



Doctors and Drink.

Dr. E. Long Fox, says:—'The example of a doctor who takes any alcoholic drink is absolutely useless when he wishes to influence his patient against it; and it is probable that if a large number of doctors were abstainers their example would do more than legislation.' The extent to which the personal practice of total abstinence is commending itself to the medical profession is partly seen in the existence, and continued increase, of the membership of the British Medical Temperance Association. But it is known that the membership of the association does not show the full extent to which the medical opinion and medical practice, personal and professional, is being permeated by total abstinence principles. The 'Medical Pioneer,' in a review of the twenty-one years the B.M.T.A. has been in existence, pathetically asks:—'What of the very large number of medical men who have come to grief through drink in these twenty-one years?' and then makes this earnest appeal:—'If it has been the custom of medical men to abstain from this cause of vice and crime, disease and death, these weak brethren of ours would have been saved. What has hindered? Nothing but that the majority have preferred their own self-indulgence, or have not been brave enough or generous enough to take the unpopular side, and by so doing to help make it popular.'

What hinders medical men becoming the irresistible power they might be in reducing or getting rid of the intemperance that prevails? Dr. E. Long Fox replies:—'Does not the evil depend mainly upon four considerations: (1) the traditions of the profession; (2) the want of a due appreciation of the physiology of the subject; (3) a forgetfulness or an ignorance of the pathological effects; (4) a defect in recognizing how frequently moderate drinking degenerates into excess?' And Dr. G. Sims Woodhead makes this appeal:—'We must remember that we, and we only, can understand the condition of the drunkard, and that he has a claim upon our charity that he has upon that of no others. Let us give freely of our help and sympathy, and reserve our condemnation for the system which allows and encourages him to become a drunkard.' These are noble and inspiring words, which ought to be fruitful of good. And if anything can add to their potency we can find it in what Dr. E. Long Fox says:—'We, as doctors must look critically on the results in the country from the use of alcohol. . . . It is almost universally accepted that without it we would not need half our hospitals, and the records of the post-mortem room, even excluding all accidents that occur under drink, would convince any one given to pathological statistics that it is the very plague of the country.' Or we may find it in the paths of these further words of Dr. G. Sims Woodhead:—'How firm is the bondage of drink we know only too well, and we, who pride ourselves on our liberty and talk so glibly of the liberty of the subject, should bear in mind that there is "one liberty which the humane would see denied to every class of every people—the liberty to make themselves slaves." We want more and more of such personal testimonies as Dr. C. R. Drysdale gives when he says:—'I have experienced the ill effects of alcoholic treatment in countless cases; and I do not re-

member ever to have seen a case when it has done any good,' and, therefore, 'personally I would not consent in my own case to take any form of alcohol when suffering from disease.' The personal experience of Dr. Drysdale is but an echo of the older experience of Dr. Gregory, who testified:—'I never got a patient by water-drinking, but thousands by strong liquors'; and who elsewhere speaks of distilled liquors as 'deservedly held to be the most pernicious of all that human luxury has hitherto invented.' We would fain believe that Dr. E. Long Fox is speaking words of truth and soberness when he says:—'The battle will be won on the medical side when the profession accepts the fact that the drug acts on the body as a neuro-paralytic, and not as a stimulant,' which means that it is for the doctors to proclaim the truth respecting alcohol, and to shape their personal and professional conduct as the truth directs.—'Temperance Record.'

Tobacco And the Eyesight.

Prof. Craddock says that tobacco has a bad effect upon the sight, and a distinct disease of the eye is attributed to its immoderate use. Many cases in which complete loss of sight has occurred, and which were formerly regarded as hopeless, are now known to be curable by making the patient abstain from tobacco. These patients almost invariably at first have color-blindness, taking red to be brown or black, and green to be light blue or orange. In nearly every case the pupils are much contracted, in some cases to such an extent that the patient is unable to move about without assistance. One such man admitted that he had usually smoked from twenty to thirty cigars a day. He consented to give up smoking altogether, and his sight was fully restored in three and a half months. It has been found that chewing is much worse than smoking in its effects upon the eyesight, probably for the simple reason that more of the poison is absorbed. The condition found in the eye in the early stages is that of extreme congestion only; but this, unless remedied at once, leads to gradually increasing disease of the optic nerve; and then, of course, blindness is absolute, and beyond remedy. It is therefore, evident that, to be of any value, the treatment of disease of the eye due to excessive smoking, must be immediate, or it will probably be useless.—'Popular Science News.'

A Smoky Lot.

One of the greatest difficulties that women have to encounter in training their children, is the influence of the bad examples set by good men. It is easy to warn children not to follow in the steps of a gutter drunkard, but when they quote a wine-drinking minister it is much more hard.

A writer in the 'Reformed Church Messenger,' tells a story which will illustrate this.

'A pious mother, who, with her husband, had repeatedly cautioned her two sons (respectively about ten and twelve years of age) not to smoke, and promised to punish them in case they disobeyed, one day detected the smell of cigar smoke upon the boys upon their entering the home.

'They were at once charged with disobedience, and after some parleying confessed that they had gone in an out of the way place and gratified their desire.

'When the punishment was about to be inflicted, they pleaded in justification of their course that their Sunday-school teacher smoked. 'No difference,' replied the good mother, 'the habit is an evil one, and if indulged in, will injure your health, lead to extravagance and perhaps, after awhile, to

the use of intoxicating drinks.' 'But, mother, our Sunday-school superintendent smokes.' The mother persisted in her determination to punish the children, was confronted with what was expected to be a full justification of their conduct, 'Why, mother, our minister smokes!' What was to be done under such trying circumstances? Justice had to be satisfied, and the lads were punished for following the example of their spiritual advisers, their Sunday-school teacher, their Sunday-school superintendent, and to crown all, their own pastor! Comment is unnecessary, though it may be added that smoking has become so universal that in some cities, the amount spent for tobacco in its various forms would pay the salaries of all the ministers, and all the church expenses, and leave a respectable sum for missions at home and abroad.—'Safeguard.'

Ethical Teaching.

(By Rev. Geo. P. Hays.)

The absurdity of our common-school course of study can scarcely be overstated. We tax everybody for public education to make the children moral citizens, and the one thing which is not taught by law is morals. A high-school boy breaks into a grocery store and steals a ham, and straightway we send him to the penitentiary, but he was never taught in school what an oath was, or a crime, or a court, or a jail, or a penitentiary, or anything by which or for which he is punished by a life-long disgrace. With my low estimate of masculine activity as compared with feminine aggressiveness you may be sure I am glad the W. C. T. U. is pushing forward ethical teaching in public education.—'Union Signal.'

Water For Babies.

During the fast of the night there should be always ready by the bedside a thoroughly clean nursing-bottle filled with water that has been boiled. If the baby is wakeful, fretful, or hungry, allow him to nurse from this. A few swallows will suffice to calm him. The ordinary heat of the chamber will render the water warm enough for a child in health. If the infant is delicate or ill, the drinking water must be warmed to ninety degrees Fahrenheit in a cup of water placed over an alcohol-lamp on the table. Sometimes a baby will not drink even water from a nursing-bottle, in which case it is necessary to moisten its mouth as often as it cries with a fine soft, white cloth saturated with water. An older child should be fed with water from a spoon. Water the child must have, and in abundance, during the troublesome nights when the habit of sleep is not yet established and the desire for night meals is not thoroughly overcome.—Frances Fisher Wood, in 'Harper's Bazar.'

Keep Your Top Cool.

It is reported of Artemus Ward that he once offered his flask of whiskey to the driver of the stage on the top of which he was riding through a mountainous section. The stage-driver refused the flask in most decided tones. He said:

'I don't drink; I won't drink; I don't like to see anybody else drink. I am of the opinions of those mountains—keep your top cool! They've got snow, and I've got brains; that's all the difference.'

There is a great deal of wisdom in his remark—'Keep your top cool.' Without a sound brain man is not of much use to the world. Alcohol, whether in beer, cider, wine, brandy, or whiskey, is a foe of the brain; and when it gets there inflames it, and renders it unfit for use. Be like the honest stage-driver and resolve to 'keep your top cool.'—'Youth's Temperance Banner.'