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SLEEP is the best stimulant. It is a "nervine" safe for all to take.

COLD air is not necessarily pure; neither is warm air necessarily impure.

"GODLINESS is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8.

THE article in this number entitled "Disease and Its Causes," is full of wise thoughts. It will well repay a careful reading.

SOME good bread recipes will be found in this number of the JOURNAL. Remember that in nothing more than in bread-making does the old adage stand true—"Practice makes perfect."

WE are anxious to impress upon our readers the idea that it is a moral duty to preserve health, for in this manner only can we induce them to make the observance of correct habits a matter of conscience.

FOR the general good, we give some brief directions for taking baths. More will be given hereafter. They may prove of great benefit to those who have not had opportunities for study on such subjects.

OUR WORK.

NEXT to that of the minister, the calling of the physician is the most sacred and responsible of any on earth. The time-honored "Confession" speaks an important truth when it says that "the chief end of man" is "to glorify God, and to enjoy him forever." This is in strict accordance with that passage in the Revelation which thus addresses the Creator: "For thou hast created all things, and for thy pleasure they are and were created." Hence it appears that we only answer the purpose of our creation when we live to the pleasure of our Creator. They who live for themselves and for the world live in vain; they do not fulfill the purpose of their creation, and we may say, in the impressive words of Scripture, they are "altogether vanity."

To properly fulfill the purposes of our being, all the powers of our being need to be in lively exercise. We are required to glorify God in our body and in our spirit; to love him with all the heart and mind and all the strength. It is therefore evident that the stronger we are in our bodies, and the clearer and more cultivated we are in mind, the better we can bear life's responsibilities—the better we can serve and please our Creator.

Inasmuch as our mental or spiritual and our physical powers are closely allied—we might say, intimately and inseparably blended—if one suffers the other suffers with it. "A sound mind in a sound body" is descriptive of man's best and

highest state as far as his *ability* to bear life's responsibilities is concerned. This was his condition as he was created; for he was made upright, and with everything else that came from the hand of the all-wise and beneficent Creator, he was pronounced very good. This indicates the position which man would now occupy were he not fallen from his original uprightness.

Now, while it is the special duty of the minister to guide, to instruct in word and doctrine,—to study the divine precepts and teach them to the people,—it is the office of the physician to aid in restoring to the enfeebled constitution the conditions which are essential to a full and proper performance of the divine will. Thus when the minister and the physician properly perform their several duties, they are fellow-workers in one great cause, namely, that of strengthening and elevating man physically, mentally, and morally.

The office of a health and temperance journal is a modified combination of the two. It is not designed to teach church doctrines or any system of theology, but rather those principles of morality upon which all true religious ethics are based. It is not intended to examine cases and administer remedies, but to offer suggestions or to give instructions concerning those hygienic agencies which are essential to the best conditions of health.

We hold that it is a sin in any person to weaken himself, to carelessly or recklessly take on himself diseased conditions, and thereby unfit himself for good service in the great battle of life. And, therefore, it is the duty of the Christian minister to instruct his people in the true principles and practice of temperance. And it is the duty of the physician to enforce these teachings in the most earnest and faithful manner, when he is called to administer to suffering humanity.

It is cause for deep regret that, as a general thing, ministers of the gospel are so negligent of duty as shepherds of the flocks. Many of them have little or no idea of the meaning of the words of the apostle: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Some of them *could not* unite with the apostle in the exhortation: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," nor

could they teach to "be temperate in all things," while they are defiled and intoxicated with tobacco. Never having studied the laws of health, they do not realize the duty and necessity of forming correct habits, and are not competent to instruct their congregations.

"The people perish for lack of knowledge." It will be our endeavor in this journal to keep before the people the responsibility of the minister and of the physician as educators and reformers—for this of right is their true position—and of all the people to form such habits as shall enable them to bear the burdens and discharge the duties of life to the glory of the Creator.

MORAL DUTY OF PRESERVING HEALTH.

IN tracing out the principles briefly noticed in the first article, three things must be kept in view:—

1. The relation existing between moral and physical law.
2. The relative importance of each.
3. The difference and relative importance of direct and indirect obedience to, or violations of, law.

On the first, much and great misapprehension exists; and nowhere does this misapprehension exist to a greater extent than in the professed Christian churches—right where all such relations should be studied, and taught to the world. The systems generally taught in the present age ignore the duties we owe to our bodies, and separate entirely between moral and physical laws. On this point, Sylvester Graham, M. D., remarked:

"The various attributes of our nature are, like the commandments of the decalogue, so essentially one that he who offends in one, offends in all. We cannot violate nor neglect those physiological interests, without violating or neglecting those interests which are essential to the highest and best conditions of our whole nature."—*Lecture 15, ¶ 942.*

And again:—

"As there is of necessity an essential and perfect harmony between the natural and moral attributes of God, so is there a perfect harmony between the natural and moral relations which man holds to his Creator; so that the perfect fulfillment of the one requires the perfect fulfillment of the other. That is, the constitutional laws which govern the living, organized body of man, and on which all its physiological properties and powers and interests depend, harmonize most perfectly with the constitutional laws which govern his intellectual and moral nature. So that

the highest and best condition of the human body requires a perfect obedience, not only of its own physiological laws as living, organized matter, but also of the constitutional laws of the intellectual and moral nature associated with it; and the highest and best conditions of man's intellectual and moral nature requires the perfect obedience, not only of its own constitutional laws, but also of the constitutional laws of the body as living, organized matter; and consequently, the violation of the constitutional laws of the one is necessarily attended with the infraction of the constitutional laws of the other. Hence, therefore, no moral or civil or religious doctrine can be adapted to the highest and best condition of man's moral nature, which is not strictly consistent with the physiological laws of his body; and, on the other hand, no bodily habit, indulgence, or regimen, can be adapted to the best condition of his body, which is not strictly consistent with the constitutional laws of his intellectual and moral nature."—*Lecture 10, ¶ 603.*

Not another word should be considered necessary to establish this point in any and every mind. But Dr. Graham, who was as close in observation as he was just in reasoning, has fortified his positions with many facts, showing the clear relation between habits, especially of diet, and moral propensities and conditions. Man is a unit being, uniting his various capacities, and powers, and qualities, in one person; and these must all harmonize one with another. That which injures one necessarily injures the whole, as says the apostle, "And whether one member suffer, all the members suffer with it."

Secondly, it must be conceded that there is yet some difference in importance between a moral duty and one which relates more directly to physical law. All must confess that a distinction exists between moral and physical laws, and between the moral and physical nature of man, however closely they may be related to each other, or however much they may depend one on the other. And when they appear to conflict, as they will in a state like the present, of mixed good and evil, the moral must have the precedence. To fulfill our moral obligations we must brave the malaria of the marsh, the violence of the flood, or even the raging of the fire, with the certainty before us of suffering the consequences of such violations of physical laws; and yet all will approve our action, because of this fact, that all do recognize a difference in the relative importance of different laws. These laws are also established upon different bases. Thus, the penalty of moral law

depends largely on the intention of the actor, while physical law has no regard whatever to intention. And, therefore, it is evident that the penalty of moral law is inflicted after examination, that the degree of guilt may be determined according to the circumstances and intentions of the agents; but *physical law has no penalty*. To it are attached certain *consequences*; but these follow without any regard to intention or mitigating circumstances. Had man always maintained normal relations in regard to his moral and physical constitutions, these two classes of law would never conflict. And it must therefore appear that *the nearer he approaches to normal conditions, the more harmonious will he be in all his moral and physical relations.*

And, thirdly, there must be a difference in degree, of virtue in different good actions, or of turpitude in different bad actions. The same degree of guilt cannot attach to all wrong actions. If I persuade my neighbor to use tobacco, or if I persuade him to eat food that is not the most healthful, I do an injury to life, and thereby, indirectly, act contrary to the sixth commandment. But no one would for a moment contend that my guilt, in such case, would be equal to what it would be if I should persuade him to take strychnine, or should stab him to the heart. In the case first supposed, he might reform or correct his bad habit, or otherwise he might fulfill many of the duties of life with the habit; but in the latter case by the sudden destruction of life, all duties, privileges, and responsibilities, are cut off at once and forever. Were our courts to place an indirect violation of law on a level with a direct violation, all would cry out against it as an outrage. Not that the indirect violation is not wrong; but the degree of guilt is not so great as in the case of direct violation. And the more remote in its bearing on the violation of the commandment the action is, the less in degree its criminality is reckoned. But of course if such action is taken with the express design of shortening life, the intention adds to its turpitude.

In considering the sanitary regulations of the Bible, we must estimate their importance, in a moral view, according to the directness of their influence in prolonging life. In some cases this influence is easily seen; in others it is not so apparent. And here, again, it must be allowed that where the influence is of doubtful determination,

the morality or immorality of the action is equally doubtful. But on this point we should be very cautious in our decisions, recognizing the fact that God never lays down a rule without some good reason; and that our education or prepossessions may lead us to consider that obscure or doubtful which will no longer appear doubtful if well considered and patiently examined. Some of these regulations are deeply laid in the nature of things, though they are almost entirely disregarded by mankind. In these remarks we have dwelt entirely on general principles. In our next number we will follow them out in some particulars.

RECREATION FOR HEALTH.

It has become a common practice with people who are worn down with their business, or partially prostrated with disease, to go to "the springs," or to some so-called "health resort," for recuperation. This we consider a sensible course to pursue. If they are *only worn*, and free from disease, a short residence at a good resort, or a camp in the mountains, is an excellent invigorator. *Rest* is what they most need; and to get it in the most desirable manner they must absent themselves from their business and business surroundings.

But when one has become weakened by the advances of disease, or has become greatly prostrated by overwork, or too close confinement to business, then something more is required. In such cases *mere rest* is often attended with listlessness or *ennui*; the mind turns to day-dreaming; life seems aimless; the system appears to be void of animation, and recuperation is slow and difficult. The mental powers have a controlling influence over the physical system, and if the mind is suffered to become sluggish, the whole system feels the loss of a vitalizing influence, which is highly necessary to the speedy recovery of health and strength.

Under these circumstances the individual needs more than rest; he needs the benefit of remedial agencies, and the aid of experienced minds and trained hands in their application. His food should be of the proper kind, and properly prepared. To eat "hotel fare" is to burden the enervated system, and prolong the difficulty; and if the patient is more or less dyspeptic, the case is still worse. To eat this indigestible food in improper amount, and at improper times, is but an aggravation of every bad symptom. The use of

water is very desirable; the facilities for bathing constitute one of the best features of the resorts which we have mentioned. But here, again, caution and skill are required. Here the weary and worn need a guide, an assistant. A bath taken imprudently, not suited to the condition of the patient—too hot or too cold, or too much prolonged—is injurious; and it is more so if taken with a full stomach, or when the person is fatigued. And a weak patient, or one who is reduced by sickness or any cause, cannot receive the full benefit of a bath if he takes it *alone*. An experienced assistant is absolutely necessary in order that the use of water shall be truly beneficial.

We will state in order some of the means which are indispensable to the most speedy recovery of the health and tone of the system:—

1. Proper diet, which means healthful food, properly prepared, and taken in a proper manner. But all sick people have abnormal appetites, and therefore need to be carefully guided in this respect.

2. They need the proper application of water. And, as we have said, they can have this only under the direction of an experienced or skilled mind, and from hands trained to the service.

3. They should observe the proper relations of *rest* and *exercise*. This is very essential, as exercise imprudently taken may entirely neutralize the effect of a bath, or of a meal.

4. If the patient is too weak to take the necessary exercise, its place must be supplied by *massage*, or manipulations, or "movements." But this requires an experienced assistant.

5. It is often found that the application of electricity, especially in connection with the bath, is one of the most beneficial agencies that can be used. This is *generally* lacking at the "springs" or "health resorts."

6. Care must be taken to keep the mind in the best condition, and in a healthy channel. All the surroundings must be pleasant; patients should not converse together about their ailments; they should be kept in a cheerful state. But in order to insure all this, a superintendent or physician must be constantly watchful, and exercise control in each particular. For cheerfulness is impossible if a hot biscuit is lying on a dyspeptic stomach; or a hot bath be carelessly taken, inducing colds and sometimes chills; or if exercise be so violent that lassitude follows.

These are a part—but each an essential part—of what an exhausted or diseased system requires in order to speedy recovery of strength and health. And where shall all these advantages be found? Where are these conditions supplied? Truth compels us to say that, after considerable travel, we have seen but one place on the Pacific Coast where they may be found. That is at the "Rural Health Retreat," at Crystal Springs, near St. Helena, Cal. And in addition to the advantages enumerated above, the water is pure and cool, the climate admirable, and the scenery as lovely as nature ever produced.

Here is an experienced physician who can determine the state of the patient, and is skilled in the application of the proper remedies. Here are well-trained assistants, who have spent years in fitting themselves for the care of the sick and the administration of the agencies indicated. And here are those who understand perfectly the proper methods of preparing food for all classes and conditions of patients.

No one who visits this Retreat will say that we exaggerate in any particular. The only disappointment that we have ever heard expressed is that the reality so far exceeds what they had conceived from any description given. To "come and see" is to be convinced. We invite travelers, tourists, business men, and invalids to visit the Health Retreat; they will be courteously received, and faithfully attended; and whether their stay be short or long, they will never regret the visit.

MRS. JOHN KIPP, of Chappaqua, N. Y., recently bought a green carpet in this place. She cut it and sewed two breadths, when she was taken ill. Her eyes became congested, she suffered great pain, vomited, and had a feeling of being suffocated. Dr. De Hart pronounced her case to be one of metallic poisoning. The usual remedies were applied, and it is now thought that Mrs. Kipp is out of immediate danger. A piece of the carpet was sent to the State chemist for analysis. He has written to know where it was purchased, for the purpose of tracing it to the manufacturers.—*New York World*.

BEECHER says that the time will come when people will not inquire what is a man's disposition, but what is the condition of his stomach! He has said many things less sensible than that.

CHANGES IN MEDICAL PRACTICE.

IN our June number we spoke of changes which are constantly taking place in medical practice. When we understand that students are taught, and hear graduates and practitioners affirm (as we have heard them), that the science of medicine is an exact science, or one of certainties, we should expect that their practice would be uniform, with but little need of modification. But such is not the case. We do not think a practitioner could maintain his standing as a physician, or build up a practice, who would treat his patients just as "regular" physicians treated them in the days of our boyhood. We early took to nursing the sick, and therefore had excellent opportunities to notice the methods, and the changes which were, and have been, made.

An almost invariable rule in old-time practice was to deny fever patients that greatest of all luxuries to a fever patient—cold water. A lady told us that the thought was harrowing, and would go with her to the grave, that she resisted the piteous appeals of her boy for cold water, even after the doctor had lost hope of his recovery. But it was the doctor's order, and she obeyed. Had she given him plenty of cold water he might have recovered.

In 1844 we were in Illinois. It was "a sickly season;" the pioneers will always remember the horror of such a season. Fevers were common, severe, and fatal. After nursing others day and night, and becoming much exhausted, we were "taken down." The best physician in the country pronounced ours a doubtful case. One night we begged for water. Our attendant said it was not allowed. But we appealed so strongly, that, under protest, he brought us a teacupful of water. We felt indignant, and would not accept it. A teacupful of water to a man being cremated alive! We demanded a bowlful. It was brought, and we drank it all, without stopping to take breath. As soon as it became warm in the stomach, it acted as an emetic, and was thrown off. Then we requested another bowlful "to keep." After drinking that we went to sleep. In the morning the doctor came and found us in a "sweating bath,"—immersed in perspiration. "Ah," said he, with a pleased look, "this fellow is doing first-rate. He will come out all right yet."

There was but one reason for this cruel practice:

it was considered imprudent to take cold water with calomel; and calomel being invariably "the fever medicine," of course the water was rejected. In time water was considered almost a fatal thing in fever! Remember, this was "regular practice." Who practices after this method now? If this system of treatment,—bleeding, and giving calomel, and denying a drink of cold water,—was a rational system; if it was truly scientific, why is it not perpetuated? Why is it so universally discarded? If it was not rational, not scientific, if it ought to be discarded as more barbarous than sensible, then in what light shall we hold the practitioners of half a century ago? Were they as a class only schooled empirics?

We would not speak harshly of the physicians of a past generation. They were good, conscientious men. They practiced according to the best light they had. But the *facts* we present prove that the practice of medicine is as nearly *experimental* as it is *scientific*. And we give honor to Samuel Thompson for shaking the then existing methods to their foundations. The "Thompsonian system" was not really a system. It was too narrow in its range to be entitled to the name of a system. But it was a simple and successful method of treating common diseases; and though doctors cried "quack," many people took to it, and some of the "regular" methods were doomed.

Within the last twenty-five years, in a time of prevailing sickness, we had some severe cases in our house. Our physician was a careful man; we had confidence in his skill, and valued his frankness. One morning, on examining one case, he said: "I think I could bring this boy through if I should treat him with mercurials about twenty-four hours." On our dissenting, he continued: "I had four cases just like this, in one family. I gave up all hope of them by any other means; but by treating them with mercurials I brought them all through. I am satisfied that nothing else would have saved them." The following was the reply:—

"Doctor, you have been years in practice, but you do not know calomel as well as I do. Some years ago, in Illinois, a fine, bright boy was very sick. The physician, counted the best in that section, tried to salivate him, but his efforts were vain. He even rubbed his gums with vinegar, but still did not succeed. The calomel settled in his hip, and he was lame from the time of his recovery

from the fever. Some time afterward, pieces of bone came out of the sore on his hip, and he was crippled for life.

"In the same neighborhood I went to assist a family in a distressing sickness. There were several children sick, and no one in the family understood nursing. Soon after going I called the attention of the doctor to a peculiar discoloration on the cheek of a little girl, and told him her case was beyond hope. In a short time I discovered a dark spot on the throat of another little girl. Both of them *died of calomel*.

"Within a few years of this present time I returned from a six months' absence in a Western State, and learned that a neighbor's boy was very sick. I visited the family and examined the boy, and the father inquired what I thought of his condition. I told him that his appearance strongly indicated that he was suffering from the effects of calomel. The father was offended, and declared that he had taken no calomel. Then I replied that I knew nothing about his condition. But the workings of mercury cannot long be hid. It soon became apparent that he was seriously affected, and an operation became necessary on the cheek bone. The fact was revealed that the bone was being destroyed by calomel! The boy recovered, but remained an object of pity; and I did not think hard of the mother when she told me that she wished the boy would die. It was a merciful wish.

"Now, doctor, you *might* bring one of my children through on calomel; but next winter he might step in a pool of water, take cold, and the calomel show itself in a bone or a joint, and if he did not die an agonizing death, he would be doomed to live a miserable life. I would rather risk his case without than with calomel."

The doctor confessed that his experience with calomel was slight compared with ours, and did not press the matter. That night we spent in treating the boy with water, and the next morning the doctor pronounced him better, and added that he was in a better condition than if he had taken the calomel; for if it had helped him, his system would still have the effects of the powerful drug to contend with. And we reminded him then that he did not *know*, but only *thought*, that calomel saved the lives of the four patients of whom he had spoken. And if he had given mercury to the boy, and he recovered, he would have had another

proof of the beneficial effects of calomel, for he would have asserted that nothing but calomel *could* have saved him.

Does the reader wonder that we never had a dose of calomel administered in our family? And this is but one chapter of "what we know about medicine."

CARING FOR THE SICK.

THIS is a large subject, and cannot be treated *in brief*, because the diseases are so numerous and the circumstances so varied that particular directions will seldom apply to all cases. We will try to so guard our directions that they will not be misunderstood nor misapplied.

1. COMPANY.

Many people have a morbid curiosity to see the sick, especially if they are very sick. But if a patient is very sick, it is best that visitors be entirely excluded. A considerate person seldom visits a sick room unless he can be of use to the patient or to the family.

But if the patient is not very sick, agreeable company may be of benefit to cheer and encourage. But (1) visitors should not wear a gloomy countenance. (2) They should not talk concerning *sickness*, but endeavor to turn the attention of the patient away from himself and his disease. (3) Some who visit the sick room love to relate their own ailments, and tell how much they suffer in almost every imaginable manner. Banish such from the room without ceremony. (4) If religion or religious exercises are introduced, let the Scriptures read, the words spoken, and the prayers offered, be *trustful*. The Psalms of David are always appropriate, as they breathe the spirit of penitence, of submission, and of trust. They are especially comforting to the sick and afflicted.

2. AIR.

There is nothing more essential than pure air at all times, both to the well and to the sick; but especially to the sick, as they need all the vitalizing power which can possibly be brought to their aid. But there is nothing more difficult than to properly ventilate a sick room. In most houses it is impossible to ventilate properly, but every effort should be put forth to give the patient pure, fresh air. Happily the old-time fear of air and water in sickness is measurably passing away, and blanketing the doors and windows (as we have

seen done), for fear a breath of air should enter the room, is not very often seen now.

And it is difficult—almost impossible—for those who are constantly in the room to judge of the condition of the air. A person may not *feel* any inconvenience, and may therefore think the air is good and pure when it is very foul and impure. In most cases it may be tested by going out into the open air a few minutes, and then entering the room and noting the difference. If the air is foul it can generally be perceived. Of course the difference of temperature must be taken into account. If the room of the sick cannot be ventilated directly from out door, without exposing to a draught, then adjoining rooms should be often and thoroughly ventilated, and when the outside doors are closed, then open the doors between the rooms.

The sick must not be permitted to breathe *heated* air. It is sometimes the case that the room is kept so hot that there is little vitality in the air. This is cruelty, and sometimes it is murder. We have no doubt that many deaths have been occasioned in this manner.

It seems almost unnecessary to say that smoking tobacco should not be permitted *in the house* where there is a sick person. It is not sufficient that there be no smoking in the sick room. If permitted in another room in the house, it will fill the sick room when the door is opened.

And further, a person who uses tobacco in any form should not be permitted in a sick room; much less be permitted to nurse or care for the sick. We have known patients to beg the doctor to go away from them because his breath was so foul with tobacco that it was stifling to them. Little children are often treated in a most cruel manner by tobacco-using parents and nurses. But we forbear. We fear our words will fall "on stony ground," for tobacco users are generally altogether indifferent to the rights and sufferings of the well or the sick, when their selfish gratification is concerned.

3. LIGHT.

We have seen a forest which had put forth its leaves in warm, cloudy weather, and the leaves were all pale, with scarce a tint of green upon them. When the sun came out and shone with clearness upon the forest, the leaves could be seen to change color as if a painter's brush was passing over them, and in a few minutes they had put on

a deep green color. We have seen a potato vine grow from four to six feet in a cellar, almost entirely without color, as it climbed toward a window. When it reached the window, that part on which the sun's rays fell was a rich deep green, while the rest remained nearly white. The sun's rays are as necessary to animals as to vegetables; there is no health and strength without them. The sick need plenty of light; not a glare falling upon their eyes, but the whole room should be light and cheery.

But there is an exception to this important rule. In eruptive diseases, such as small-pox and measles, the room must be kept dark. If too much light falls upon the eyes, they become specially affected with the disease, and are thereby caused to be weak for a long time, and sometimes permanently injured and even ruined.

And, remember, *it must be sunlight*. There is no health or strength in lamp light, or gas light, or electric light. The practice, all too common, of keeping a lamp burning all night long in a sick room, is barbarous. And if the lamp is "turned down" so as to reduce the light, it is still worse, as then the room is soon filled with a poisonous gas which injures the lungs and aggravates the disease. It should not be done, whether the inmates of the room are sick or well.

Let the sick room be light during the day-time, only shading it if the patient desires to sleep; and let it be dark in the night, taking a lamp in the room only when it is needed. If the patient is restless, and the darkness is annoying, then a small lamp may be admitted. Judgment must be used on this subject.

PERSPIRATION contains at least one per cent. of solid matter compounded of substances noxious to life. The quantity perspired daily by an average-sized adult ranges from 25 to 35 ounces. If exercise be neglected, the poisonous matter can only be partly carried away from the blood by the insensible perspiration, through the medium of the lungs, liver, kidneys, and bowels, which, it is hardly necessary to observe, imposes additional labor upon these organs, and eventually occasions their disease.

THE San Francisco *Chronicle* says: "When the medical fraternity agree in denouncing any new system of therapeutics, the general presumption is that the system must be sound."

HEALTH ALPHABET.

- A**—S SOON as you are up, shake blanket and sheet;
B—etter be without shoes than sit with wet feet;
C—hildren, if healthy, are active, not still;
D—amp beds and damp clothes will both make you ill;
E—at slowly and always chew your food well;
F—reshen the air in the house where you dwell;
G—arments must never be made too tight;
H—omes should be healthy, airy, and light;
I—f you wish to be well, as you do, I've no doubt,
J—ust open the windows before you go out;
K—eep the rooms always tidy and clean;
L—et dust on the furniture never be seen;
M—uch illness is caused by the want of pure air;
N—ow, to open the windows be ever your care;
O—ld rags and old rubbish should never be kept;
P—eople should see that their floors are well swept;
Q—uick movements in children are healthy and right;
R—emember the young cannot thrive without light;
S—ee that the cistern is clean to the brim;
T—ake care that your dress is all tidy and trim;
U—se your nose to find if there be a bad drain;
V—ery sad are the fevers that come in its train;
W—alk as much as you can without feeling fatigue;
X—erxes could walk full many a league;
Y—our health is your wealth, which your wisdom must keep;
Z—eal will help a good cause, and the good you will reap.

—Sel.

DISEASE AND ITS CAUSES.

BY MRS. E. G. WHITE.

PARENTS manifest astonishing ignorance, indifference, and recklessness in regard to the physical health of their children, which often result in destroying the little vitality left the abused infant, and consign it to an early grave. You will frequently hear parents mourning over the providence of God which has torn their children from their embrace. Our heavenly Father is too wise to err, and too good to do us wrong. He has no delight in seeing his creatures suffer. Thousands have been ruined for life because parents have not acted in accordance with the laws of health. They have moved from impulse, instead of following the dictates of sound judgment and constantly having in view the future well-being of their children.

The first great object to be attained in the training of children is soundness of constitution, which will prepare the way in a great measure for mental and moral training. Physical and moral health are closely united. What an enormous weight of responsibility rests upon parents, when we consider the course pursued by them before the birth of

their children, has very much to do with the development of their character after their birth.

Many children are left to come up with less attention from their parents than a good farmer devotes to his dumb animals. Fathers, especially, are often guilty of manifesting less care for wife and children than that shown to their cattle. A merciful farmer will take time and devote especial thought as to the best manner of managing his stock, and will be particular that his valuable horses shall not be overworked, overfed, or fed when heated, lest they be ruined. He will take time and care for his stock, lest they be injured by neglect, exposure, or any improper treatment, and his increasing young stock depreciate in value. He will observe regular periods for their eating, and will know the amount of work they can perform without injuring them. In order to accomplish this, he will provide them only the most healthful food, in proper quantities, and at stated periods. By thus following the dictates of reason, farmers are successful in preserving the strength of their beasts. If the interest of every father for his wife and children corresponded to that care manifested for his cattle, in that degree that their lives are more valuable than the dumb animals, there would be an entire reformation in every family, and human misery be far less.

Great care should be manifested by parents in providing the most healthful articles of food for themselves and for their children. And in no case should they place before their children food which their reason teaches them is not conducive to health, but which would fever the system, and derange the digestive organs. Parents do not study from cause to effect in regard to their children, as in the case of their dumb animals, and do not reason that to overwork, to eat after violent exercise, and when much exhausted, and heated, will injure the health of human beings, as well as the health of dumb animals, and will lay the foundation for a broken constitution in man, as well as in beasts.

If parents or children eat frequently, irregularly, and in too great quantities, even of the most healthful food, it will injure the constitution; but, in addition to this, if the food is of an improper quality, and prepared with grease and indigestible spices, the result will be far more injurious. The digestive organs will be severely taxed, and exhausted nature will be left a poor chance to rest

and recover strength, and the vital organs soon become impaired, and break down. If care and regularity is considered needful for dumb animals, it is as much more essential for human beings, formed in the image of their Maker, as they are of more value than the dumb creatures.

The father, in many cases, exercises less reason and has less care for his wife, and their offspring before its birth, than he manifests for his cattle with young. The mother, in many cases previous to the birth of her children, is permitted to toil early and late, heating her blood while preparing various unhealthy dishes of food to suit the perverted taste of the family and of visitors. Her strength should have been tenderly cherished. A preparation of healthful food would have required but about one-half of the expense and labor, and would have been far more nourishing.

The mother, before the birth of her children, is often permitted to labor beyond her strength. Her burdens and cares are seldom lessened, and that period, which should be to her, of all others, a time of rest, is one of fatigue, sadness, and gloom. By too great exertion on her part, she deprives her offspring of that nutrition which nature has provided for it, and by heating her blood she imparts to it a bad quality of blood. The offspring is robbed of its vitality, robbed of physical and mental strength. The father should study how to make the mother happy. He should not allow himself to come to his home with a clouded brow. If he is perplexed in business, he should not, unless it is actually necessary to counsel with his wife, trouble her with such matters. She has cares and trials of her own to bear, and she should be tenderly spared every needless burden.

The mother too often meets with cold reserve from the father. If everything does not move off just as pleasantly as he could wish, he blames the wife and mother, and seems indifferent to her cares and daily trials. Men who do this are working directly against their own interest and happiness. The mother becomes discouraged. Hope and cheerfulness depart from her. She goes about her work mechanically, knowing that it must be done, which soon debilitates physical and mental health. Children are born to them suffering with various diseases, and God holds the parents accountable in a great degree, for it was their wrong habits which fastened disease upon their unborn children, under which they are compelled to suffer all through

their lives. Some live but a short period with their load of debility. The mother anxiously watches over the life of her child, and is weighed down with sorrow as she is compelled to close its eyes in death, and she often regards God as the author of all this affliction, when the parents in reality were the murderers of their own child.

The father should bear in mind that the treatment of his wife before the birth of his offspring will materially affect the disposition of the mother during that period, and will have very much to do with the character developed by the child after its birth. Many fathers have been so anxious to obtain property fast that higher considerations have been sacrificed, and some men have been criminally neglectful of the mother and her offspring, and too frequently the life of both have been sacrificed to the strong desire to accumulate wealth. Many do not immediately suffer this heavy penalty for their wrong doing, and are asleep as to the result of their course. The condition of the wife is sometimes no better than that of a slave, and sometimes she is equally guilty with the husband of squandering physical strength to obtain means to live fashionably. It is a crime for such to have children, for their offspring will often be deficient in physical, mental, and moral worth, and will bear the miserable, close, selfish impress of their parents, and the world will be cursed with their meanness.

RULES FOR BATHING.

THE following general rules should be carefully studied and thoroughly understood by any one who expects to employ the bath. Much injury to health and most of the discredit cast upon the use of water as a remedy have arisen from a disregard of some of them:—

1. A full bath should never be taken within two or three hours after a meal.

2. Such local baths as fomentations, compresses, foot baths, and even sitz baths, may be taken an hour or two after a meal; indeed, compresses and fomentations may be applied almost immediately after a light meal, without injury.

3. Employ the thermometer to determine the temperature of every bath when possible to do so; if not, employ the other methods described.

4. The temperature of the room during a bath should be 70° to 85°. Invalids require a warmer room than persons in health. Thorough ventila-

tion is an important matter; but draughts must be carefully prevented, by screens of netting placed before openings into the room when necessary.

5. Never apply either very cold or excessively hot treatment to aged or feeble patients. Cold is especially dangerous.

6. Hot baths are rarely useful in health. The warm bath answers all the requirements of cleanliness.

7. Never take a cold bath when exhausted or chilly. A German emperor lost his life by taking a cool bath after a fatiguing march. Alexander came near losing his life in the same manner. Many have been rendered cripples for life by so doing. No harm will result from a cool bath if the body is simply warm, even though it may be in a state of perspiration. Contrary to the common opinion, a considerable degree of heat is the best possible preparation for a cold bath. The Finlanders rush out of their hot ovens—sweat-houses—and roll in the snow, without injury.

8. Cold baths should not be administered during the period of menstruation in females. At such times, little bathing of any kind is advisable with the exception of a warm or tepid sponge bath, or such treatment as may be advised by a physician.

9. Bath attendants should carefully avoid giving "shocks" to nervous people or to those inclined to apoplexy or affected with heart disease. Shocks are unpleasant and unnecessary for any one.

10. Never apply to the head such treatment as will cause shock, as the sudden cold douche, shower, or spray bath.

11. A light hand bath every morning will be none too frequent to preserve scrupulous bodily cleanliness. More than a week should never be allowed to elapse without a bath with warm water and soap.

12. Always employ for bathing purposes the purest water attainable. Soft water is greatly preferable to hard on many accounts.

13. Those not strong and vigorous should avoid drinking freely of cold water just before a bath.

14. The head should always be wet before any bath; and the feet should be warmed—if not already warm—by a hot foot bath, if necessary.

15. In applying a bath to sick persons, it should always be made of a temperature agreeable to the feelings.

16. One very important element in the success

of a bath is the dexterity of the attendant. The patient should be inspired with confidence both in the bath and in the skill of the attendant. The mind has much to do with the effect of a bath.

17. In general baths, the patient, unless feeble, will derive benefit by assisting himself as much as possible.

18. Patients should receive due attention during a bath, so that they may not feel that they are forgotten. Nervous patients often become very apprehensive on this account. It is also important, in most cases, that a reasonable degree of quietude should be maintained.

19. When any unusual or unexpected symptoms appear during a bath, the patient should be removed at once.

20. In case symptoms of faintness appear, as is sometimes the case in feeble patients, during a hot bath, apply cold water to the head and face, give cool water to drink, lower the temperature of the bath by adding cool water, and place the patient as nearly as possible in a horizontal position.

21. The temperature of a warm or hot bath should always be decreased just before its termination as a precaution against taking cold.

DEATH IN THE BEE-GUM.—Three deaths took place in a family of colored people, in Branchville, S. C., from eating honey made from poison flowers. One died within ten minutes of the time it was eaten, and two more within half an hour. The rumor spread, and the timely arrival of a physician saved several families of white people from the same fate, as all had just eaten of the same honey and were similarly affected. An examination of the honey showed that the bees had worked on the yellow jasmine flowers, from which the poison was extracted. It is said that this explains a number of mysterious deaths which had occurred in that vicinity.

THE MOST EXHAUSTING LABOR.—The idea is often ridiculed by uneducated people, that students, and those whose professions require constant mental exertion, really work as hard as those engaged in manual labor. But from the chemical experiments of Professor Houghton, of Trinity College, Dublin, it is proved that two hours of severe mental study abstract from the human system as much vital strength as is taken from it by a whole day of mere hard work.

Temperance.

TRUE TEMPERANCE STANDARD.

IN speaking of true temperance reform, the query was suggested whether temperance reform has reached its limits in the prohibition of intoxicating liquors, to which we replied in the negative. We now offer some remarks to justify our negation.

If it be so that true temperance excludes the use of everything that intoxicates, then no one is truly and fully a temperance reformer who directs his efforts against alcoholic drinks only. We claim that it is a fact that tobacco intoxicates, and gains even a stronger ascendancy over the nervous system than alcohol. We will not digress to give our ideas of intoxication, reserving it for the future.

Do people get drunk on tobacco? And is it so that the youngsters who walk our streets smoking cigars, or, worse yet, cigarettes, are on the highway to drunkenness? Yes, tobacco is intoxicating, and these urchins are on the highway to drunkenness, if indeed they are not already drunkards. The physicians of a public institution informed us that the worst, the most obstinate case of *delirium tremens* they ever had to treat was that of a young man who never drank liquor. His nervous system was entirely under the control of tobacco, and shattered nearly beyond recovery.

Now can anybody believe that that which has such an effect upon the nervous system is fit to be used? Is it not a terrible abuse of the system to use it daily, in any form? And is it not especially hurtful to young people to use it habitually? We have not a doubt that the constitution of many a boy is hopelessly ruined by his early forming the habit of using tobacco. Smoking is more immediately hurtful than chewing, and smoking cigarettes is doubtless worse than smoking cigars; yet cigarette smoking is the common method of tobacco using with boys, and we are sorry to add, with some girls.

We said that tobacco gains a stronger ascendancy over the nervous system than alcohol, and this is true. And therefore it is a more slavish habit than that of drinking liquor. A gentleman having charge of a large "gang" of hands in the Wisconsin lumber woods informed us that almost every one of them took his daily rations of whisky, and used tobacco. Sometimes when the snow was

very deep their supplies ran short. If they had no whisky the men did not seem to mind it very much; though they missed it, the work went right along. But if the supply of tobacco failed, the work stopped. Very few tobacco users could do a good day's work when suddenly deprived of the narcotic. He who is in the habit of using tobacco is its slave; he can do nothing except under its permission. A gentleman in Stockton, Cal., once remarked to us that a man who uses tobacco is not half a man. We inquired of him, if that was his estimate of the habit, why he did not quit using it. "The reason is contained in my statement," he replied; "it is because I have not enough manhood left to break the habit."

Such a confession is humiliating; but let no one despise him for this answer, unless he himself has been a tobacco slave, and has overcome the habit. And in that case he will not feel inclined to look with scorning upon the man who dreads the task of breaking the chains of such a tyrannical slavery. We speak from a sad experience, though it is a shameful confession to make. We used tobacco a number of years, and most of those years we were a member of a Christian church, and an ardent advocate of temperance! A double inconsistency. Much of the time we were convinced that tobacco was injuring our nervous system; often we were convicted that in using it we were doing violence to our Christian profession; but never until we accepted a higher standard of Christian faith and obedience had we strength of purpose to overcome the filthy habit. Some people boast that they can quit its use whenever they please. Generally, in such cases, we do not give them credit for understanding themselves.

Sometimes we are met with the declaration by a tobacco user: "Tobacco does not injure me." Allowing that the person who says so really believes what he says, we regard him as an object of pity. We will reply to him hereafter.

"WHO hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine."—*Bible*.

"A MERRY heart doeth good like a medicine;" Prov. 17:22. Therefore they who obey the Scripture, and "rejoice always," will stand a good chance to be healthy.

STIRRING APPEAL FOR TEMPERANCE.

It is startling to think that more money is expended yearly for alcoholic poison in our beloved land than for bread; and that more men are engaged in selling poison, thus making orphans and widows, than are devoting their time to preaching the gospel of the Son of God. Hundreds of millions of dollars are wasted every year in that which not only profits not, but destroys all that is noble in humanity, literally brutalizing kind and affectionate husbands, and changing happy homes into the abodes of sorrow and shame.

Moderate drinking leads to these evil results, and popularizes this terrible business. Were it not for moderate drinking by respectable people, there would not be such temptations to the young, and such difficulty in putting down this dreadful iniquity. Moderate drinkers do more than all other influences combined to uphold and perpetuate the death and ruin which follow in the wake of hard drinking. They make it seem respectable; and so young men and young women enter the gate they have opened, and go down the pathway to death.

Can Christian men stand by and be indifferent spectators to such appalling evils, and raise no voice and make no effort for their overthrow? Talk about its being like the world to work in the temperance cause and sign a pledge to taste not and handle not! Such an excuse is unworthy a moment's consideration. To be like the world in any objectionable sense is to follow the world as they lead away from God and truth and right. As far as the world do right we should certainly do it also; not because they do it, but because it is right. Those who are so afraid of being like the world that they will not work in the temperance cause or sign a pledge, are the very ones who are "like the world" in an objectionable sense. They are really on the side of the enemy in not warning against one of his most powerful agencies to destroy men. Hundreds of thousands of drunkards are going down to death every year, their nobility debased by alcohol, their consciences benumbed,—lost to God and humanity; and there are professed Christians who have nothing to say about it. They stand in a position of indifference, some of them perhaps indulging in an occasional glass themselves. If this is not being like the wicked world, I know not what is. . . .

More than five hundred millions of dollars are annually spent for tobacco. I firmly believe that as many are killed by it as by alcohol. So prevalent is this habit that one can hardly travel without being forced to breathe its nauseous fumes. Grave senators, the newspapers say, are fast going into the grave from its effects. Ministers of the pure gospel of Jesus are found in insane asylums from its influence. Whole nations, like the Turks, are besotted by its indulgence, till they are past being reached by moral appeal. It stalks abroad, boldly filling the pure air of heaven with its stifling odors. Has pure and holy temperance nothing to say to this filthy monster's victims, no warnings to their sons to beware of him? When Christ's professed followers in our country are giving twenty-six million dollars for tobacco to seven millions for Christ's cause (according to reliable data), have those preparing for his coming no warning voice to utter? We must press this battle boldly.

G. I. BUTLER.

MISS CLEVELAND VS. DR. CROSBY.

DR. HOWARD CROSBY wrote what he called "A Calm View" of the temperance question, in which he denounced prohibition as fanatical and deeply erroneous, and said that true temperance consisted in moderate drinking! A good commentary on the doctor's work is found in the fact that his article was republished and widely circulated by brewers and liquor dealers. That is the doctrine they like. Miss Cleveland, sister of the President, replied to Dr. Crosby, and from her reply we take the following extract. Dr. Crosby wrote:—

"I do not wonder that excellent women, whose husbands and sons have become sots, should advocate total abstinence for every one. We have heard a good woman, whose boy had cut his finger nearly off with a knife, wish that there were no knives in the world; and, if she could have her way she would have them all destroyed forthwith. It is natural, and a woman's cry on such an occasion excites our tenderest sympathy. But who will count that an argument?"

Miss Cleveland then says:—

The above paragraph from "A Calm View of Dr. Nelson," by the Rev. Howard Crosby, D. D., in the *Evangelist* of March 17, has most pertinaciously haunted me ever since the perusal of the argument last evening. That this, above any other paragraph, should most impress itself upon the impressible mind of one emotional woman in partic-

ular, or of woman as an emotional creature in general, will surprise no man. It is, as the doctor says, natural; and I am certain that multitudes of women besides myself are to-day smarting under these "calm" words, against the imputation of which every fiber of the woman nature rises up in revolt.

The male animal is very fierce; the female of all genera is very, comparatively and in general, uncombative. But the same science tells us also that the mother, among all beasts, in defense of her young is the fiercest of all living creatures. The lioness, under ordinary circumstances, is quite easy of conquest, but the lioness, robbed of her whelps, no man or beast cares to encounter. Both these phases of the female nature are undoubtedly "natural." They belong, as Bishop Butler said of certain so-called supernatural phenomena, to the natural, of which there are "two courses"—the one ordinary, the one other supernatural still less superhuman, but extraordinary. You see, Mrs. Foster, that this "mad dog" you talk about is to be put, by a calm view of the thing as it is, into the same category with cutlery. You have no more real right to "cry" about this unloosed beast, because it may meet your children on their way to school and may bite one of them, than you have to cry out against the manufacture and sale of knives because your boy cut himself once. The perfectly clear thing is—if you only had head enough to see it—that the manufacture (by fermentation, not distillation) of the mad dog (not very mad, but only some mad) ought to go on, and that one mad dog (of this good kind) for every 1,000 people ought to be protected by law from the bullets of hydrophobia haters.

This calm view of the evil which—because of some, in fact several, cases of hydrophobia among us—has come to be called by unthinking people a "mad dog," is proven by concurrent testimony of experience, science, scholarship, sound philosophy, and, above all, rightly read Scripture, to be a good creature of God. The calmly Christian thing for you to do "on such occasion" is not to go up and down "crying," but to stay at home and teach your little boys and big boys how a little mad dog's bite is good for them. But a big mad dog's bite is very bad for them. You ought—if you would only do the thing you ought, instead of the thing you like—to mix up a little wine and water for your little boys at dinner, so that they may early

learn the difference between true temperance and this miserable parody on true temperance called "total abstinence," and may be prepared to make a manly protest against drunkenness when they shall be grown up. It is simply silly—yes, while we feel the tenderest sympathy for your sorrow, we must say it is silly for you to refuse to see that knives and mad dogs are equally dangerous. It is as ridiculous for you to demand that all alcohol shall be banished from the beverages of mankind because the fiery liquor is burning out the manhood (in more ways than by its corruption) of the world, as it would be for you to demand that all the wells should be dried up because men lose their lives by drowning. Alcohol and water are exactly analogous, if you could but see it, you foolish woman! Your cry is no argument; it were better you should stop your crying.

Dr. Crosby, we cannot, try we ever so hard, we cannot defy or deny nature. God has made us a crying genus. We cannot understand how knives and mad dogs are just alike; we cannot understand why a mad dog should not be killed. We cannot help crying if only one to every thousand human beings is let loose in our streets. These things are too high for us; we cannot find them out. It is not our blame. It is our nature, and we dare to say that through the pure and unsophisticated nature of the human mother, God's argument against any use of alcohol, except as a medicine, is given to the world to-day.

AN HEROIC CURE FOR THE OPIUM HABIT.

A PATHETIC story has lately come to my knowledge of a young man, an undergraduate in an Eastern college, who had become a victim of the hypodermic use of morphia. He went with his father, who was engaged in the lumbering interest, into the primeval forests of Maine, hoping that during a stay of months with the wood-choppers he would be able to fight out the battle of gradual abandonment successfully. Through a strange fatality, when the party had just arrived at their camping-place, and were transporting their goods across a stream, the case of morphia was broken by an apparent accident, and its contents scattered into the water. None but the haggard young man could, at the moment, comprehend the appalling magnitude of the calamity, there, as he was, two hundred miles from the nearest settlement! He survived the terrible ordeal, but no words could

express, he has said, the tortures and agony through which he passed during the succeeding weeks. He was closely watched, else, at times, he would have drowned himself or have beaten his brains out upon the rocks. Months afterward he came back to the world a skeleton, worn and haggard from his terrible contest. It was an experience to which he could never afterward refer, without the most painful emotions. Not the least significant point in this veritable account is the fact that the young man always believed that his father had purposely brought about the catastrophe for the sake of bringing matters to a speedy end! Has the usual treatment of the disease by physicians at this day anything to offer that is better than this man's summary method?—*Popular Science Monthly.*

TOBACCO.

FANNY FERN once entered a woman's protest against the use of this vile narcotic in the following words: "*I hate tobacco.* I am a clean creature, and it smells bad. Smells is a mild word; but I use it, being a woman. I deny your right to poison the air of our parlors or our bed-rooms with your breath or your tobacco-saturated clothes, even though you may be our husbands. Terrible creature! I think I hear you say; I am glad you are not my wife. So am I. How would you like it, had you arranged your parlor with dainty fingers, and were rejoicing in the sweet-scented mignonette, and violet, and heliotrope in the pretty vase on your table, forgetting, in your happiness, that Bridget and Biddy had vexed your soul the greater part of the day, and in your nicely-cushioned chair were resting your spirits even more than your body, to have a man enter with that detestable bar-room odor, and spoil it all? Or worse: light a cigar or pipe in your very presence, and puff away as if it were the heaven to you which it appears to be to him."

THE *Inter-Ocean* speaks out in favor of temperance, as follows: "People talk with bated breath of the dangers of the tornado, and speak of the terrible accidents of this year in various sections, by which over two hundred lives have been lost, and yet the same men stand listless and inactive at the very cry of sixty thousand men and women who are annually sacrificed by strong drink. It is well enough to dig cellars in which to hide from the fury of the storm, but who will deride the fathers and mothers who desire protection from the great scourge of intemperance?"

Miscellaneous.

GOOD COOKING.

PEOPLE are made of what they eat. It is impossible to build up healthy, vigorous bodies on unhealthy or impoverishing diet. Good diet has two essentials: (1) It is naturally good or suitable to give strength to the system; (2) it is well prepared. The very best article may be so poorly prepared that it cannot well accomplish the purpose for which it is designed.

The most natural method of examining the food question would be to first inquire what articles are most suitable for food, and next consider the proper methods of preparation. But we shall not follow this course at present, as we wish at once to offer some suggestions on cooking.

It is a well-known fact that plain work requires the most mechanical skill and experience. The carpenter who builds a house in a style that has been called severely plain, must do good work if he would not spoil both his job and his reputation. Every joint must be as perfect as possible, because in such work every imperfection will show. But let a house be built in fancy style, and a thousand imperfections may be hid with filigree work, which is most easily put on. We have seen some of this work come off from houses which were elaborately finished, the workmanship being fair to the eye; but the moulding or finishing coming off exposed open joints where good joints were required. As a whole, it was proved to be only batch work.

And this fact is so well known, so generally recognized, that no mechanic could find employment who should announce that he was unable to do plain work. He could do a fair looking job if he could have the privilege of finishing everything in fancy style, or use mouldings and filigree work at his own pleasure, without regard to its fitness or to the general effect.

Now it is our custom to apply this rule to cooking as well as to house-building, or to any other mechanism. And yet when it is applied, the great majority of those who are constantly engaged in cooking, stand self-condemned as poor cooks. If a meal be required to be got up in plain style, to suit an unperverted taste, they cannot get it up in a manner fit to be eaten; and they think it no disparagement to their reputation to acknowledge

their inability to cook a good meal in that style. But let them cook their own way, and they feel at home in the business. And what is their way? It is to use plenty of lard, soda, salt, and pepper! And why must they use plenty of these articles? Because if they use these in plenty there is no man living who can tell whether the food is cooked well or ill. Salt, pepper, soda, and lard are the refuges behind which a poor cook may hide, no matter how large he or she may be. The most vile and indigestible compounds are rendered savory and acceptable to perverted tastes by the addition of these ingredients. But though savory and suited to perverted tastes, they are rendered still more vile and indigestible by the addition.

Many who have the reputation of good cooks say they cannot endure graham bread; and we do not wonder that they cannot, provided they cook it themselves! They have never made an effort to become intelligent on the subject, and their experiments being sad failures, they think that the defect is in the article itself. Not to speak of their failure to mix it right, they think it must be baked as they are used to baking other bread or biscuits, and they put it into a hot oven, and when the crust is browned they suppose it must be done; and it is taken out, a half-baked, soggy mass, unpalatable and utterly unfit for food. Or, if they learn that it needs a longer baking, the crust is burned, and still it is uncooked and heavy inside. We knew a cook who regularly supplied graham bread to boarders; and yet it was never thoroughly baked. Is it any wonder that the boarders considered graham bread a very inferior article of food?

But these superficial cooks justify themselves by saying they have seen directions for cooking graham, and a hot oven and a quick bake was recommended. But that direction did not refer to *loaves*; it was for small biscuits, or gems, or hard, thin rolls. And here again we are compelled to utter our protest against gems as they are too commonly made. After mixing and *thoroughly salting*, the cook (?) proceeds to grease the pans, rubbing them with lard, or putting a piece of butter in each. If the pans are hot this becomes *burnt grease*, and generally the pans become considerably cooled by the time this operation is finished. When baked, they are taken out an indigestible mass. Whether the pans are hot or cool; whether the baking is done quickly or

slowly, makes but little difference, for we never yet knew a *fried gem* to be light and good for food. Are they indeed *gems*, fit to put into the stomach? Yes, about as fit as other gems—say diamonds, agates, or quartz crystals!

Perhaps they will now complain and say that we find fault instead of giving suitable directions. These will come in good time; but we have little hope that they will ever reform or follow the directions when given unless they become as thoroughly disgusted with their past efforts as we have been with the results. We will at this time, however, give some directions for cooking gems—*real gems*.

Stir the flour in clear cold water; stir it quickly with a strong iron spoon; nothing is required but the flour and water. If you *will have* salt, put in a *very little*.

To prepare the pans, they must be hot, and not suffered to cool while being filled. Use no grease; if it is feared that the bread will stick, which it probably will not if the pans are hot, take a cloth and *scour the pans with salt*, carefully removing every particle of the salt before filling them. This is the only way we should use salt in making good gems. Prepared thus, the gems will never stick if the pans are hot, and the crust is delicious, being free from burnt grease.

When filled, put them in a hot oven—not hot enough to burn the crust, but—hot enough to bake quickly. In this manner they may be made to suit the taste of every one, and be healthful. Yet we do not very heartily recommend the eating of hot bread, or making any bread which must be eaten hot or warm from the baking.

Some think they have obviated their difficulties by mixing the dough with soda and milk. True, they have a kind of light biscuit, but they are as far from being gems as granite is from being a diamond.

EXCESSIVE MENTAL EXERTION.—A writer in *Fraser's Magazine*, in an article on the mutual relations of the physical organization and the mental faculties, illustrated the evils of excessive mental exertion by this affecting little anecdote of Sir Walter Scott:—

“One day, when he was exerting himself beyond his powers, Sir Walter said to Captain Basil Hall—who also suffered and died from disease in the brain—‘How many hours can you work?’ ‘Six,’ said the Captain. ‘But can’t you put on the spurs?’ ‘If I do, the horse won’t go.’ ‘So much the better for you,’ said Scott, with a sigh; ‘when I put on spurs, the horse *will go* well enough, but it is killing the horse.’”

BREAD-MAKING.

[The following on bread-making we copy from the Hygienic Department of a book entitled “Breakfast, Dinner, and Supper.” See our book list on pages 22, 23.]

SUCCESS in hygienic cookery calls for just the same elements of patience and perseverance, and no more. Too many are willing to give up with one trial, forgetting that long, and sometimes wearisome and perplexing, effort was expended in learning to cook in the popular way. If they could but realize that the health, and even the life, of those for whom they are preparing food, depends upon the manner in which it is done, the work would teach its own lessons of patience and perseverance.

The following bread recipes have stood the test of time, and have become standard. A portion of them are *radically* hygienic, discarding all condiments and seasonings. The cook may use discretion in following these, and if a little salt or sugar is demanded, it may be added. In many cases, part milk may be used where water only is given, especially in “gems” or soft biscuit.

PREMIUM BREAD.

Mix unbolted meal of any grain preferred, or of a mixture of two or more kinds in any proportions which may be preferred, with pure water, either cold or hot. If cold water is employed, the meal and water should be mixed to the consistency of thick batter; then beaten or stirred a little with a spoon or ladle to incorporate more air; after which, more meal is to be added, until the mass becomes as stiff a dough as can well be kneaded. Knead the dough a few minutes (and the more the dough is kneaded, the more brittle and tender the bread will be), cut into pieces or cakes half an inch or three-quarters of an inch in thickness, and about two inches in diameter, and bake in a quick oven—as hot as possible without burning the crust, which must be carefully guarded against. It is better to moderate the heat of the oven a little after three or five minutes.

If hot water is used, it should be *boiling* hot, and the meal and water stirred together very quickly with a strong spoon to the consistency of dough, not quite so stiff as that for ordinary loaf bread made of fine flour. It is then to be cut into pieces or cakes, and baked as above. Either form of bread may be made into larger or smaller cakes, or into loaves of any convenient size to bake, and baked in a gas, wood, coal, or kerosene stove, or in a brick oven; and the crust be rendered as soft and tender as may be desired, by enveloping the cakes or loaves a short time in wet cloths immediately on being taken from the oven. The small cakes, when made with hot water, will soon become as tender as even the toothless can

desire, by being kept in a covered earthen crock; or they may be rendered as hard and solid as the soundest teeth can require, by leaving them uncovered and in a dry place.

The above may be converted into an excellent fruit cake by the addition of dates, raisins, figs, or other sweet fruits, in quantities to suit the taste.

HARD BISCUIT.

Make a batter by stirring graham flour into boiling water, precisely the same as for graham pudding. When cool, add sufficient flour to mould, and knead thoroughly—the more the better—and roll to the thickness of three-fourths of an inch. Cut into cakes of any form desired, but not too large. Thoroughly dust the baking pan with dry flour to prevent sticking, and bake in a quick oven until well done. Graham pudding left over from a previous meal may be converted into hard biscuit as above.

HARD ROLLS.

Upon meal from any kind of grain, pour boiling water, making a stiff dough. Take upon a kneading board, and work in dry flour. Roll into a round form, from half an inch to two inches in diameter, and three or four inches long. Lay in a baking pan, previously dusted with dry meal, not allowing them to touch each other, and bake in a hot oven. The diameter of the rolls may be governed by the experience of the cook. Beginners will do well to commence with a small size, and increase the diameter as they acquire skill in baking.

NOTE.—In the manufacture of bread it should be remembered that where *boiling* water is used it does not mean simply water that *has boiled*; but the water should be at the boiling point. Much depends upon this. It is also true, as a general rule, that only a little kneading makes wheaten bread tough, but a good deal makes it tender.

GOOD WORK OF VEGETARIANS.

THE Vegetarian Society is doing an immense amount of work in giving free dinners in various parts of London, with the view of teaching the working classes how to make substantial and nourishing meals at a small expense. The executive officers recently offered a dinner for three pence a head, which was attended by about 300 guests, the bill of fare consisting of lentil soup, haricot and potato pie and stewed prunes and rice, and the meal appeared to give general satisfaction. Mr. Manning, who delivered the address, stated that he had for six years adopted the vegetarian diet exclusively, and though for twenty years he had been a teetotaler, he was assured that vegetarianism was a hundred-fold more important. He stated that three-fourths of the population of the world were living on vegetable diet, and, speaking on the

physical and Scriptural side of the question, argued that man was not a flesh-eating animal organically, and that he was only permitted to eat flesh after he had fallen. As a matter of health, he saw no reason why life should not continue for 100 or 120 years by the simple vegetarian diet. They were doing much towards bringing on the millennium by the advocacy and adoption of that kind of food. With vegetarianism it would be impossible for people to have apoplexy, or cancer, or gout, and a variety of other complaints, which, he said, were the outcome of eating animal food. As to the matter of economy he remarked that as much solid food in the shape of grain could be bought for three pence as could be got for four shillings in animal flesh.—*S. F. Chronicle*.

PLAIN SPEECH TO MOTHERS.

“PROFESSOR SIMPSON, of Edinburgh, who has had large and long experience in the medical treatment of mothers and children, gave a public address lately on matters of hygiene. He spoke most plainly to mothers, who send their children to the grave by exposing arms and legs, while other parts of the body are warmly dressed. Mothers, he continued, commit child-murder, and then wonder how God could be so unkind as to take away their darling. They not only murder their children, but in his opinion commit suicide themselves, by exposing their own necks to the cold air. It was a puzzle which he could not understand, that women should cut off the top of their dresses and appear with bare bosoms, in refined society, while that part of the dress which should protect the heart and lungs and other vital organs, is trailing in the mud.

“Not to speak of health at the present moment, he would remark that the exhibition of a semi-nude bust seldom approaches to the classical standard of harmonious proportions of parts and fullness of outline, and is rarely suggestive of beauty and loveliness. The inquisitive observer feels himself quite at a loss to know the precise line of division between the part which fashion claims for exposure and the rest which modesty would conceal. The boundary is too changeable. More ought to be left to the imagination and less to be condemned by good taste. But if mothers and full-grown daughters insist on being the victims of fashion, children ought to be exempt from its insane and cruel requirements.”—*Selected*.

SEASONED OR SALTED?

THE reader might infer from our remarks on cooking that we are not in favor of using much salt in food. Indeed we are not. And here we will answer the query of our last number as to the difference between *seasoning* and *salt*ing food.

There is a freshness in the taste of vegetables when they are not seasoned, which is disagreeable to most people. We insist that the sole reason why this taste is disagreeable is that people are accustomed to eat food with salt. It is purely a matter of habit. But be that as it may, the fact exists, and we treat it as a fact. There are few who object to having this freshness removed by the use of a very little salt; and a very little answers the purpose. That is "seasoning" food.

But the majority are not satisfied with this; they want their food "salted;" they want to taste the salt. But to some, and we are of that number, food is spoiled as far as any pleasure in eating is concerned, if the salt can be tasted. Of the two extremes we would rather have no salt at all in our food, than to have it salted so that the salt bites the tongue, as we too frequently find the food when put onto the table.

Sitting at the table of a friend, not long since, there was passed some good-looking graham bread. This presented a pleasing prospect to us, for we never eat bread made of bolted flour if it can be avoided. We took a morsel in our mouth—bah! it tasted as if it was mixed with sea water. We cannot appreciate the taste of any one who likes bread in which the salt can be tasted. But we have seen individuals with a taste so perverted that they would slice an apple and sprinkle salt on the slices, and so eat it. And they profess to be Christians, too. We have a reason for thinking strange of this. Sometime we may give it.

Salt is a powerful irritant. Its use is altogether to satisfy the taste, as the animal system makes no use of it. Like alcohol, it is never assimilated; it remains salt while in the system, and is eliminated as salt. Strictly speaking, it is of *no use* whatever; taken in large quantity, as the majority now do in their food, it must be injurious.

If any dissent from our statement that it is of no use, we shall be pleased to have them inform us of the use that any article is to the system which is a powerful irritant; is not digested, not assimilated, builds up no tissue, and is expelled in exactly the same form in which it was taken. If of any use it is beyond our ken.

DEAD AND LIVING CHILDHOOD.

"NOT long since a remark was made in the hearing of the writer that there were some men and women who never grew old. It made no difference how many years they had lived, they were always young. The speaker had hit upon a fact. But over against it there is still the more striking fact that the world is filled with prematurely old people. Some of them were old when they were born. They took on the inheritance of old age. They were never young, blithe, light-hearted, and elastic. They had no childhood, no merry time. All the younger days were mere blanks. Now, people who either by inheritance or from choice take on this tendency to skip the period of childhood, are certain to reach old age when they are young in years. One of the oldest persons we have yet seen had not lived quite twenty years. He would not be much older should he reach eighty years. But then he will never see so many years. No one who has leaped over the green fields of childhood at a single bound, as it were, is ever permitted to return, and he is rarely permitted to reach extreme old age.

"But it is certain that people who never seem to grow old carry the love and sympathy of childhood in their souls. They do not feel old under the weight of years. One of the most charming women we have ever known was approaching ninety years. She could make herself attractive to little children, because she had preserved a childhood in her own soul. The singing of birds, the play of light and shadow on the meadows, the romping of children, the haps and mishaps of the day, interested her as much as if she was just entering upon the maturity of life."

The above, which we clip from an editorial in the San Francisco *Evening Bulletin*, is truth well expressed. It contains a beautiful and impressive lesson. We have often heard the expression used, "Growing old gracefully." But we incline to the doctrine of the *Bulletin*; these graceful, cheery, gray-haired people are not old; their hearts are fresh and loving. To such there is a fountain of delight in the society of children, because they have in themselves the spirit of childhood.

It has often been said that the Christian has a right to be cheerful. More than that; the Christian has a *duty* to be cheerful; and he has good reason to be cheerful. He who basks in the smile of his loving Saviour has reason to "rejoice always."

We pity the prematurely old, who have not really known the blessing of childhood. Every one has a duty to the young, to make them happy if he possibly can. God save us all, who profess

to follow the Saviour, from offending one of these little ones, and beclouding their lives, which must needs have much of grief and sorrow at the best. A smile of recognition, a word of cheer, is easily given, and is worth more to them than treasures of gold and silver.

SEVENTEEN YEARS.

[July 19, there was a "home meeting" at the Rural Health Retreat, and the following is a part of the remarks made by Eld. J. N. Loughborough on that occasion.]

AS THE clock struck eleven to-day I was reminded that it was just *seventeen* years ago that hour that Eld. D. T. Bourdeau and myself stepped off the Pacific Mail Steamer in San Francisco. With our 60-foot tent we had come as the first of our ministers to this coast to herald to the people the importance of obeying God's laws, not only morally, but physically. We did not then know of ten persons between British Columbia and Mexico who sympathized with us in our mission. Now there are probably more than twice ten hundred in the same territory whose hearts are with us to help forward these principles of life and health. Here also, in the providence of God, is this Health Institute where people may come, not only to regain health, but to learn nature's physical laws, to "obey" which "is to live."

As I look upon these evergreens, these flowers, arranged into appropriate mottoes, as "July 19, 1868," and "1885," and this anchor underlined 1868, with its hint of the beginning of the special work, and then look upon the cheerful faces of physician, matron, superintendent, and helpers, who all look as though there was beneath their smile a word of good cheer for all who come to enjoy this pure air, pure water, and pure diet, I say to myself, What a contrast in this health reform battle! What helps to health are here! What *cheer* for the cause of health reform!

Well, people are getting well here. There is my friend, John Burden, nine weeks ago to-day in Oakland, with one lung badly congested, much emaciated in form, and looking as though consumption would soon claim him. With much urging we persuaded him to come to this Retreat. What a contrast! When he met me at the station the other day, driving the Retreat team, I had to look at him the second time before I could really believe he was the same John Burden. I thought, if he is a sample of what can be done by God's

remedies in nature, oh that others might *come*, and *learn*, and *live*.

I would say to you, on this seventeenth anniversary of our arrival upon this coast, Good cheer to you all; to these helpers in this health work. Good-cheer to these patients. To all, good cheer. And may success attend the HEALTH JOURNAL AND TEMPERANCE ADVOCATE as it goes forth to herald these principles all through this land. As we now pass from the childhood of our mission over the seventeenth year, as we step into the eighteenth, with this Retreat and this JOURNAL and all these helpers to the cause, we can say with confidence, There is an encouraging future for this cause. May God speed the reform. May it soon become a blessing to the thousands who need its aid, is our most ardent desire and prayer.

THERE is no business carried on that is attended with more cruelty than that of fishing; and in no business where the taking of life is concerned can cruelty be more easily avoided. Fish live longer out of the water than land animals can live under the water. But in each case they die by strangulation; therefore if the Scripture injunction were scrupulously obeyed, to abstain from things strangled (Acts 15 : 29), there would few of the fish now taken be eaten. We confess to a fondness for fishing; we brought it with us from our boyhood, having been raised near "trout streams." But for years we have never taken a fish without immediately bleeding it to death. The point of a knife inserted in the back of the neck of a fish will bleed it effectually. The amount of blood in a fish is small, and therefore it dies quickly when bled. This saves much agony to the poor creature, and its flesh is far more fit for food. We shall try to get this matter before the clubs of sportsmen. It is worthy of serious attention.

It seems strange, but it is a fact, that no graham crackers are made in California. There is an article sold in this city and in San Francisco which, out of compliment to the makers, are called graham crackers. But as we do not deal in unmeaning compliments, we do not call them so. A friend from Ohio, now located in San Francisco, has his mind directed toward a bakery for the production of graham crackers, and other hygienic articles of food. We shall refer to this again, and keep doing so, until such food is produced in this State.

SPRING REMEDIES.

IN early times it was the custom to give the body a regular spring cleaning. Beginning with the flow of sugar water, sassafras tea was substituted for coffee; then followed an occasional drink of an infusion of sarsaparilla, burdock, prickly ash, or wild cucumber. These were often confined in the form of bitters, using whisky instead of hot water to extract their virtues. In addition, white walnut, mayapple, black snakeroot, rattleroot, bloodroot, pokeroot, and many others were used to meet special indications.

There is still too much dependence placed in the efficacy of pills, potions, and powders, and not enough in the means of health prescribed by nature. Those who feel languid and dull prefer taking quinine or bitters to indulging in exercises which induce perspiration and good, sound sleep. Iron is a more convenient appetizer than an air bath and a restricted dietary, and alcoholic stimulants a more agreeable means of supplying vital force than those embodied in the original plan. While these may seem to answer the purpose, and may do so for the time being, they are purely delusive and wholly untrustworthy. When they appear to be adding to the stock of vital energy they are really consuming it, or at least impairing the energies through which it is generated.

Sufficient exercise in the open air to produce free but not copious perspiration, is one of the most efficient means of freeing the system of effete and poisonous matter. This is in reality an air bath, and as such is more effective in the elimination of many deleterious substances than the water or vapor bath. The exercise dislodges the particles and they are carried out with the escaping fluids. These principles are embodied in the Turkish and Russian bath, but are not so well adapted to the purpose as when applied in the manner prescribed by nature. As Sir Philip Sidney said:—

"The common ingredients of health
And long life, are
Great temperance, open air,
Easy labor, little care." —*Oregonian*.

A GIRL in Ohio bruised her lip. Her mother wiped the oil from the bowl of her pipe and applied it to the bruise, and the effect was convulsions and death. From this we see that a smoker or chewer cannot kiss a woman without peril to her life.

ARTICLES WANTED.—The *Rural Southerner* hits off the fashionable airs of the present day in the following style:—

Wanted—An intended bride, who is willing to commence house-keeping in the same style in which her parents began.

Twenty fashionable young ladies who dare to be seen wielding a dust brush, or darning their brothers' stockings, if a gentleman should happen to make an early call.

Ten independent young ladies, "of good families," who dare to wear their last winter's bonnets to church on a fine Sunday.

Fourteen young ladies, "who are anybody," who dare to be seen in the street wearing shoes thick enough to keep their feet warm.

Fifty young ladies of sufficient age "to go in company," who dare confess that they have ever made a loaf of bread or a pudding.

PAUPER MARRIAGES.—The law-makers of Bavaria have become tired of supporting the children of pauper parents, who are getting disagreeably numerous in that ancient kingdom. They have accordingly passed a law forbidding the marriage of men and women who have not sufficient means to support themselves, or who have at any time within a period of three years immediately preceding their proposed marriage received assistance from the public funds, who have not paid their taxes, or who, there are reasons to suspect, may be unable to support the families that may result from such a union. It has been the custom in nearly all ages among almost all nations to encourage marriages, and early marriages at that. Some even went so far as to impose fines on celibacy. But this appears to be the first instance on record where repressive measures have been invoked against matrimony.—*Lancaster New Era*.

RESULTS OF BEER DRINKING.—Dr. Cox, a prominent physician in Ohio, after thirty years experience, declares that beer, although it is often recommended by the medical profession, is most pernicious to the human system. When disease has taken hold of the children of beer-drinking parents, he has often been astonished to see how suddenly and easily they succumb and die, compared with the children of those who drink water. Cases requiring surgical treatment, and ulcers and sores, are much more difficult of management in beer-drinkers than even in whisky-topers.

"SORTS."

THANKS to the *Bulletin* of Honolulu for a very kind notice of the JOURNAL.

FLATTERING testimonials come to us, from the East and from the West, of the first number of the JOURNAL. Contrary to the usual custom we do not publish them—we cannot spare the room.

GOOD news comes to us from the Rural Health Retreat. The physician has treated and is treating some severe cases, and with such marked success that the institution is winning an excellent reputation. Cancers are being removed very much to the satisfaction of the afflicted.

THE Americans are almost a nation of dyspeptics. And how can they be otherwise? They first bolt the flour, and then "bolt" the bread, and between the two boltings the dyspepsia is almost all-prevailing. If we have a *hobby* on hygienic living, it is graham bread. It is both a preventive of, and an antidote to, dyspepsia.

MRS. S. D. MAYER, post-office box 1254, San Francisco, is the corresponding secretary of the "Ladies' Silk Culture Society." Information will be cheerfully given to inquirers. We recommend silk raising to those who wish to make their own living, and who may not be able to do so by hard labor.

WILL some one tell us why a foreign vessel brought a cargo of wine from Europe which it unloaded in San Francisco, and then took a cargo of wine for its return trip? Did anybody ever know a ship to bring a cargo of wheat from Europe to San Francisco, and take back a cargo of California wheat to Europe? The former has occurred, and why not, then, the latter?

OUR State could supply the country with raisins, if vineyardists would turn their attention that way instead of to wine. And the market would be more certain. When wine can be made of rhubarb, sugar-cane, potatoes, petroleum, and of water, glucose, and drugs, grape-raising has too much competition for profitable wine-making. There is probably more wine made from grapes in the United States, in proportion to the amount produced, than in any other part of the world. But it would be a happy day for California if her grapes were turned into raisins instead of wine.

HOPEFUL

A SLIGHT feeling of discouragement came over us when we read the notice of our JOURNAL in the *Review and Herald*, of Battle Creek, Mich. The editor said we had struck twelve the first time, and left no room for improvement. This seemed to lay upon us quite a burden to keep up our reputation. The query arose, Shall we, like a clock, strike twelve and then immediately fall to one?

But in our dilemma the editor of *Good Health* came to our rescue. He found an imperfection. True, it was not a serious one, and it was in an extract from an article by Professor Hitchcock, but it was better than nothing in such an emergency! We always esteemed Professor Hitchcock as a good thinker,—a practical man. And, because the article was full of really good things, we looked upon the objectionable sentence—or the sentence objected to—as somewhat ironical. At all events we had no fear that the readers of the JOURNAL would be led far astray by the expression. But, if it was an error on our part, it is relieving, because it gives us room to improve without having to rise above a dozen in a scale of twelve.

POPULAR ERRORS.

ALMOST everybody thinks you are sure to take a severe cold if you fall into the water, while it would be perfectly safe to stand in a mist or a drizzling rain. The opposite is the truth; the mist is likely to give you a cold, but there is no danger in plunging into the water.

And many people would not hesitate to put you into that "nice spare bed" which had not been used for weeks, they knowing that the sheets feel somewhat damp. But if the sheets were dipped in a tub of water they would not think of putting you into them for fear you would "take your death of cold." Again contrary to reason and fact. You may lie down in sheets dipped in water, wrung out or not, as you please, with perfect safety; but damp sheets will lay you up with rheumatism, or perhaps down in the grave.

Many people think it adds greatly to the comfort of the house to keep the rooms shut up closely, the curtains down at the windows to exclude the light, and thus prevent the heat of the day from afflicting them; and they think it quite sufficient for health if they open them occasionally in the

evening to air them. But this is all wrong. They are not fit to dwell in unless you let the sunlight into them; and if it shines directly in them, so much the better.

Many people think the appetite is a safe guide in eating, and that you should always eat when the appetite craves food, without regard to times and circumstances. But it is not so; the appetite may be trained to be regular or capricious, just according to your habits. If you eat at regular periods, and not too often, your appetite will not fail you when the proper time comes, and will not clamor for food out of season. But if you accustom yourself to eat at all hours, just when you feel like it, your appetite becomes unreliable, often refusing food when you need it, and calling for it when you should not take it.

SCAVENGERS—NOT FOOD.

SWINE are scavengers; they were designed to destroy the filth which might accumulate on the surface of the ground and pollute the atmosphere. In northern latitudes, scavengers are not much needed, and nature makes no great provision for them. In the warm parts of our country, where all growth is rank, and decomposition takes place more rapidly, they are more abundant. The death of a creature in the fields or woods will soon fill the air with buzzards. Did the people generally pay regard to sanitary rules, scavengers (if not raised by man) would hardly be known north of "Mason and Dixon's line."

But when swine are raised and fattened for gain, they are the very opposite of scavengers; they are not destroyers, but makers, of filth. There is no greater nuisance in a village than a pig pen. And the farther the owner puts it away from his house, the nearer of necessity he puts it to somebody else's house. Nothing else so loads the atmosphere with corruption. Even the tobacco nuisance has its intermissions, for people cannot smoke when they sleep. But in the still hours of the night, when the atmosphere is damp, and not generally agitated by winds, then the hog pen sends forth its most intolerable smells, which find their way into the neighboring sleeping rooms, if the occupants have dared to risk a proper ventilation in the vicinity of such an abomination.

THE "old doctor" says that lard is aptly called "shortening," because it shortens life.

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THIS delightful and popular Summer Resort has been fitted up as a Sanitarium, and now offers unrivaled advantages to all classes of invalids. It is situated on the side of Howell Mountain, 1,200 feet above tide level, 500 feet above and overlooking Napa Valley, and two and a half miles from St. Helena, in Napa County. **ITS NATURAL ADVANTAGES** surpass those of any other health resort. It is noted for its pure water, dry atmosphere, clear and balmy sunshine, even temperature, mild breezes, and the absence of high winds. **OUR REMEDIAL MEASURES** include all forms of Baths, Galvanic and Faradic Electricity, Mechanical Appliances, and Exercises for the development of Lungs, Vital Organs and Muscular System, Expansion and Development of the Chest, and Cure of Deformities.

ALL RATIONAL TREATMENT BY KNOWN REMEDIAL AGENTS IS EMPLOYED.

With our natural advantages of pure soft water, mild air, even temperature, pleasant and desirable surroundings, accompanied by thorough and judicious treatment and wholesome diet, most invalids who avail themselves of these agreeable facilities rapidly recover.

The Managers have opened the RETREAT under a new and thoroughly competent Director, and have secured the services of a regularly-graduated Physician of nine years' experience in practice, who is assisted by two lady attendants having a two years' course in the largest Medical and Surgical Sanitarium in the World, with five years' subsequent practice. All invalids and tourists may feel assured they will be courteously received and kindly cared for.

For further particulars address

RURAL HEALTH RETREAT,

Send for Circular.

ST. HELENA, CAL.

