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REFORMERS WANTED.

AS THOSE occupying the most sacred and responsible positions in the world, we have classed together ministers and physicians. John prayed that his beloved brother might prosper and be in health, even as his soul prospered. Health of body and prosperity of soul are essential to the full performance of our duties to our Creator and to our fellow-creatures. No one has a better opportunity to impress sacred truths on the minds of his fellow-men than the physician. People grow trustful as they become helpless, and every physician appeals to the confidence of his patients. The sick as a rule (and the exceptions are not numerous) are in a favorable frame to receive good impressions, to be caused to consider the transitory nature of earthly joys and the frailty of human nature. Happy is that physician who can look back to a life of faithful practice, having left in his pathway rays of light from the sanctuary above.

And no one has so good an opportunity to enforce upon the people, by precept and example, right methods of living—correct habits for the preservation of health and strength of body and mind—as the minister. A kindly word from him will greatly strengthen the tried one who is struggling to overcome some evil habit. His example will incite his flock to carefulness in regard to their habits and their influence. A few simple words of instruction and encouragement will lead the parents

NO MAN ever died of apoplexy who kept his stomach in good condition.

IF you are sick, do not lie in bed longer than you are actually compelled to.

"HEALTH is the poor man's wealth," and worth more than the wealth of gold mines; and it is within the reach of all.

A SICK man, being asked if he had taken any remedy, replied, "No; no remedy; but I have taken several doses of physic."

THE Saviour said to his followers: "Be of good cheer." Cheerfulness is one of the best preventives of dyspepsia and consumption.

WE heard a lady say that she had heard that a hearty supper injured the reflective powers; but she knew better, for when she took a hearty supper she reflected nearly all night!

GOOD reports of the work at the Rural Health Retreat, St. Helena, Cal., are constantly reaching us. Dr. Gibbs is laboring with success, and gains the esteem of all his patients. Another season we shall certainly need more room for patients. This news will be gratifying to all friends of the cause.

to so train their children as to best develop all their faculties, and save them from lives of suffering, and perhaps of sin. It is a truth which all ought to understand, and one which we can demonstrate, that correct habits in everyday life lie at the foundation of correct practices in morals, or in the formation of character.

And yet how few ministers feel it incumbent upon them to be "ensamples to the flock," and "guides to the blind," in regard to strict obedience to nature's laws. How few know what it is to bear the heavy burdens of life, such as strengthen the physical frame, and thus fit them to appreciate the cares of their congregations, to sympathize with the poor and suffering, and to give advice to the overburdened. It is true that such a man as H. W. Beecher, with a salary per month equal to that of thousands of his fellow-citizens per year, may discourse eloquently on the grace of self-denial, and how to bear the burdens of poverty, and give advice to those who are struggling to keep wife and children from starvation; but where is the poor man who can appreciate his eloquence?

There are thousands of church-members in the land who are too poor to take their denominational papers; too poor to afford the real, substantial comforts of life to their families, who spend enough in tobacco to pay for the paper and clothe a child. And thousands who spend enough in tobacco, tea, and coffee, to pay for the paper and buy bread for a family. And where are the instructors of the flock, who ought to watch over the interests of the Lord's people? Alas! some of them are seen daily puffing their cigars with all the zest of a saloon loafer; and the majority who visit their parishioners encourage the worthy housewife to think it is the desirable thing to cook "something good for the minister," which generally means dyspepsia-breeding compounds, fit only to tickle a perverted appetite and derange the stomach. The love of ministers for "spring chickens" is proverbial, and no proverb could be much more disgraceful to the profession. It is a fact well known to those who have studied the laws of life that chickens are an inferior quality of food, tending to feverishness of body and sluggishness of mind. In what respect are such ministers ensamples to the flock, unless it be in self-indulgence and gormandizing?

Why is it that ministers need "vacations" more than other workers? It is quite generally sup-

posed that it is because their labor is so exhausting. But observation and experience lead us to discredit the theory. As a rule those ministers whose salary is large enough to admit of their taking vacations are falling away from the practice of pastoral visiting to a great extent. The fashionable sermon must not exceed forty minutes; and to prepare and deliver two or three of these a week is not exhausting. To deliver a good extemporaneous sermon requires more study in preparation, or a more thorough knowledge of the subject, than to write and read one. We have given nine out-of-door discourses a week, and done considerable visiting, and written more studied matter for our periodicals than is contained in several sermons, and kept it up through the season, and did not think of a vacation. Our theory is that the majority of ministers who really *need* a vacation are exhausted by high living and a lack of vigorous, healthy exercise. We are aware that many of the profession will consider these "hard sayings," but our judgment is formed after much observation and reflection.

We could give the evidence of instances to any length to prove that our judgment is well formed, but we forbear. We may give some in the future. It is no pleasure to us to speak of these things; but knowing that we are speaking the truth we believe it is our duty to "cry aloud, and spare not." We would fain provoke them to good works; to put away those habits which are destructive of health, and which are ruinous to the young by the influence of evil example. In the future we shall speak more directly of the influence of these habits on the character.

FASHION has decided that to crumb anything into your soup at the table is "vulgar." We say, Fashion be hanged; fashion is blind; fashion has not got common sense. There are certain rules of table etiquette which every true gentleman and lady will respect. But when they interfere with the real object of eating—when they are subversive of health—then they are "more honored in the breach than in the observance." It would be much better if crusts of bread were crumbed into soup—not boiled in, but crumbed in at the table—so that the eater should be compelled to chew while eating. It may be fashionable, but it is unwise, to fill the stomach with any kind of food without mastication.

MORAL DUTY OF PRESERVING HEALTH.

HAVING, as we think, clearly established our proposition that it is a moral duty to care for our health,—to preserve our lives and our strength for the service of our Creator,—we will try to connect the subject with some of the sanitary regulations given to Israel. It is very easy to show from the Scriptures that *God cares for our health*. He brought plagues upon the Egyptians for their disobedience, and he promised to the children of Israel that he would put none of these diseases upon them if they would give ear to his commandments. Ex. 15:26. And he further promised that he would take sickness away from the midst of them if they would obey him. Ex. 23:25. And further, he declared to them that if they would not fear his name and do his commandments, he would not only bring upon them the diseases of Egypt of which they were afraid, but he would bring upon them “every sickness and every plague which is not written in the book of this law,” until they were destroyed. This will explain the rise of new and unheard-of diseases which are, and have been, reported from time to time. And again, the Apostle John desired that his beloved Gaius might prosper and be in health, even as his soul prospered.

God created man in the fullness of his love, to increase the sum of joy in his universe. He delights in our happiness, and for it has made abundant provision, if we will only avail ourselves of it. “Sin entered into the world, and death by sin.” And disease is the means whereby man hastens his own death; for it is beyond dispute that man greatly promotes the ravages of disease by his carelessness or recklessness in sacrificing his health to evil habits.

In examining the sanitary regulations of the Bible the first question to consider is this: Were they arbitrary, or were they founded in the nature of things? If they were merely arbitrary, they were no more than a temporary test of obedience, as any merely positive requirement. But if they were founded in the nature of things, then they are of perpetual obligation. We shall first consider the restrictions placed upon food, or the distinction made between clean and unclean beasts.

It is known to every one that the Lord declared that the swine is an unclean beast, and prohibited the use of its flesh as food. Before noticing the

origin of this prohibition and its reason, we will notice the conclusion which some draw from Peter's vision in Acts 10. “He saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth; wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.” This was three times done.

And now the question arises: Did Peter understand the object or meaning of this vision? Did he understand that it taught that all four-footed beasts and creeping things are now good as articles of food? We must bear in mind that it is not permitted to adopt every *possible* meaning of the Scriptures, but to ascertain what is the *actual* meaning, and confine ourselves to that. Peter did tell Cornelius and those assembled at his house what he understood by the vision. And what language did he use? If the conclusion adopted by some is correct, then we should certainly hear Peter speak in this manner: God hath showed to me that I should not call any beast unclean, but that the swine, the hyena, the toad, and every wild beast and every creeping thing, are now good for food. For, if this vision pertained to food at all—if it made the hog fit to use as food—in like manner it made every wild beast and every creeping thing fit for food. And why is not the conclusion adopted to this extent? It would be if the persons adopting the conclusion had *an appetite* for all these disgusting creatures. But when individuals let their appetites, and perverted appetites at that, govern them in their expositions of the Scriptures, we are unable to very highly respect either their reasoning or their reverence for the word of God.

But Peter said: “God hath showed me that I should not call *any man* common or unclean.” Cornelius was not a Jew, and Peter said: “Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation.” To remove this impression from Peter's mind, and from the minds of those who accompanied him, the vision was given; and he understood that it referred to *national dif-*

ferences as of Jews and Gentiles, and we have no warrant for making any other application of it.

It is generally supposed that this distinction of clean and unclean beasts, with reference to what was and what was not allowed to be eaten, had its origin in the days of Moses, and was first made known as recorded in Lev. 11. And now, before we examine the Scriptures on that point, it may be well to notice another objection, namely, that we have nothing to do with the restrictions and regulations laid down in the Old Testament; that all things whatsoever that it is necessary for us to observe are given in the New Testament. The fallacy of this position we can best expose by relating an incident. We once heard a man make that declaration, and we addressed him as follows: "Friend, you are the very man we have long wished to see. Having no doubt that you understand the bearings of your own positions, and we being ignorant on the subject, we ask you if, according to the teachings of the New Testament, it is allowable for a man to marry his own sister?" We over and over pressed the question upon him, and could only extort this reply: "I should think any man would know better than to ask such a question!" He knew better than to attempt to answer it, unless he were willing to renounce his theory, which he was not. But to the subject.

1. The distinction of clean and unclean beasts is first mentioned in the Scriptures in the commandment given to Noah to take them into the ark. As no explanation was then or there given, it must appear that Noah had knowledge of this distinction, and knew what beasts belonged to each class.

2. This distinction did not relate to what might or what might not be used for food. It lay back of that, for at the time that Noah took the animals into the ark no permission had yet been given to use animals of any kind for food. That permission was first given after Noah left the ark.

3. Before that time this distinction related to what might and what might not be offered in sacrifice. Unclean beasts were not acceptable as offerings to the Lord.

4. When Abraham was directed by the Lord to prepare an offering, he was told to take "an heifer of three years old, and a she goat of three years old, and a ram of three years old." Gen. 15:9. These three were the only kinds of animals that were ever offered in sacrifice; and after animal food

was permitted, these were the only ones among those known as *domestic*, that were ever allowed to be eaten.

The first offering of which we read, which was accepted of God, was of "the firstlings of his flock." Of the Hebrew word which is here rendered "flock," Gesenius says it is used "only of sheep and goats."

DANGER AT SUMMER RESORTS.

WHEN we wrote our article on the danger of visiting the "springs" and "summer resorts," without having a knowledge of the proper use of water in bathing, and the true relation which should be preserved between bathing, eating, exercise, and rest, we supposed that some would find fault with anything that might be said on the subject, and therefore confined our remarks to those points where their justice would be so evident as to leave no room for dispute. We strongly advised, and do advise, pleasure seekers, and more especially health seekers, to seek a resort where they can have the care and advice of a competent physician. Not of a physician who has learned only to deal out drugs; but of one who has made a study of the very relations to which we refer, and who has had practice in the application of the means which are expected to be found at such resorts.

But now comes a circular from the State Board of Health, calling attention to the fact that peculiar danger is very liable to attend a visit to these resorts. They say: "Information having reached this Board from trustworthy sources that the sanitation of many of the favorite resorts of those seeking health is so bad as to further endanger the lives of those brought within its influence," etc. We could, from our observation at some of these resorts, have said the same thing, but chose not to say it. The Board then calls upon the proprietors of these resorts to disinfect and deodorize their premises.

To show the idea which the Board entertains of the peculiar danger connected with such resorts, we copy the following paragraph:—

"It must not be forgotten that the visitors to the different mineral springs are not, as a rule, those in robust health, but on the contrary it is the delicate and the diseased that seek these resorts to recuperate their impaired constitutions. Such persons are much more susceptible, if not actually

the subjects of infectious diseases themselves, to infection from emanations that possibly would take no effect upon more robust constitutions; hence the absolute necessity of speedily rendering harmless all excreta and garbage of every kind. Our correspondent complains that *the odor perceptible about the grounds of one of our most favored springs is positively sickening*, especially upon a warm, calm evening, and that excreta is permitted to remain day after day without any attempt being made to deodorize or disinfect it. A member of this Board is personally aware of instances of *typhoid fever contracted at such places*; and there is no doubt that where a number of invalids are congregated together drinking purgative waters, and all using the same receptacles, the probabilities of engendering infectious disease is proportionately increased and the dissemination of disease germs greatly facilitated. It is, therefore, strictly within the province of this Board to warn and exhort all those interested in these health resorts to look most conscientiously and carefully after their sanitation, and by personal supervision see that thorough disinfection and deodorization is efficiently carried out, that no further complaint may arise from this source."

These are words of solemn import; and they ought to awaken a sense of shame in the minds of those proprietors who have been guilty of such *criminal carelessness* as is pointed out in the above extract. But the sad feature in such cases is that the guilty ones are so entirely ignorant of what belongs to true sanitation, that very little can be hoped for from them, even under the most stirring appeals. Let any one read the above, and tell us on what principle such places as those pointed out are called "health resorts!" We deeply regret that such statements as the State Board of Health has made can be made in truth of any spot in California. But the testimony cannot be disputed.

A recommendation of the Board we notice to indorse it, and we indorse it heartily. It says that excrementitious matter "should be either burnt or buried, or, where practicable, used for fertilizing purposes." The latter is altogether preferable. Burying is most objectionable, because there is always danger in large masses of such filth unless they are buried very far below the surface; in ordinary cases the foulest exhalations arise from them. They can as easily be turned into a fertilizer as they can be buried or burnt. In doing this there is neither difficulty nor danger, if the excrement is not allowed to accumulate at all, but is often incorporated with earth. Dry earth is best, because it most speedily absorbs the ammonia, and

therefore soonest deodorizes. *Dry earth is nature's deodorizer and disinfectant.* If all the foul matter which is left in the open air to breed distemper, were mixed with earth and used to fertilize the land, untold millions of money would be added to the wealth of our country, not to speak of the general improvement of health and the saving of life.

We again recommend the "Rural Health Retreat" at Crystal Springs, St. Helena, Cal., to the attention of all those who are seeking health or pleasure. The surroundings are conducive to health; they are always pleasant and attractive. The water is absolutely pure. We shall take occasion soon to speak of the mistake made by those who visit resorts where the waters are purgative, and of the advantage of having pure water only for all purposes.

CALIFORNIA CLIMATE.

THE beauties of the climate of California cannot be appreciated by those who have never been here. When the thermometer stands anywhere from 95° to 105° in the East, people die with sunstroke on every hand. But in places in California where the thermometer reaches 110°, and in some few places it runs even higher, sunstroke is not known. They who have never experienced the effects of this climate cannot imagine how people can live and work with comparative comfort in a temperature over 100°. But that being a fact, they can readily imagine that where the thermometer ranges from 35° to 75° the year round, it is not uncomfortable living. We invite those invalids who shiver at the thought of a cutting wind with the thermometer 20° below zero, to visit our Health Retreat the coming winter. It is more like Paradise than anything they ever saw. Remember that 20° below zero means 52° below freezing. The coldest weather we ever saw at the Health Retreat, in the winter, there was a little frost to be seen in moist places. And this was in a cold winter for California. We only testify what we have seen, and we invite feeble ones to come and see for themselves.

SOME people, if they stand in a chilling wind, will turn their backs to it. This is a very bad practice. The back, especially between the shoulders, is the worst part to expose to a cold draft. The next in danger are the ankles. Protect these well.

COSMETICS.

THE question is asked if any cosmetics are safe to use, and, if so, what can best be recommended.

Cosmetics are used to beautify the skin, especially of the face. The question in regard to their safety arises from the fact that many have ruined their looks, and some lost their lives, by the use of poisons advertised and warranted to beautify the complexion.

Yes, there is one article which we can cordially recommend; it can safely be used in any desired quantity. It is pure, soft water. It is not costly enough to ever become very fashionable, but of its efficiency we have not a doubt. Yet if any are not satisfied with its effects; if they imperatively demand some chemical preparation, they can with the water use a little pure toilet soap. The two act well together, and in many cases the combination of the two is required!

Some people in the far East have brought the art of beautifying the countenance to such perfection as to make the face of a young female almost bewildering in its loveliness. But it is a fact well known that such beauty is very short lived; and when the effect of art is passed away, it is seen that natural beauty has been sacrificed. And this we hold to be the invariable effect of cosmetics of every kind, except that which we recommend above. All washes, powders, and paints, are injurious to the skin, and leave the face with a look of premature age and decay.

Painting the face is a barbarous practice, and is borrowed from barbarians. Savages delight in gaudy colors; and they seem to think it a great improvement on nature to add to the color of their faces. The most striking specimens of this art that we ever saw were the belles of the Hualapai Indians in Arizona. On a reddish background, they draw two horizontal lines of white from the nose to the ear, and across these they draw short white marks. This, probably, makes them very attractive to the young men, who paint as freely as the belles, only they do not use the white. We presume that white is too effeminate appearing for a brave. Next to these for striking effect was the case of a white belle, a fashionable young American lady, whose face was powdered white, and on each cheek was painted a circular spot of deep red, and the lips also were painted carmine. We remarked to a friend that any young man who would

kiss that young woman must be fond of analines!

Very many young women—and some not young—affect the white only, and powder their faces till they look like stalking ghosts. To us they appear ghastly, hideous. And so, in a degree, do the countenances of all who seek to improve upon nature with paints, powders, etc.; and to just the degree in which they use cosmetics.

Who would think of painting the cheeks and lips of a little child? They are sufficiently sweet and beautiful without painting. And when we see faces powdered and painted, we regard it as a confession of the owners that the freshness and bloom and beauty of youth has measurably passed away, and they are resorting to these methods to make it appear that they retain those graces of nature which nature has denied them.

In this connection we may be permitted to say a word about the style of dressing the hair, because some fashions are very nearly related to the subject of our query. They have the same effect in view. We think that no person ever "crossed the plains" without becoming convinced that "bangs" originated with face-painting tribes. Bangs in their fullest perfection are found with the Digger squaws. Their foreheads are naturally very low, and their hair profuse. Their hair is cut straight across, just enough to let the eyes peer out beneath it. The effect is just the same as with their white neighbors. And frizzes, too, are found in the highest style of art—no, of nature—among the squaws of the plains. Description is impossible; and it is useless for the ladies to try to imitate them, for nobody that ever used a comb or brush can hope to rival them!

O fashion, tyrant fashion! strength and conquest belong to thee! To thy demands everything must yield. Convenience, time, money, health, reason, sense, and life itself are freely sacrificed at thy beck.

AN English physician of distinction, who had practiced forty years, stated that he believed that he had known several thousands of children brought to an untimely grave by having the arms and legs naked. And a physician of Paris said: "I believe that in the twenty-six years I have practiced my profession in this city, twenty thousand children have been carried to the cemeteries, a sacrifice to the absurd custom of exposing the arms naked."

CARING FOR THE SICK.

IN our last number we spoke of company, air, and light. As we then said, we do not expect to give directions for everything, but to note some important points by which all may be benefited.

4. WATCHERS.

It is a common practice, and often a necessary one, to have watchers with the sick. But it is often done to the injury of the patient. We would not think of leaving a dangerously sick person in the hands of inexperienced persons unless they were very considerate and trustworthy, and had ability and tact to follow directions and to take advantage of circumstances. We have spoken of the barbarous practice of keeping a lamp burning all night in a sick room; and this practice is largely followed by watchers. Many of them would think themselves remiss in their duties if they should leave the patient in the dark for a while. The real *watcher* will know when he or she is needed just as well without a light being kept in the room as with one. And the patient is much better served; for good, quiet, restful sleep is not easily obtained in a room with a lamp burning brilliantly in it. But, as we before said, a kerosene lamp turned down is still worse. The glare of the light may be very annoying, and prevent good rest, but it is not as dangerous as the gas emanating from a lamp turned down.

5. WHISPERING.

And with this we include any low talking, either in the sick room or in any adjoining room within hearing of the patient. The very fact that such a habit is generally indulged in by watchers is sufficient to prove that they are mostly an evil in the sick room. Any one who has observed knows that a person can go to sleep while others are holding common conversation at the bedside; you can *read* a person to sleep if you sit close by them and read aloud. But let two persons sit in a corner of the room and converse in whispers, and it is almost impossible to go to sleep in that room. Or let them go into an adjoining room, within hearing of the patient, and keep up conversation in an undertone of mumbling sounds, and sleep is almost out of the question. We remember once being called to take charge of a young man who was considered dangerously sick. We arrived late in the day. After bathing him as we thought necessary, and providing against the possibility of

his feet becoming cold, we dismissed all attendants, and removed the light from the room, taking the rest we could on a lounge in an adjoining room. A few times, and only a few times, during the night, we carefully took the light into the room. His rest was sweet and refreshing; the next day he was much improved, and his recovery was rapid. And such will be the effect in all cases where recovery is possible.

6. ANNOYING SIGHTS.

A considerate nurse will pay strict attention to the appearance of the room, especially of that part of it upon which the eyes of the patient must constantly rest in his waking hours. The slightest disorder or confusion will sometimes prove a great annoyance; and, though it may be said that it is all in the imagination, it must be remembered that the imagination of every person, sick or well, has much to do with the peace of their minds and the quiet of their nervous systems, and that the imagination of a sick person is not under his control. We distinctly remember that, in a sickness through which we passed, we discovered a blunder made by the person who papered the room, and the disjointed figures mocked our vision from sunrise to sunset. We then learned a lesson never to be forgotten. Neglect your company, eat a plain dinner, mortify yourself in any way, but have everything orderly and cheery in the sight of a sick person. This may seem to be a small thing; but a constant annoyance, however slight, greatly retards the recovery of the sick.

BE KIND IN LITTLE THINGS.—The sunshine of life is made up of very little beams, that are bright all the time. In the nursery, on the playground, and in the school-room, there is room all the time for little acts of kindness, that cost nothing, but are worth more than gold or silver. To give up something, where giving up will prevent unhappiness—to yield, when persisting will chafe and fret others—to go a little round rather than come against another—to take an ill word or a cross look, rather than return it; these are the ways in which clouds and storms are kept off, and a pleasant, smiling sunshine secured even in the humble home, among very poor people, as in families in higher stations. Much that we term the miseries of life would be avoided by adopting this rule of conduct in all the walks of life.—*The Household*.

RULES FOR BATHING.

(Concluded.)

22. The best time for treatment—especially cool treatment—is about three hours after breakfast.

23. In health, a cool or cold bath should be very brief, lasting not more than one or two minutes. A tepid bath should not last more than ten or fifteen minutes. A warm bath may be continued thirty or forty minutes, or even longer, but nothing could be more absurd than the custom prevailing in some places of prolonging the bath to great length. At Pfeffers and Leuck, in Switzerland, many persons spend the whole day in the water, taking their meals on floating tables, and occupying their time in reading, playing chess, and other games. Some remain in the water as many as sixteen hours out of the twenty-four. Of course, certain baths may be advantageously prolonged in cases of disease, but no intelligent physician will now recommend the antiquated practice which we sometimes see represented by a patient seated in a tub, with an open book in hand.

24. It is of extreme importance that the patient should be carefully dried after any bath. A large sheet is much better for this purpose than a towel. An old linen or cotton sheet is preferable to a new one, being softer.

25. A patient should never be left chilly after a bath. Rub until warm.

26. It is equally important that the body should not be left in a state of perspiration, for it will soon become chilly.

27. Patients who are able to do so should exercise a little both before and immediately after a bath, to insure thorough reaction.

28. An hour's rest soon after a bath will add to its beneficial effects. It is best to go to bed and cover warm.

29. If a bath is followed by headache and fever, there has been something wrong, either in the kind of bath administered, or in the manner of giving it.

30. Very cold and very hot baths are seldom required. The barbarous practices of half a century ago are now obsolete, or should be, if they are not quite discontinued as yet. No good resulted from them which cannot be attained by milder means, and much harm was occasioned which is avoided by the use of less extreme temperatures.

31. Patients should not be allowed to become dependent on any special form of bath, as an after-dinner fomentation to aid digestion, the abdominal

bandage, or any other appliance. Destroy such a habit if it has been formed.

32. Order, cleanliness, dispatch, and a delicate sense of propriety are items which every bath attendant should keep constantly in mind, and which will often contribute in no small degree to success in the use of this agent.

33. Never employ a bath without a definite and legitimate purpose in view. It is somewhat customary, in many institutions where water is employed, to apply it in a routine way. Many baths are prescribed for the sake of producing variety, or pleasing the patient. A faithful and scientific physician will carefully adapt his remedies to the condition of his patient, and will observe the results. It seems to be a prevalent error that it makes little difference how water is applied, provided the patient is only wet. Warm, hot, tepid, temperate, cool, and cold baths are used indiscriminately.

So, also, the different modes of administering baths of the same temperature are disregarded in many cases. In general, each particular form of bath is especially adapted to the treatment of special conditions, and it is the best test of the proficiency of a physician, in the use of water, to observe whether he recognizes the distinctions between the various kinds of baths, and is able to adapt them to the appropriate conditions.

34. Giving too much treatment is likely to be the error into which the inexperienced will fall, rather than the opposite extreme. Nature cannot be forced to do more than she is capable of doing; and as nature must do the healing, if a cure is accomplished, remedies should be of a helping rather than a crowding or forcing nature. The vitality of patients may be expended uselessly by treatment, for baths excite vital resistance, as well as drugs, a fact which many overlook. The dangers of over-treatment are not so great as some imagine, however, who take the opposite extreme, and advocate *rest* as the great cure-all. We have seen patients who seemed to be quite monomaniacs on the subject of "rest cure," who needed a good thorough stirring up with useful exercise more than any other kind of treatment.—*Uses of Water*, by M. G. Kellogg, M. D.

"ALWAYS pay as you go," said an old man to his nephew. "But, uncle, suppose I have nothing to pay with?" "Then don't go."

DISEASE AND ITS CAUSES.

BY MRS. E. G. WHITE.

It is the duty of men and women to act with reason in regard to their labor. They should not exhaust their energies unnecessarily, for by doing this they not only bring suffering upon themselves but, by their errors, bring anxiety, weariness, and suffering upon those they love. What calls for such an amount of labor? Intemperance in eating and in drinking, and the desire for wealth, have led to this intemperance in labor. If the appetite is controlled, and that food only which is healthful be taken, there will be so great a saving of expense that people will not be compelled to labor beyond their strength, and thus violate the laws of health. The desire to accumulate property is not sinful if in their efforts to attain their object they do not forget God, and transgress the last six precepts of Jehovah, which dictate the duty of man to his fellow-man, and place themselves in a position where it is impossible for them to glorify God in their bodies and spirits, which are his. If in their haste to be rich they overtax their energies, and violate the laws of their being, they place themselves in a condition where they cannot render to God perfect service, and are pursuing a course of sin. Property thus obtained is at an immense sacrifice.

Hard labor and anxious care often make the father nervous, impatient, and exacting. He does not notice the tired look of his wife, who has labored with her feebler strength just as hard as he has labored with his stronger energies. He suffers himself to be hurried with business, and through his anxiety to be rich, loses in a great measure the sense of his obligation to his family, and does not measure aright his wife's power of endurance. He often enlarges his farm, requiring an increase of hired help, which necessarily increases the house work. The wife realizes every day that she is doing too much work for her strength, yet she toils on, thinking the work must be done. She is continually reaching down into the future, drawing upon her future resources of strength and is living upon borrowed capital, and at the period when she needs that strength, it is not at her command; and if she does not lose her life, her constitution is broken, past recovery.

If the father would become acquainted with physical law, he might better understand his obligations and his responsibilities. He would see

that he had been guilty of almost murdering his children, by suffering so many burdens to come upon the mother, compelling her to labor beyond her strength before their birth, in order to obtain means to leave for them. She nurses these children through their suffering life, and often lays them prematurely in the grave, little realizing that their wrong course has brought the sure result. How much better to have shielded the mother of his children from wearing labor and mental anxiety, and let the children inherit good constitutions, and give them an opportunity to battle their way through life, not relying upon their father's property, but upon their own energetic strength. The experience thus obtained would be of more worth to them than houses and lands, purchased at the expense of the health of mother and children.

It seems perfectly natural for some men to be morose, selfish, exacting, and overbearing. They have never learned the lesson of self control, and will not restrain their unreasonable feelings, let the consequences be what they may. Such men will be repaid by seeing their companions sickly and dispirited, and their children bearing the peculiarities of their own disagreeable traits of character.

It is the duty of every married couple to studiously avoid marring the feelings of each other. They should control every look, and expression of fretfulness and passion. They should study each others' happiness, in small matters as well as in large, manifesting a tender thoughtfulness, in acknowledging kind acts and the little courtesies of each other. These small things should not be neglected, for they are just as important to the happiness of man and wife as food is necessary to sustain physical strength. The father should encourage the wife and mother to lean upon his large affections. Kind, cheerful, encouraging words from him with whom she has intrusted her life-happiness, will be more beneficial to her than any medicine; and the cheerful rays of light such sympathizing words will bring to the heart of the wife and mother, will reflect back their own cheering beams upon the heart of the father.

The husband will frequently see his wife careworn and debilitated, growing prematurely old, in laboring to prepare food to suit the vitiated taste. He gratifies the appetite, and will eat and drink those things which cost much time and labor to prepare them for the table, and which have a tendency to make those who partake of these unhealthy

things, nervous and irritable. The wife and mother is seldom free from the headache, and the children are suffering the effects of eating unwholesome food, and there is a great lack of patience and affection with parents and children. All are sufferers together, for health has been sacrificed to lustful appetite. The offspring, before its birth, has had transmitted to it disease and an unhealthy appetite. And the irritability, nervousness, and despondency, manifested by the mother, will mark the character of her child.

In past generations, if mothers had informed themselves in regard to the laws of their being, they would have understood that their constitutional strength, as well as the tone of their morals, and their mental faculties, would in a great measure be represented in their offspring. Their ignorance upon this subject, where so much is involved, is criminal. Many women never should have become mothers. Their blood was filled with scrofula, transmitted to them from their parents, and increased by their gross manner of living. The intellect has been brought down and enslaved to serve the animal appetites, and children born of such parents have been poor sufferers, and of but little use to society.

It has been one of the greatest causes of degeneracy in generations back, up to the present time, that the wife and mother, who otherwise would have had a beneficial influence upon society, in raising the standard of morals, has been lost to society through multiplicity of home cares, because of the fashionable, health-destroying manner of cooking, and also in consequence of too frequent child-bearing. She has been compelled to needless suffering, her constitution has failed, and her intellect has become weakened by so great a draught upon her vital resources. Her offspring suffer her debility, and society has thrown upon them a class poorly fitted, through her inability to educate them, to be of the least benefit.

If parents in past generations had, with firmness of purpose, kept the body servant to the mind, and had not allowed the intellectual to be enslaved by animal passions, there would be in this age a different order of beings upon the earth. And if the mother, before the birth of her offspring, had always possessed self-control, realizing that she was giving the stamp of character to future generations, society would not be so depreciated in character as it is at the present time.

Temperance.

TOBACCO AND OTHER STIMULANTS.

THERE is more than a probability that some who consider themselves "temperance people" will feel somewhat opposed to our decided stand against tobacco. Once we were conversing with a man who was a minister in one of the strongest denominations of the land, and a lecturer in the employ of the State Lodge of Good Templars, and he said: "We will be good friends, but you must let my cigar alone." Our reply was: "And your neighbor will say to you, 'We will be good friends, but you must let my lager beer alone.' And he will say this with better reason than you plead for your cigar." We say deliberately, "with better reason." And here we call attention to an interesting fact that *some reason may be given for the use of every stimulant except tobacco.* The most prominent ones we notice:—

Alcohol.—This has been largely used by the medical profession, and is yet to some extent, in compounding medicines. Whether wisely or unwisely we are not now to consider; we only notice the fact, which constitutes a reason in many minds for the use of alcohol. And in some emergencies, as in accidents, etc., a stimulant becomes necessary, and the person administering has not always the opportunity, on such occasions, of choosing what stimulant he shall give. He may find the necessity pressed upon him to use a little alcohol. Let it suffice that *a reason* may be given for its use on some occasions.

Tea.—This has also been administered as a gentle stimulant and nerveine. We have ordered it, and to good effect, in a few instances, when something was needed and the circumstances were such that we could not do better. Of course it would be sheer folly to order it for *a tea-drinker*, as it would have no beneficial effect on such a person. We are speaking of its use as a medicine; not as a beverage. A certain doctor remarked that as a medicine it might be used occasionally to advantage; but as a constant drink "it is the devil's own invention." This suffices to show that a reason may be given for its occasional use.

Coffee.—Many of our readers may smile at the suggestion that coffee may be used as a medicine; but we assure them that such is the case. In the

South it was largely used for the ague. We cannot say how it is at the present time, but a half century ago it was frequently administered to the slaves on the plantations. It would not have served the same purpose to their masters, who made a daily use of it. We have known individuals coming from the South to the North, who kept up the practice of ordering coffee for "chills." For this purpose it was made strong, and used without either milk or sugar. And thus we see that a reason not only may be given, but is given for its use.

As for other stimulants and irritants, such as salt, pepper, and mustard, we need not offer a word to prove our proposition.

But in the case of tobacco it is altogether different. Who would order a dose of tobacco in case of an accident? If a man were found frozen in the snow, and no stimulant were at hand, would anybody think of giving the patient tobacco? By no means. We have known it to be ordered in a few cases, but always with sad results. Some forty years ago we were in Illinois, and a person in the neighborhood was bitten with a rattlesnake. A tobacco worm of the *genus homo* persuaded the friends to remove the applications which were being used, and to apply tobacco. They did so, and the life of the patient was nearly sacrificed in the experiment. Nearly as many years ago, in Pittsburgh, Pa., the parents of a sick boy were persuaded to have a tobacco injection administered. The person advising it volunteered to administer it. At the inquest the father testified that when the tobacco entered his body the breath left him *instantly*; he died without time to make a struggle, or for any change to take place in his features.

Of course all understand that tobacco is more a narcotic than stimulant; it is, however, a stimulant, and an *intoxicant*, and as such is properly treated in this connection. It is stupefying to the senses, and to the sensibilities. Its effects are really indescribable. To one who begins its use it has all the horrible sensations of sea-sickness, with dangers not known in sea-sickness.

We have known a dose of brandy and cayenne pepper to be administered in a case of colic or cramps, and that to a person not used to taking alcohol. A terrible dose, truly. But it would be mild compared with a dose of tobacco given to one not accustomed to its use. This declaration no one will dispute.

Any one can see at a glance that it is a great outrage to the system to subject it to the daily reception of such a poison. The human system is wondrously accommodating; but he must be stupid indeed who cannot see that such an outrage on the delicate tissues of the human organism, as to bring them into constant contact with such a venomous substance as tobacco, is constantly bearing its fruit. Many die from the effects; many suffer from cancers, and other loathsome sores induced by its use; many become tremulous and absent-minded, showing a gradual prostration of the nervous system; and *all* who use it are injured more or less. The nerves, the brain, the stomach, the heart, are all deprived of some of their power by the use of this deadly drug. And yet Christian ministers set the example of its use to their congregations; and Sunday-school teachers pass the members of their classes on the streets with cigars in their mouths!

This subject is not exhausted—only just opened. In the future we may resume it.

PROHIBITION DOES PROHIBIT.

THE friends of the liquor traffic will insist that prohibitory laws are a failure; that they have entirely failed to restrain the traffic in Maine. If they could prove their assertion they would only prove that liquor dealers, as a class, are the most persistent law-breakers in the land! But, fortunately, they cannot prove their statement. Ex-Governor Dingley, of Maine, is a reliable man. He has long been the conductor of one of the best newspapers published in the United States. For *State news* it is almost unequalled. This gives assurance that he fully understands the subject. In answer to the statement of a man who professed to be acquainted with the failure of the "Maine Law" Mr. Dingley said:—

"The charge of gentlemen interested in the liquor interest, that 'Prohibition is a failure in Maine,' has been disproved too often to call for the repetition in detail of the official statistics so often published by temperance papers, but studiously ignored by those who stand as the defenders of the dram-shop. It is certainly surprising that the liquid interest should everywhere manifest such bitter hostility to prohibition if it 'fails' to interfere with the liquor traffic. The published proceedings of the Liquor League and of the Brewers' Congress, and even the speech of Mr. Clausen

denouncing prohibitory laws, afford most conclusive evidence that Prohibition in Maine, as well as in a hundred counties in Georgia, does seriously diminish the sale of liquors. Two years ago statistics were obtained of arrests for drunkenness in Maine during the preceding year, and it was ascertained that they averaged only *four* to every thousand of the population, and these were mainly in the cities, where Prohibition drives nearly all the dram-selling and drunkenness. The arrests for drunkenness in the cities of Maine were 2,468, but in the remaining 486 towns, with a population of 504,253, only 184. It is noticeable that the ratio of criminals diminishes, as a rule, in proportion to the extent that Prohibition is applied to a State. It is noticeable also that while the ratio of criminals to population has quadrupled in the Union, since 1850, in Maine it has only doubled. The census statistics of other crimes do not afford an intelligent basis for comparing minor offenders, because acts prohibited and punished in some States are allowed in others. For example, in Maine dramshop-keepers are sent to jail, but in New York City elected to high office. I venture to affirm that no State in the Union has a higher standard of morality, or a less number proportionately of gambling halls, houses of ill-fame or panders to vice, than Maine. In a letter written a few years ago, Hon. J. G. Blaine thus summed up the good results of our prohibitory laws: 'Intemperance has steadily decreased in this State since the first enactment of the prohibitory law, until now it can be said with truth that there is no equal number of people in the Anglo-Saxon world among whom so small an amount of intoxicating liquor is consumed as among the six hundred and fifty thousand of Maine.'

HE WANTED TO "TAPER OFF."

A CLERGYMAN called upon a well-known physician one day, and said: "Doctor, I wish to consult you about my health; I am afflicted with very uncomfortable symptoms; my hands tremble and shake, my eyelids twitch and quiver, and my lips are without sensation as if they were numb. Isn't it a serious matter? Am I not in danger of paralysis?"

"It is, indeed, a serious matter," replied the physician, who knew his patient, "but you can be cured entirely if you will follow my advice; but I

am afraid you will not be willing to take my prescription."

"I certainly will, doctor; try me; what is it?"

"It is simply to give up the use of tobacco entirely and forever. That is the whole cause of your trouble."

"Aren't you rather hard on me, doctor? I own up, I both chew and smoke when I am digging out a sermon, and I need to. I couldn't write well without it. If I should give it up my people would see the difference at once."

"Excuse me, but do you really mean to say that you, a minister called of God to preach the way of salvation to lost sinners, must depend upon a filthy weed for your inspiration? What kind of a call is that?"

"I will give up tobacco if I must, doctor, but you will allow me to taper off gradually, won't you? I am afraid it will injure my health to give it up all at once."

"'Taper off!' it would soon be tapering on, again. I never knew of a man who turned from a wrong way to a right way too quickly. My dear sir, if I were a repentant horse-thief and had come to you for spiritual help, would you tell me I might 'taper off' and stop stealing horses, and only steal pigs and chickens and smaller things, until finally I should reform altogether? No, you would not preach any such nonsense. You would tell me to leave off stealing entirely, once for all."

"If, after I have given it up for a week or two, a terrible hankering and craving should come over me, what could I do?"

"Get down on your knees, and pray for divine help until you get it."

"Well, doctor, I think I must stop using tobacco, but I will wait till I go to the Adirondacks in the summer. I can attend to it better then than now."

"Like Felix you would put off this important matter till 'a more convenient season.' I warn you, sir, that you cannot trifle with your health in this way without serious consequences. It must be attended to immediately or I cannot answer for the result."

The patient finally concluded to follow the physician's counsel fully, and the gain in health and vitality proved the wisdom of the course.—*Mary Winchester, in Phrenological Journal.*

WINE leads to intoxication, to poverty, and to woe and shame.

QUENCHING THE SPIRIT.

REV. ALBERT SIMS, Toronto, published a good pamphlet on the subject of tobacco. From it we take the following:—

“The common use of tobacco does a direct injury to the spiritual welfare of men; it hurts their souls, and is a fearful hinderance to the spread of true religion. Tobacco is praised as a soporific. Yes, here is the world-wide mischief of this narcotic. Thousands of young and old men hear the gospel preached, are awakened, resolve to become Christians, thank God for a good cigar which allays their fears and quiets their disturbed mind. We have every reason to believe that thousands of awakened souls have been lulled to sleep again by the use of the stupefying drug.

“Multitudes can testify to the awful truth of these statements, and, did space permit, we might give hundreds of facts in proof of what we have laid down; but a few must suffice. Says an old smoker: ‘Tobacco-smoke deadens sensibility and fills the soul with self-satisfaction. The smoker, whilst sublimely fumigating earth and air, is satisfied! He is satisfied, whether rich or poor, married or single—*he has a pipe!* He is satisfied whether in the fore-castle or cabin, whether at the head of a factory or an understrapper—*he has a pipe!* He is satisfied, whether he knows much or little, whether saint or sinner—*he has a pipe!*’

“Here is another—but sad confession: ‘I was at church, when fidelity to my idol would allow; and often was I moved with ideas of “wrath to come,” and hurried home to drown the strivings of God’s Spirit in tobacco fumes. Often have I writhed under mighty truths from Sinai and Calvary; often has my meerschaum, like the bacchanalian cup, relieved every twinge of pain and every fear.

“‘Sometimes I took the anxious seat, with other youth; and our minister, in order to secure my submission to God, would propound many questions. “Do you feel yourself to be a great sinner? Do you believe in the great doctrines of the gospel? Have you any idols in your heart? Do you drink? Do you gamble? Do you dance?” And I have gone home “poor and miserable,”—like Colonel Gardiner, wishing myself a dog; and have smoked one pipe of tobacco, and, in ten minutes, been in a state of complete hallucination, feeling rich, and in “need of nothing.”’

“Writes a friend: ‘A young man of my ac-

quaintance, between twenty-five and thirty, became very sick; he was irreligious and profane, and a neglecter of the word of God. I felt it to be my duty to visit him in his sickness, hence, called at his residence, and was admitted to his bedside. I conversed with him a few moments, directing him to the blessed Saviour Jesus Christ, whose blood cleanseth from all sin. He made no reply, but called immediately for his *pipe*, and beckoned me to leave. I moved round to the opposite side of his bed, and while lying on his back *smoking*, his head a little raised, I asked him if he suffered much pain? He immediately replied in a firm voice, “Your conversation gives me more pain than anything else!”’ This is an illustration of the repeated fact that the use of tobacco abases, stupefies, and quiets conscience, and endangers the souls of its victims.

“The Rev. George Trask thus cogently writes:—

“‘Account for the mournful fact if you can, that a drug so nauseous, in spite of every taste and every instinct, now has mastery over *two hundred millions*, without the hypothesis that Satan has a hand in it! Render unto Satan the things that be Satan’s.

“‘Tobacco stupefies sensibility, produces self-satisfaction, and soothes the subjects of Satan in their sins! Its lulling potency makes many a minister an amiable dolt; robs him of zeal for revivals, and of courage to wield the battle-axe; seats him in his easy-chair to nurse his dignity, and to be satisfied with his spiritual attainments, till death winds up the scene!

“‘Tobacco to thousands of young men has unearthly charms. It allays anxiety, extracts arrows of conviction, and makes them satisfied whether saints or sinners. It not only renders them insensible to the gospel, but it often *paralyzes the will*, and its victim is like a fort, with traitors within and enemies without, while the sentinel is drunk! It often breaks down all *manliness*, and the victim is in the condition of the poor collegian, who in tears cried, “What I would that I do not, but what I hate that I do.” “*O I need tobacco to give me resolution to give up tobacco.*”

“‘It is deplorable enough that the gospel must encounter a heart which is at enmity with God; but, oh! if it must encounter not only an enemy, but a sot; not only a sot, but a paralytic; not only a paralytic, but a fool—the case is incomparably worse.’”

MEN'S RIGHTS.

OVER the signature of "A Sympathetic Woman," there appeared some time since in a Michigan paper a caustic article on men's right to smoke and chew tobacco in all places and on all occasions. The following is the closing part of the article:—

"If you are so fortunate as to have darling little boys who look up to papa as the embodiment of all virtues, *you*, surely, ought to stick to this habit, in order to set them a noble example. Let them early learn that you despise disgusting excess in anything; that you can chew tobacco without saturating your beard or spotting your shirt front; that you can spit with precision and smoke with an ease and elegance befitting a gentleman. Ah, the little dears! it will not take long for their sweet young lips to learn this science to perfection; then what a proud and happy father you will be!

"If you are a young man and poor, trying to work your way through college and up in the world, especially do you need this poor man's comforter. Of course it is expensive, and the money spent for cigars and fine-cut would pay your tuition, and perhaps buy a good book or two. What of that? Who would be so deluded as to prefer Longfellow, Tennyson, Scott, or Shakespeare, to tobacco?

"Perhaps you are a married man and poor. What you spend for tobacco might buy many home comforts and luxuries; maybe your wife a sewing machine; at least, might enable you to take a couple of good papers; but you have to work hard, and it is your perfect right to use your money as you please, of course, for you earn it all. You could not work and support your family if you did not have this invigorator. You ought to have it. Talk about women's rights! Let others do that. I say, Men, stand up for your rights. You are so apt to give up the noble occupation if a woman foolishly requests it. You so often quit smoking in her presence, or cease making a hydropult of your mouth. You are too easily abashed in this respect. I say to all, not only to the wise and good, but to the down-trodden, the ignorant, the vile, use tobacco. It will elevate you so; and you know the low and degraded seldom aspire to such an intellectual pleasure! Use it, one and all, and stick to the sweet habit, though you have to spend your last cent; stick to it, though you have no clothes; stick to it, although your children go cold and hungry; though your wife be shabby, and

toothless, and barefoot! Yea, stick to it, ye lords of creation. You have the Bible on your side; for what saith the Holy Book?—'He that is filthy, let him be filthy still.' Oh! *do* stick to it!"

BOYCOTTING AN EDITOR.

THE editor of the Colusa (Cal.) *Sun* wrote an article on the subject of temperance, in which he advocated the abolition of licenses and prohibitory laws, and making the liquor interest responsible for all the damages it does. Of the magnitude of the trade he said:—

"In the little town of Colusa, it has been estimated that \$300 a day is spent for liquor, by the glass! There are about 4,000 saloons in the city of San Francisco. Ten dollars a day is a small estimate for each to take in, for there are a great many that pay twice that for rent. That is \$40,000 a day. If we put the average earnings of men at two dollars a day, besides their board, we have in San Francisco an average of 20,000 men marching out every day to work for whisky!"

The following is his proposed method of dealing with the traffic. To the liquor dealers he would say:—

"Your business is so elevating, so beneficent, to the human race, that we will exempt it from all taxes for the support of the State Government, all school taxes, all road taxes, all taxes for salaries of officers; in fact, from all taxes, *except what it costs to run your own particular business! Pay to people you damage all you damage them!*" Is there any chance for a fight on that sort of a proposition?

"Suppose the murder trials that come of drunkenness, all the misdemeanors and other trials, that arise from the same cause, all the expense of patients, that go to the hospital through the use of liquor, had to be paid for by a license on the sale of liquor, would there be so much of it? Suppose, in addition to this, that every person who had a relative killed, or maimed, in a drunken row, by any accident by a man in liquor, had a right to sue and recover from the county the same as from a railroad company, and then that the county had a right to charge that judgment and costs on the license account. Don't you think that there would be a great deal of care exercised in dealing out ardent spirits? Don't you think that saloon men themselves would be very careful about the character of the men they would wish to have license? Now they let the fight go on. If some one is killed, the farmers and the mechanics and the merchants must foot the bills of the trials in the courts, and a desolate home be the only other result."

This would be perfectly fair toward the liquor dealers, as it would only place them on a level

with other traders in this respect. We knew of a man who bought a second-hand piece of apparel in a certain city, and took it home to the country and sold it to a neighbor, and he had to pay damages and the expense of a case of small-pox, the disease being carried in the article. The druggist who deals out a life-destroying article, even by mistake, is held responsible for the action. The butcher who sells tainted meat, or the dealer who sells any injurious article of food, is liable before the law. Why not put liquor dealers on a level with them in this respect? Why let them deal out batteries, and thefts, and arson, and murders, and wife-beatings, and child-starvings, and then protect them by the law from suffering the consequences of their actions? Why let them bask in the smile of popular favor, while enjoying the wealth amassed by ill-gotten gain? But the liquor dealers did not take kindly to the proposal. They threatened to *boycott* the *Sun*, evidently to frighten him from the ground. But "the machine did not work." Mr. Green, the editor, replied as follows:—

"We occupy Sumpter. If any one chooses to begin a war, let them fire away. These saloon men may control votes, but they cannot control newspaper subscriptions and advertisements; and if they could, we would lose the last subscriber and the last advertisement, and quit the business, before we would take back one word we have written. It is in black and white, gentlemen. It is our platform. We make no threats, but we know what the conservative men, the men who have stood, as we have, against all sumptuary laws, and all prohibition, all excessive taxation, think of this high-handed outrage, and we know what we can do. Do you want more?"

We admire the spirit of the *Sun*; we are glad that it will not back down to the arrogance of the liquor trade, whose motto is: "Both rule and ruin." But we have this to say to its proposal: The plan is impracticable. Wisconsin once had a law making the liquor seller liable for the damage he did, but it was impossible to get damage assessed, or to convict an offender, or to trace the injury done to its real source. "There are millions in" the liquor business, and only give the dealers the liberty to sell and they will circumvent justice every time. Besides, it is impossible to estimate aright the damage done. Money will not compensate the wife for the loss of a husband's love and care; the mother for the loss of her child; or society for the blight put upon its morals. The

trade is evil and only evil, and that continually, and ought to be prohibited. And it can be prohibited as easily as to work up public sentiment to the point of making the traffic responsible for the injury it does. And experience proves that prohibitory laws are effectual where they have had a fair trial. Let us have more of them.

A FORCIBLE TEMPERANCE LECTURE.

Two colored barbers, one an old man and the other a young one. The young one took off his apron and started for the door.

"Yo's gwan to git a drink, Jim?" asked the elder.

"Dat's what I's gwan to do."

"Go and git yo' drink. I used ter do de same ting when I wuz young. When I wuz first married dah wuz a gin mill next to de shop wha' I wucked, an' I spent in it fifty and sebenty cents a day outen de dollah an' half I eahned. Wall, one mawnin' I went into de butchah shop, an' who shood come in but de man what kep' de likker shop.

"Gib me ten er twelbe pounds po'ter-house steak," he said.

"He got it an' went out. I sneaked up to de butchah and looked to see what money I had lef.

"What do you want?" said de butchah.

"Gib me ten cents wuf of libber," wuz my remark.

"It wuz all I could pay fur. Now yoo go an' git yo' drink. You'll eat libber, but de man what sells you de stuff will hab his po'terhouse steak. De man behin' de bar eats po'ter-house—de man in front eats lib'ber. I ain't touched de stuff to' thirty yeahs, and I am eatin' po'ter-house myself."

—*Foxboro Reporter*.

ALABAMA, Missouri, Nebraska, Nevada, Oregon, Kansas, Michigan, New York, Vermont, New Hampshire, Rhode Island, and Maine have within a year passed laws providing for instructions in physiology in the public schools, with special reference to the effect of alcoholic liquors on bodily health; and there is prospect of similar legislation in West Virginia, Pennsylvania, Illinois, and some other States. Local option laws have been adopted by three States. Kansas has strengthened her prohibitory law, and Iowa has held through her courts that her prohibitory law is constitutional. Oregon has adopted a bill submitting a constitutional prohibition to the people.—*Christian at Work*.

Miscellaneous.

HOW TO PURIFY THE BLOOD.

It is pretty generally understood that health depends upon the purity of the blood. And it is supposed that certain drugs and medicines possess a sort of magic power to purify the blood. It is supposed to be the peculiar office of these medicines to purify the blood; but somehow little is thought of the effect of the food which is eaten, as having a tendency to the purity or impurity of the blood. Food is taken for another purpose, to sustain life; hence it is not intended, or expected, to have any effect upon the blood. Therefore little or no attention to diet is needed, but the blood-purifiers are a necessity!

But is not the blood formed from what we eat? And would it not be better to eat such food as will make good blood than to eat such things as must make impure blood, and then depend upon drugs and nostrums to purify it?

We say, then, to those who would have pure blood:—

1. Eat such food only as you are sure will form pure blood. If you do not want scrofulous blood, stop eating scrofula. Leave off taking into the system the impurities contained in animal oils, earthy salts, and indigestible condiments; and let your food be of the purest grains, fruits, and vegetables; and let your drink be the purest, softest water you can get. Thus you will cease to add impurity to impurity.

2. Take in large quantities of pure atmospheric air, such as abounds out-of-doors; not of the kind that has been shut up in the house, heated by stoves, and breathed over and over again. Pure air is the best purifier of the blood. It is brought in close contact with the blood in the lungs, and quickens it and speeds it in its course.

3. By bathing and proper clothing, keep the skin in the best condition to throw off, by natural perspiration, the impurities that are already in the system. Nature, unobstructed, has a way of her own to cast out impurities. She will do the work well, if not hindered.

Let these rules be followed, and the blood will be purified, if it is not too late to purify it. Cut off the turbid streams that are flowing into it, and keep the natural outlets free from obstructions,

and the result will be a purification. Running water soon clears itself. But swallowing these impure and poisonous purifiers of the blood, so called, is like casting filth into a muddy pool to purify it.

R. F. COTRELL.

THE MORNING MEAL.

BREAKFAST, as the word itself implies, should be the breaking of a fast. Not the goading of a jaded stomach with a cup of strong coffee from its fatigue of disposing of a late and hearty supper, as is too often the case, but a welcome meal to a rested system, refreshed with a sound sleep, and ready to dispose of the nutrition which will enable the human machinery to resume its work because it is supplied with the motive power.

The custom of swallowing a cup of coffee, and "snatching a bite," before going to business, and calling it breakfast, cannot be too strongly deprecated. It is doing much to lay the foundation for dyspepsia and nervousness, of which the world already has too much. Indeed, it may be said to not only lay the foundation for these diseases, but is contributing largely to their superstructure. A forenoon's work performed on the stimulus of a cup of coffee, with only the nutriment of a hot roll, or some other article of even less value, cannot fail to prove a severe draft upon the stock of vitality, which Nature may honor under protest, but which if continued must result in final bankruptcy of the vital forces.

The morning meal should be excellent in quality, abundant in quantity, and partaken of deliberately and with a good relish. It should be eaten before heavy manual or mental labor is undertaken, and, as a rule, before much exposure to out-door influences. Much has been written, *pro* and *con*, with reference to exercise before breakfast, but the best of authorities are coming to agree that while moderate exercise may be admissible before the morning meal, it is not the part of wisdom to indulge in prolonged physical or mental toil, nor to expose one's self to too much outdoor air in the early morning. The long morning walks, so highly extolled by some writers, are often more injurious than beneficial, by reason of the malarial and other influences which need to be dispelled by the warmth of the sun before pedestrians may safely venture abroad.

It may be argued that some exercise is needed "to get up an appetite for breakfast." If in some

cases this be a necessity, the dumb-bells within doors, or the saw at the woodpile, may be a good form of administering it; but a compliance with the laws of health in reference to previous meals, and to securing good wholesome sleep, will usually secure a good appetite for breakfast without extra help.

PREPARATIONS FOR BREAKFAST.

A frequent drawback to the healthfulness of a breakfast consists in the haste with which it is prepared. It is a fact that in many families no meal of the day has awarded to it so little time and thought, and hence the result is often disappointing. The consciousness that the meal is being delayed beyond the usual hour often hurries the fire so that scorched or hastily cooked food is brought to the table, the coffee is boiled to mud-diness or insipidity because of insufficient time to make an infusion, and the meal is otherwise rendered as indigestible and unwholesome as it is possible to make it.

All this may be avoided by careful forethought and preparation. The meal should be planned and partially prepared the night before. No careful housekeeper should retire to her couch without first having formulated her next morning's meal, and made such preliminary arrangements as will insure its success. In fact, this principle holds good with regard to the household work in general. Much of the worry and vexation of the domestic circle might be prevented by a very little deliberation on the part of its head and manager. The ability to "turn off work" for which some housekeepers are celebrated, often consists less in physical ability to perform labor than in skill to plan for its execution. Indeed, many a woman becomes a mere drudge and toiler, for want of what the Yankees call "faculty" to plan. This lack is not always a mental want, for which there is no remedy; on the contrary, it is frequently a habit which can be, and sometimes has been, entirely cured.

Young matrons, into whose hands these pages may fall, will find it an excellent help in the formation of good habits in this respect, to commence to plan for breakfast; while some whose habits are already fixed may succeed in a reform by careful attention to this point. With breakfast a success, the remainder of the day is made easier. —*Breakfast, Dinner, and Supper.*

THE TABLE, AND MORAL CHARACTER.

THE table! how vast an influence it exerts on human life and character; how much of the weal or woe of humanity clusters around it! In determining our physical, mental, and moral conditions, no other one thing in all the material universe has so vast a power as that which we take daily in the shape of food and drink.

Much, very much, of the sickness, suffering, and premature death in the world; much of its vice, immorality, and crime, can, if traced to its starting-point, be found to originate here. Anxious days and sleepless nights are spent by parents in their earnest endeavors to devise some means to subdue the peevishness and fretfulness, the obstinacy or the immorality, of their children, only to find, alas! their admonitions unheeded, their exhortations thrown to the winds, their agonizing prayers of no avail; they little dreaming that the causes of this perverseness lie, in a great measure, within their own control; that these unhappy mental and moral manifestations are caused by a disordered condition of the bodily functions, produced by the improper kinds and quantities of food which they have allowed them to eat.

That abnormal conditions of the body never exist without more or less influencing the mind, no arguments are needed to prove. Take, for instance, the drunkard while under the dominion of alcohol. Of what avail are his own resolutions, or the prayers, the tears, the earnest entreaties of friends, to stay the fierce, ungovernable passions which rage within him, or to rouse him from the dull, leaden stupor into which the demon of drink often plunges its victims? What are moral influences then? So many "wisps of straw" to bind the Samson of evil. But *remove the cause*, then your appeals to his better nature *may* be of some avail; while it remains, never.

It is but speaking the simple truth to say that fully one-half the evil and misery that exist in the world, have their origin in improper dietetic habits. The starting-point of intemperance, in ninety-nine cases out of a hundred, is in the stimulating or gross food and drink received at a fond mother's table in infancy and boyhood, producing, in time, a craving for stronger stimulus, found at last in the intoxicating cup.

And to that table, too, may be traced the origin of a majority of the countless diseases which people

our cemeteries, and make this bright world of ours really a "vale of tears."

All over the land are scattered, by hundreds and thousands, wretched invalids—poor, miserable dyspeptics, to whom life is a burden, and existence a bane—consumptives, lingering with one foot in the grave, who to-day might have been doing the work of strong and earnest men and women, had they and their parents but realized the truth of this. And to too many of them, years and years, yea, a life-time of earnest effort in the "better way," are barely sufficient to undo the wrong which need never have existed.

Health reform does not seek to curtail the gustatory pleasures of the table, but rather to enhance them. No drunkard can enjoy his glass of brandy as the teetotaler does his cup of clear, cold, sparkling water.

So, those who live upon rich and stimulating food are really losers, instead of gainers, in the pleasures of the table. The spices, condiments, and seasonings, universally employed, so far destroy the natural flavor of food that the taste of persons habitually accustomed to their use, becomes so perverted that they can no more detect the real delicate flavor of the food itself than the drunkard can appreciate the excellence of pure water; and their enjoyment is not to be compared in steady, lasting endurance to that of those who live upon a truly hygienic diet, as all who have tried it thoroughly can testify.—*Mrs. M. M. Jones.*

SOMETHING WORTH CONSIDERING.

THE San Francisco *Examiner* gives a conversation between two young ladies who were on the point of leaving school, in regard to their future prospects. It will certainly be interesting to many young ladies who are about to graduate from the schools, as well as to young people of the other sex, and also to parents:—

"Well, Jennie, we leave for home in a few days, and will never return to our school except, perhaps, as visitors. What do you expect to do?"

The plain-featured young lady addressed as Jennie is one of three calling a \$250-a-month bookkeeper father. She thought deeply for several moments, a doleful look spreading over her countenance. Her reply was delivered in a doubtful manner.

"Really, Nellie, I don't know. Papa is burdened now and straining every nerve to keep up his establishment. I suppose ——" and a blush

stole softly over her brow, "I suppose I ought to get married. But then, you know, there must be two to make a bargain, and thus far I must confess I am heart whole."

"So am I," sighed Nellie, whose parents are also afflicted with a case of "no bank account."

"What would you do, Nellie, if you should be left alone in the world?" queried Jennie.

A serious look and ominous shake of the head from Nellie before she spoke.

"Well, really, I—I don't know. I can't work"—another pause—"I guess I'll leave it to mamma."

These young ladies, and all in a like situation, are sadly to be pitied. Graduated, schooled, educated, yet not having the least idea of any method of making a living. "I can't work," is or ought to be a humiliating confession for any young woman to make; but how to work—how to manage a household, or to assist in making a living—is no part of the education of many, very many, young women whose fathers have "no bank account." And what if their fathers have a bank account? That is a very small inducement (or ought to be) for any young man to marry them. Bank accounts are canceled every day by accidents, speculations, or frauds.

The *Examiner* further tells, in the same article, of a young man, "struggling along on a salary of \$150 a month," who was horrified at the suggestion of marriage, as he is "only existing now," and could not afford to divide his pittance with another. And this looks back to the previous difficulty. If a young woman has proper training—a right education, we may say—and a young man has right ideas of comfort and economy, the above-named salary would be liberal to support them, and afford them a happy home. There are many men in our land who have had much less than that, who have kept their families in comfort, and educated their children to occupy positions of honor and usefulness. Compare with theirs the lives of men who live at hotels or restaurants, who spend their salary every month to the last dollar. Of real happiness in life they know little or nothing, and leave no record behind them with which any man ought to be satisfied.

The great error is in the common methods of education. Both young men and young women should be educated to be *useful*—to be self-supporting. Too many young women are vain enough to think the chief object of their being is "to get married," and then expect their husbands will support them without any care on their own part.

And this is the secret of so many young men being afraid to get married. They cannot be blamed. Their fears are often the evidence of their prudence.

There is one school in California which, to our knowledge, acts upon a different basis. It is "Healdsburg College." There may be others of which we are not informed. But the above-named school aims to have every student placing himself or herself under its care, engaged in some kind of manual labor a part of each day. We know parents who have sent their girls there, more to have them trained to habits of labor, and method and order in work, than to have them schooled in books, and have been delighted with the results. Not that education in text-books is neglected. Far from it. Their work in this line is thorough, and the pupils are found to make better progress in their studies because of their orderly exercise in labor.

An education which does not make the student useful, is a defective education; it is nearly useless itself. Mere "accomplishments" are like dessert at dinner,—pleasing, but unsatisfying; without the substantial of life, they would starve the receiver.

SHORT DRESSES.

WHO is the author of the following, we cannot say. We find it in a daily paper, among the selected items, without credit. We copy it to heartily indorse it, except what it says about "long sweeping dresses." To us they are not pretty, nor truly artistic. They do not come up to our idea of genuine neatness:—

"Once more it is in fashion to wear skirts of a decent short walking length. This is especially true as far as young ladies are concerned. The dresses clear the ground and just cover the ankle. It gives a youthful cut to the figure, too. At the same time it is a blessed relief from dust, mud, and the unspeakable street-sweepings that make life a burden to a clean-minded woman in a long dress. With a neat boot the short dress is much prettier than the long one. There is no beauty, or gracefulness either, in a long skirt flip-flapping about the feet, shaking the abominations of street dust up into the snowy skirts and nice, clean hose at every step.

English women, it is said, are trying to make a movement against the short skirt and to introduce the style of having the walking dress "just touch"

in the back. It is a dirty fashion. Long, sweeping dresses are pretty and artistic for the house, but for the street—heaven save us!"

DEATH IN ICED DRINKS.

UNDER the above heading the New York *Commercial* makes the following remarks:—

"The story of the sudden death in Canton, O., of the 'healthy young tinner' who drank ice-cold beer, is a warning to men, women, and children who swallow tumblerfuls of ice-water on every occasion. No one who reflects for a moment can but believe that the introduction of zero frost into the body is dangerous as well as unhealthy.

"People drinking ice-cold water, or rapidly eating anything of an ice-cold nature, must be careful that they have not eaten just before, material capable of fermentation. Our candid opinion is that the general habit among Americans of drinking ice-cold fluids is the cause of dyspepsia and other diseases that so generally prevail in this country.

"We know that until this habit was introduced into Paris by Americans living there, dyspepsia was unknown to Frenchmen."

We have not the least doubt—we never had—that ice-cold drinks are unhealthy, and the cause of many deaths. And they are especially dangerous when persons are heated on the surface—just when they crave them most. People know better than to give ice-water to a horse when he is in a heated condition. But then, horse life is generally considered more valuable than human life; at least it is better guarded and cared for.

Since the above was put in type the following has come to our notice:—

"PETALUMA, September 5.—George Nisson, aged about 23 years, died yesterday from paralysis of the stomach, the result of drinking a glass of ice-water one day at the fair last week, when his blood was in an overheated condition. After taking the fatal draught his stomach rejected all nourishment."

A PROTEST AGAINST PIE.

BUT how many hours each week does a good New England housewife spend over the making of pies, which would never have had an existence save for the swine which furnishes the necessary shortening for the obnoxious pie-crust. One housekeeper tells me she considered a dozen pies per week only a fair allowance for a family of three persons. If then—as is not unusual—there are six or nine, we have two or three dozen as the case may be, three hours per dozen would be but a fair allowance of time for making them. There,

six, or nine hours per week of hard labor over the moulding-board, for rolling pie-crust is anything but play, and all unnecessary labor. The fruit would be far better eaten in its natural condition, and certainly good, light, wholesome bread, which would take less than one-quarter the time to make, would be far more digestible and nutritious, and their three, six, or nine hours per week devoted to rest or recreation, would give us healthier mothers and stronger children.

I recall to mind now a family where it was always pie for breakfast, pie for lunch, pie for dinner, pie for supper, and not infrequently a visit to the pantry at bedtime—a huge quarter of pie in the hand, a walk up and down the kitchen floor while consuming it, and then biliousness, sick headache and the valley and shadow of pills. One member of the family was never free from gastric troubles; another was almost incapacitated for labor by frequent attacks of biliousness and sick headache, while a third has just died from chronic dyspepsia.—*Jennie P. Arnold, in Arkansaw Traveller.*

HOW TO QUIET A BABY.

THE following we find credited "exchange"—which is about as definite among papers as "John Smith" is among proper names—and we give it as an evidence of the soothing effect which may be produced by an application of water. But care should be taken that the little one does not take cold by the operation. There is no danger that a cold will be induced by the water; but if the cloth should be removed suddenly while the head is wet, and a draft of air strike it, there might be danger of a cold. A very little watchfulness on the part of the mother will prevent this. We have often resorted to this on ourselves.

"A mother with a wakeful babe writes: 'I used all my arts of soothing and persuading, but there he sat and laughed and cooed, and watched the light and the shadows until 11 o'clock came and went and 12 was just at hand. Something must be done, and I could think of nothing, unless possibly a wet cloth on the head might have a soothing effect; at least it would do no harm to try. I took a piece of cotton flannel, large enough when doubled to cover the whole head, and wrung it rather dry out of warm water, then put it closely over baby's head so as to cover both ears and eyes.

"The effect was wonderful! There was a brief struggle, then perfect quiet, and in less than five minutes the little fellow was sound asleep. Since then I have tried it again and again, and always with the same quick result. It is a simple remedy for sleeplessness and well worth knowing and trying."

THE ANCIENT FEATHER-BED.

WILL the day ever come when the ancient feather-beds of our grandmothers will be utterly banished from our homes, when it will be counted no prize for the little granddaughter to have handed down to her "grandma's best feather-bed," and all its belongings? I know a house that holds a baker's dozen of these valuable relics of the dark ages, and I am confident that some of these geese from whose breasts those feathers were plucked quacked at the close of the last century. It is a most remarkable house for funerals.

A thousand times healthier and sweeter is a good straw bed, which you can change often and wash clean every spring. A comfortable mattress over it is luxurious enough for a king.—*Nebraska Farmer.*

WOMAN'S EXTRAVAGANCE.

THIS talk about woman's extravagance is only accepted as truth because the man keeps the ledgers and his wife has nothing but a debit in them. It isn't fair. If a man were to deal honestly and squarely and figure up his own expenses and all he gets for them, the woman would rise up before him a perfect angel of sense in expenditure and make him blush.—*San Francisco Chronicle.*

THE GIRL WHO LAUGHS.—Good and healthy girls are almost always cheerful. No novelist would consider his youthful heroine complete if a "ringing laugh" were omitted from the list of her charms, and in real life the girls who do not laugh now and then are seldom trusted or liked by their companions. A belle who fails to understand the jests of her admirers, and smiles in amiable bewilderment while other people are laughing, is soon left with no consolation save to wonder what anybody could see in her rival, the happy possessor of merry eyes and a cheerful mind. The gift of gaiety is, indeed, of great value; but it must be gayety which originates in a kind and cheery heart, but not that which is born of mere excitement of gratified vanity.—*Troy Press.*

"SORTS."

SPECIAL attention cannot be called to any one article in this paper; every one is important. We would, however, ask the reader to ponder well the facts set forth in the article on the "Danger at Summer Resorts."

FROM *Good Health* we learn that the number of arrivals at the Sanitarium in Battle Creek, Mich., is unusually large this summer. That is an institution that has got past the need of advertising.

A HOT-WATER pipe is a great convenience in the kitchen, but hot water should not be taken from it for cooking. It is impossible for the housekeeper to know the material or condition of the pipe. Heat cooking water in a clean kettle.

WE are thankful to all newspapers which have given kindly notices of the PACIFIC HEALTH JOURNAL. That of the Mendocino *Beacon* is especially prized, because the *Beacon* is a first-rate paper, and its notice was a first-rate notice.

A friend who traveled through several Eastern States wrote us: "The HEALTH JOURNAL is praised everywhere." We are glad of this for the sake of the cause in the interest of which it is published.

AN item is going the rounds of the papers which is "true to life." A hard-working wife told her husband that she had pains in her lung, and a difficulty in breathing, with a constant inclination to cough, and asked if he did not think something should be done about it. Hesitating a moment, he said: "That reminds me that I forgot to give my colt his Condition Powders to-night." And off he went to remedy his neglect; and that was the way he helped his wife!

To L. B. H.—We have but one thing to say of these patent nostrums: Better let them alone. Of the composition of the children's medicine of which you speak, we are not informed. But we fear it is on a par with "Mrs. Winslow's Soothing Syrup," or "Godfrey's Cordial," which have been so extensively advertised, and, unfortunately, quite extensively used. The soothing properties of these are in the laudanum which they contain. We would sooner give whisky to a child than these soothing compounds, because we would sooner induce the alcohol habit than the opium habit. The latter is the harder to overcome.

ALL smoked meats and fish are indigestible and unhealthy.

LEMONS may be kept by covering with cold water; change every week.

MUSHROOMS are dangerous things for the inexperienced to use; better let them alone.

REMOVE the taste of fish from steel knives and forks by rubbing them with fresh orange or lemon peel.

"THE drunkard and the glutton shall come to poverty." Prov. 23:21. Gluttony is twin to drunkenness.

MORNING is the best time to eat fruit, yet it is seldom eaten at that time. There is much truth in the saying that "Fruit is gold in the morning, silver at noon, and lead at night." In some families fruit is never brought out till late in the evening. The use of fruit as regular diet is greatly increasing in the land, and it is well that it is so.

CATARRH "CURES."

DR. T. F. RUMBOLD, in the *Weekly Medical Review*, speaks thus of the "cures" and "remedies" for catarrh which are advertised with such strong assurances of their efficacy:—

"I have collected every catarrh, asthma, and hay-fever 'Sure Cure' that is in the market, numbering in all fifty-eight, and have carefully examined them. Eighteen of these 'Sure Cures' are bald-faced frauds. One ounce of quassia chips, a pound of table salt, and forty gallons of water, will make one barrel of 'sure cure' that sells for \$1.00 a bottle, holding six ounces; the same quantity of water, a pound of muriate of ammonia, a pound of ground cubebs, and a little common potash, will make another 'cure' that sells for fifty cents a bottle holding four ounces. These two are the best of the eighteen frauds."

The profit in the sale of "patent medicines" is enormous. We are assured that \$40,000 were spent in one year in advertising one of them. And we judge from the method of advertising another that it costs more by the year to do its advertising. In fact this is the principal expense of the trade, for we doubt whether any of these "cures" that sell for \$1.00 a bottle cost the makers ten cents a bottle. Dr. Rumbold says of catarrh "cures" that those which afford a temporary feeling of relief, do more permanent injury if their use is persevered in. Catarrh is a disease which is difficult to treat with success. We advise all to let these nostrums alone, and consult a competent hygienic physician.

OUR old-time friends in "health reform" will always receive a hearty welcome. Their words of cheer in the good cause are not forgotten.

TRY IT.—It is said that hard water may be rendered soft and pure by merely boiling a vial or small bottle in a kettle of the water. Lime and other impurities will be found adhering to the bottle. Will some of our friends who have to use hard water try this, and report.

WEAK EYES.—And for sore eyes as well. Bathe in hot water, never using cold. In a severe attack of inflammation of the eyes which we suffered years ago, cold water was used for some time to our injury. When we changed from cold to hot, we obtained speedy relief. Very cold water should not be applied to the eyes at any time.

FOR CONSTIPATION.—If the trouble is temporary, boil a few figs a few minutes and eat them warm—nearly hot. If the trouble is of long continuance, change your habits of life. Eat only Graham bread, and be regular in all your habits. Take no "medicine." For constipation in small children, boil two tablespoonsful of bran in a pint of water for two hours; strain and use as food. It must be made fresh once or twice a day.

DR. TROFTSKI publishes the results of a number of observations made by him to ascertain the effects produced on the temperature and pulse by smoking. He has found that in every case, varying according to the condition of the individual, there is an exhilaration of the pulse rate and a slight elevating of temperature.

NO ORGAN of the body should be strained to its utmost. There should be always kept on hand some "reserve force" for every power. This is true especially of the vocal organs. A good voice has been utterly ruined by one effort to reach the extreme limit of its capacity. Many a man has ruined a good physical constitution by a desperate effort to outdo everybody else.

A WESTERN paper condenses a whole discourse on the absurdities and inconsistencies of communism in the following item: "At the last Sunday socialistic picnic in Chicago, a banner was displayed with the legend, 'Our children cry for bread.' Three hundred kegs of beer are reported to have been consumed during the festivities. No wonder the children cry for bread!"

HEALTH and TEMPERANCE PUBLICATIONS.

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I think his method of teaching the art the most practical of any I have witnessed.

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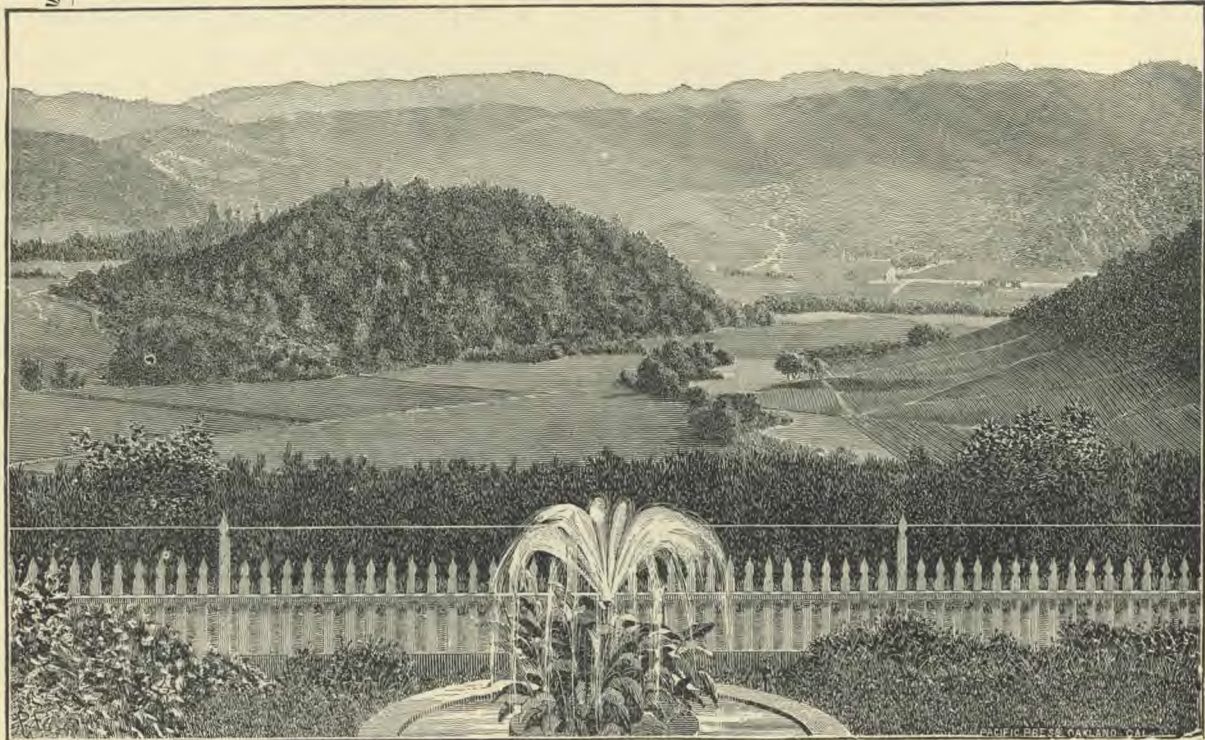


CRYSTAL SPRINGS



RURAL HEALTH RETREAT,

ST. HELENA, CAL.



PACIFIC PRESS OAKLAND CAL.
FRATT'S VALLEY—FROM RURAL HEALTH RETREAT, ST. HELENA, CAL.

HIS 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.

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