

HEALTH HINTS, ETC.

The temperature of living rooms should be from sixty-five to seventy degrees.

Hot water is the best thing that can be used to heal a sprain or a bruise.

The rooms of a house need ventilation in the day-time, as well as the night; in the winter as well as the summer.

R. R. P., Peace Dale, R. I.—To cure black-heads and pin worms in the face, keep the stomach in good order; eat no fatty foods or spices; take a bath every morning.

Nothing is better for a sore throat than a gargle of salt and water. It may be used as often as desired, and if a little is swallowed each time it is used, it will cleanse the throat and allay irritation. Salt, also used in doses of one to four teaspoonfuls in half a pint to a pint of tepid water, is an emetic always on hand. This is also the antidote to be used after poisoning from nitrate of silver, while waiting for the doctor to come.

Lemons may often be used as a good household medicine. They are undoubtedly very excellent for biliousness. Lemons, however, should not be taken in their pure state, as their acidity will injure the teeth and the lining of the stomach. The proper way is to take the juice of one lemon in a cup of water, without sugar. The best time to take such a dose is before breakfast or just before retiring. Lemonade is an excellent drink in summer, and can be used with benefit by every one.

Chilblains are foolishly caused by heating the feet too suddenly after they have been severely chilled. This causes congestion of the blood—then inflammation, swelling and pain follow. Very cold feet should be warmed slowly or by friction, so as to restore the circulation with the warming. The wiser plan, however, is always to keep the feet warm. It is false economy to expose them to the cold in any way. But if you have chilblains, cure them by using cold water and rubbing so as to relieve congestion.

When the air we breathe is contaminated by stagnation, by breathing, by fires or artificial light, such as candles, lamps and gas, it operates as a poison and injures the constitution. People seem to think that wholesome food and drink are much more important than pure air, and the reason of their so thinking is because air is an invisible substance. Crowds of mechanics, of all kinds, are frequently pent up from morning till night, without even thinking of opening their windows for a single half hour for the admission of fresh air. When in England one-fifth of all the deaths are from pulmonary consumption; in France one-sixth; in Germany one-seventh; and in our own country one-eighth; and when we see the carelessness on every hand about what we breathe, it is not difficult to discover the cause of such a fearful mortality, and also it is not difficult to discover the remedy.

Unsanitary water is the cause of much of our "chronic invalidism." It is not uncommon in the country to see a little hollow square containing farm buildings, the dwelling, woodshed, wash-house, horse-stable, cow-barn, sheep-yard, compost heap, and a cess-pool; and the farmer's well in their midst, without the slightest surface or other protection. There is polluted water, which indicates merely filthy water, and contaminated water, surcharged with animal and vegetable waste; and infected water, containing germs of specific disease, and these need not be difficult of understanding to the non-professional reader. Nearly every common well is affected more or less with one of these varieties.

Physicians have considerable knowledge of this, sanitarians have more, but the public continue indifferent and unbelieving. Vaults should be at least 150 feet from the wells, and during warm weather a little dry earth should be sprinkled in them every few days. The dust of the roads is excellent, and nothing more will be required for perfect wholesomeness and purity.

NATURAL BREATHING.

The aborigines and savage tribes always keep the mouth tightly closed and breathe through the nostrils. This is natural. Fashionable people often breathe through the mouth. Fashion is often wise, but in this single respect, nature is the wiser teacher. Parents should teach their children to breathe only through the nostrils.

Tight lacing and lazy ways of breathing, says Helen C. Swazy in *St. Nicholas*, prevents the lungs of the adult woman from getting enough exercise for their own good.

It is well to establish the habit of deep breathing, but, in addition to this, the reserve air which is left in the lungs after an ordinary expiration should be expelled and the lungs thoroughly ventilated at least twice every day. First, then, see to it that the air in the room is as pure and fresh as out-of-door air can make it. Then with all the tight and superfluous clothing removed, lie flat on the back, and with the mouth firmly closed, take a full, deep breath. Hold it eight or ten seconds, and then let it out. Take another and yet another breath in the same way.

A few such exercises as these for five or ten minutes at night and morning will promote refreshing sleep and give increased vitality.

THE COUGHING HABIT.

Coughing is often under control of the will and the result of habit. There are many people who consume a small portion of a life-time in unnecessary coughing. At first a little irritation is felt, a cough is set up, and habit keeps it going until the irritation provoked, produces a real and serious disease. Through force of sympathy coughing often becomes contagious. This can be well illustrated in a schoolroom of restless boys and girls, on a winter's day. Let one child set the ball rolling, when the teacher addresses the school—another child takes up the musical note, then another, and still another until the teacher's voice is as powerless as if he were in a din of artillery. The teacher brings the ruler to the desk, and commands this noise to stop. Then for an instant an eloquent silence prevails. In church we may sometimes observe the same thing—when some old lady, who has had a pet cough for years, sets up a coughing strain, which is soon followed, as if in chorus, by many other members. The poor preacher then wages an unequal contest and may as well stop preaching. These facts should be ample evidence, that coughing is an act under the control of the will in very many cases. In such cases a little application of "mind cure" can be made effective. The family physician can often cure chronic coughs not by a prescription but by a simple command to stop them.

TYPHOID FEVER.

The origin of typhoid fever is corruption. With every part of the system in a perfect state, the germs and spores in the atmosphere, finding no congenial element in the body, would be breathed with impunity. When typhoid fever occurs, its treatment should be very simple. Leading doctors confess that where they have used little, and sometimes no medicine in this class of cases they have had the best results.

In the initial stages the appetite ceases, and then nothing should be eaten. The appetite will return by natural processes. There will be thirst and this should be gratified, not with apollinaris, seltzer nor richy, but with pure cold water. The bedclothing should be regulated, down to a single sheet if necessary, so that there shall be no injury from fever heat, and all the bathing that is agreeable should be used. The ventilation of the sick room should be perfect, yet not allowed to cause a chill. The degree of fever should regulate the amount of bathing, as the degrees of fever lower, the bathing should be lessened. Either hot or cold water may be used, according to the desire of the patient. In its first stages the fever will often be broken by the above treatment. After these stages are past it is better to try to accomplish no more than a gentle nursing of its full course and natural termination. By this simple system of treatment its course will be shorter, lighter, and there will be none of the after troubles following, which so frequently accompany a scientific treatment. The usual disinfectants should be attended to.

CHILDREN'S DISEASES.

I do not know of any class of human beings who are treated as badly as the children. I was a child myself, once, and I never remember to have had a happy day. Not one. I can recollect pretty well for all that. When I see these coming children of all ages and the fool mothers and the fool fathers and the fool doctors, I feel like clubbing them. Foolish mothers, on account of their indulgence; foolish fathers, because they do not enter more into the child life; and fool doctors who dose down drugs, when food, air, water and cleanliness are the agents necessary to secure good health.

Don't allow any worms to infest the intestines. Infusions of sage or of wormwood or of prickly ash bark or the bitter root (*apocynum androsaemifolium*) will surely destroy or drive out these parasites. Nothing better than sage tea. If the child will eat carrots, garlic, onions or horse-radish, so much the better. Worms dislike this diet, and prepare to move out before their lease is up. Attorney for plaintiff, please take notice.

Don't allow the child to eat any meat, fish, eggs, cheese, pickles, potatoes, nor drink tea, coffee, chocolate or cocoa.

Don't allow the patient to eat candy, pastry of any kind, nor biscuits made of soda, saleratus or baking powder.

Oh, I hear a good fool mother say, "what will the little darling live on?" In the morning give the child an orange without much pulp or an apple. For breakfast a slice of bread and butter, and a little sauce of apple, pear or peaches. (No skins of peaches allowed and nothing canned in tin). Or give oatmeal or cornmeal mush, or graham or rye mush, with a little milk, syrup or honey on it.

For dinner a good broth, with bread and any vegetables, except potatoes, macaroni, sage, rice, vermicelli, arrow root and tomatoes, turnips, cabbage (but never boiled with hog meat) carrots, onions, parsnips, peas, beans, hominy, grits, samp, greens, and all kinds of ripe fruit, are all right and good, and we have never seen any deaths from starvation, so far, when fed on this diet.

Next see to it that the child is bathed quickly and rubbed dry daily. Not so much matter when, as to do the bathing quickly, so as not to chill the little one, and yet to get the skin clean and have a good capillary circulation.

If there is any constipation use an

enema or infusion of sage every night before going to bed. Then see to it that the food will go through the bowels. Boiled whole wheat is an excellent laxative. Boil it well, and have it eaten with milk, honey or syrup—be careful not to use too much milk, as milk usually constipates.

If the epileptic is a child and the bowels are bloated and hard, wash the abdomen in warm water, in which a double handful of salt has been dissolved. Rub well and practice kneading gently.

If thin and inclined to emaciation, give a mild infusion of the gentian root, or of golden seal (*hydrastis canadensis*), three or four times a day, and also a glass of warm lemonade at night.

Have the under-garments of white flannel. But don't, oh, don't let any animal give bromide of potash, or scortite, belladonna, strychnia or any other poison to ruin the helpless invalid's nervous system and injure the brain, in the hope to cure a disease that in almost every case originates in the intestines and affects the great sympathetic nerve.

I have cured many by the above treatment. It never fails. But you can never cure a case where the patient is a tobacco user, a meat eater, or a tea or coffee drunkard.—M. C. Keith, M. D.

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CORRESPONDENCE.

IN THE HANDS OF THE LAW-LENS.

A Missionary's Experience in North Carolina.

ASHVILLE, Buncombe Co., North Carolina, March 28, 1887.

Editor Deseret News:

My labors thus far in the south as a missionary have been fraught with interest to me, and I trust have been beneficial to those with whom I have labored. On February 4th, 1887, in company with Elder Lucian D. Craudal and at the request of those presiding, left the Fairview field intending to open up a new field of labor in Haywood County, arrived in Asheville, a city of 13,000 inhabitants, many of whom are here to obtain labor, as there is a great deal of building being done to accommodate the many that come here during the summer, this being considered a health resort. As we were walking up town we were accosted by a gentleman wishing to know if we were peddlers; we informed him we were not. "Where are you from?"

"Fairview." He began to excuse himself for being so inquisitive saying that he had a motive. We wished to know what his motive was, and he said, "I have learned that there are some Mormon Elders in this section and I am desirous of meeting them." We asked what he wanted of them, as we were determined he should not know who we were until we had learned his intentions. He said he did not want to mob or ill-treat them. We were by this time assured he was our friend, so we told him we were Elders. He extended his hand saying, "I thought so. I am a member of the Church, also my wife; I want you to go home with me."

We did so. Brother Smith informed us there were two more families in the city belonging to the Church. We tarried with them for four days, during which time Brother Smith made up his mind to emigrate to Colorado with the company going on March 1st, which he did and from letters received from him he informs us that he is well satisfied and acknowledges the hand of God in sending us to him. Brother Russell and family will emigrate with the next company. I am now at his house. We continued our journey into Haywood County, but owing to the prejudice existing we were unable to make any opening. While we were undecided what course to pursue, we received word from President Morzan desiring that should we not meet with success in opening up in Haywood County to go among the Cherokee Indians, about twelve thousand in number, living in Swain and Jackson counties. We started at once, and after two hard days' travel over muddy roads and my companion with blistered feet, we found ourselves among this branch of the house of Israel. We visited their leading men; among them was Prof. Sprey and A. W. Blye. The first is principal of the government school taught at Yellow Hill, and the last named is government interpreter. From them we learned that their head chief was in Washington. They treated us kindly, but manifested indifference towards our message.

We wended our way in the direction of Qualatown, being desirous of holding meeting on the Sabbath. Here we met with a sect known as Castillites one Castille being their founder. We held five meetings in their church, during which time we visited among the Indians, who we found were very much priest-ridden, most of them being members of the Baptist and Methodist faith. I trust however that a permanent field will be established among them in the near future. I having received my release from this and appointment to the British mission, and my companion having suffered much on account of poor health; it was

thought advisable that we return home. We arrived in the Fairview field, where we were visiting, with Saints and friends previous to our leaving, and on Saturday, the 19th inst., Elder Craudal went to the postoffice at Fairview, where he was met by a mob of twenty men headed by a Mr. Hilliard, a Baptist minister. After abusing him they let him return to Asheville, where I bid him good bye, and I returned to Fairview. On Thursday, the 24th inst., as I was on my way to the office, I was met by a mob of eleven, with the same Hilliard at their head. They surrounded me and Hilliard began, saying, "Are you a member of the Mormon faith?" "Yes, sir." "You believe Brigham Young was a good man and a prophet?" "Yes, sir." "We had started after you." "Indeed! Then I have saved you the trouble." "We are going to ask you some questions and we want you to answer them." "You will allow me the same privilege." "No, sir." "Then I will answer your questions if I see fit to do so. I would like to know your intentions in asking these questions." At this Hilliard picked up an oak club lying at his feet and drew the same to strike me, saying, "If you say another word, I will flatten you." They abused me there for about ten minutes, then guarded me to Fairview, some walking on ahead and some behind me. Arriving at Fairview, there were about fifteen more, making a mob of twenty-five. Hilliard said he would go and get some of the old citizens to come in. I said I would like to have a magistrate present, as they said they were going to hold a consultation to determine what they would do with me. Hilliard was gone half an hour when he returned but brought no one with him. He said to the crowd, "All you men come around on the other side of the store." They went and I went with them. They entered a back room. As I entered, Hilliard said, "We don't want you." "Well, sir," says I, "why did you not say so; you said for all the men to come and I class myself with the men." They appointed a guard over me. I went into the postoffice, laid my case before the postmaster, asking him if there were any officers in the township. He said there were none. I told him my life had been threatened and he said he could do nothing for me; at this moment the guard said they were ready for me. I then went to the store, where they surrounded me, and Hilliard said, "We have decided in your case."

"Very well," says I, "I am ready to hear the decision." "We have decided that five men shall take you across the line out of the township; they will turn you loose, and we wish you to understand there is no longer free pasturage for you on this side. We want you to promise that you will never come into Buncombe County again, that you never more will teach your doctrine in these parts, and you will warn all your companions to get out of these parts."

"These promises," says I, "I will never make as long as God gives me breath. He being my witness." At this Hilliard jumped down off the porch, and, picking up a hickory lying by, said, "You hear what he says, gentlemen; what shall we do? Whip him!" At the same time shaking his fist in my face. I said, "I am in your hands as far as God sees fit to let me be; I am surrounded with a crowd of men without a friend. I do not fear man. I have nothing more to say."

They consulted a few moments together, then started me across the line with the guard. I tried to reason with them, but they were devoid of reason, and would insult me when I would say anything to them. I took the News out of my pocket and read as I walked along. Crossing the line, I turned to them and said, "I am in hopes God will forgive you." After getting out of sight I took to the woods and returned to Mr. Jenkins', where I left in the morning, having been with the mob from 8 a.m. until 2 p.m. There was a great deal said and done during this time that I will not attempt to rehearse. The Elders have some true friends in that section; among them is Mr. Julius Jenkins, Columbus Jenkins, John Trautman and others, whose kindness will never be forgotten. Elders Crowther and Heiner are now laboring in the Fairview field.

I will start on the morrow for Mitchell County, where I am desirous of visiting Saints and friends, having labored in Mitchell County for one year.

Ever praying for the spread of truth, and trusting these few items will find a place in the columns of the News, I am yours in the covenant of peace,

J. T. T.

TWO KINDS OF DRUNKENNESS.

SANDUSKY, Ohio, March 30th, 1887.

Editor Deseret News:

We spent an hour very pleasantly Sunday evening listening to inspiring music and hearing a pictured lecture on "The saloon and personal liberty," delivered by Rev. Geo. H. Peeke. As this gentleman is held in esteem in this city, as a leading light and far-seeing, and his sentiments met a response in my experience with frail mortals, especially as one of the features of death, desolation and destruction I concluded that some of his ideas were well worthy of record. The lecturer said saloon keepers claimed the perfect liberty to vend their putrid, corrupted, poisonous draughts to the ignorant and vicious, kindling and fir-

ing up the passions to injury and destruction of themselves and the personal liberties, peace, good order and safety of peaceable society, at the same time sipping from the pocket dollars and nickels and depriving families of needed bread, radiating sorrow, tears and gloom to the already gloomy homes of tens of thousands. He said nine-tenths of the crimes committed were through the curse of saloons and damnable drink, and cried, "Shame on the liberty of open saloons on the Sabbath day" (which by the way is the case in this city, a large majority of the City Council said to be either interested in beer making, or in the over two hundred saloons now running and open on the Sabbath day; the population is 23,000, and fifteen out of nineteen city councilors recently voted for open saloons on Sunday.) This he said was a shame and sham on the personal liberty of peaceably inclined citizens and decent society. (One man boasts of drinking eighty glasses in one day.) As the speaker warmed up he said, cursed be the beer-drinkers, saloon keepers, and the sustainers of those dens of infamy and slums of hell. The fine large mansions are built with this fleeced money from the poor and miserable creatures. The liberty to take dollars for death and especially on the Sabbath day, should be frowned upon by our city fathers and a robbed populace. The majority of our American nation are running down to destruction and ruin, and unless there was a sudden reformation the nation would flow with blood and carnage; weeping, sorrow and grief would be the destiny of a once great and powerful nation. The time once was, a century ago, when a man for office should be a Christian, sound man, but now a saloon keeper will do God was just and would not be mocked, and when nations become corrupt, their doom is sealed and they fall.

I will add a few words of another kind of drunken class, by referring to Isaiah, 29th chapter and 9th verse: "Stay yourselves, and wonder; cry out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink." (One might well say, What on earth is the matter with them?) The 10th verse tells us that the Lord had poured out the spirit of deep sleep upon the people, that they were in a deep sleep; they were living in a day when there were no prophets or seers. The people were drunken on the subject of living prophets. In every age and dispensation, from Adam down to Christ, and in His Church were established, first Apostles, second Prophets, who remained in the Church nearly 400 years; so that the inhabitants of this earth have been deprived of Prophets about 1400 years; from Christ's time until a little less than a century ago, the earth was without Prophets; they were covered; hence the drunken age, and now as in Romish days, prophets are killed. Hence I will agree that the two kinds of drunkenness are sure to bring destruction on our nation or any other nation unless a speedy reform is instituted. E. S.

MISSIONARY WORK IN THE SOUTH.

Opening New Fields of Labor—Kindness of the People—Opposition of Parsons—Success of the Truth.

MOUNT ROZELL, Limestone County, Ala., April 2d, 1887.

Editor Deseret News:

Having just landed in the midst of the Saints, and not being pushed for time, we are impressed to engage ourselves in penning a short account of how the great latter-day work is prospering in this part of the globe. As the latter-day Saints are interested in the salvation of mankind, and in the spread of the Gospel, as restored in this generation for an express purpose, they, no doubt, are pleased to hear with what success the Elders meet with in all parts; and as the News is a welcome and regular visitor to the majority of the homes of the Saints, this will be the surest source to acquaint all.

On the 18th of March we started in search of a new field of labor, leaving Elder A. L. Fuller with the Saints; after half a day's walk we found ourselves in Giles County, Tenn., and a church house (Pleasant Hill), owned by some of the most prominent men in that locality, some belonging to the Methodist church; others did not belong to any church. We concluded to try the generosity of the people in this locality, consequently we started in search of the trustees. We succeeded in finding and obtaining the consent of the non-church members, and next started to see the Christians (?) They couldn't give us any satisfaction, either one way or the other; they could not consent until they had seen the parson, the local preacher.

We concluded to attend the Sunday School which convened at 9 a.m., and preaching at 11 a.m. After they got through preaching we approached them, and asked what their conclusion was about us preaching at 2 p.m.; the answer was "You can't preach." We then informed them that they were rejecting the servants of God. The people were very much disappointed, as a very large congregation had assembled to hear us; some of the men proposed a schoolhouse a short distance from the church house, so we announced meeting at 3 p.m. A Mr. Young, a member of the Methodist church, took us home to dinner. When Parson H. saw where we were