

Physical Reform, the True Basis of Mental and Moral Reform.

PACIFIC Health Journal AND TEMPERANCE ADVOCATE.

Devoted to Temperance Principles and the Art of Preserving Health.

Volume 11.

OCTOBER AND NOVEMBER, 1887.

Number 3

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PURE
AIR
FOOD
WATER

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ST. HELENA, CAL.

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THIS Retreat equal those of any other health resort. Across the valley lies the Sonoma Mountain Range, breaking the sea breeze, and shielding the Retreat from the chilling atmosphere of the coast, and presenting a safeguard against catarrh and lung diseases. The grandeur of its mountain ranges, with shrubby cañons lying in beauty at their feet, the famous Mt. St. Helena rearing its lofty head to the clouds, the grassy plain lying beneath, reflecting the sunbeams like a grand mirror in the valley below, all lend enchantment to the scene.

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Where the treatment invigorates you, gives you a light heart, a quiet stomach, and a cheerful countenance. Come, and we will do you good. Especial attention is given to the treatment of

Chronic Diseases.

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PACIFIC HEALTH JOURNAL

AND

Temperance Advocate.

PUBLISHED BI-MONTHLY, BY THE
PACIFIC PRESS PUBLISHING COMPANY,
OAKLAND, CAL.

32 Pages. Price, Fifty Cents a Year.

Entered at the Post-office in Oakland.

J. N. LOUGHBOROUGH, }
E. J. WAGGONER, } *Editors.*
A. T. JONES, }

A WISE man is never less alone than when he is alone.—*Swift.*

THE hand of little employment hath the daintier sense.—*Hamlet.*

It is figured that strikes and lockouts cost the country \$25,000,000 last year.

CONSCIENCE is the voice of the soul; the passions are the voice of the body.

KIND words are better than gold, and the voice of a friend has saved many a man from ruin.

THE longest single span of telegraph wire is across the Mekong River in French Cochin-China. It is 2,500 feet long.

THERE is not a trouble so deep and swift-running that we may not cross safely over, if we have courage to steer and strength to pull.

THE man who sits down and waits to be appreciated will find himself among uncalled-for baggage after the limited express train has gone by.—*Whitehall Times.*

“YOU cannot eat your cake and have it too, unless you think your money is immortal. Too late and unwisely—a caution that should have been used before—after he has eaten up his substance, he reckons the cost.”

SECURE GOOD VENTILATION.—It has been shown by actual experiment that the water which streams down the inside of the window of a closed sleeping-room is so impregnated with the noxious exhalations of the sleepers that one drop is sufficient to poison a rabbit.

PROPER FOOD AND DRINK.

IN selecting food and drink for the human stomach it is essential to understand what elements are requisite to build up the body, and to ascertain what substances contain those elements in a condition to be most readily assimilated to the wants of the vital economy in carrying out the building-up processes of the system.

It does not follow because a certain substance contains elements that are found in the body that therefore that substance, in its abstract form, will nourish the body. There are substances that may appear to the human eye to be the same as that used in building up the body, of which the chemical laboratory, within the vital domain, can make no use, but would only expel them from the system as so much useless and waste matter.

Thirteen elements are regarded as essential constituents of the human body. These are carbon, hydrogen, oxygen, nitrogen, phosphorus, sulphur, iron, chlorine, sodium, calcium, potassium, magnesium and fluorin. In order that the body may be properly maintained in all its parts it is essential that our food contain, in proper proportions, these elements.

It does not necessarily follow that those substances which, under chemical analysis, yield some of these elements, are the best articles of food. The writer once met a man who was doctoring his own wife. He said his wife's difficulty was that she lacked iron in her blood. He was administering to her fine iron filings mixed with sharp acids. She soon had all the iron she needed in her system in that shape, so we concluded, for her stomach soon refused to digest food, and she died.

Just here is where many persons make a serious mistake, supposing that as an article contains certain elements therefore it must be good for food. It was on this ground that another man contended with me that calcium was essential to build up the bones of the body, therefore it was necessary that the system be supplied with a certain amount of lime. Said he, “Hard water contains lime and therefore hard water must be better for the body than soft water.” Who would think of eating lime to make bones? Every school-child who has the least idea of physiology knows that all their instructors tell them that soft water is, in *all* cases, the **most** healthful for both drinking and cooking purposes. It was of course a matter of surprise to the man above mentioned to

learn that the whole wheat meal would build up the bony structure of the body, and that it contained calcium, and that too in a condition to be readily appropriated in nature's laboratory, to the wants of the body.

The proximate elements of the body, or those most readily assimilated to the system, are water, gum, sugar, starch, lignin, jelly, fibrin, albumen, casein, gluten, gelatin, acids, and salts. These are all compounded of two or more chemical elements, and are produced in the growth of nutritive plants of the vegetable kingdom.

It has been contended by some persons that we must eat quite largely of flesh meats in order to get the essential elements of our bodies. This is not necessarily the case, for these same elements are found in the vegetable kingdom, and that too in a form more easily appropriated to the uses of the body than to obtain them from the large use of flesh. *Phosphorus*, which is a constituent of the bony, muscular, and nervous tissue of the body, is found in nearly all vegetable substances in combination with lime or magnesia. *Sulphur*, which is found in the hair, bones, saliva, etc., is readily detected in white cabbage, potatoes, peas, and other vegetables. *Iron*, which may be found in exceedingly small quantities in organized beings, is found in small particles in most vegetables which are used as food; as cabbage, potatoes, and peas. *Chlorine*, which is found in the blood, in the gastric juice, and in the saliva, is a constituent of nearly all vegetable aliments, making it unnecessary to burden the system with common salt to furnish chlorine to the body. *Calcium*, which is found in all the animal solids, in the blood, and in most of the secretions, is a constituent of most vegetables, of the cereals, etc. *Magnesium*, found in the blood, teeth, bones, and nerves, is a constituent of grains, potatoes, grapes, etc.

The argument that flesh contains nitrogen and that eating meat is needful to build up the body, is one of the principal reasons assigned why flesh should be used largely as food. It is true that flesh-meat contains about fifteen per cent of nitrogen, while wheat, rye, oats, barley, corn, rice, peas, and beans contain only from two to five per cent of nitrogen; yet these articles are about three times as nutritious as flesh meat. It is therefore apparent that something beside nitrogen is needed to build up the body.

Milk to the nursing child, and wheat and apples

to those of more advanced life, are supposed to afford nutriment to every part of the body, yet neither of these yield to chemical analysis all the elements of the human body. This is a proof that nature's chemistry has powers not apparent in the chemical laboratory of human science.

If we reason from the law of adaptation, man was, in his creation, adapted to a diet of fruits, grains, and vegetables. When the Lord had placed man upon the earth he said to him, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29. His nature then must have been adapted to a diet of this kind. Man's perverted appetite may lead him to clamor, as did the Israelites, for the flesh-pots of Egypt, and yet his constitutional nature be best adapted to a diet of the fruits, grains, and vegetables of the earth; and in this we would be understood as including the various edible nuts.

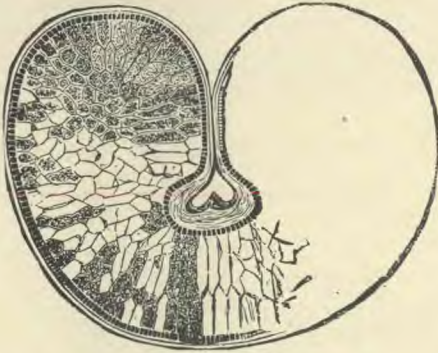
The Bread Reform League of London say: "In the grain of wheat are contained pre-eminently the elements for healthy nourishment. The cells of the central part contain starch, producing heat and fat in the human body. The square cells underlying the husk contain flesh-forming materials, and the five outer skins constituting the husk contain mineral materials which form bones and teeth, and nourish the brain and nerves. The central and mainly starchy part is the only portion used in fine white bread. Household flour [superfine] contains a little more of flesh-forming materials, but the outer portions, which contain not only flesh-forming substances but nearly all those required to form bones and teeth and nourish the brain and nerves, are rejected in the manufacture of white bread."

Through the courtesy of J. H. Kellogg, M. D., of the sanitarium of Battle Creek, Mich., we are permitted to give two illustrations of a grain of wheat.* In the first of these we have a magnified transverse section of a grain of wheat. This gives the central portion, showing the internal cellular structure of the grain. The second cut represents a smaller portion of a similar section more highly magnified, showing the various layers of the grain with great distinctness.

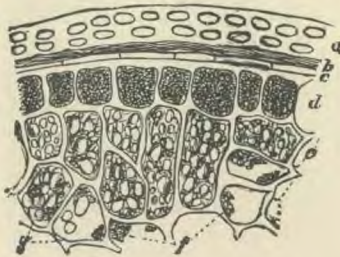
A represents the outer, woody layer or bran; b, the layer just beneath, which contains more or less

*See "Home Hand Book of Hygiene and Rational Medicine," p. 367.

woody matter and is very rich in nitrogenous matter, the "salts," and, in some grains, with fatty matters; *c*, and *d*, other cellular layers covering the central portion of the grain, rich in albuminous elements; *e*, *f*, and *g*, the central or starchy portion of the grain, which is the chief constituent of superfine flour.



In relation to food elements Dr. Kellogg says: "It has been clearly demonstrated that while the various elements mentioned are food elements, they are not in themselves food either when taken alone or when artificially mixed. Dogs fed on albumen, fibrin or gelatin—the constituents of muscle—died in about a month. The same result followed when they were fed on the constituents of muscle artificially mixed. A goose fed on the white of egg died in twenty-six days. A duck fed on butter starved to death in three weeks, with the butter exuding from every part of its body, and its



feathers being saturated with fat. Dogs fed on oil, gum, and sugar died in four or five weeks. A goose fed on gum died in sixteen days; one fed on sugar, in twenty-one days; two that had only starch lived twenty-four and twenty-seven days. Dogs fed on white, fine-flour bread lived but fifty days. Dogs fed on brown, military bread made of the whole grain were maintained in perfect health. Dogs fed on the so-called inorganic elements, the salts which are extracted from flesh, died sooner than those which had nothing at all."

All will readily see from the statements of this article that the whole-wheat flour must be the most life and strength sustaining. Some persons say they cannot eat such bread. It may be their difficulty arises from the irritation occasioned by the outside woody fiber of the grain of wheat. If you cannot get the whole-wheat flour from which this woody fiber has been removed, then, with a very coarse sieve, separate the coarsest bran from the graham and make your bread from that.

J. N. L.

BIBLE HYGIENE.

THE great God, in his dealings with the Hebrews, not only restricted their diet to the simple manna, in the wilderness, hence their murmurings, but he also taught them cleanliness. Both these were for their health. Gluttony and physical and moral filth are base companions; while temperance and cleanliness are congenial friends.

The splendid maxim, "Cleanliness is next to godliness," is not found in the Scriptures, as many suppose; but it is in the Jewish Talmud. And he who reads the books of Moses attentively will not fail to observe that in those moral lessons which were given the people through Moses, cleanliness holds a high rank among the preparatory acts for acceptance with God.

When the Hebrews were about to assemble at the base of Sinai, to witness the grandeur of Jehovah as he should descend upon the mount, wrapped in a cloud of glory, to speak in the audience of all the people the ten precepts of his holy law, among the specified preparations for the occasion, we read: "Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes." Ex. 19: 10. "And they washed their clothes." Verse 14.

This act of cleanliness, entering so fully into the sacred record, makes it one of importance. This was not simply because our heavenly Father was pleased to see his children in cleanly apparel; but it was to impress them with the purity of God, and that he cared for their physical and moral well-being.

Again, while the vast camp of the Hebrews was in the wilderness, it was necessary for their physical and moral good that they should be particularly neat and cleanly in their common habits. In the following particulars, we hardly need to apolo-

gize for the plain language of Scripture. Read Deut. 23:10-14.

The gross carelessness in very many instances that is manifest in neglected privies is probably attributable in a great degree to that mistaken modesty which leads writers and speakers to be silent upon this subject. God, being judge of propriety, and of the importance of the subject, speaks plainly.

The God of Israel has not changed. That particular and holy God of the Hebrews, who could not view moral or physical impurities with complacency, is the Christian's God; the death of his Son for the sins of men, and the world-wide proclamation of his glorious gospel, were never designed to give the idea that the Christian should be less particular and cleanly in common habits of life than the Hebrews. Then these were necessary to physical and moral health. And from the very nature of the case, the same necessity exists in our time.

God is the same, yesterday, to-day, and forever. The same practical instructions which he gave to the Hebrews through Moses, for their physical and moral benefit, he also impressed in substance upon the minds of the inspired writers of the New Testament. Paul exhorts to the point: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord almighty." 2 Cor. 6:17, 18.

Paul continues in the very next verse, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Chap. 7:1.

In these impressive words the purity or impurity of the physical and moral are connected. The one is dependent upon the other. The man whose habits are filthy has a filthy spirit. And the man who obtains real purity of spirit will be led to cleanly habits of life. Cleanliness, health, and purity of spirit are all of the same piece, and are the priceless adornments of the Christian's pathway to Heaven.

God pity the poor. These labor under disadvantages. But they can be neat, cleanly, and orderly. While it is admitted that poverty, in many cases, tends to make people slack, disorderly, and filthy, it is denied that this is necessarily the case.

The log hovel, with its scanty, rude furniture, may show as many marks of tidiness as the mansion of the wealthy. And the scanty clothing may be clean. Though patch may be put upon patch, all may show the rough beauty and cleanliness of a hand and heart that are moved by the true spirit of reform.

Diseases are received into the system by improper food, bad water, and impure air. The food and water may be right, but if the air we breathe be corrupt, the system will become poisoned, and sooner or later the sickness must follow. In our frequent tours in New England, the Middle and Northwestern States, we have visited many sick persons. When searching for the cause of their sickness, if we have failed to detect it as hereditary, or caused by improper diet, or by impure water, we have usually found it existing in a bad condition of the privy.

The whole family will be prostrated with fevers, and more or less deaths occur, and the good people will gravely and tearfully talk of the mysterious providence of God that has caused so much sickness, and removed valuable relatives and neighbors, when the chief cause of the suffering, and perhaps of premature death, was in their own yard. These often are simply the dispensations of a vile and horrible privy.

We do not recommend vaults for the farm or the village, nor anywhere else, where dry earth can be used. Five minutes at the close of each day is abundance of time, with the use of dry, or even of damp earth, to make the privy as sweet as the well-ventilated sleeping-room. And the man who is too stupid to inform himself in this matter, and too lazy to spend five minutes each day in securing such results, in point of moral decency can hardly compare with some domestic animals.

We wish to arouse the people upon the subject of securing health, moral elevation, and happiness, to providing themselves with the most healthful food, good water, and pure air. If the people will secure these, and have their other habits temperate and well, they may give the doctor's drugs to the dogs, save pain and money, and be well.

Personal cleanliness by proper bathing is not only a healthful luxury, but a virtue. Again we quote Paul where he connects physical and moral cleanliness: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated

for us, through the veil, that is to say, his flesh; and having a high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10: 19-22.

The word rendered "washed," in the expression, "our bodies washed with pure water," is *louo*, which is defined by Robinson thus: "to bathe, to wash, but only the person or the whole body; not merely the hands and face, which is expressed by *nipto*."

Liddell and Scott give a similar definition: "to wash, especially to wash the body, *nizo* being used especially of the hands and feet, *pluno* of clothes, most usually in mid. to wash one's self, to bathe." The derivatives of this word seem to have exclusive reference to bathing. Thus *loutron* is defined, a bath, a bathing place; *loutroforeo*, to carry water for bathing; *loutrochoreo*, to pour water into the bath, etc.

The expression of Paul, then, "having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," refers to moral and physical cleanliness. These words simply embrace the work of divine grace upon the mind and heart, and the bathing of the body in pure water. Dear reader, you see that our views of Bible hygiene lead us to adopt the position that the blessing of personal cleanliness was not alone secured to the Hebrew, but that the glorious gospel of God's dear Son recognizes the bath-tub as verily as it does the communion cups.

Has the change of dispensations changed the character and mind of God in this respect? Has the death of his Son given license to Christians to pollute their bodies and souls with filthy indulgences, which in the former dispensation would have been prohibited on pain of death? No! No!! God is the same in all dispensations. All those moral teachings found in the books of Moses, which contain rules to secure moral goodness, cleanliness, justice, and the favor of God, are as changeless as the throne of Heaven.

God save us from that Christian (?) dissipation that suffers the professed minister of the holy Jesus to ascend the pulpit with his blood, and breath, and perhaps his lips, clothes, and flesh, tainted with the filth of tobacco. But we forbear, lest what we might add in truth should offend some whose moral sense and piety are still enslaved by morbid appetite.—Elder James White, in *Health Reformer*, 1871.

BARK BREAD.

MOST travelers in Norway have probably had more than sufficient opportunities of becoming acquainted with the so-called "*fladbrod*," flat bread, of the country. Few, however, among them who have partaken of this dry and insipid food, may possibly be aware that in many districts, more especially in Hardanger, the chief ingredient in its composition is the bark of trees. This substitution of an indigestible product for *bona fide* flour is not necessarily a proof of the scarcity of cereals, but is to be ascribed rather to an opinion prevalent among the peasant women that the bark of young pine branches or twigs of elm are capable of being made into a thinner paste than unadulterated barley or rye meal, of which the Norse housewife, who prides herself on the lightness of her *fladbrod*, puts in only enough to make the compound hold together.

The absence of any nutritive property in bark bread, whether made with elm or pine bark, and the positive injury it may do the digestive organs, have of late attracted much notice among Norwegian physiologists, and the editor of *Naturen*, with the view of calling the attention of the public to the subject, has, with the author's permission, reprinted some remarks by Dr. Schubeler on the history and character of the bark bread of Scandinavia. From this source we learn that the oldest reference to the use of the bark bread in Norway occurs in a poem ascribed to the Skald Sighvat, who lived in the first half of the eleventh century. In the year 1300 the annals of Gothland record a season of dearth, in which men were forced to eat the bark and leaf buds of trees, while then, and during the latter periods of the middle ages, the frequent failure of the crops in all parts of Scandinavia led to the systematic use of the bones and roe of fishes, as well as the bark of trees, as a substitute for genuine flour; and so extensively was the latter substance used that Pastor Herman Ruge, who in 1762 wrote a treatise on the preservation of woods, has drawn attention to the almost complete disappearance of the elm in the Bohus district, which he ascribes to the universal practice in by-gone times of stripping the bark for the preparation of bread.

In Nordland and Finmark the root of *Struthiopteris Germania* and other ferns, as well as the leaves of various species of rumex, have been largely used with barley meal in making ordinary bread as well as *fladbrod*. In Finland the national *pettuleipa*.

bark bread, which was in former times almost the only breadstuff of the country, still ranks as an ordinary article of food in Kajana and in the forest regions of Oesterbotten and Tavastland. Here it is usually made of the inner layers of the pine bark, ground to a meal, which is mixed with a small quantity of rye flour to give the requisite tenacity to the dough. The Finlanders of an older generation showed marvelous ingenuity in composing breadstuffs, in which scarcely a trace of any cereal could be detected in the mixture of bark, berries, seeds, bulbs, and roots of wild plants, which they seem to have accepted as a perfectly legitimate substitute for corn bread. In the interior of Sweden, according to Professor Save, the best bread of the peasants consisted, till the middle of this century, of peas, oats, and barley meal in equal proportions, while in the ordinary daily bread the husks, chaff, and spikes of the oats were all ground down together. In bad seasons even this was unattainable by the Dalekarian laborer, who had to content himself with pine-bark bread.—*Nature*.

FRUIT FOR DAILY USE.

THE best corrective for dyspepsia, nervousness, and a host of inflammatory diseases, is a generous diet of wholesome, seasonable *fruit*. To those who make it a daily element in their bill of fare, thirst is almost unknown, and fever, in any form, almost an impossibility.

Set fruit—fresh fruit—in abundance on your tables at every meal, for yourselves, your children, and your servants, and you will soon find the health of your household an easy matter to look after, and your druggist's bill a light one. The best pills going, not even excepting the far-famed Holloway's or Cockle's, are the *golden* ones so plentiful in all our fruit shops at this thirsty season. They are not only anti-bilious, anti-scorbutic, and anti-rheumatic, but they are also nerve-strengthening, blood-purifying, and regenerating to the whole system. They have all the valuable qualities of the much-used, much-abhorred nursery "boggles"—the senna, rhubarb, and quinine, and such like familiar "family friends"—without the after-taste of regret and the foretaste of pains to follow. They are refreshing to the young, who need no pressing or coaxing to "double the dose;" while to all they come as the most welcome visitors from nature's fair laboratory. Just try the children with a morning dose of this

"sweet pill," and see how quickly the pulse will be regulated to its normal beat, and the cross, peevish cry be replaced by joyous laughter and delight. No nursery should be without its plateful of oranges for morning use. Taken the first thing on awaking, they prove their value as a preventive to cross temper all the day through, by their anti-stimulating influence on the nerves of nurse and children. Oranges, oranges! sweet, fresh oranges! making our mouths water at the very thought of them! What a revolution in the drug trade (and in the dram trade) would a free use of this divine medicine soon bring about in our fevered lives!

You grudge the cost, do you? Well, it is the worst economy to stint yourselves, your children, or even your servants, of a plentiful supply of fresh fruit. Why, a whole box of oranges can be had for the price of a moderate-sized roast of beef or mutton! And apples, and grapes, and dried fruits are equally cheap. Just try the *children*, at least, with their unsophisticated tastes, and their healthy instincts, and see which would be the most welcome and the most healthful. But you still think the beef and mutton are necessary, and the fruit a luxury and a superfluity. That is only because you know *no better*; because you were brought up in times when fruit was for the rich, and beef and mutton the recognized every-day bill of fare for all who could get it. But we have learned a few things since those days of scarce and dear fruit, and plentiful and cheap beef and mutton, and the rising generation require food that will build up the nervous system, without inflaming the blood and quickening the pulse.

Whole-wheat bread and fresh, ripe fruit form our best nursery diet, our best invalid diet, our best workingman's diet. The most thoughtful, most experienced physicians of the day are more and more convinced of the necessity for a reform in our food habits, if we would save the generations to come from the evils of our present false system of dietetics. Never were there such opportunities as we now have for a plentiful, inexpensive fruit supply. . . . We have now an abundant supply of fresh fruit of the most delicious quality, and at a price within reach of the poorest, all the year round.

There is no sight so delightful to the eye, and so refreshing to the thirsty passer-by, with a penny in his pocket, as a display in a fruiterer's window—glorious in color, and bright with a sunshine which

we seldom see in our short summer, while the perfumes exhaling from the tempting store are without rival. Dates, and figs, and prunes, and raisins, at 3d. and 4d. a pound! Why, it is enough to make us all growl and grumble over our druggist's bills for the past thirty years! Finer, as *food*, cannot be had than these sweet Persian dates, and luscious figs, and plums, and raisins. Dearer you may have—a luxury for those who will peck at a bit of fruit, after their solid dinner of flesh meat. Dates and figs, prunes and raisins, oranges and apples, with pure wheaten bread! what a delicious bill of fare for the nursery breakfast! And for the children's dinner, what is more satisfying, or more wholesome, than one of the many varieties of light puddings of rice, or hominy, or sago, or tapioca, or even barley, eaten with good, sweet milk (if it can be had), and roasted apples, steamed prunes, or well-cooked raisins? These should *all* be prepared *without* sugar. The apples are most delicious simply rubbed with a clean towel, and placed in an earthenware dish in the oven, till soft and juicy; the small fruits may be covered with water, and steamed in a can.

Never eat cooked and uncooked fruit at the same meal, if you would avoid acidity or indigestion; they digest unequally.

Nuts are generally considered very bad for children; but this is only when they are given *after* a sufficient meal. As food, with or without the more juicy and acid fruits, they are excellent. The kind known as Brazil nuts are the richest in oil, and with chestnuts, Barcelona, and even peanuts—better known among the American cousins—are good substitutes for the elements provided in our daily produce, being highly concentrated forms of casein and oil, or butter. But nuts must be given as food, and not as extras between meals. . . .

Variety of food is as needful to health as it is pleasant, and man's higher development requires a purer basis to work from. With such an abundant provision of fresh fruit in our markets, we are independent of diseased and disease-bringing flesh meat in all its forms. We have *all* the necessary requirements for health and pleasure drawn from the vegetable kingdom.

At least, let us spare the children from a grosser diet while we have so many wholesome dainties to give them.

As a corrective to the use and abuse of alcoholic liquors at table, the daily use of fresh fruit would soon tell on the habits of society. No one who

acquires a love for fruit cares for the stimulating pleasures of the decanter. A morning orange will soon lessen the desire for a morning *nip*, and the most confirmed dipsomaniac, if *willing*, may restore his self-control by rebuilding his shattered nerves by a generous fruit diet. Our temperance societies would find their arduous labors lightened by advocating such a preventive measure, especially among our juveniles, whose tastes are not yet perverted by the use of the nerve-destroying "spirits."

Let everyone who desires to leave his country better than he found it, encourage the elevating, purifying influence of a less stimulating national diet, both as a means of restraining the brutality, and strengthening the mentality of the population.—*Food Reform Magazine*.

ACQUAINTANCE WITH COMMON THINGS.

It is a good plan to interest children, and, in fact, all members of the family, in the history of the common articles of food and dress which we daily use. For instance, once a week, say Saturday evenings, it is both pleasant and instructive for each member of the family to tell all he has been able to find out about some particular article of food: pepper, sago, prunes, raisins, cloves, tea, coffee, etc.; and after adjourning to the sitting-room, the conversation may be continued on articles of clothing: alpaca, silk, shawls, velvet, lisle-thread, etc. Most families if questioned would exhibit a lamentable ignorance concerning the sources whence these very common things are derived.—*Set*.

ORIGIN OF FRUIT CANNING.

It is a singular fact that we are indebted to Pompeii for the great industry of canning fruit. Years ago, when the excavations were just beginning, a party of Cincinnatians found in what had been the pantry of a house, many jars of preserved figs. One was opened, and they were found to be fresh and good. Investigations showed that the figs had been put into jars in a heated state, an aperture left for the steam to escape, and then sealed with wax. The hint was taken, and the next year canning fruit was introduced into the United States, the process being identical with that in vogue in Pompeii twenty centuries ago. The old ladies in America who can tomatoes and peaches do not realize that they are indebted for this art to a people who were literally ashes but a few years after Christ.—*Indiana Farmer*.

DISEASE AND ITS CAUSES.

BY MRS. E. G. WHITE.

THE sick, as a general thing, are taxed with too many visitors and callers, who chat with them and weary them by introducing different topics of conversation, when they need quiet and undisturbed rest. Many have made themselves sick by overtaxing their strength. Their exhausted energies compel them to cease labor and they are brought to a bed of suffering. Rest, freedom from care, light, pure air, pure water, and spare diet, are all that they need to make them well. It is mistaken kindness that leads so many, out of courtesy, to visit the sick. Often they have spent a sleepless suffering night after receiving visitors. They have been more or less excited, and the reaction has been too great for their already debilitated energies, and, as the result of these fashionable calls, they have been brought into very dangerous conditions, and lives have been sacrificed for the want of thoughtful prudence.

It is sometimes gratifying to the sick to be visited, and to know that friends have not forgotten them in their affliction. But, although these visits may have been gratifying, in very many instances these fashionable calls have turned the scale when the invalid was recovering, and the balance has borne down to death. Those who cannot make themselves useful should be cautious in regard to visiting the sick. If they can do no good, they may do harm; but the sick should not be neglected. They should have the best of care, and the sympathy of friends and relatives.

Much harm has resulted to the sick from the universal custom of having watchers, nights. In critical cases this may be necessary; but it is often the case that by this practice more harm is done the sick than good. It has been the custom to shut out the air from the sick-room. The atmosphere of such rooms, to say the least, is very impure, which greatly aggravates the condition of the sick. In addition to this, to have one or two watchers to use up the little vital air which may find its way to the sick-room through the crevices of doors and windows, is taking from them this vitality, and leaving them more debilitated than they would have been had they been left to themselves. The evil does not end here; even one watcher will make more or less stir, which disturbs the sick; but when

there are two watchers, they often converse together, sometimes aloud, but more frequently in whispered tones, which is far more trying and exciting to the nerves of the sick than talking aloud.

Many suffering, wakeful nights are endured by the sick because of watchers. If they were left alone without a light, knowing that all were at rest, they could much better compose themselves to sleep, and in the morning they would awake refreshed. Every breath of vital air in the sick-room is of the greatest value, although many of the sick are very ignorant on this point. They feel very much depressed, and do not know what the matter is. A draught of pure air through their room would have a happy, invigorating influence upon them.

But if they are afraid of air, and shut themselves away from this blessing, the little that is allowed to reach them should not be consumed by watchers or lamp-light. Attendants upon the sick should, if possible, leave them to quiet and rest through the night, while they occupy a room adjoining.

All unnecessary noise and excitement should be avoided in the sick-room, and the whole house should be kept as quiet as possible. Ignorance forgetfulness, and recklessness have caused the death of many who might have lived had they received proper care from judicious, thoughtful attendants. The doors should be opened and shut with great care, and the attendants should be unhurried, calm, and self-possessed.

The sick-room, if possible, should have a draught of air through it, day and night. The draught should not come directly upon the invalid. While burning fevers are raging, there is but little danger of taking cold. But especial care is needful when the crisis comes, and fever is passing away. Then constant watching may be necessary to keep vitality in the system. The sick must have pure, invigorating air. If no other way can be devised, the patient, if possible, should be removed to another room, and another bed, while the sick-room, the bed, and bedding are purified by ventilation. If those who are well need the blessings of light and air, and need to observe habits of cleanliness in order to remain well, the sick are in still greater need of them, in proportion to their debilitated condition.

A great amount of suffering might be saved if all would labor to prevent disease, by strictly obeying the laws of health. Strict habits of cleanliness should be observed. Many while well will not

take the trouble to keep in a healthy condition. They neglect personal cleanliness, and are not careful to keep their clothing pure. Impurities are constantly and imperceptibly passing from the body, through the pores; and if the surface of the skin is not kept in a healthy condition, the system is burdened with impure matter. If the clothing worn is not often washed, and frequently aired, it becomes filthy with impurities which are thrown off from the body by insensible perspiration, and if the garments worn are not frequently cleansed from these impurities, the pores of the skin absorb again the waste matter thrown off. The impurities of the body if not allowed to escape, are taken back into the blood, and forced upon the internal organs. Nature, to relieve herself of poisonous impurities, makes an effort to free the system, which effort produces fevers, and what is termed disease. But even then, if those who are afflicted would assist nature in her efforts, by the use of pure air and soft water, much suffering would be prevented. But many, instead of doing this, and seeking to remove the poisonous matter from the system, take a more deadly poison into the system, to remove a poison already there.

If every family realized the beneficial results of thorough cleanliness, they would make special efforts to remove every impurity from their persons, and from their houses, and would extend their efforts to their premises. Many suffer decayed vegetable matter to remain about their premises. They are not awake to the influence of these things. There is constantly arising from these decaying substances an effluvia that is poisoning the air. By inhaling the impure air, the blood is poisoned, the lungs become affected, and the whole system is diseased. Disease of almost every description will be caused by inhaling the atmosphere affected by these decaying substances.

Families have been afflicted with fevers, some have died, and the remaining portion of the family circle have almost murmured against their Maker because of their distressing bereavements, when the sole cause of all their sickness and death has been the result of their own carelessness. The impurities about their own premises have brought upon them contagious diseases, and the sad afflictions which they charge upon God. Every family that prizes health should cleanse their houses and their premises of all decaying substances.

God commanded that the children of Israel

should in no case allow impurities of their person or of their clothing. Those who had any personal uncleanness were shut out of the camp until evening, and then were required to cleanse themselves and their clothing before they could enter the camp; also they were commanded of God to have no impurities upon their premises within a great distance of the encampment, lest the Lord should pass by and see their uncleanness.

In regard to cleanliness, God requires no less of his people now than he did of ancient Israel. A neglect of cleanliness will induce disease. Sickness and premature death do not come without a cause. Stubborn fevers and violent diseases have prevailed in neighborhoods and towns that had formerly been considered healthy, and some have died, while others have been left with broken constitutions, to be crippled with disease for life. In many instances their own yards contained the agent of destruction, which sent forth deadly poison into the atmosphere, to be inhaled by the family and the neighborhood. The slackness and recklessness sometimes witnessed are beastly, and the ignorance of the results of such things upon health is astonishing. Such places should be purified, especially in summer, by lime or ashes, or by a daily burial with earth.

Sleeping apartments should be large, and so arranged as to have a circulation of air through them, day and night. Those who have excluded the air from their sleeping rooms, should commence to change their course immediately. They should let in air by degrees, and increase its circulation until they can bear it winter and summer, with no danger of taking cold. The lungs in order to be healthy must have pure air.

Those who have not had a free circulation of air in their rooms through the night, generally awake feeling exhausted and feverish, and know not the cause. It was air, vital air, that the whole system required, but which it could not obtain. Upon rising in the morning, most persons would be benefited by taking a sponge bath, or, if more agreeable, a hand bath, with merely a wash-bowl of water. This will remove impurities from the skin. Then the clothing should be removed piece by piece from the bed, and exposed to the air. The windows should be opened, the blinds fastened back, and the air left to circulate freely for several hours, if not all day, through the sleeping apartments. In this manner the bed and clothing will become thoroughly aired, and the impurities will be removed from the room.

A STORY FOR NONE BUT SCOLDS.

MRS. STEBBINS stood shading her eyes with one hand, and gazing down the road toward the school-house. "It beats the world!" she said aloud. Here it is a quarter past five this minute, and Henrietta not in sight yet; curious to me why a girl of her age can't have a little interest in things about her own home. I tell you, if I hadn't had of my own accord, it would have been pounded into me, that is one sure thing. Here it is time to build fire for supper-getting in the kitchen, and out under the big kettle for the calves' mush, and the milk to be skimmed, and the eggs to be gathered up, and my big yellow hen wants to set at last, and I want Henrietta to go over to Mrs. Burns's for those lings—"

"Ha-ha-ha!"

Mrs. Stebbins cut the word off short, and whirled around to see her jolly, fat husband standing just behind her wiping the perspiration from his face, and laughing heartily.

"What are you laughing at, Mr. Stebbins? I'd like to laugh a little too. If it is at me, please wait for something more mirth provoking."

"Don't need anything better, wife, not a bit; this is good enough. Haven't I stood ten minutes and heard you practicing aloud all to yourself?"

"Practicing what? Please explain yourself."

"Certainly, certainly; practicing on a way-up scolding you are going to give Ett for being late home from school to-night, and I s'pose she's had to stay after school to take another of the same class from the school-miss for being so late this morning; mighty good thing for Ett. she takes after her old father, and has such plump, broad shoulders, else she couldn't stand so much as she gets all 'round, may be. But mother [hesitatingly], come now, don't you believe Ett would do most as well, if not a *leettle* better, and a heap sight easier, if you didn't scold her quite so much—eh? Yonder she comes now, running like a deer—and this hot afternoon! 'nough to kill her!" and Farmer Stebbins, dear old soul, having had the drink of water for which he came in, and having said a volume more than he often ventured to say, went quickly back to the garden, not waiting for his wife to recover from her chagrin and astonishment sufficiently to answer him, saying to himself as he went out: "Queer! mother's the best woman in the world at heart, never means half she

says—I wish she wouldn't scold so much; 'pears like she'd be most perfect without that blemish, but it frets the girl so, and does more harm than good. That's the way I put it down anyhow, and Ett's an uncommon good little gal to my way of thinking; but then, of course, I'm her pa."

Henrietta Stebbin's face was all aglow with something besides the running when she reached home that Monday night. She expected "to catch an awful scolding" for being so late, but her mother simply said, "I hope you have had schooling enough for one day." pointing to the clock.

"It is too bad, mother, I know, and you so tired with the work after washing this morning; I didn't once think it had grown to be so late as it is though. You see Miss Eldridge was helping me with my arithmetic, something I was too [tired she came near saying] stupid to get through my head all day, and as she was so kind as to offer to stay and help me out after school, I thought I'd work enough faster, or longer, to make up for staying. You know I am *so* anxious to be able to go into the sixth grade when I go in town to school, and Miss Eldridge says nothing will hinder if I can master that arithmetic. I think of it all day, and dream of it at night. Now what is first for me to do?" having rolled up her sleeves, and tied on a big apron as she talked.

Unluckily she had touched upon the wrong chord by speaking of that most cherished of all precious plans for the future, "going to town to school," which her mother persisted in calling "high-flown nonsense," although her father had given his consent freely.

"Do? what needs to be done first, of course; there's enough to be done, and I should think a girl of your age might see it without ever asking one identical thing; the fires have to be built, supper to be got, milk to be skimmed, eggs to be hunted, clothes to be taken down and sprinkled, and there you stand simpering out, 'What shall I do *first*?' You can do what you please, I'll not tell you a mortal thing;" and Mrs. Stebbins drew on a doleful, most abused look, wrinkling up her forehead, and setting her lips firmly together.

Poor Etta! she did wish so much her mother had simply told her which part of the work she would prefer to have her do, but she saw by the expression of her mother's face (so well had she studied its indications), that she would have to be extremely careful or she would bring upon herself

a storm of words that were only held for some slight provocation to unloose; so she fell to work bravely, carefully and quickly doing those things her mother had named, wishing meantime her "head would stop aching."

She was a good girl; no one knew it better or took more pride therefor than Mrs. Stebbins herself. She could work almost as quickly and well about most things pertaining to the general housework as could her mother, and as she went on so systematically and briskly, she had the satisfaction of seeing the wrinkles in the forehead lessen in number and depth, and the mouth regain its more pleasing expression.

Supper was ready, all but taking up, and she had called her father and the men to come, and was taking the clothes off the line, when her mother called her, "O Henrietta, Henrietta, where are you?" She dropped the clothes-pin she had just pulled from the line, and ran in through the sitting-room, depositing the armful of clothes on the lounge as she ran. "Come quick! You are the pokiest girl, and do try my patience beyond endurance; why couldn't you come when I called you?"

"Why, mother, I did come just as quick as I could. I had this armful of clothes, and was taking—"

"Of course, you always have an armful of clothes, or some other ready-made excuse when I need you. You had better say, A head full of getting away from work entirely, and going to town to play lady at boarding school. I do just hope and pray that something will turn up to keep you at home till you learn how to help your mother as you ought; it has been nothing but that everlasting school for the last year, and for my part I am sick and tired of it. Now I want you should run over to Mrs. Burns's; she promised me a dozen of eggs from the Langshans to set old yellow on; I'd like to have forgotten it, with so many million things to worry me; don't stop to talk; you can get back by the time the men are washed and ready. Do you hear, Henrietta Stebbins?"

"Yes'm, I do hear," answered Etta, already half way to Mrs. Burns's back gate, as their yards joined. It seemed to her that she had never heard her mother talk so loud before, and she actually put her hands to her ears to shut out the sound, going all the time as fast as her aching head and the pain in her side would let her. It was such a

little way that she got the eggs and a sweet, motherly kiss from Mrs. Burns, and was home again just as the men from the field went into the supper-room, followed by her mother, who, seeing her, turned to say: "Well, you did go quick once in your life, I must say! Now, child, take that crock of cream out to the cave so it won't get warm, and come to your supper. Hurry now; don't keep us waiting!"

Etta took the crock full of cream, and staggered at first under its weight, but she often had carried it just as full before, and it never seemed half so heavy. Her head throbbed, and her eyes burned, but she hurried on all the same, because she knew that when her mother was in the mood she was in that night, she always had her father wait for everyone to be in their place at the table before he asked a blessing on the food; and she felt somehow that she could not bear any more scolding. "I wish mother wouldn't scold, but I can stand that if only I can go to school. I do think too much about it, mother is right, but—oh, dear! my head!" She set the crock down to open the door of the cave,—a sort of trap door it was that stood slanting so as to shed water when it rained, and it was always hard to open, and so heavy to hold while she let it down, which her mother always bade her "do carefully so as not to slam it all to pieces." It was dreadful heavy to-night; she almost thought it would not open at all, but it did at last, and she stepped down one step, stooping to raise the crock of cream as she did so by way of gaining a moment's time, when—"whatever ails me" she thought, and splash went the cream! crash went the crock! and into the one, and down on the broken edge of the other, went our poor Etta headlong into the cave, where she lay perfectly quiet.

In the house they sat at the table, Mr. Stebbins looking at his wife a little anxiously to see whether to proceed or to wait. One full minute passed; they silently waited; then another; then Mrs. Stebbins, feeling all eyes were upon her, fidgeted in her chair, and finally exclaimed: "That girl has got to dreaming by daylight, I 'spose; better not wait, Mr. Stebbins, if you are in a hurry."

The saying of grace was no form with Mr. Stebbins, and this evening he felt moved to ask for a blessing, not alone upon the food, but for each one of the family, whose hourly necessities demanded other strength than temporal food could

supply, and this he did so reverently and earnestly that all who listened felt it might possibly be his or her own need that he had specially in mind. After the fervent amen, Mrs. Stebbins poured the tea, and rising to set the tea-pot on the stove to keep its contents hot, thought she would just peep out and see what was keeping her daughter so long. She looked out toward the cave—no one to be seen. She stepped out along the path in a stealthy sort of a way, wondering the while whatever the child could be doing.

"Goodness me! what next, I do wonder! If she hain't fallen in and spilt my cream, and like enough broke my crock all to smigens, the careless child!" Creeping cautiously nearer, then just at the door, she called, "Henrietta! Henrietta Stebbins I say!"

Henrietta did not even so much as stir; and her mother drew her skirts up about her instinctively to keep them from the cream-bespattered walls, and stepped down into the cave. She next proceeded to lift up her child, and turned up a white face with wide-open, staring eyes, the sight of which sent the strength from her own arms and knees, and it was a full minute before she found voice with which to call, "Father! fath-e-r-r! come quick!" When father and the men who helped him carried Etta's limp form into the sitting-room and laid her down on the lounge with a heap of freshly-dried clothes for a pillow, she sighed, opened her eyes, moaned piteously, and then, to use Mr. Stebbins's words to the doctor, "fainted away again, deader'n ever."

Investigation showed, "left leg broken in two places; long time before your daughter will be around again, Mr. Stebbins; she is a sick girl without any broken bones. Can't tell how it will turn with so much to combat; this is a nasty cut in that head. It was the broken crock that did that," Mr. Martin said.

In the weeks of watching that followed, when Etta's life hung upon the tiniest thread, when in the delirium of fever her child—the only one God had ever intrusted to her care—would wildly throw her arms, and cry: "O mother! don't scold me, my head aches so! oh, don't!" Mrs. Stebbins had ample time to repent of that one imperfection which had made her home unpleasant, and herself disagreeable to even those who loved her best. And through much suffering of mind and heart she learned the lesson of self-control to such a degree that neither husband nor child ever heard her scold again; but though summer had gone, fall and winter passed away, and the bright, beauteous spring had come before a pale, lame girl left the old farm for "school in town," she went, not only with her father's permission, but her mother's hearty sanction.—*Selected.*

Temperance.

WHERE THERE'S DRINK THERE'S DANGER.

WRITE it on the liquor store,
Write it on the prison door,
Write it on the gin-shop fine,
Write, aye, write this truthful line:
"Where there's drink there's danger."

Write it on the workhouse gate,
Write it on the school-boy's slate,
Write it in the copy book,
That the young may at it look:
"Where there's drink there's danger."

Write it on the churchyard mound,
Where the drink-slain dead are found,
Write it on the gallows high,
Write it for all passers-by:
"Where there's drink there's danger."

Write it underneath your feet,
Up and down the busy street;
Write it for the great and small,
In the mansion, cot, and hall:
"Where there's drink there's danger."

Write it on your ships which sail,
Borne along by steam and gale;
Write it in large letters—plain,
O'er our land and past the main:
"Where there's drink there's danger."

Write it in the Christian's home:
Sixty thousand drunkards roam,
Year by year, from God and right,
Proving with resistless might:
"Where there's drink there's danger."

Write it in the nation's laws,
Trampling out the license cause;
Write it on each ballot, white,
Politicians, read it right:
"Where there's drink there's danger."

—*Sel.*

HOW TO WILL AND TO DO.

IN the JOURNAL for August and September we showed that temperance is self-control, and that as the word of God demands temperance in all things, to be so, a man must have self-control, he must be master of himself in all things. It follows from this that if a man will be master of himself in all things, he must have the full use of his own will. Paul simply expressed the experience of the human race when he said, "To will is present with me; but how to perform that which is good I find not." Rom. 7: 18. Every man is ready to, and does, will to do certain things, but he cannot hold

himself up to the height of his will. He resolves to do many things, but cannot hold himself to his resolution. To will to do better is ever present with every man, but they do not do better. How to perform that which their own better judgment, and their honest convictions, tell them is the right thing to do, is what they do not find.

The sole trouble about all this failure is that men have not the full use of their own will. Evil habits, and intemperate practices destroy the will; they render impotent the power to perform that to which the mind readily assents as being right and proper. To convince men of what is right is ever the easiest task of the reformer, while the hardest task is always to bring them up to the place where they will do that which they know to be right. With temperance workers, it is not at all difficult to convince men that the use of alcoholic drinks is injurious, and that the only right thing to do is to let it entirely alone; but the great task is to get them to let it entirely and forever alone. It is not at all difficult to convince men that the use of tobacco is only injurious and that continually, without one redeeming quality; but it is the hardest kind of a task to get them to quit it, even when they themselves confess that they ought to quit it. It is so also with the man or woman who uses opium or arsenic or morphine, or who is addicted to any wrong habit whatever.

And yet all are ready to say, "Oh, I *could* quit it if I only would!" Yes, that is true, but they don't. As one old gentleman expressed it, who had been an inveterate user of tobacco, and had at last really quit: "I always said I could quit it if I would, but *I couldn't would*." In that single expression there lies couched whole volumes of philosophy. Men can quit evil habits if they will, but they can't will. Men can do right if they only will, but they can't will. They can *say* "I will," but they can't *do* "I will." This truth was excellently illustrated in an article in the sanitary columns of the New York *Independent*, a few years ago. In discussing the subject of "Stimulants and Narcotics as Related to Health," the writer referred to those who have become enslaved by the use of these things and then remarked:—

"If ever we have seen sadness in this world, it is in the case of those who are conscious of this enthralling enchantment and yet feel unable to extricate themselves from the wiles of the adversary. . . . We do not believe anything has happened

to us over and above the experience of most practitioners; yet we almost shudder to recall instance after instance where life has been burdened with this direful deceit and whole families involved in the secret malady. The remedies are few *unless the will itself is rallied to a high determination, and then for a time fortified and affiliated with another will stronger than itself.*"

This is true. And whether the remedies be many or few, this is the *only* one that is sure. But it is also true that with no human will can any will be fortified or affiliated in any adequate degree whatever. A stronger human will may be found, and by it the weak will may be fortified in a certain sense by personal encouragement and watchful influence, and this only while that stronger will is present. But even then there can be no affiliation of wills so that the weaker will shall be really vitalized from the energy of the stronger. That is an impossible relationship between human wills. Under such circumstances the most that can possibly be done, is that the weaker will shall be encouraged and guarded by the stronger until it shall of itself recover its wasted energies. But that is not enough, by far, and therefore such a remedy can never be certain in its results.

Far more than that is required if the wasted energies of the will are ever to be restored. As we have stated, what is required is that the stronger will shall be one that can be ever present, and which, at the same time, can be so affiliated with the weakened will that the weaker shall be actually vitalized and renewed by the very energy itself imparted from the stronger. It is evident that such a remedy would prove effectual and permanent. And there is such an one offered willingly to every enthralled soul. It is found alone in the will of the Lord Jesus Christ. There is a will with which by faith every weakened and enthralled will on earth may be fortified and affiliated. And that to such a degree that whereas it was a struggling, despairing victim, it may be transformed and translated into the glorious liberty of a conqueror; to such a degree that whereas the enthralled soul could only cry, "O! wretched man that I am who shall deliver me from the body of this death?" he may freely and gladly exclaim, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." And then, and so, God, in Christ. "worketh in us both *to will* and *to do* of his good pleasure." Jesus is the great Physician, who will

supply strength for every weakness, a remedy for every ill, freedom to every slave, and victory to every warrior. Through Jesus Christ alone every man may become master of himself, and so, alone, can we be temperate in all things. A. T. J.

WINE WITH RAT FLAVOR.

IT is astonishing the amount of acids, gums, and dye-stuffs which is converted into palatable wines, and relished by the unsuspecting drinkers. Fortunes are being made by the business, and the health of the consumers ruined by the gigantic frauds in this line of trade. The opening wedge of the investigation of fraudulent medicines is being driven in by hard knocks from the aggrieved parties, and some such aggressive policy is necessary to stem the tide of adulteration and fraudulent manufacture of wines. Talks with various persons conversant with the subject have disclosed a lamentable lack of honesty in the preparation of medicinal wines and beverages. It is more the rule than the exception for port wine to be composed of cider, sirup, gum kino, and tartaric acid, and for claret to be made from a decoction of orris root, water, raspberry juice, sirup, and cochineal, while most of the sherry wine on the market is a combination of cheap materials colored with alkanet root. To bring up "flat" wine, a common practice is to drop a few rats into a cask through the bung-hole. The rat flavor is said to be "perfectly delicious," but the sellers are careful not to sample it, leaving that delightful (?) privilege for the innocent buyers. Much of the imported stuff is hardly suitable for the swill-tub, much less to be sold over the counter for patients and table use. Artificial wines are manufactured extensively, and sold either alone or in admixtures with a certain proportion of genuine wine.—*Druggists' Circular and Chemical Gazette.*

SOCIAL WINE-DRINKING.

AT an ecclesiastical convention, a discussion on temperance brought up the "wine question." A part of the clergy advocated its entire disuse, and a part took the other side. At length, an influential clergyman rose and made a vehement argument in favor of wine, renouncing the radical reformers for attempting to banish this token of hospitality from use. When he had resumed his seat, a layman, trembling with emotion, rose, and

asked if it was allowable for him to speak. The Chair having signified that he would be heard, he said:—

"MR. MODERATOR: It is not my purpose in rising to answer the learned argument you have just listened to. My object is more humble, and, I hope, more practical. I once knew a father in moderate circumstances, who was at much inconvenience to educate a beloved son at college. Here his son became dissipated; but after he had graduated and returned to his father, the influence of home, acting upon a generous nature, actually reformed him. The father was overjoyed at the prospect that his cherished hopes of other days were still to be realized.

"Several years passed, when, the young man having completed his professional study, and being about to leave his father for the purpose of establishing himself in business, he was invited to dine with a neighboring clergyman, distinguished for his hospitality and social qualities. At this dinner wine was introduced, and offered to this young man, and refused; pressed upon him, and again firmly refused. This was repeated, and the young man was ridiculed for his singular abstinence. He was strong to overcome appetite, but could not resist ridicule; he drank, and fell, and from that moment became a confirmed drunkard, and long since has found a drunkard's grave.

"Mr. Moderator," continued the old man, with streaming eyes, "I am that father, and it was at the table of the clergyman who has just taken his seat that this token of hospitality ruined the son I shall never cease to mourn."—*Church Union.*

WHISKY THE WAY TO POVERTY.

START out by being a clever fellow; it is the nicest thing to do. While your money lasts, all the dead-beats will laugh with you; but as soon as it is gone they will laugh at you. This will make quite a difference, you will find. If you have not the money to go on, you can gain the same end by loafing around, waiting for something to happen. But if these methods are too slow in accomplishing the purpose of crime, shame, disease, and even starvation, call to your aid the use of intoxicating liquors, and in the beginning consult your own taste—wine, cider, beer, whisky—it's all one; no matter where you begin, you will end with gin or whisky, and in the gutter. The habit of drinking

once formed, everybody will cease to trust you. If you have not then reached poverty, you never will. So as you now have the more time, you can drink more, go down faster, and in a short time die a pauper.—*Sel.*

A BOY FULL OF THE BIBLE.

THERE was once a little boy who went to Sabbath-school regularly, and learned all his lessons well, so that he had a great many Bible verses in his mind. He was a temperance boy. This boy was on a steamboat, making a journey. One day, as he sat alone on deck, looking down into the water, two ungodly men (gentlemen I cannot call them) agreed that one of them should go and persuade him to drink. So the wicked man drew near the boy, and in an exceedingly pleasant voice and manner invited him to go and drink a glass of liquor with him.

"I thank you, sir," said the little fellow, "but I never drink liquor."

"Never mind, my lad; it will not hurt you. Come and drink with me."

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise," was the boy's ready reply.

"You need not be deceived by it. I would not have you drink too much. A little will do you no harm, and make you feel pleasantly."

"At last it biteth like a serpent and stingeth like an adder," said the boy. "And I feel much safer, and I certainly think it wiser, not to play with adders."

"My fine little fellow," said the crafty man, "it will give me great pleasure if you will come and drink a glass of the best wine with me."

"My Bible says, 'If sinners entice thee, consent thou not,'" was his reply.

That was a stunning blow to the tempter, and he went back to his companion.

"How did you succeed?" said he.

"Oh, the fact is," replied the man, "that little fellow is so full of the Bible that you can't do anything with him."

So may it be with all boys and girls.—*Sel.*

PROUD OF HIS WORK.

DURING a discussion of the temperance question in the Canadian Parliament, Mr. Ford, of Queens County, referred to a member of one of the families in the province, who had not long before been

laid in a pauper's grave in consequence of being addicted to intoxicating drink, and remarked that such a circumstance was "a temperance lecture in a nutshell."

Mr. Pugh, member from Halifax, immediately arose, and in opposition to Mr. Ford stated that he was a liquor seller, and that the business was just as honorable and legitimate as a carriage builder's.

This remark called up Mr. Ford again, and he said: "I build carriages, and when I turn out a fine wagon, and point to it, rolling along the streets, I say, '*That is my work.*' I would ask the honorable member from Halifax, if *he* is proud of *his work* when he sees it *rolling along the street.*"

There was no answer to this question; it was a question that answered itself.

The rum seller can easily find his work. It can be seen in dark alleys, filthy garrets, damp cellars, squalid homes, haunts of vice, dens of infamy, and houses of shame. Want, poverty, sickness, hunger, rags, wretchedness, beggary, insanity, pauperism, violence, crime, murder—all these things may be directly traced to the liquor seller and his deadly traffic. Reeling inebriates, intoxicated women, fighting, brawling parents, paupers in almshouses, lunatics in asylums, criminals in prison, starved and vicious children, living in wretchedness and growing up for ruin—all these may be pointed out as specimens of the dram seller's work.

Is the drunkard maker proud of his work? An honest man is the work of God; a drunkard is the work of the dram seller. Is he proud of his work? Why not make a model of a completed specimen of the rum seller's work, put it in a glass case, exhibit it in the drinking saloon, and write over it, "A specimen of my work—I am proud of it?"—*The Morning.*

POISONOUS BEER.

BELOW we give a few of the ingredients of *beer* so commonly reckoned a healthy beverage in this country. The adulterations found to be most commonly used are quassia, gentian, and wormwood to give bitterness; ginger, orange peel, and caraway to impart pungency; alum and blue-vitriol to preserve the frothy head; cocculus indicus, nux vomica, and tobacco to intoxicate, and salt to promote thirst. Better poison need hardly be sought.—*Sel.*

A FAST man is usually very slow when it comes to paying his debts.—*Pittsburg Dispatch.*

Miscellaneous.

TRUE ASPIRATIONS.

AROUSE thee then, O man! think what thou art!
 But little lower now than angels placed—
 The lord of this fair earth, with honor, state
 Enthroned; the son of God—joint heir with Christ—
 Destined for glorious immortality!
 Oh seek in wisdom thy true happiness;
 And thou shalt surely find "her ways are ways
 Of pleasantness, and all her paths are peace."

—T. Baker, in *Vegetarian Messenger*.

POISONING FROM CHEESE, ICE-CREAM AND MILK.

DURING the last few months the skill of the medical fraternity of our country has been called into requisition in tracing to its origin the many cases of poisoning from the use of cheese, ice-cream, and milk. In the year 1883 about three hundred persons were taken violently ill after eating cheese, and Professor Vaughn, of the Michigan State University, was requested by the State Board of Health of that State to ascertain, if possible, the cause of this calamity. While engaged in his experiments he discovered a substance which he has denominated *tyrotoxinon* (cheese poison). During the month of June, 1886, he obtained *tyrotoxinon* from ice-cream that had sickened some eighteen persons.

Still later researches have developed the fact that many cases of sickness are due to the presence of *tyrotoxinon* in milk. On August 7, 1886, twenty-four persons at one of the hotels at Long Branch, N. Y., were taken ill soon after supper. At another hotel, on the same evening, nineteen persons were seized with the same form of sickness. From an exchange called the *Annals of Hygiene* we gain the following facts concerning it: "While the cause of this sickness was being sought for, and one week after the first series of cases, thirty persons at another hotel were taken ill with precisely the same symptoms as noted in the first outbreak.

"Inquiry revealed the fact that all who had been taken ill had used milk in greater or less quantities, and that persons who had not partaken of the milk escaped entirely. Suffice it to say that we were able to eliminate other articles of food and to decide that the milk was the sole cause of the outbreak.

It was soon ascertained that one dealer had supplied all the milk used at the three hotels where the cases of sickness had occurred; his name and address having been obtained, the next step in the investigation was to inspect all the farms, and the cattle thereon, from which the milk had been taken. We also learned that two deliveries at the hotels were made daily, one in the morning and the other in the evening. That the milk supplied at night was the sole cause of the sickness, and that milk from but one of the farms was at fault. The cows on this farm were found to be in good health, and besides being in pasture, were fed with bran, middlings, and corn meal.

"While the inspection of the farms was being made, the analysis of the milk was in progress. The result of this showed that no chemical substance had been added to the milk, that it was of average composition, that no polluted water had been used as a diluent, and that no poisonous metals were present.

"We soon learned that the cows were milked at the unusual and abnormal hours of midnight and noon, and the noon's milking, that which alone was followed by illness, was placed, while hot, in the cans, and then, without any attempt at cooling, carted eight miles during the warmest part of the day in a very hot month.

"This practice seemed to us sufficient to make the milk unpalatable, if not injurious, for it is well known that when fresh milk is closed up in tight vessels, and has been deposited in a warm place, a very disagreeable odor and bad taste are developed. Old dairymen speak of the "animal heat" as an entity, the removal of which is necessary in order that the milk shall keep well and have a pleasant taste. While we do not give this thing a name, we are fully convinced that milk should be thoroughly "cured" by proper chilling and aeration, before it is transported any distance, or sold for consumption in towns or cities.

"All dairymen and managers of creameries with whom we have consulted, agree in stating that milk maintained at a low temperature can be kept sweet, and in good condition, for many days."

After giving the different steps in this chemical analysis the above writer continues: "We obtained a mass of needle-shaped crystals. . . . The crystals, when placed on the tongue, gave a burning sensation. A portion of the crystals was mixed with milk and fed to a cat, when, in the course of

half an hour, the animal was taken with retchings and vomiting, and was soon in a state of collapse, from which it recovered in a few hours.

"We are now able for the first time, to demonstrate this new substance in poisonous milk, thus endorsing the views of Vaughn, who stated in his report that, doubtless, it would be discovered in cases in which milk had caused sickness.

"We are of the opinion that the substance is allied, chemically, to butyric acid; that it is formed in the milk by fermentation; and that its fermentation may be prevented by keeping the milk at a low temperature, or by properly cooling the milk soon after it is drawn from the cow. It seems also important that the so-called "animal heat" be allowed to escape. Boiling may dissipate the poison from milk that contains it. This opinion is based on the fact that *tyrotoxin* is changed and driven off at a temperature of 180° F."

This matter of milk poison is one that demands close attention from all that have the care of milk. The following cases show that it is getting to be quite a serious matter: "Two hundred persons were recently poisoned by eating ice-cream at a church social, at Amboy, Ohio." And on the 4th of July, "in New York City, eighty persons were poisoned by eating ice-cream."

It seems from the statement of Professor Vaughn that the *tyrotoxin* is due to the putrefaction of the milk. He intimated that this might in some cases result from not thoroughly cleansing the vessels in which the milk is kept. This substance may accumulate in the crevices of the milk vessels; or when earthen pans are used, it may accumulate in places where the glazing is imperfect. It would seem to be the better plan to have the pressed tin pans for milk, as they are without seams. Then, each day, not only give them a thorough cleansing in hot water, but, if possible, let them stand for half a day in the bright sun. Care should be taken by those using nursing bottles that these, as also the rubber nipples, be cleansed daily in hot water and give them also a good sunning and aeration. A little cautionary "prevention" may be better in these cases than to be under the necessity of resorting to "cure" for milk poisoning. As far as the milk is concerned we may, by proper care, avoid the difficulty. We are of opinion that in the case of cheese poisoning the best thing we can do is to establish it as our rule, "the less cheese we eat the better." As for the ice-cream, the mixture of cream

and sugar is not a wholesome combination if the milk is ever so pure. Better take of such mixtures very sparingly, especially if you have no knowledge of the condition of the materials from which the article is made.

J. N. L.

EATING DELIBERATELY, AND GOOD DIGESTION.

NO ONE habit in this country contributes so largely to dyspepsia and leanness as that of bolting food. Probably the average length of time devoted to the principal meals is not over fifteen minutes among business men, mechanics, and laborers. That such a habit must be productive of indigestion, and consequent leanness, will be made apparent by considering the object to be accomplished by masticating food. One great object is to keep in the mouth, in contact with the nerves of taste, the savory morsel till its flavor has aroused the secretions of the juices, which are the principal agents in the process of digestion, and gathered them not only in the mouth, but also in the stomach. That the presence in the mouth, and even the sight and smell of food which we relish, does arouse these secretions, we cannot have failed to notice.

Another object in masticating food is so to comminute it that when received into the stomach the gastric juice will be admitted at once to every particle, and the process of digestion be commenced at once in every part of the morsel. But how different from this natural condition is the food in the stomach of the man who bolts his food in morsels as large as can be made to pass down, and, in the time necessary to prepare a single ounce for digestion, has filled his capacious maw with these enormous masses of indigestible food? I have seen masses of beef thrown from the stomach after remaining there undigested for three or four days or even a week.

Can we wonder, then, that we find among our merchants and business men, who can never spare but fifteen minutes for their meals, so many cadaverous, dessicated, "ill-favored and lean-fleshed" specimens of humanity? The wonder is that, not conforming to the conditions on which good, healthy juices are secreted, and not comminuting the food, so that those that are formed can come in contact with the massive morsels except on their surfaces, enough can be digested to keep them alive.—*Bellows' Philosophy of Eating.*

SNUFF DIPPERS OF THE SOUTH.

Of all uses to which tobacco is subjected surely none are more revolting to good sense and true modesty than the habit of "snuff dipping," so prevalent throughout some portions of the South. The snuff is prepared for the trade in little glass jars holding about one-half a pint, and is about as fine as flour.

To use the snuff the devotee prepares a little stick about five inches long, by chewing the end into a little brush. This wonderful instrument is called a "mop," and is the only mop I know of that makes things dirtier, instead of cleaner, when it is used.

The mop is passed to the jar and comes forth loaded with the diabolical dust. Thence it is passed to the mouth, where it is turned, rolled, and mopped about from place to place, thus causing a nasty, dirty, yellow, sickening stream of saliva to come drizzling out of the corners of the mouth, and thence onto the clothing, leaving the indelible stain of this filthy vice wherever it touches.

From early morn till close of day these poor creatures continue the habit. They may be seen going about the house with the "mop" protruding about four inches from the mouth. A sweet (?) specimen indeed!

In conversation with them I find they have usually taken up the habit at the advice of their physician. It don't seem possible, in this enlightened age, that any person with at least a little knowledge of the human system, to say nothing of common sense, would recommend such, yet little marvel, for this class are still medicating their patients with calomel and such drugs, discarded by the medical fraternity twenty-five years ago.

No astute observation is necessary to pick out those addicted to this terrible practice. The sunken features, swarthy complexion, and hacking cough, always accompany "snuff dipping" and plainly tell of the inroads being made into the already too delicate constitutions of these mothers and daughters. Many have told me they were confident of these baneful effects, but have not the stamina and moral strength to overcome. We have succeeded however in getting some to quit, and the result has been marvelous. From poor skinny frames they have developed into nice plump forms. May God pity the poor slaves to the "mop."

T. H. GIBBS.

Robeline, Louisiana.

FISH AS BRAIN FOOD.

In the June *Century* Professor Atwater criticises the popular theory that fish is particularly a brain food. He says: "Even if fish were richer in phosphorus than meats or other food materials, this would not establish its superiority for the nutrition of the brain or the production of intellectual energy. But there is no proof of any especial abundance of phosphorus in fish. On the contrary, an extended series of analyses in this laboratory have revealed proportions of phosphorus in the flesh of our ordinary food fishes differing in no important degree from those which have been found to occur in the flesh of the other animals used for the food of man." The professor might have amplified his statement and included in it many other food stuffs besides the flesh of animals. No constituents of our food are more constantly present than the phosphorus compounds. The value of the less soluble phosphates has been disputed from a theoretical point of view, but practically we know that they serve the purposes of nutrition even in what is perhaps the most insoluble form, the outer part of the grain of wheat. If theorists or invalids demand a food containing much phosphorus in a form easily assimilated, we may point them to a source far more reliable than fish. The yolk of an egg consists largely of a highly phosphorized substance, easily digested, guiltless of insoluble phosphates, and almost identical with the substance of nerves and brain.—*Vegetarian Messenger, August, 1887.*

ANIMAL FLESH AS FOOD.

THE use of animal flesh as an article of daily food is as injurious as it is unnecessary and wasteful. Whatever may be, have been, or in some instances may yet be, the necessities for the use of flesh meat, where sufficient supplies of grain, fruit, and vegetables were or are impracticable, we have now in our favored times, with our modern conveniences and quick conveyance of country produce, not the slightest excuse for continuing what must be considered a rude and barbarous custom—the relic of times which are best left in the obscurity of forgetfulness. With our greater advantages, we need not continue the crude customs of the past, but aim at a pure life, physical as well as moral.—*Health, Happiness, and Longevity, by Archibald Hunter, p. 53.*

NIGHT AIR.

BEFORE we can fight consumption with any chance of success, we have to get rid of the *night-air superstition*. Like the dread of cold water, raw fruit, etc., it is founded on mistrust of our instincts. It is probably the most prolific single cause of impaired health, even among the civilized nations of our enlightened age, though its absurdity rivals the grossest delusions of the witchcraft era. The subjection of holy reason to hearsays could not go further. "Beware of the night wind, be sure and close your windows after dark!" In other words, beware of God's free air; be sure and infect your lungs with the stagnant, azotized, and offensive atmosphere of your bedroom. In other words, beware of the rock spring; stick to sewerage. Is night air injurious? Since the days of creation that air has been breathed with impunity by millions of different animals—tender, delicate creatures, some of them,—fawns, lambs, and young birds. The moist night air of the tropical forests is breathed with impunity by our next relatives, the anthropoid apes—the same apes that soon perish with the consumption in the close though generally well-warmed atmosphere of our northern menageries. Thousands of soldiers, hunters, and lumbermen sleep every night in tents and open sheds without the least injurious consequences; men in the last stages of consumption have recovered by adopting a semi-savage mode of life, and camping outdoors, in all but the stormiest nights. Is it the draught you fear, or the contrast of temperature? Blacksmiths and railroad conductors seem to thrive under such influences. Draught? have you never seen boys skating in a snow-storm at the rate of fifteen miles an hour? "They counteract the effect of the cold air by vigorous exercise." Is there no other way of keeping warm? Does the north wind damage the fine lady sitting motionless in her sleigh, or the helmsman of a storm-tossed vessel? It cannot be the inclemency of the open air, for, even in sweltering summer nights, the sweet south wind, blessed by all creatures that draw the breath of life, brings no relief to the victim of *ærophobia*. There is no doubt that families who have freed themselves from the curse of that superstition can live out and out healthier in the heart of a great city than its slaves on the airiest highland of the southern Apennines.—*Popular Science Monthly*.

THE BEGINNINGS OF CRIME.

I HAVE made a study of crime for many years, and have watched its development in children who have grown up in my immediate neighborhood. I have noticed that children who are not properly watched over at home, commence by first stealing the marbles and playthings of their companions; then they learn how to go into unoccupied buildings and yards, carrying off old iron and loose articles, which they sell to junk dealers. After this they get bold enough to enter the cellars of occupied buildings and get empty bottles and other things of small value, and it is not very long before they try climbing into dwellings over the cellars and carrying off anything they can lay their hands on. I know several criminals, who are now serving terms in the penitentiary, who commenced stealing in just this way. They learn gradually, and become more expert every day, and at the same time grow more hardened as they get older.—*Sergeant Lang, in Globe-Democrat*.

PHYSICIANS' FEES.

OF English doctors, Radcliffe made over \$35,000 a year in the height of his fame; Mead, \$25,000; Baillie, \$45,000; Sir H. Hallford, \$55,000; and Sir B. Brodie, \$85,000, in the year but one before his retirement, the largest income known. Radcliffe once received \$8,000 as a special fee for visiting Lord Albemarle, at Namur; Granville, \$5,000 and his traveling expenses for a visit to St. Petersburg; and recently Sir W. Gull, \$5,000 each for two visits to Pau, and \$7,500 for traveling to Perthshire and remaining a week with a patient. But the fee of fees was that received by Dr. Dinesdale in 1768 for inoculating the Empress Catherine and her son at St. Petersburg, viz., \$60,000 paid down, and a pension of \$2,500 for life, and the dignity of a baron.—*New Orleans Bulletin*.

AT THE HOSPITAL.—*Physician*—"I congratulate you sincerely, my dear sir." *Patient* (joyfully)—"Then I will recover?" *Physician*—"No, not exactly; but after consultation we have come to the conclusion that your case is an entirely new one, and we have decided to give your name to the malady, provided that our diagnosis is confirmed by the autopsy." [Patient immediately expires from fright.]—*Sel.*

Household.

SUNSHINE AT HOME.

Oh, let there be sunshine at home,
 If not in the world outside;
 Enough of sorrow will come,
 Though we try from its clouds to hide.
 Each day has its cares and fears,
 Each heart its hours of gloom,
 But a cheerful face and smile,
 Will ever make sunshine at home.

Oh, what if our path does seem hard
 At times, as we tread life's road,
 A kind, tender, loving regard
 For others will lighten our load.
 For God's love is over us all,
 He knows by *what way* we have come,
 So let us with strong hearts and true,
 Do our best to make sunshine at home.

It may be our burden is hard;
 If with loving patience we try
 To lift it, and trust for reward
 To Him who strength will not deny,
 His love will be our defense,
 And lift every shadow of gloom,
 And husband and children will help
 In making the sunshine at home.

Let us not keep our smiles for our guest,
 Who may now and then sit at our board,
 But give home's dearest treasures the best
 Of the riches our hearts can afford.
 Let life's toils be brightened by smile,
 For partings are surely to come,
 When how bitter will be our regret
 If we fail to make sunshine at home.

—Sel.

MUTUAL CONFIDENCE BETWEEN MOTHER AND CHILD.

THERE is a way in which parents, mothers especially, may do harm to their children from want of forethought; that is, by not patiently listening to their confidences, sharing their little joys and sorrows, and making them feel that there is no one in the wide world like mother for playmate and companion. One deeply impressed in reference to this says: "It is really pitiful to see a good, conscientious mother resolutely shutting herself away from so much that is really best and sweetest in children's lives for the sake of tucking their dresses and ruffling their skirts. How surprised and grieved she will be to find her boys and girls at sixteen regard 'mother' chiefly as a most excellent

person to keep shirts in order and make new dresses, and not as one to whom they care to go for social companionship!"

Yet before they are snubbed out of it by any repeated rebuffs, such as, "Run away; I'm too busy to listen to your nonsense;" "Do amuse yourselves with your dolls and baby rags," etc., the children naturally go to their mother with all their little sorrows and pleasures; and if the mother can only enter into their plans, how pleased and happy they are! Such a shout of delight I heard last summer from a lady's croquet ground where her little children were playing: "O goody, goody! mamma is coming to play with us."

She was a busy mother, too, and we knew would much have preferred to use what few moments of recreation she could snatch from work for something more interesting than playing croquet with children not much taller than their mallets. She has often said: "I cannot let my children grow up away from me; I must keep right along with them all the time. And whether it is croquet with the little ones, or Latin grammar and base-ball with the boys, or French dictation and sash-ribbons with the girls, I must be in it as far as I can."

Is not this the true mother-heart? And will not her children at all future times "rise up and call her blessed?" Indeed, they will ever reverence her, her teachings and example, and cherish her most lovingly in her declining days. May the number of such devoted mothers and such worthy followers increase in our land a hundred-fold!—
J. K. Bloomfield, in Babyhood.

A SERIES OF WAITS.

"How thoughtless men are sometimes," exclaimed a lady in one of the fashionable west side boarding-houses as, seated in the parlor directly in front of the window, she awaited her husband's return. "Keep one of them waiting for five minutes and you never hear the last of it, and yet they keep us waiting half our lives and think nothing about it. A woman's life," mused the speaker, "is a series of waits. First she waits to get on long dresses and to enter society. Then she waits for some man to ask her to marry him. After marriage—what? Why, then she begins to wait for her liege lord and master to come home to his meals, and may be she has to wait for him to come home at night. Waiting gradually becomes second nature to woman. And can you wonder?"—
Chicago Journal.

THE MODEL WIFE.

IN her intercourse with those of her own sex she will be sure to converse of things and not of people. Scandal and gossip will not be her daily bread. She will select her friends from among high-minded and intelligent women; thus she will keep her body and mind healthy, and her heart forever young. And a lovely old age will creep on almost imperceptibly, and she will be a comfort to her children, and her children's children, and "they shall rise up and call her blessed." And when the summons shall come to go up higher, she will hear His voice say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."—*Sel.*

GIVE THE BABY A DRINK.

It should be remembered that infants require water to drink as well as milk. It does not follow that because milk is a liquid it is capable of satisfying thirst. On the contrary, being warm as it is drawn from the breast, it causes thirst after it has remained in the stomach for some time, the same as other food. It is the sense of thirst which causes healthy, breast-nourished infants to often cry for long periods of time after freely nursing. It is claimed that there are many cases of indigestion due to insufficiency of the child's gastric juice, which would be greatly benefited, or even cured, by allowing the child occasionally a drink of decidedly cool water. And it is certain that an enormous amount of suffering among infants is caused by neglect or ignorance of this simple rule. By "a drink" is not meant, of course, a large quantity—a teaspoonful or two is sufficient.—*Chicago News.*

PHYSICIANS AT RURAL HEALTH RETREAT.

WE now have three experienced, competent physicians at the Rural Health Retreat, two gentlemen and one lady physician. Dr. J. S. Gibbs, physician-in-chief, who has had many years' experience as physician and surgeon, and who has, during the two and a half years of his connection with this institution, successfully treated so many cases of female difficulties, and other maladies, has of late been joined in his labors by Dr. Maxon and wife, from Battle Creek, Michigan. These two physicians, especially Mrs. Maxon, have had many years of experience and practice in the great medical and surgical sanitarium conducted by

J. H. Kellogg, M. D. The coming of a fully competent lady physician to this Retreat will be a joy to many invalids.

CHILDREN POISONED WITH TOBACCO.

IN one of the schools of Brooklyn a boy thirteen years old, naturally very quick and bright was found to be growing dull and fitful. His face was pale, and he had nervous twitchings. He was obliged to quit school. Inquiry showed that he had become a confirmed smoker of cigarettes. When asked why he did not give it up, he shed tears and said that *he had often tried, but could not.*

The growth of this habit is insidious in its effects, ruinous. The eyes, the brain, the nervous system, the memory, the power of application, are all impaired by it. "It's nothing but a cigarette," is really, "It is nothing but poison." German and French physicians have lately protested against it, and a convention of Sunday and secular teachers was recently held in England to check it. It was presided over by an eminent surgeon of the Royal Eye Infirmary, who stated that *many diseases of the eye were directly caused by it.* Parents, save your children from this vice if possible! Do not allow them to deceive you. In future years they will rise up and bless you for restraining them.—*Christian Advocate.*

CHARMS AND SUPERSTITIONS.

TO CARRY an axe on your shoulder through the dwelling-house is a sign your next child will be a boy. To carry a "horse chestnut" in your pocket will not only prevent, but actually cure "piles." To carry some of the fruit of the coffee-nut tree in your pocket will prevent an attack of cramp colic. Wearing a brass ring on the little finger of the left hand will cure and prevent rheumatism. To repeat a few words, said to be contained in the Bible, and blowing the breath on a burn three times, will cure the worst case. Wearing a leather shoe-string around the neck will prevent whooping-cough.

The persons practicing the above superstitious folly are well known to myself. Besides that which has been enumerated above, there are quite a number of other charms believed in. With the exception of this superstition, the individuals otherwise seem reasonably sensible. But these things, having been handed down from generation to generation, are firmly believed in; and the skill of a physician who is the seventh son of a seventh son, is, in their estimation, beyond all doubt perfect.—*A Reader of Medical Reporter.*

PRACTICAL HINTS.

AVOID colds by warm clothing and abundant ventilation of sleeping-rooms.

BOILING in strong soapsuds will clean up an old lampburner and make it as good as new.

A TEASPOONFUL of heated camphor is said to be a curative application for a sty on the eyelid.

OILCLOTHS can be brightened, after washing, by rubbing hard with a flannel moistened with kerosene.

BREAD is the staff of life, and liquor the stilts—the former sustaining a man, and the latter elevating him for a fall.—*Sel.*

THE effects of poison ivy may be removed by applying a solution of a tablespoonful of copperas in a small cup of hot water.

FOOD for the Japanese costs about \$3.00 per month, and a Japanese girl can be clothed, fed, and educated for \$40 a year.—*Sel.*

A PAIL or tub of fresh, cold water, renewed several times in the course of twenty-four hours, will absorb all the evil odor of fresh paint in a day or two. The taste of the water after an hour will prove the thoroughness of its work.

AFTER taking off the bruised and rotten grapes from a cluster, place the end in hot fruit wax, thus hermetically sealing it. The vitality of the fruit will be retained for months, if put in a cool place, so says the *Woodland Democrat*.

IT is said that glycerine in its pure state should not be used for chapped hands, as it absorbs moisture from the skin, thus leaving it dry and liable to crack. When moderately diluted with water, however, glycerine is an excellent application.

"TRUTH THROUGH ERROR."—It is said that a busy doctor sent in a certificate of death the other day (after a paying operation), and accidentally signed his name in the space for "Cause of Death." The registrar says he wishes the profession would be as accurate generally.

BLOOD stains can be removed from an article that you do not care to wash by applying a thick paste, made of starch and cold water. Place in the sun, and rub off in a couple of hours. If the stain is not entirely removed, repeat the process and soon it disappears.—*Good Housekeeping*.

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HEALTH JOURNAL FOR 1888.

THIS is the last number of this volume of the JOURNAL. With the January number, it is to be a thirty-two-page monthly with a cover. Price, \$1.00 a year. We hope to have the first number of the new volume in the hands of subscribers before the holidays.

PLANTS sometimes seek food. A Delaware grapevine sent a root a long distance to a hole in which bones had been buried, and surrounded every bone with roots. A running vine will send out a tendril to seize a cord hanging near, but out of its path. Circumstances show that plants have power of selection, and, to a certain degree, exercise intelligence.—*Sel.*

SELF-DENIAL and self-justification do not agree.

HEALTHFUL FOODS.

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

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

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

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

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

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

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

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

GLUTEN WAFERS.—Especially good for those troubled with acid or flatulent dyspepsia; or those suffering with nervous exhaustion, and who wish to restore nerve power speedily. Such as have to live largely on meat, because they cannot digest vegetable food, will find in these wafers a valuable substitute; per lb.30 cts

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

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

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

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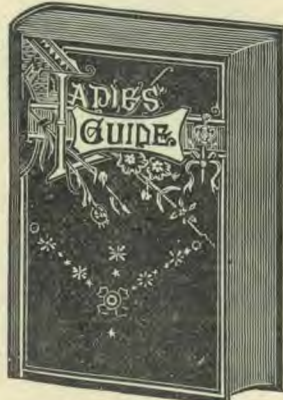
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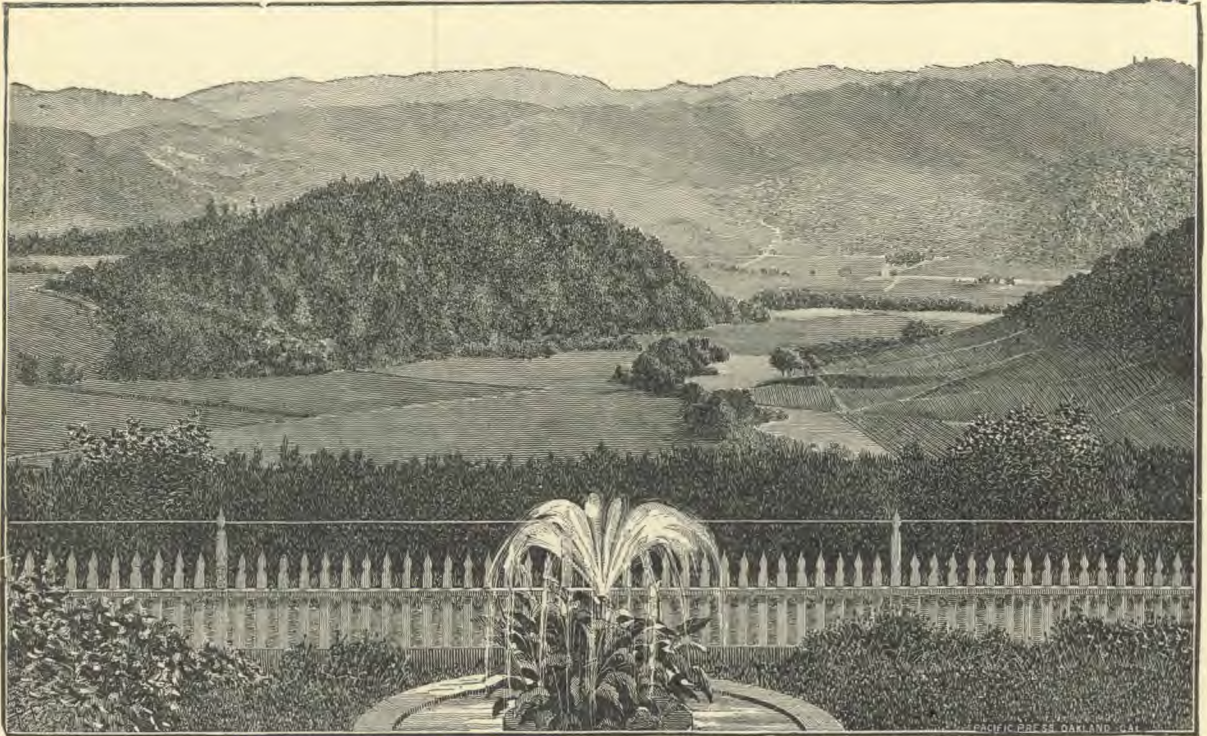
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 ST. HELENA, CAL.



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PACIFIC HEALTH JOURNAL

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