman; as though I had been nearly made new.

Should these lines come under the notice of persons suffering from any disease, I would say to them, Do not despair, but come to the Retreat. Here you will find a pleasant home, skillful surgeons and physicians, kind and attentive nurses, a wholesome diet, in one of the pleasantest locations and most salubrious climates on the Pacific Coast.

MRS. LIZZIE MANUEL

Malaga, Cal.

RURAL HEALTH RETREAT, }
Dec. 2, 1888. }

I am twenty-one years of age, and have been troubled for several years with catarrh of head and throat, and a very unpleasant "dropping down." I have also suffered a great deal from intractable nervous disease, from which no treatment afforded relief. At times I felt very despondent, in fact, driven to the very verge of despair. To-morrow I go home feeling well, and minus the "blues," and I desire to tell the readers of the JOURNAL something of how it was done. My nose and throat were treated with insufflations, medicated sprays, and local applications on camel's hair brushes and absorbent cotton. For my nervousness and amenorrhea they gave hot packs and cold packs, sitz-baths of different temperatures, hot and cold sprays, leg-baths, foot-baths, cold shallow baths, fomentations and ice treatment. They gave me frictions with dry brush, and different forms of massage and manipulations to parts in particular, and my whole body in general. They gave dry-hand rubbing and unctions with oil, enemas of water and medicated enemas, douches in various forms, shampoos and electric baths, electricity that went all over the skin like mild lightning; galvanism to nerves that were tender, and galvanism that makes one feel quiet and good; lots of good advice and encouragement, and sometimes a mild scolding; calisthenic exercises, and marching to music, fresh-air exercise, and sun-baths.

I also suffered from dyspepsia, catarrh of the bowels, with ulcer and two fissures of rectum, that gave me much backache and general uneasiness. These have been cured during my sojourn at the Retreat without the use of any cutting instruments.

The pangs of indigestion are no more; the headache of constipation, and other ailments that burdened me when I came to the Retreat, the acute pain of ovaries and flexion are gone. I have now taken treatment at the Springs eight months, and have seen the friends that came with me, and many that came later than I did, get well and go home happy, but as the physicians considered my case a hard one and slow to treat from the first, and as they promised me more improvement if continued, I have had faith and persevered; and now I can see how truly patience overcomes obstacles and crowns us with success at last. I can truly recommend Rural Health Retreat, at Crystal Springs, to all suffering as I have, and from whatever complaints, for they are *all* treated here; and, as I often hear patients remark, "One can get well here if they can get well anywhere."

If I were to give further advice I would say, Remain till the doctors say, Go home, for they will surely and truly tell you when it is time to stop treatment. The common mistake made by the sick is to leave before a good foundation is laid for recovery. I have found all attendants, nurses, and physicians kind and courteous, attentive and sympathetic; and they make one feel so much at home that one almost feels homesick to think of leaving when he is recovered.

MISS ANICE HUTCHINGS.

[Home address, Toll House Post-office, Fresno Co., Cal.]

A CASE OF NASAL CATARRH AND HYPERTROPHY.—My age is twenty years. I went to the Health Retreat for treatment on the 13th of July last. For several years I had suffered from catarrh of nasal passages and throat; my nose was much stopped with thickened membrane that extended into the passages like little sessile tumors; the doctor called them hypertrophies. I was troubled with a "dropping down" into my throat that was very unpleasant.

My nose and throat were treated with sprays and medicated applications. The hypertrophies were treated and reduced by a few applications from a small cautery knife rendered red-hot by means of a large galvanic battery. You may think this is "horrid," but not so when I tell you that the little excrescences are first put to sleep by the application of a local anesthetic on cotton. All you could imagine unpleasant about it is the smell of roast meat that is wafted up the nostrils, which

forcibly reminds one of something you will eat but little of, if you carefully follow out the physician's prescription while getting well. The first impression when the doctor tells one that it is necessary to be done is that it must be tedious; but I have seen them give as high as twenty-five treatments for catarrh in one evening, from the child of six to those whose locks are white. All come to the office and go away smiling and cheerful as though it was a happy pastime.

I am happy to be relieved from this troublesome yet most common of American diseases. I am fortunate to have recovered at the same time from other ailments.

The treatment given is both pleasant and exhilarating. I shall ever look back with pleasure and thanksgiving to the three short months of treatment that I received at that pleasant Rural Home, with its four sunny parlors overlooking one of the loveliest and most varied landscapes that nature presents: a home filled with moral, social, and religious friendship. MISS CORA CONNER.

Oakland, Cal., Dec. 4, 1888.

TEN COMMANDMENTS FOR BATHERS.

1. WHEN suffering from violent excitement do not bathe.
2. When suffering from suddenly-occurring or from continued illness, do not bathe.
3. After sleepless nights or excessive exercise do not bathe, unless you first rest a few hours.
4. After meals, and especially after taking alcoholic liquors, do not bathe.
5. Take your time on the way to the bathing-house or beach.
6. On arriving at the beach inquire about depths and currents of the water.
7. Undress slowly, but then go at once into the water.
8. Jump in head first, or at least dip under quickly if you do not like to do the first.
9. Do not remain too long in the water, especially if not very robust.
10. After bathing rub the body to stimulate circulation, and then dress quickly; then take moderate exercise.

WHAT is really momentous and all-important with us is the present, by which the future is shaped and colored.—Whittier.

Household.

BE OBLIGING.

IF I am weak and you are strong,
 Why then, why then,
 To you the braver deeds belong;
 And so, again,
 If you have gifts and I have none,
 If I have shade and you have sun,
 'Tis yours with freer hand to give,
 'Tis yours with truer grace to live,
 Than I, who, giftless, sunless, stand,
 With barren life and hand.

We do not ask the little brook
 To turn the wheel;
 Unto the larger stream we look.
 The strength of steel
 We do not ask from silken bands,
 Nor hearts of oak in willow wands;
 We do not ask the wren to go
 Up to the heights the eagles know;
 Nor yet expect the lark's clear note
 From out the dove's dumb throat.

'Tis wisdom's law, the perfect code
 By love inspired,
 Of him on whom much is bestowed
 Is much required.
 The tuneful throat is bid to sing;
 The oak must reign the forest's king;
 The rushing stream the wheel must move;
 The beaten steel its strength must prove;
 'Tis given unto the eagle's eyes
 To face the midday skies.

—Selected.

THE HOME.

IN view of the fact that one-half the children born die before attaining their tenth year—in the majority of cases of diseases that might easily have been prevented but for the ignorance of mothers and nurses—it seems to me that it is high time that less attention be paid to fancy work and more to the acquirement of hygienic knowledge.

If half the time that is now wasted upon crocheting lace that could be bought for a few cents a yard, and other kindred follies, were spent in studying the laws that govern health and human life, the voice of lamentation, Rachel mourning for her children perishing in the infancy and early youth, would not be heard in every nook and corner of the earth.

Just now reformers are puzzling over the problem of inebriety. How to eradicate the evil thing

is the all-important question of the day. "The simplest thing in the world!" cries the Prohibitionist. "All you have to do is to close the saloons!" forgetting that back of the saloons stand the distilleries, and back of the distilleries the abnormal appetite that craves, and will have, stimulants; and it will be as hopeless a task in the future as it ever has been in the past, to endeavor by any legislative act to prevent the indulgence of that appetite by those unfortunates whose first breath was poisoned by tobacco smoke, who have been nourished upon tea and coffee and highly seasoned food, and whose infantile ailments have been cured (?) by vile compounds of opium and whisky. Ten to one their day of grace has passed. Surely it is the duty of all mothers, present and prospective, to learn how to train children in such a manner that they may become healthy and temperate men and women.—*Sel.*

A MISTAKE OF YOUNG MARRIED PEOPLE.

It would be amusing, were it not for the serious aspects of the matter, to observe the complacency with which many young married people set out with the undertaking to reform each other, in regard to more or less serious faults and habits. "He loves me," says Mary to herself. "I am sure he will give up that odious habit for my sake." And, "She loves me," says John in his heart, "I am sure she will heed the very reasonable request to give up such a practice." Poor little innocents! And so they set about reforming each other. They mean to be very kind and tender and win the point by love alone. They use caresses and honeyed words and tender pleading, but down deep in their hearts, whether they know it or not, is an iron determination of each to bend the other to his will.

Out of regard for Mary's wishes, John may stop smoking for a week or a month; but the habit is strong, because it is a part of himself now, and so he goes back to it, trying to appease his conscience with the reflection that if Mary had due regard for him she wouldn't require such a sacrifice of his pleasure. And it is the same on the other side. Perhaps Mary isn't as neat as his mother, and he talks to her about it; but if she keeps the kitchen apparently clean for a week, he'll find dirt lurking in the corners—and she is no easier to reform than he. She begins to think that John needn't be so

particular, and that it is cruel to compare her to his mother. If a woman has it in her to be slovenly, the chances are that she'll be slovenly all her life. But, not content to drop these matters as a kind of moral stone wall against which there is no sense in butting their heads, they begin to reproach each other, and the ball is open for bickering and fault-finding, and perhaps quarreling, which are only too well known in some families.

No man or woman need marry with the idea that he is going to reform the partner of his joys in any respect. The only way is to study and decide beforehand whether one is willing to take a certain person just as he is, without any mental reservations regarding reform in any particular. When he is of marriageable age, his habits and manners and convictions are so much a part of himself that he cannot change without "pulling himself up by the roots," and such an undertaking on the part of anyone else is always resented. To make some people over into what they ought to be would require not only that they should be born again, but that they should be brought up again by more sensible parents. It is probable that a slow development of the better side of our nature during time and eternity will eradicate all these bad things and bring us to perfection; but during the short span of this little world, those married people will, in general, be happier if they accept the situation without attempting very much in the making-over line.—*Housekeeper.*

WHAT "WIFE" MEANS.

SAYS Ruskin: "What do you think the beautiful word 'wife' comes from? It is the great word in which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it instead of that *femme*. But what do you think it comes from? The great value of the Saxon words is that they mean something. Wife means 'weaver.' You must either be house-wives or house-moths, remember that. In the deep sense, you must either weave men's fortunes and embroider them, or feed upon and bring them to decay. Wherever a true wife comes, home is always around her. The stars may be over her head, the glow-worm in the night's cold grass may be the fire at her feet, but home is where she is, and for a noble woman it stretches far around her, better than houses ceiled with cedar or painted with ver-

million—shedding its quiet light for those who else are homeless. This, I believe, is the woman's true place and power."

TABLE MANNERS.

No matter how irreproachable may be one's behavior elsewhere, conduct at the table is the test of good breeding. "Company manners" are sometimes made a jest by those who affect a coarse bluntness of demeanor mistakenly supposed to be sensible. Polite manners, at the table or elsewhere, have their foundation in a due regard for the comfort and enjoyment of others, and, for this reason, "company manners" ought to be the manners of every-day life. Certain it is that those who have not been brought up to treat the members of their own household with courtesy, will never deceive others into thinking them well-bred.

The man who, at his own table, invites all present to "pitch in," and sets the example himself, regardless of his family and guests, is copying the manners of the sty and the trough. He may esteem himself as a "blunt, plain, sensible man," but others will regard him as coarse, selfish, and ill-mannered.

It is a good plan for each child who is old enough to have in charge the serving of some dish, like the father and mother; and he should be taught not to begin eating himself until all the rest have been served to what he has to bestow. At a large dinner, where waiters serve the guests, it is proper to begin eating as soon as the food is placed before one; but it is admissible in this case only because the comfort and desires of others are supposed to be looked after by the waiters appointed for that express purpose. But ordinarily, no matter how many or how few servants one may have, the "family plan," where each serves the rest before thinking of himself, is the best, particularly as regards its influence on children.

HOME POLITENESS.

A BOY who is polite to his father and mother is likely to be polite to everyone else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger, as he becomes familiar, of betraying his real want of courtesy. We are all in danger of living too much for the outside world, for the impression which we make in society,

coveting the good opinions of those who are in a sense a part of ourselves, and who continue to sustain and be interested in us, notwithstanding these defects of deportment and character. We say to every boy and to every girl, Cultivate the habits of courtesy and propriety at home—in the sitting-room and the kitchen, as well as in the parlor, and you will be sure in other places to deport yourself in a becoming and attractive manner. When one has a pleasant smile and a graceful demeanor, it is a satisfaction to know that these are not put on, but that they belong to the character, and are manifest at all times and under all circumstances.—*Sunday School Classmate.*

VARIETY IN DIET.

THERE is a positive virtue in a certain amount of routine in diet, and a positive sacrifice of happiness in the continual craze for variety. One falls into a way of looking forward pleasurably to a dinner that he knows is coming, sits down to it with a kind of eagerness—provided, of course, it does not come too often. The people who live to a good age generally account for it by the regularity of their lives. M. de Chevreul takes his two boiled eggs for breakfast every morning of his life, and, for all anybody knows to the contrary, has taken them every morning since he was of age—which is just eighty-one years ago. The listener has never noticed that people who eat certain dishes with unfailing regularity seem to enjoy them any less than other people do who pick and haggle over a bill of fare every day, looking wearily for something new. Not every person is born with the gift to be an epicure; and the mass of us who were not born with that gift, had better adapt ourselves to a cheerful and comfortable routine. Even the born epicures are seldom happy. If they could always get just what they wanted to eat, and were not always made miserable by the cooking of at least two meals out of three, they would not be happy, because good digestion seldom waits on highly accomplished palates. It was Brillat Savarin, the listener believes, who said that "Heaven is where we eat," and the place where we digest he called by another name.—*Boston Transcript.*

HE that riseth early may walk, but he that riseth late must trot, all day.

DOMESTIC HINTS.

It is a great pity that so many of our American girls regard house-work as a menial occupation, and turn it over so willingly, with its ample earnings, to girls of foreign countries, who are, in the majority, incompetent, ignorant, and blundering. Good housekeeping and home-making, good cooking included, requires much brain work as well as a good deal of practical ability. When we consider that the greater part of human labor is occupied in the direct production of the material for human food, a knowledge of converting this material into food that will build up and best nourish the human body should be eagerly sought. Poor cooking is a source of much discomfort,—a waste of money, and often a loss of health.

To those who are desirous of living healthfully, and of cooking healthful food, we suggest the following simple bill of fare as being both palatable and nourishing, when properly prepared:—

BREAKFAST.—Wheaten grits with cream; fruit toast; boiled potatoes with brown butter gravy; whole-wheat bread; corn-bread; canned pears; hot or cold milk.

DINNER.—Tomato soup; mashed potatoes; baked sweet potatoes; boiled cauliflower with white sauce; winter squash; orange pudding. Dessert: apples and bananas.

WHEATEN GRITS.—To one part of grits take three of water. Stir slowly in boiling water, sprinkling from the hand until the desired consistency. Do not stir it after the meal is all incorporated with the water, as it tends to make it sticky. Cook slowly from forty to fifty minutes. Salt, if desired.

BROWN BUTTER GRAVY.—Take three heaping table-spoons of flour, brown it in a frying-pan until as brown as a chestnut, stir constantly to prevent burning. Let it cool, after which dissolve in a little water and stir into a pint of hot milk. Cream is better. If milk is used, add butter the size of an English walnut; salt to taste.

FRUIT TOAST.—Heat any kind of canned fruit; strawberries are preferable. Pour, while hot, over slices of nicely browned toast, and serve at once.

TOMATO SOUP.—To one quart of tomatoes add one of water; stew till soft; add one teaspoon soda; allow to effervesce, then add one quart of hot milk, not boiling; tea-cup of cream. In the absence of cream use a little butter, with a small

teacup of rolled crackers. Set it on the back part of the stove for ten or fifteen minutes, where it will keep hot. Salt to taste.

CAULIFLOWER WITH WHITE SAUCE.—Choose close and white cauliflowers; trim off decayed outside leaves; open flower a little in places to remove insects, then put in salt and water, with heads downward, for two hours or more previous to cooking them, which will effectually draw out all vermin, if any have been overlooked. Then put into boiling water, adding a little salt, and boil briskly for fifteen or twenty minutes, keeping the sauce-pan uncovered. The water should be well skimmed. When the flowers are taken up, drain, and place upright in dish, over which pour the sauce, which is made as follows: Take three table-spoonfuls flour, dissolve in a little milk, on which pour one cup of hot milk and one of hot cream, stirring briskly to avoid lumps. Boil a few minutes to let flour sufficiently cook. Add salt to taste.

ORANGE PUDDING.—Take four medium-sized oranges, pare and slice very thin, lay in pudding-dish so that slices will touch, sprinkle with granulated sugar, then a layer of bread-crumbs; alternate until the pudding is about four inches thick. Thoroughly beat the yolks of four eggs, and turn over the pudding, after which add one and one-half tea-cups hot water. Put in a moderately hot oven, and bake from thirty to forty minutes. Beat the whites to a stiff froth, adding four table-spoonfuls of pulverized sugar. Spread over the pudding when baked, and return to the oven to lightly brown. This is sufficient for a family of six.

A. M. LOUGHBOROUGH.

HOW FINGER NAILS GROW.

THE growth of the nails is more rapid in children than in adults, and slowest in the aged. It goes on more rapidly in summer than in winter, so that the same nail that is renewed in 132 days in winter requires only 116 in summer. The increase for the nails of the right hand is more rapid than for the left; it also differs for the different fingers and in order corresponding with the length of the finger. It is most rapid for the middle finger, nearly equal for two either side, slower for the little finger, and slower for the thumb.

It is joy to the just to do judgment.

HOW TO MAKE OATMEAL BREAD.

AN important use for oatmeal not much known in this country, but common in Scotland, is in making bread. It cannot well be made into a loaf, like wheaten flour, but it can be prepared by mixing the oatmeal, salt, and cold water into a rather stiff dough, which, after being well kneaded, should be rolled into a thin cake about the thickness of a half dollar; then put it on a very clean griddle, no grease on the griddle, and only moderately hot; bake on one side till it just begins to brown, but do not brown it, then take the cake off the griddle and lay it on a clean board, baked side uppermost; after the cake has dried and almost cooled, lay it on a board or any other suitable implement and slowly toast the uncooked side before the fire; this makes a very crisp cake, keeping a long time if protected against exposure to moisture. Children are fond of it, and chewing it is beneficial exercise for the mouth and teeth.—*Herald of Health.*

KEEPING POTATOES.

A METHOD of keeping potatoes is thus described in a French paper: A large vessel of water is placed over the fire and its contents raised to the boiling point. Washed potatoes are placed in a basket or net and quickly dropped into the water, where they are kept for four seconds. Before a fresh lot of potatoes is immersed, the water must be allowed to rise to the boiling point again. Each lot of tubers, as soon as lifted out, is spread on the floor of a well-aired place to dry. When all have been treated in this way they are stored away in a dry, cool place. There is no tendency to germinate, and the potatoes will remain sound and well-flavored all through winter, spring, and summer, until the next crop comes in.

AN English physician who has investigated the characteristics and surroundings of centenarians says that he finds that the average qualities were a good family history, a well-made frame of average stature, spare rather than stout, robust, with good health, appetite, and digestion, capable of exertion, good sleepers, of placid temperament and good intelligence, very little need for, and little consumption of, alcohol and animal food. The man who aspires to be a centenarian should therefore fit himself out with these qualifications.

HELPFUL HINTS.

NEVER apply cotton-wool to a burn, and do not use soda on a burn unless the skin remains whole.

TANNING HIDES.—To tan without taking off the hair, sprinkle the flesh side with equal parts of pulverized rock salt and alum.

A SPONGE may be cleansed by letting it lie covered with milk for twelve hours, and then rinsing it in cold water.

MUCILAGE used on postage stamps is composed of dextrine, two ounces; acetic acid, one ounce; alcohol, one ounce; and water, five ounces.

FOR rheumatism, try brandy and horse-radish the latter grated and well mixed with the brandy, then rub the parts affected.

YEAST is good when it is foamy, and has a brisk, pungent odor; it is poor when it has an acid odor and looks watery or has a thin film over the top.

To clean men's clothing, mix two parts alcohol and one part ammonia; rub vigorously with sponge or woolen cloth. This is also excellent for other woolen goods, and for carpets.

AT the Birmingham Poultry Exhibition, lately; held in England, prizes were offered for preserved eggs. First prize went to eggs packed in dry salt; second to greased eggs in lime water and salt.

To reduce flesh rapidly, and without injury to the health, eat no butter, sugar, starch, or fatty substances; exercise vigorously or do hard manual labor every day, and limit yourself to six or seven hours' sleep.

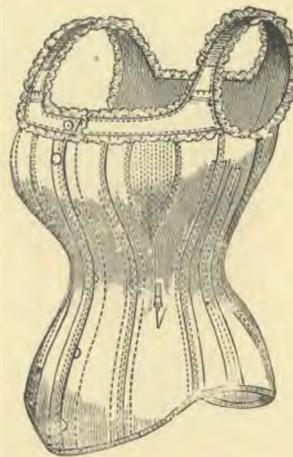
TO PREVENT A FELON.—Take a cup of cold water, put into it a teaspoonful of saleratus, set the cup of water on the stove, put the finger threatened with felon into the cold water and keep it there till it is so hot you cannot bear it, and the felon is killed.

To prevent hair from falling out take a handful of southernwood leaves and put in a large-mouthed bottle, cover with alcohol, let stand overnight; add one teaspoonful of this to a third of a cup of water, and wet the scalp thoroughly once a day till the hair stops coming out.

LADIES' SKIRT SUPPORTERS.

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

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



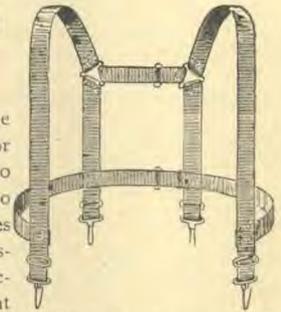
THE HYGIENIC CORSET

Is suspended from the shoulders. It is so arranged that the garments may be attached to it by means of hooks, as shown in this diagram. This useful article, as may be seen in 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.



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

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VOLUME FOUR OF HEALTH JOURNAL.

WITH this number we enter upon volume four of the PACIFIC HEALTH JOURNAL AND TEMPERANCE ADVOCATE. This paper was started in the spring of 1885 as a 16-page bi-monthly, and was thus continued for the first year. For the next eighteen months it was continued as a bi-monthly, but was enlarged to a 24-page. One year since, January, 1888, it was put into its present form, a 32-page monthly with a cover.

We are highly gratified with the increased patronage that the JOURNAL has received during the last year. The words of commendation from various editors both sides of the Rocky Mountains (of these we give a sample below) have led us to conclude that our efforts to make a paper that would meet the wants of the people have not been entirely in vain.

"THE PACIFIC HEALTH JOURNAL is a most useful and interesting monthly magazine, published by the Pacific Press, in Oakland. It is full of good advice and instruction as to how to keep well and live happily and long. It has excellent selections and editorials on all subjects that relate to health. Its matter is bright and cheerful, and it can be read through without abatement of interest. Send for it and save doctor's bills."

In entering upon this new volume we make but few changes in the general make up of the paper. We shall endeavor to furnish reading matter of the best to be found, both original and selected, bearing on the great theme of health, temperance, and true happiness. The parlor talks to the patients at Rural Health Retreat, commenced in this number, are to be continued in each number. These alone will be worth to the reader many times the price of the JOURNAL. We hope for the co-operation of all our old readers, not only in their continued patronage, but may we not have through your efforts a large increase of subscriptions? Please call the attention of your friends and acquaintances to the JOURNAL, and induce them to subscribe. They cannot spend \$1.00 better than in securing the monthly visits of this paper. Its hints and instructions if heeded may save scores of dollars in doctor's bills, and they may have reason to say, as one of our subscribers recently said, "The \$1.00 I paid for the paper for the year 1888 I consider the best bargain I ever made in my life."

We wish all of our readers a Merry Christmas. And may 1889 be to you a year of fewer ills, aches, and pains, and in all respects the happiest year of your lives.

M. L. HOLBROOK, M. D., Professor of Hygiene in the New York Medical College and Hospital for Women, editor of the *Herald of Health* and author of numerous works pertaining to physiology and hygiene, has just issued a book entitled, "Food and Work." It treats of diet in its relation to health and usefulness, classifying and comparing the relative value of grains, vegetables, fruits, and fats by the use of tables and dissertation.

The work is written in a simple, pleasing style, and is so thoroughly practical that it cannot fail to arouse interest, awaken conviction, and lead to reformation. Every chapter is full of valuable information, the result not only of technical knowledge, but also of wide observation and experience. The important questions of what we should eat, how we should eat, and what use we should make of our strength, are well answered. The plan of simple living, tested and approved by the world's best workers, is brought before the reader, and if the working classes, as well as other classes, could be induced to adopt this simple way of living, there would be small use for strikes, anarchies, infirmaries, insane asylums, or penitentiaries.

Valuable advice is also given on the diet of invalids in case of fever or chronic troubles. The rare art of good cooking is magnified as an art that has more to do with the health and morals of society than any other extant. To aid the aspirant for culinary perfection, several hundred recipes are given for the preparation of wholesome foods and drinks. Every household library would be enriched by the addition of this volume. Published by M. L. Holbrook & Co., New York.

THE PACIFIC HEALTH JOURNAL, published at Oakland, California, comes to us laden with good things.—*People's Health Journal*.

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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.

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