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Address Dr. H. S. LAY, Battle Creek, Michigan.

WHAT ARE WOMAN'S RIGHTS?

SOME fair writer of the gentle sex, doubtless having become disgusted with modern notions about "woman's rights," takes occasion to speak *her* opinion, which she does in the following terse, expressive lines. There is a deal of truth in them. G. W. A.

The right to wake when others sleep;
The right to watch, the right to weep;
The right to comfort in distress;
The right to soothe, the right to bless;
The right the widow's heart to cheer;
The right to dry the orphan's tear;
The right to feed and clothe the poor;
The right to teach them to endure;
The right, when other friends have flown,
And left the sufferer all alone,
To kneel that dying couch beside,
And meekly point to Him who died;
The right a happy home to make,
In any clime, for Jesus' sake.
Rights such as these are all we crave
Until our last—a peaceful grave.

General Articles.

Disease and the Treatment of Diseases.

BY J. N. LOUGHBOROUGH.

IN commencing a series of articles under the above heading, I do not do it for the purpose of presenting the result of an experience of my own in the treatment of disease; for such experience I have not had, to any great extent, as I am not an M. D. But, thinking a collection of facts from such men as Trall, Graham, and others who have had experience, and who have tested for a long time the truths they utter, would be of interest to the readers of the Reformer, I have under-

taken the task of presenting some thoughts under this head. And as the whole, of course, will be critically read by the physicians of the Institute, who, we trust, will use their liberty to correct and append foot notes as they see fit, it may be productive of some good.

Disease is looked upon by the great portion of mankind as a peculiar fatality, a something which is unavoidable on their part. A something which, with ever so careful attention to their habits, will somehow mysteriously overtake them, as the fierce gale falls on the mariner's bark, unsought by him, unavoidable by any effort on his part. They consider, like the mariner, that all they can do is meekly to submit to their fate. But, in this age of research, it ought to be well understood by all that disease is never the legitimate result of the normal—healthful—operations of any of our organs. The natural and legitimate result of all the normal operations of the vital constitution is always health, and only health. If disease is induced, it is always by causes which disturb those operations.

Disease is not a *positive entity*, but a *negative quality*; it is the absence of health. Health is vitality normally expressed; disease is vitality abnormally expressed. Diseases, in general, are produced by bad air, improper light, impure food and drink, excessive or defective alimentation, indolence or over-exertion, and unregulated passions. The conditions of the body produced by these irregularities are impure blood, unhealthy secretions, obstruction in the capillary vessels, excessive action in some organs, deficient action in other organs, unequal temperature. In general terms, there is a loss of balance in the circulation, and derangement in the action of the various parts of the vital machinery. All that nature asks

or can receive from human skill, in such a condition, therefore, is the removal of disturbing causes; when she will, of her own accord, naturally restore to health, unless an irreparable injury has been produced in some parts of the vital machinery.

When, as in the case of chronic disease, a change of the structure of an organ may have taken place, diseased action may continue for a time after the causes which first induced that disease have been removed from the system, but it will not long continue, for nature will soon resume its natural action.

We may say then, in general, that in treating diseases of the body, the mode of procedure is to remove obstructions, wash away impurities, supply healthful nutriment, regulate the temperature, modify intense action, and remove torpid conditions. There is nothing like *water*, with its natural accompaniments, air, light, proper food, temperature, &c., to accomplish this work.

Medicinal drugs can never perform this duty. They may suppress the symptoms of a disease, remove a pain, transfer an irritation, excite a new vital resistance, produce another obstruction, and so divide the organic struggle between two points, and thus diminish vital power. But, we repeat, there is no way to restore health to the body but by restoring healthy action to the impaired or over-burdened organs. If the bile is unhealthy, the healthy function of the liver can alone impart health to it. If the blood is impure, there is no medicine that can directly make it pure. Nature has its own way of purifying it, which is by the healthful action of the assimilating (blood making) and the depurating (cleansing) organs. By means of a proper action of the latter, impurities are separated from, and carried out of, the system.

Mr. Graham says: "Many, indeed, seem to think that their physicians can take disease out of them and put health into them by the direct application of remedies, and that there is in the remedies themselves, when skillfully chosen and applied, a health-giving potency, which, of its own intrinsic virtue, directly and immediately imparts health to the body.

"This erroneous notion, as a matter of course, leads people to place their dependence on the sovereign virtue of the remedies, and consequently to undervalue the highest qualifications of the well-educated and truly scientific physician, and to place

equal, or even greater, confidence in the blustering quack who impudently pretends to have discovered a true and infallible remedy for every disease. The result of all this error is, in the first place, mankind do not believe that their own dietetic and other voluntary habits and actions have much, if anything, to do with the preservation of health and the prevention of disease; in the second place, when diseased, they expect to be cured by the sovereign power of the medicine alone, and do not believe that any particular diet can of itself be of any great importance, either in preventing or promoting their restoration to health; in the third place, relying wholly on the intrinsic virtues of medicine, they conceive that *medicine* is quite as potent from the hands of one man as another, and are ever ready to run after those who are the loudest and most confident in their pretensions, and this opens the door for unbounded empiricism and quackery, and for the immense evils which flow from blind and indiscriminate drugging. All this mischief arises mainly from a want of correct knowledge of the nature of health, and the general principles and philosophy of disease."

So deeply impressed in the mind is the idea above spoken of, that it is with difficulty many get rid of it when entering upon a reformed mode of living. They suppose the real virtue of Hygiene is in water, or ventilation, or sunshine, and while using these agencies they will, secretly, nibble at candies or fruit between meals, or practice other hurtful habits of living, and wonder why they receive no greater benefit from *water* or some other agencies employed, which they regard in the light of medicines.

Again, with those who practice using different drugs and patent medicines, their minds are filled with the old adage that "An ounce of prevention is worth a pound of cure," and so it is, if you prevent disease in nature's way, by correct dietetic and other habits. But they have the idea that in cholera times, or when other epidemic diseases are prevailing, there is some *magic* power in medicine to act like a spell in keeping disease away from their bodies. Unlettered quacks and patent-medicine venders understand this, and so, among the great things they recommend their medicines to do, is to *prevent* such maladies as people most fear, as cholera, diphtheria, &c. A person has just brought into the house where I am writing a case

of medicines, consisting of 25 ounce bottles of pills, with a book. Sure enough, the story is told here, too, of what diseases this medicine will prevent. (?)

If persons live healthfully in all respects, they will have no fear of these diseases; but many who take these medicines, and thus irritate their nervous system, keeping up excitement by worrying over and watching their every symptom, while they pay no attention to their dietetic and other voluntary habits, *may* escape fevers, diphtheria, and cholera. Again, by prostration of the organic nervous system, and the power of imagination, excited by fear, they may induce these very diseases. If they do not, they will be quite liable soon to come out confirmed nervous dyspeptics, and a "council of physicians" will gravely decide that they have some mysterious "disease in the stomach."

But the ravages of death in the infantile portion of the human family, through drugs, patent medicines, &c., is truly alarming. In the village where I now am, is a child but four weeks old, born of ordinarily-healthy parents, born comparatively healthy. But as the child worried some the first forty-eight hours, as all infants are liable to, it must have some "castor oil," and took about two table spoonfuls before it was two days old. This, with almost constant feeding to still its cries, caused an action, of course, in its system, and induced a strong nervous action, so it must have "Mrs. Winslow's soothing syrup" to allay it. It has, at last report, disposed of two bottles of the syrup, and now has to have watchers most of the time, night and day. What the end will be, I fear, is a grave which might be truthfully labeled, "Fell a victim to medicine and dietetic errors."

I can but contrast with this the case of my youngest child, not quite five months old, bereft of its mother when it was seven hours old, nourished thus far from the bottle only. Its mother was of scrofulous habit and badly cankered in mouth and stomach. The child inherits largely this scrofulous, canker humor. At almost the very first, it showed signs of this canker and scrofula, and was but a lean skeleton of a child, weighing not quite five pounds. I little supposed the child could live a week. I determined, however, to follow closely the directions of the best hygienic advisers and works. We commenced feeding it only once in three hours, when awake, and letting it sleep all it would,

and let Mrs. Winslow's and other cordials and catnips alone. Although it would cry sometimes for its food, and grandmothers and sympathizing friends thought it was cruelly treated, yet regularity was kept up by its nurse. It has been a struggle for life, but it has lived beyond our expectations, gains in flesh, having more than doubled its weight, and is quite a plump, laughing babe. Whether it has a constitution to stand the teething process, is yet to be seen. Should it fall, it will be no dishonor to the cause of Hygiene, for naught but correct and temperate habits have kept it alive to this hour. To-day, I would rather risk its chances, with its naturally weak constitution, with correct and temperate diet, through the teething period, than the before-named, strong-constituted child who is undergoing the oil, syrup, and irregular-diet treatment. In the next, I propose to say something on the cause and treatment of fevers.

Despising Small Things.

"If the prophet had bid thee do some great thing, wouldest thou not have done it?" 2 Kings v, 13.

In connection with this language, we find mention of a great man, who was afflicted with a grievous disease. When he came, at the suggestion of the little maid—a captive from the land of Israel, before the prophet of the Lord,—Elisha, instead of going, as the august patient expected, and calling upon the name of his God and miraculously healing him of his loathsome disease, sent a messenger with instructions to go and wash in Jordan seven times. The simplicity of the prescription—of the means to be used—made the honorable patient wroth, "so he turned and went away in a rage."

The conduct of Naaman well illustrates the position occupied by most people at the present day. Although the disease which afflicted him may not be prevalent at this time, it is exceedingly difficult to find any one who is not in some form afflicted with disease. In seeking for a remedy, the same idea seems to have obtained in the minds of most of the afflicted that possessed the proud Syrian. They overlook, or are not willing to use, the simple means always at hand, the means provided by Nature's God, to assist Nature to rid herself of obstructions, and to overcome unhealthy conditions. There

is too much simplicity in hygienic treatment, in the use of pure water, air, exercise, repose, healthful food, abstinence from stimulating drinks, &c., for these modern Naamans. They must employ a physician who will look wise, talk mysteriously, and administer some nauseous medicine, that in some way unknown is expected to work a miracle and effect a cure. Or they will buy and swallow some one of the thousand panaceas, or cure-alls, recommended to relieve all the ills that flesh is heir to;—like the toper's glass of whisky, which he takes in cold weather to keep him warm, in warm weather to keep him from suffering from heat. Have Nature's laws made abstinence from certain articles of food and drink essential to health, this is considered too small and simple a matter to be worthy of their attention. They will not deny themselves, or control their appetites, but when nature breaks down they will send for a physician, and swallow mercury, ipecac, tartar, quinine, &c., until, if able to walk, they become walking apothecary-shops. Overlooking or ignoring the simple requisites to health, they seem to despise the day of small things. If it were some great thing, they would have done it.

There is a mine of wisdom in the counsel of Naaman's servant: "If the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather, then, when he saith to thee, Wash, and be clean?" And look at the result; when he obeyed—availed himself of the simple means prescribed—he was restored according to the word of the prophet. Oh! that people would learn to obey the laws of life, that by such obedience they might be healed; would learn that it is but regarding, or placing themselves in a favorable relation to, a combination of simple agencies, that is requisite to escape the ravages of disease. N. ORCUTT.

Fruit as an Article of Diet.

The value of good fruit as an article of food cannot be over-rated, yet it is not generally justly appreciated, nor understood. It is considered as a luxury, and is only eaten between meals, or after a hearty meal of meats and vegetables, and then only because there is room for a little more. Too frequently the nutritious qualities of the fruit are destroyed by being stewed, and a quantity of sugar and spice added.

The sun is really the best cook for most, if not all kinds of fruit. Nature understands her business, and the appetites and instincts of children are almost universally pure, and they always choose uncooked fruits, as do those nations whom we—in our self-assumed arrogance—call uncivilized. The inhabitants of the tropic isles subsist almost entirely upon fruits, eating them just as they are plucked from the trees or vines; and where, beneath the sun, do we find such healthy people as they?

During the late war, when our soldiers ate all the peaches, apples, pears, berries and melons they could lay their eager hands upon, they were speedily cured of fevers, dysenteries, and even chronic diarrhea, the surgeons to the contrary, notwithstanding.

There is great prejudice in the minds of many persons against the free use of fruit, supposing it to be a *fruit-ful* source of worms and summer complaints in children. To be convinced of their fatal error, they have only to see children in the country, where they have an abundance of fruit. They eat it before breakfast and after breakfast, before dinner and after dinner, at all hours of the day, and not unfrequently munch apples or pears after they are in bed. City children suffer from eating unripe fruits in large quantities, or, from eating to excess one day, and having *none* for a week after.

MRS. G. E. LAMPSON.

Chicago, Ill.

REMARKS.

There are many good things in the above article, yet there are some points that might lead to extremes, and perhaps error in regard to using fruit.

We do not think that cooking fruit, of itself, injures it, especially for some persons; too much sugar, and spices of all kinds, unfit it for use. Yet, for most persons, good, ripe fruit in its natural state is the best.

That children in the country who use fruit at pleasure are much more healthy than are those in the city who are deprived of it, or use it as above mentioned, is true; yet those in the country might be a great deal better off if they would eat fruit only at meal-time, making it a part of the meal.—ED.

The Experimental Evidence.

WE have no account that Adam and Eve ever departed from the commandment of God in their dietetic habits, and in the absence of all evidence to the contrary, we are bound to believe they were consistent vegetarians. Although the children of men went astray in an early period of the world's history, "by dipping their tongues in gore," and a large proportion of the human family has continued in the transgression ever since, yet there have been, at all times, men of superior intelligence and high-toned morality, who have rigidly abstained from flesh-eating. Among them we find poets, philosophers, and prophets, distinguished alike for "temperance in all things," purity of life, rectitude of deportment, and length of years.

Pythagoras raised up a society of vegetarians 550 years before Christ. Josephus testifies that the Essenes, a sect of the ancient Jews, numbering several thousands, were long-lived because of their regular course of life and simplicity of diet, which Pliny tells us consisted of the fruit of the palm-tree. It is certain, however, that they were vegetarians after the Pythagorean philosophy. The Brahmin priests, who are a very numerous sect, are all strict vegetarians. Sanchoniathan, a Phœnician historian, Hesiod, the Greek poet, Pythagoras, the philosopher, Herodotus, a celebrated ancient historian, Hippocrates, the father of medicine, Diodorus Siculus, the historian, Ovid, the poet, Ætians, a Greek historian, and Pliny the Roman naturalist, all testify that the primitive inhabitants of the earth subsisted on a vegetable diet alone.

Pliny, Plutarch, Galen, and Porphyry, testify to the good effects of vegetable diet in developing bodily vigor, and enabling men to bear hunger, thirst, heat, or cold.

Among the modern names of distinguished individuals who have borne testimony in favor of vegetable diet as conducive to the highest physiological and psychological interests of man, derived from observation, reflection, and in most instances from personal experience, we may notice the celebrated Dr. Cheyne, of England; Sir John Sinclair, an eminent British surgeon; Dr. Cullen, of Edinburgh; Dr. R. Jackson, and Gen. Elliot, of the British army; Sir William Temple;

Professor Adam Ferguson; Rosseau; Newton; Dr. Whitlaw; Lord Bacon; Sir Richard Phillips; Howard, the philanthropist; Dr. Hufeland; Peter Gassendi, a famous French philosopher; Dr. Taylor; Dr. Abernethy; Lord Kaims; Professor Dick; Shelley, the poet; Mr. Shillitoe; Rev. John Wesley; Lamartine; the Abba Gallani; Benjamin Franklin; Dr. Muzzey, of Cincinnati; Dr. Jennings, of Oberlin; "Father" Sewell, of Maine; Dr. S. Graham, of Northampton; Dr. Alcott, of West Newtown; Rev. William Metcalf, of Philadelphia; Dr. James, of Wisconsin; Dr. Grindrod, author of *Bacchus*; O. S. Fowler, the phrenologist; and a host of others who could be named.

But all human experience, rightly apprehended, is in favor of vegetarianism. It is a fact which no intelligent historian will dispute, that the most robust and enduring laborers of all ages and countries ever have been, and still are, in the main, vegetable-eaters. The peasantry of England, Scotland, Ireland, Italy, Turkey, Greece, Germany, Switzerland, France, Spain, Portugal, Norway, Sweden, Denmark, Poland, and many parts of Russia, subsist principally, and many of them entirely, on vegetable food; and the finest specimens of health, strength, and activity are found among that portion of the peasantry of several of the above countries, who use no animal food at all. The greater portion of the inhabitants of Asia and Africa use but an insignificant trifle of animal food. The millions of Hindoostan and China use so little animal food that it may be regarded as a seasoning rather than a substantial part of their diet. The Greek and Russian laborers, and the *lazzaroni* of Naples, subsist on a diet principally of coarse, farinaceous food, and they are as athletic and powerful a race as can be found. The Irish immigrants, whose brawny arms and powerful sinews perform the hard work of excavating our canals and constructing our railroads, which our flesh-bred American laborers have not strength to do, have generally acquired good, vigorous constitutions on the coarse, vegetable, potato diet of the old country. The Georgians and Circassians, the natives of the Otaheite, Sandwich, and Pitcairn's Islands, the people of the Marquesas and Washington Islands, the Indians of Mexico, on the Tobasco, the Polish and Hungarian peasants from the Carpathian Mountains, the Spaniards of Rio Salado,

in South America, and the Peruvians, subsist mostly on coarse, plain, vegetable food, and they are among the most beautiful as well as the most hardy and enduring people on earth. The slaves of Brazil, the laborers of Lagaira, the Moorish porters at Gibraltar, and the porters at Terceria and Smyrna, subsist on a spare, simple, vegetable diet, scarcely ever partaking of animal food; they possess a most powerful muscular development, and are able to carry burdens of from two hundred to eight hundred pounds.

A glance at those nations and tribes whose inhabitants subsist mostly on animal food, will set the argument in a stronger light by the contrast. The Laplanders, Ostiaks, Samoides, Tungooses, Burats, Kamtschatdales, and Esquimaux, in the north of Europe, Asia, and America; the inhabitants of Terra del Fuego, in Southern America; the people of Audemen's Island in the Pacific, the natives of New Holland and Van Diemen's Land, and the Calmuck Tartars, all possess a low, deformed, and demi-brutal organization; some of them are stunted and dwarfish, others are coarse, rough, and hideous. The principal food is fish, flesh, and all kinds of animal fats and oils which they are able to procure. It should be remarked, too, that the intellectual and moral constitution of these inferior races of men is as degraded and depraved as is their bodily organization.

But it will be readily admitted by most persons that a diet nearly all vegetable is better than a diet nearly all animal, while they will contend that a due admixture of animal and vegetable substances is the golden mean between the two extremes; and in support of this position we shall be referred to the well-fed of the Anglo-Saxon race, and particularly the better classes of Europe and America. But this objection is easily met. We have but to compare flesh-eating Englishmen, Irishmen, Scotchmen, Americans, etc., with vegetable-eating Englishmen, Irishmen, Scotchmen, Americans, etc., of the same class, and of the same general habits in other respects, and the problem is solved. The contrast ever has been, and I am fully persuaded ever will be, in favor of the superiority of an exclusively vegetable diet.

If, however, the past experience of the whole human family for six thousand years, and the coincident testimony of

all respectable scientific authors who have ever investigated the subject is not satisfactory, we can furnish living, acting, moving, practicing demonstrations in the present tense. James Simpson, Esq., president of the English Vegetarian Society, stated at a public meeting held at Glasgow, June 17, 1851, that of the individuals belonging to the society, numbering between six and seven hundred adult members, two hundred and three have abstained from all kinds of flesh for upward of ten years; one hundred and fifty-three for more than twenty years; ninety-one for thirty years; twenty-nine for forty years; and eighty-five have abstained the whole of their lives. These vegetarians belong indiscriminately to all trades and professions, and have, as a body, always a much higher and more uniform standard of health than flesh-eaters under similar general circumstances, and many of them have experienced a wonderful improvement in bodily vigor and mental vivacity.

But we have equally interesting facts in the United States. The American Vegetarian Society, though of more recent date and fewer numbers, has in its ranks full-grown men and women who have never tasted "flesh, fish, nor fowl." Rev. Mr. Metcalfe, who is the corresponding secretary of the society, and also pastor of the Society of Bible Christians, who have adopted vegetarianism from religious motives, has practiced the vegetarian system for more than forty-one years, as has also his wife. In a late number of the *Vegetarian Advocate* he says: "We have raised a family of five children, none of whom have ever eaten flesh. They are all married to vegetarians; they all have children, none of whom have ever used animal food; they are healthy, vigorous, and intellectual." In this society there are now fifty-one persons who have never eaten flesh, nor tasted intoxicating drinks.—*Trall*.

New Practice!

I RECENTLY saw a short notice in a paper, that a physician in a place therein named adopted the uniform practice of administering pills made of flour, soaked in paregoric to give them the necessary appearance of medicine! The paper stated that he was unusually successful and acquired a very extensive practice.

J. H. W.

A Few More Hints on Taking Baths.

The sitz bath is an easy, convenient form of bath, and may be made to subserve very many valuable purposes. It is admirably adapted to the correction of ill conditions of the body, whether acute or chronic. Every family has the means for its application. It is easy of administration, and very efficient in a great variety of diseases and derangements of the system. We are desirous that every one who is liable to sickness, and we know of none that are exempt, should become intelligent on this mode of treatment.

A common wash tub may be used, but every family that believes in hygienic principles, and calculates to practice them, should provide themselves with a proper sitz-bath tub, as it will save labor and time, and the maxim that "time is money" is worthy of observance. Our sitz-bath tubs are made of staves about 15 inches high in front, and have a back to support the shoulders, made by letting the staves nearly half the way round extend from 9 to 12 inches above the others. They are from 18 to 20 inches in diameter at the top, and a few inches smaller at the bottom, with iron handles at the sides, rendering them portable and convenient to handle. The chime where the bottom is set in is four inches from the floor.

The sitz bath can be used in various ways, and of various temperatures, as cool, hot, long, short, shallow and deep. May be used as a tonic, derivative and sedative. Useful in diseases of the abdominal or pelvic region, as of liver, stomach, spleen and kidneys. Invaluable in sore throat and diphtheria; also in chills and fever, colic, colds, general feverishness, piles, &c.

In preparing the bath for treatment, fill the tub as full as may be desired. For a sweating bath, put in a sufficient quantity to fill the tub within an inch or two from the top when the patient is sitting in it. Make the water as hot as can comfortably be borne by the patient, then as it cools dip out and fill in. The feet should at the same time be put into a pail or keeler, with water from 105° to 110°. The head should be wet in cold water, if agreeable, if not, in tepid water. It is well always to have a wet head-cap on, or the head enveloped in a wet towel, and often it is necessary to re-wet it several times, in the administration of a bath,

to prevent too much blood flowing to the head.

The patient should lay off all the clothing, sit down in the water, have a couple of blankets or a comfortable hat to throw over the person, bringing it closely around the neck; cross it at the back, and tuck it in snugly between the shoulders at the top part of the tub, to secure it in place. Let it fall all around the tub, covering the feet and all. If the patient is feeble, the tub may be placed against something to hold a pillow to support the head.

Care should be taken to prevent the patient from remaining in the bath long enough to become faint, as it is taxing to the strength. Should faintness occur, reduce the bath immediately and take them out.

When the patient is ready to be taken out of the warm bath, the water should be reduced to as low a temperature as can be borne by the patient without causing chilliness, the body washed off quickly in the tub, a dry sheet thrown around them, wiped dry, and be put to bed.

The sweating sitz is useful in colds, sore throat, diphtheria, chills, and similar diseases. A mild sitz bath is very quieting to the nervous system, will help overcome wakefulness and induce sleep, and is very beneficial where there is oppression about the chest, as also in acute or chronic inflammation of the stomach and liver. A bath at a temperature of 85° to 92° is mild, and may be taken from ten minutes to an hour. Cool baths are given of shorter duration.

MISS. DR. LAMSON.

Health Institute, Nov. 1, 1867.

LINES ON A WATCH.

COULD but our temper move like this machine,
Not urged by passion, nor delay'd by spleen;
And true to nature's regulating power,
By virtuous acts distinguish every hour;
Then health and joy would follow as they ought
The laws of nature and the laws of thought,
Sweet health to pass the present moment o'er,
And everlasting joy when time shall be no more.

THERE is a difference between a debt of revenge and every other debt. By paying our own debts we are equal with mankind, but in refusing to pay a debt of revenge we are superior.

Don't be too severe upon yourself and your own feelings; keep on, don't faint, be energetic to the last.

Editorial.

The Reformer.

As winter is just upon us, with its long evenings, which afford such good opportunities for improving the mind, we hope the patrons of the Reformer will feel interested in giving it a large circulation. We intend to make it what its title implies, a "reformer." No pains will be spared, on the part of its conductors, to have its pages well freighted with useful, interesting and instructive matter.

We give in this number the treatment of some prevailing diseases, which we trust will meet the wants of our readers upon these points, and we intend, hereafter, to give in each number the treatment of some prevailing disease, which, of itself, will be worth more than the cost of the journal.

The question department we intend shall be more interesting than ever before. The great amount of labor thrown upon us in starting and conducting the Health Institute, during the past year, has so absorbed our time that many things have been unavoidably left out of the Reformer, and we could not well make it what we desired. But we are now under very different circumstances. Our Institution is in good running order, with ample provisions for a large number of patients, a competent corps of physicians, whose hearts are in the work, and who are alive to the interests of all who may be placed under the care and treatment of this Institution. With an abundance of kind and willing helpers, we are prepared to offer inducements to those who may patronize us, as never before.

Filters.

Good filters are indispensable in almost every case, in order to have pure water. As many think themselves unable to buy one, and as a correspondent wishes to know how cheap one might be made, we give the following plan, which is said to work very well. Yet we regard Kedzie's

as far the best and most convenient in use.

Make a tight box, say 16x18 inches, and two or three feet deep; put in a close bottom with one hole in it. Four inches from this put in a bottom perforated with small holes. Over this lay a suitable number of small sticks to keep the charcoal up. Place a thickly-set layer of nice, selected charcoal on these sticks; then a layer of good, washed gravel, and then of coal again, thus alternating with coal and gravel, until your box is full, closing with the gravel. Water passing through this filter is much better than none.

Read and Profit.

THE author of the "Science of Human Life" presents us with a couple of valuable paragraphs, on page 449 of his work. Speaking of the adaptation of a vegetable diet in reference to enduring the cold, he says:

We know that in some of the coldest portions of the Russian Empire, the people subsist on coarse vegetable food, and are exceedingly hardy and vigorous. I have been assured by highly intelligent gentlemen who have spent many months in Siberia, that no exiles to that wintry region endure the severities of the climate better than those who have been all their lives accustomed to a simple vegetable diet. And it has proved universally true, except in cases of far-gone and incurable disease, that all those who have adopted a strict vegetable diet and correct general regimen in this country, within six or seven years past, have experienced a decided increase of physiological power to endure severe cold, and have found themselves able to preserve the temperature of their bodies more uniform and agreeable with less clothing by day and by night.

It is unquestionably true, however, as testified by those who have attempted to explore the polar regions, that when British sailors and others who have been accustomed to live mostly on salted animal food, are taken into those regions, they are enabled to endure the intense cold better by subsisting on the fresh animal food of the natives. Nevertheless, it is entirely certain that both they and the natives would endure the cold still better

if they were well trained to a correct vegetable diet.

There, what will our ardent meat-eaters say to this? It is a favorite argument with some, if you speak a word in favor of a vegetable diet, to fly up to the arctic regions among the Greenlanders and Esquimaux, and adduce the case of those little, dwarfed, oil-drinking, fish-eating bipeds, as a certain argument that our philosophy is all wrong. But what does it all prove? Just nothing at all. Very probably, if the inhabitants of Greenland and British North America could have "a correct vegetable diet," they would be far healthier, stand the cold better, and certainly be as intellectual as when dining on walrus, seals and whales. The very fact that good beef-steak contains but 14 per cent. of the heat-giving principle, while good Graham bread contains 62 per cent., proves that this objection, to say the least, is troubled with a slight weakness!

G. W. A.

Benefits of Reform.

"I like the water-cure, but I don't believe in starving myself." This was said by one who seemed to dread our reform in diet. Bro. Amadon's list of eatables in No. 4, Oct. 1867, ought to satisfy the hungriest objector. I have never realized the danger of over-eating as since trying to reform my habits of diet. One item of my experience of the benefits of reform I wish to relate.

I was hereditarily disposed to inflammatory diseases, and was always much afflicted with the *nightmare* (incubus); indeed, I never saw any person in so great danger from it as myself. I did not dare to sleep alone, nor could I ever sleep on my back. Twice within my memory I suffered severely with *nightmare when awake*, by merely lying down on my back. Eighteen years ago I discarded coffee as a general drink, rarely using it since; nearly sixteen years ago I entirely discarded tobacco, and over fourteen years ago quit the use of pork. Since that time I have not suffered very much in that respect; but since adopting the two-meal system I have not even approached it but once. Then I was traveling, and did not get my second meal till nearly 6

o'clock, p. m. I took supper because I knew I needed food; but suffered during the night; probably the difficulty was increased by fatigue. Now I never have the *nightmare*, do not dream much, and never have a disagreeable dream except after overworking. Those who know the horrors of the incubus will need no better recommendation of the reform in diet.

J. H. W.

Hints for Home Practice. No. 2.

COMMON COLDS.

PERHAPS no derangement of the human system is more properly or justly entitled to the appellation "common," than the difficulty known as a cold. So common, indeed, is this difficulty, that "only a cold" is an expression almost as frequently heard as the common-place salutations of courtesy and friendship.

But, although so common, this trouble is none the less serious, for its consequences are often fatal, as thousands of poor consumptives, ready to drop into the grave, can testify. A neglected cold is a fruitful source of disease and death, and on this account we have deemed it of sufficient importance to constitute the subject of this article.

A common cold, as some one has observed, is an uncommon heat, or as it might perhaps be quite as correctly defined, an incipient fever. Its causes are numerous, and most of them are familiar. Exposure of the person to great and sudden changes in temperature, going from warm, illy-ventilated apartments into the cold air, wetting the feet or some other portion of the body, &c., &c.

Almost the first effect from taking cold is an unbalanced circulation. The blood forsakes some part of the body, commonly the extremities, and the flow to some other part is thereby increased, causing congestion of the parts thus affected, and the person has a "cold in the head," or lungs, or throat, as the case may be.

Or the cold may manifest itself in general chilliness, followed by flashes of heat, or feverishness. And sometimes the internal viscera will be affected, causing cramps, colic pains, &c.

All these manifestations, when caused by taking cold, arise from a disturbed circulation of the blood. It is evident, therefore, that the first step in the treatment of the cold should be to restore the

circulation to its normal condition. The most effectual means for accomplishing this end, is the warm sitz bath, given so as to induce free perspiration. This may be followed to good advantage, in some cases, by the dripping-sheet, or the wet-sheet pack. For the information of those not familiar with hydropathic processes, we give explicit directions for administering the bath.

A common wash-tub will answer the purpose, if one made for such uses cannot be procured. It may be raised two or three inches on the back side by placing a stick of wood under the edge. The tub should then be filled to within six or eight inches of the top, or so that it will be nearly full when the patient is in it, with water as warm as can be borne, say from 105° to 115°. A foot bath should also be prepared as hot as the feet can bear, perhaps from 5° to 10° warmer than the sitz bath.

The patient should then wet the head with cool or tepid water, step into the foot bath, and sit down in the tub. A comfortable sheet should then be thrown over the whole and securely tucked in round the neck, leaving only the patient's head visible. The head should be frequently wet in cool water, or enveloped in a wet napkin, to prevent the blood from rushing to the head, as would be the case were not this precaution taken.

Unless faintness ensues this bath should be continued until it induces free perspiration, say from 10 to 30 minutes. As the bath cools, the water may be dipped out and hot water added, increasing the temperature as the patient can bear it.

In coming from the bath, if it is not to be followed by a dripping sheet or a pack, the following precaution should be observed: The patient should rise in the bath, and the temperature of the water should be lowered from 15° to 20°, according to the strength and vigor of the patient, and the body should then be thoroughly and quickly washed off and vigorously rubbed for a few moments. Then, stepping from the bath, a warm, dry sheet should be thrown over the whole person, and the body vigorously rubbed by the attendant, assisted by the patient if able. This should be followed by hand rubbing, until a perfect reaction follows, indicated by a warm, healthy glow of the skin. The patient should then be put to bed and allowed to rest,

and sleep, if possible, for several hours at least.

This course of treatment will generally suffice to "break up" the most severe kind of a cold. But if the cold is of long standing, and is accompanied by cough, congested lungs, soreness of the chest, or in common parlance, has "settled" in any part of the body, the treatment will be more satisfactory if followed by a wet-sheet pack.

To administer this the following preparations are necessary: A bed or couch should be prepared by spreading upon it several quilts or blankets, one over the other, and last of all a sheet wrung from water at a temperature of from 60° to 90°, according to the vigor of the patient. Very sensitive and feeble patients may not be able to bear the pack. But the strong and robust, especially vigorous men, will realize decided advantage from it.

In going from the bath to the pack, the cooling process may be omitted, the patient rising from the bath and immediately lying upon the sheet on his back, with his arms by his side. The attendant should then immediately draw the further side of the sheet over the patient, tucking it in round the person, and then repeat with the other side. Cover with the blankets and quilts, tucking each one securely round the body. The head and feet should be left from the sheet, and the head from all the envelopings, the quilts being tucked securely round the neck, and a jug of hot water, or a hot brick well wrapped up, should be placed at the feet. The head should be wet, or enveloped in a wet cloth, the same as in the sitz bath.

If there are local difficulties, soreness of the lungs, chest, throat, &c., a compress consisting of several folds of cloth sufficiently large to cover the affected parts, wrung from quite cool water, should be applied on going into the pack. This should be ready at hand the moment the patient lies down upon the sheet, and applied to the parts affected before the person is enveloped in the sheet.

The first sensations on being packed, will be extreme chilliness, but in from 1 to 10 minutes, and sometimes in a few seconds, if the patient is well covered and securely tucked in, a feeling of warmth and comfort will follow, and in nine cases out of ten the patient will feel inclined to sleep, which should be encour-

aged by profound quiet in and around the house.

Up to this point, all the operations should be performed in a warm, but well-ventilated apartment. But after the patient is well wrapped up and begins to feel comfortable, the windows and doors should be opened, and cool, pure air admitted; only be sure and keep the patient well and sufficiently covered.

The pack may continue from half an hour to one or two hours, the latter especially if the patient sleeps. If this is not the case, perhaps from 60 to 90 minutes will be sufficient, or long enough to again induce perspiration. If the patient does not warm up, but grows more and more chilly, the pack should not continue, but the patient should be immediately removed and wrapped in warm blankets.

Before coming out of the pack the temperature of the room should again be raised, and upon leaving the sheet the body should be sponged off with tepid or cool water, and then enveloped in the dry sheet and rubbed as after emerging from the sitz bath, as before described. This will hardly fail to subdue the most obstinate cold by a single application.

It may be well in this connection to remark, as a precaution, that no bath should be given immediately before or after eating, certainly not within two or three hours of a full meal. The diet following this treatment should be very plain and simple. It would be well in many cases to abstain entirely from food for twenty-four hours. At all events be very careful not to over-eat.

The above course of treatment *exactly*, with the application of the compress to the throat, is one of the best, if not the very best, remedies for diphtheria, and if applied in season will rarely fail of a cure.

In our next we propose to give some hints for the treatment of difficulties growing out of a neglected cold.

W. C. G.

CHEERFULNESS—Cheerfulness is the promoter of health. Repinings and murmurings of the heart give imperceptible strokes to those delicate fibres of which the vital parts are composed, and wear out the machine. Cheerfulness is as friendly to the mind as to the body. It banishes all anxious care and discontent; soothes and composes the passions, and keeps the soul in a perpetual calm.—*Ad-dison*.

Typhoid Fever.

BY DR. LAY.

THIS is a peculiar disease, in many respects, and one much to be dreaded, and always, if possible, to be avoided. The word typhoid literally means, "weak, low, resembling typhus." *Typhus* implies "stupor." Then typhoid fever is a low, stupid fever, of the atonic diathesis (debilitating type), in which there is much cerebral, or brain, disturbance.

In most cases, this disease steals on so gradually that several days elapse before it is fully developed; it is also difficult in some cases in its incipient stage, to distinguish it from some other fevers, and in consequence of its mild and seductive character, neither the patient nor his friends realize the danger in the case, and do not resort to prompt and efficient means to mitigate its ravages until it is firmly fastened upon him. When it is fully established, there is a long train of symptoms peculiar to typhoid, or perhaps more properly enteric fever (i. e., pertaining to the intestines), that are peculiar to this disease. It would take the entire space of the Reformer to give a full elucidation of it in its various stages until health returns. We can, therefore, only give such as we think will be of greatest benefit to our readers.

Headache, dull at first, is a leading symptom, also pain in the back and limbs, dizziness, and frequently bleeding at the nose, dullness of intellect, hesitancy in answering questions. Diarrhea, preceded by constipation, is a well-marked symptom in most cases; the tongue in the incipient stage is covered with a whitish fur, but further on becomes dark-coated; the breath is foul, excretions fetid, livid spots over the abdomen and other portions of the body; sudden flashes of fever, followed by chills; irregular temperature of the body, some parts being unusually warm, and others cool, pain in the abdomen, with bloating of the bowels, enlargement of the spleen, cough, and irritation of the lungs.

As the disease progresses, the symptoms in the head increase, such as ringing in the ears, deafness, and in severe cases the tongue assumes a still darker hue; sordes accumulate on the teeth and lips, dark spots appear on the body; the skin becomes dry and hot, and a low, muttering delirium sets in, and unless the most judi-

cious course is pursued, death may soon relieve the patient's suffering.

Having given the most prominent symptoms of this disease, we will proceed to give an outline of *General Treatment*, as all of the above symptoms are not found in any one case, neither can we in this, as in many other diseases, give specific directions that will meet every case, but trust that those who are intelligent enough to comprehend the better way of treating disease can vary the applications as the circumstances in the case require. This being a disease of debility and nervous prostration, the treatment must be of a mild character. Dr. Trall says: "Nervous fever, of whatever type, always requires gentle treatment. No violent shocks or very cold baths can be tolerated, or should be prescribed. Careful nursing is here the best medication in an emphatic sense."

We heartily concur in the quotation from this eminent author. Every ordinary observer must have witnessed the fatal results of drug-medication in this disease, and if death does not relieve those who are treated according to the "regular practice," they are usually disabled for months and sometimes for life, in consequence of the poisons taken.

Quiet, in the first place, is of special importance. The patient should occupy one of the best rooms in the house, which should be well ventilated, and kept rather cool, and *no visitors* should be allowed in the room, unless some one that the patient is anxious to see. The head should be kept cool by frequently sponging it with cool or cold water, or the wet cap may be worn wet in cold water. The feet should invariably be kept warm. A mild pack and sitz bath in the incipient hot stage is good; the half pack occasionally, chest wrapper wet in front, and cool compresses worn constantly over the bowels, unless chilliness or other disagreeable feelings prevent; and sometimes fomentations over the liver and stomach, followed with cool applications, are very good. Gentle sponge baths, or ablutions of the whole body in tepid water, are necessary to remove impurities from the skin. The bowels when constipated should be moved by copious enemas of tepid water, and even when not constipated, injections occasionally will be very soothing and beneficial in allaying the fever.

The diet should be simple: a little gruel, baked apple, or juice of sub-acid fruits, are among the best.

We would here again caution our readers against giving *too much treatment!* There is a great deal more danger of giving too much than too little treatment. One form of bath at a time is generally sufficient. The wet compresses alone are all that are needed in some cases, with the exception of general ablutions sufficiently often to keep the skin clean. This disease, more than almost any other, calls for the exercise of patience on the part of all concerned, in giving Nature sufficient time to do her work. We would say emphatically, *Never be in a hurry in treating typhoid fever.*

Piles.

BY DR. RUSSELL.

THIS is a disease of the rectum, or large intestine, and consists in hemorrhoids, or discharges of blood and mucus from the affected parts, or from painful tumors formed in the mucous membrane of the intestine, constituting what is called "blind piles." This is the most difficult and painful form of the disease. This, like most other diseases, has a predisposing cause. If people would learn "how to live," they might avoid these troublesome complaints; but they will not; their hearts are set to do evil; they transgress the laws of their being, and bring on disease, suffering and death, at an age when they are prepared, if healthy, to enjoy life and to do good to others.

But we cannot have things as we would; people will not obey that they might have health. There are a few exceptions to this, and such we hope to benefit. People must have their fine, constipating bread, their highly-seasoned meat, condiments, salt in abundance, tea, coffee, and many add to these spirituous liquors. As a result, they become constipated, and resort to cathartics to remove the difficulty. They dose themselves with pills, blue and gray powders, and slops from labeled "cure-alls;" and in a little while the whole alimentary canal becomes diseased throughout, and then follow piles.

In order that a cure may be effected for this complaint, or the disease be prevented, the *cause* must first be removed. Abandon your unhealthy, constipating food, and adopt a more healthful, and even more luxurious, diet. Instead of stale, fine-flour bread, use good, lively, unleavened graham bread, made from the flour of the nicest white winter wheat

you can find, ground fine, but not bolted. Bread and pudding made from this is most delicious and wholesome. In addition to this, use plenty of fruits and berries. There can be a variety obtained from these resources, much better than kings and nobles enjoy, and even the poor can have them in a greater or less degree.

If this kind of food be used, and the body be properly clothed, the feet and extremities kept warm, and the body loosely attired, so that deep and full breathing can go on, the predisposing cause of this (and indeed many other diseases) will be gone. In addition to the above preventive measures, people should avoid too hard labor, especially lifting; this, of itself, hurries on the complaint, and aggravates it very much when established.

TREATMENT.—The shallow sitz bath, of rather low temperature, say 90° for five minutes and 70° for ten minutes. These should be taken every alternate day, in severe cases. Also cool injections just before the bowels move, and a few ounces of cool or cold water injected afterward, to be retained, will generally remove the disease. When the rectum protrudes, cold compresses should be applied to the part.

Health Institute.

To Correspondents.

SEVERAL correspondents have asked questions relative to using rain water, filtered or unfiltered, hard water, &c., which we will answer under one general head:

1. We do not consider rain water caught from roofs of houses, especially in a dry time, when the roofs and atmosphere are impregnated with smoke and other impurities, a healthy article to use, either as drink or for culinary purposes, until filtered.

2. We regard water kept in a good cistern, which any one may have with small expense, when filtered, *incomparably* more healthy than hard water, and suitable for all purposes of drinking and cooking.

3. Where living springs can be had, free from minerals and surface impurities (which are seldom found), they are among the best of water for all purposes.

4. Hard water, as has been many times stated in health journals, is not wholesome

for drink or for cooking food, and every family who desires health should obtain soft water in some way, and as pure as possible. In countries where hard water is used, bilious complaints, torpidity of liver, &c., abound.

J. C., Waukon, Iowa, asks:

1. How long does it take food to digest, that is, from the hardest down to the most simple?
2. Will a meat diet give a person a stronger muscle than a vegetable diet?

1. According to the experiments of scientific observers, it takes from one to five and a half hours. Of course these experiments have been performed on healthy stomachs, and only one article of food introduced at a time. When different articles are introduced at the same time, it prolongs the time of digestion; and again, when we consider that there are but *few healthy* stomachs, the usual time allotted to a healthy stomach would be much prolonged. All things considered, we think that from five to six hours is none too long to properly digest a meal. If the stomach is hurried from one meal to another, much injury will follow.

2. No. The most remarkable for strength, among men or animals, are found among those confined to a grain and vegetable diet. Look at the horse, buffalo and elephant, as specimens of vegetarians; and read Dr. Beach's history of men who lived exclusively on grains and vegetables, remarkable for their unsurpassed strength of muscle, as given in his "American Practice of Medicine."

Another asks the following:

1. Are raisins good food for dyspeptics?
2. Would you advise putting lye-water from ashes into hard water for bathing purposes?

1. They are not. The skins and seeds are generally swallowed, which are indigestible, especially the skins. Much injury has often accrued to children on this account.

2. We think it unnecessary for any one who desires health to be obliged to use hard water. Again, we think the lye would not improve it for general bathing purposes, as it would in our opinion soon affect the natural functions of the skin as much as, if not more than, hard water.

J. O. T. writes:

1. Do you consider corn starch good for food?
2. Is sour-crust suitable for food?
3. Which are the healthier, sweet or sour apples?

1. We do not regard corn starch as being a healthy kind of food. It is only one of the proximate principles of food, and therefore not so good as corn itself. Animals fed on it exclusively, for any length of time, would die. Used with other food it would be less objectionable.

2. Cabbage contains about the least nutriment of all vegetables, and sour-croust in our opinion would be still worse, as it is in a state of partial decomposition.

3. Sweet apples seem to agree with a few stomachs better than any other; but we regard the sub-acid fruits as the most healthy. Very sour fruits are not so good.

MRS. I. G. C.: Probably the bunch in the right side of your friend is an ovarian difficulty. It may arise from obstructions induced by unhealthful habits of life. For recovery, it is necessary to obey all the laws of health. Dress healthfully; eat unstimulating, simple, vegetarian food; breathe only pure air, in-doors and out; exercise properly; keep the mind free from all kinds of excitement, and have an abundance of sleep. Wearing a cool compress at night over the parts affected, and a tepid sitz bath of short duration, say from ten to fifteen minutes, twice a week, would no doubt be beneficial. Do not like to give more specific directions without seeing the case.

MRS. E. C. S.: It is our opinion that your hoarseness is a bronchial difficulty. Persevere by right dietetic habits to bring your stomach into good condition. A proper amount of fresh air in your sleeping room is beneficial.

For the itching in and around the rectum, use frequent enemata of tepid water. Should not use the precipitate and lard.

A. W.: Your headache most likely originates from a diseased state of the stomach, or general derangement of the system. You say when your system becomes heated from hard labor, your head begins to ache, but, on resting an hour, it stops. From this it is evident that you should use much caution in labor, and under no circumstance overdo. Live healthfully, keep the body clean, breathe plenty of pure air, rest an hour or two in the middle of the day, and I think your difficulty will cease.

J. H. R., of Mo., writes to know what to do for his little daughter, who is afflicted with sore eyes of a scrofulous nature. We would say, clothe her warmly but loosely;

see that her legs and feet are kept warm; give her graham bread (unleavened), graham pudding, plenty of fruit; very little sugar, salt, or milk (none would be better), no grease or butter; and let the diet be mostly grains and fruits, not much sour, and but few vegetables; and let her eat but two meals a day. Take two sitz baths and two foot baths per week; the sitz bath at 90°, and the foot bath at 105°, both to be reduced before leaving the bath. This with one general bath, that is bathing the entire body, will be sufficient. Let them be given at 11 o'clock, A. M., and then let her retire for an hour or so and sleep, if possible. These baths should be given on different days, having her head wet in cold water before giving the bath. Let her exercise largely in the open air, and have her sleeping-room *well ventilated*. If the bowels are constipated, move them with warm injections. It would be difficult to give all the particulars of individual cases without seeing them.

"Beverages."

BEVERAGES, so called, are the tempters to the first step toward drunkenness. At the appropriate seasons, the newspapers abound in receipts for making various kinds of summer drinks—wines, cordials, beers, and cider. There is no easier and more certain way of making a family of drunkards than by having such things always at hand, "in case of sickness," as it is termed. I know a man, my neighbor for many years, who was accustomed to "lay in" a barrel of cider every autumn, and it was placed on the table every day until exhausted; but every day it became more sour, alcoholic; and by the time it was out, the stimulus of it was so decided that a disagreeable want was experienced, and it was determined that next year he would lay in two barrels; at length six barrels were laid in for the winter's supply. Meanwhile, my friend and neighbor had become a habitual drinker, on rising, at breakfast, at dinner, in the middle of the afternoon, and from supper until late bed-time. Cider is too tame now; his position and means demand and supply the costliest brandies. He is seldom drunk, but always full. There does not live anywhere a more honorable and high-minded man. In all business transactions he has maintained the very highest position for incorruptible integrity, and as a neighbor and friend and good

citizen, he has no superior. But take from him the brandy-bottle for a day, and he would go mad, or die of exhaustion—of an insufferable sinking.

It is an incontrovertible physiological fact, that any artificial stimulus continued for a few days makes the system feel the want of it, instinctively lean upon it, and look for it. But this is not all; the same amount of stimulation is demanded every day; but to create that amount, a larger and an increasing quantity of the stimulus becomes necessary, or it must be more frequently supplied. No habitual user of spirits, or tea and coffee, can possibly deny this, after ten years' practice. As proof, see how much oftener they drink, or smoke, or chew, than when they first entered on the miserable, useless, and degrading career of self-indulgence. The truth is, there is no safety except in absolute refusal even to taste a drop or chew an atom. He who takes one drop may die in the gutter; he who has the high moral courage to refuse that first drop, that first atom, never can!

I know a whole family of beautiful, grown-up daughters, not one of whom by any chance ever refuses, at home or at a party or on a picnic, to take a glass of brandy toddy or any of its likes. The habit was formed by the mother making brandy the panacea for every stomach-ache, for nausea, for faintness, for bodily derangement, for a chill, for an overwork or an over-meal.—*Watchman and Reflector.*

Concerning Man.

WONDERS at home by familiarity cease to excite astonishment; but thence it happens that many know but little about the "house we live in"—the human body. We look upon a house from the outside, just as a whole or unit, never thinking of the many rooms, the curious passages, and the ingenious internal arrangements of the house, or of the wonderful structure of the man, the harmony and adaption of all his parts.

In the human skeleton, about the time of maturity, are 246 bones.

The muscles are about 500 in number.

The length of the alimentary canal is about 32 feet.

The amount of blood in an adult averages about 30 pounds, or fully one-fifth of the entire weight.

The heart is six inches in length and

four inches in diameter, and beats seventy times per minute, 4,200 times per hour, 100,800 per day, 36,772,000 times per year, 2,565,440,000 in three score and ten, and at each beat two and a half ounces of blood are thrown out of it, one hundred and seventy-five ounces per minute, six hundred and fifty-six pounds per hour, seven and three-fourths tuns per day. All the blood in the body passes through the heart in three minutes. This little organ by its ceaseless industry,

In the allotted span
The Psalmist gave to man,

lifts the enormous weight of 370,700,200 tuns.


The lungs will contain about one gallon of air, at their usual degree of inflation. We breathe on an average 1,200 times per hour, inhale 600 gallons of air or 24,400 gallons per day. The aggregate surface of the air cells of the lungs exceeds 20,000 square inches, an area very nearly equal to the floor of a room twelve feet square.

The average weight of the brain of an adult male is three pounds and eight ounces, of a female two pounds and four ounces. The nerves are all connected with it, directly, or by the spinal marrow. These nerves, together with their branches and minute ramifications, probably exceed 10,000,000 in number, forming a "body guard" outnumbering by far the greatest army ever marshaled!

The skin is composed of three layers, and varies from one-fourth to one-eighth of an inch in thickness. Its average area in an adult is estimated to be 2,000 square inches. The atmospheric pressure being about fourteen pounds to the square inch, a person of medium size is subjected to a pressure of 40,000 pounds!

Each square inch of skin contains 3,500 sweating tubes, or perspiratory pores, each of which may be likened to a little drain-tile one-fourth of an inch long, making an aggregate length of the entire surface of the body of 201,166 feet, or a tile ditch for draining the body almost forty miles long.

Man is made marvelously. Who is eager to investigate the curious, to witness the wonderful works of Omnipotent Wisdom, let him not wander the wide world round to seek them, but examine himself. "The proper study of mankind is man."—*Cin. Journal of Commerce.*

 Blessed are the pure in heart.

Items for the Mouth.

We would say to the readers of the Reformer, and especially to those who have sent in questions to be answered, and which have not appeared, that some were unintentionally omitted, but as they have been on hand so long, we decided to "clean our desk of the old stock," and we will now say, LET YOUR QUESTIONS COME, AND WE WILL ANSWER AS MANY AS WE CAN, which in our judgment we may consider proper. But let all be as brief and comprehensive as possible; and furthermore, let everything sent for insertion in the Reformer be written plainly, and accompanied by the full name of the writer.

We are happy to announce to all our patrons who are interested in the Health Institute, that we have secured the services of Dr. Wm. Russell, of Wisconsin, as one of its physicians; a man of experience, and one who is well qualified to fill the position that is assigned him. He will also, by his contributions, add much to the interest of the Reformer.

A correspondent inquires how she may treat inflammation commencing in the right side, over the liver, and extending over the whole body; also the cause of prickling of the flesh. This is a case of chronic inflammation of the liver, and the prickling is an effect of a derangement of that organ. The skin is trying to do its own work and that of the liver also. A well-regulated, hygienic diet, with rest from hard labor, plenty of exercise in the open air and sunshine, hot fomentations for 15 minutes, two or three times a week, over the liver, washing the parts afterward with the hand dipped in cool water, an occasional sitz bath and warm foot bath, with one general bath per week, would be as much as we could safely recommend for home treatment. We find no trouble in treating such cases here, and we are constantly so doing.

S. E. E. and others, asking questions in regard to Neuralgia, will find the necessary information in an article on this disease in the next number.

TONICS.—Good hygienic food, air, water, exercise, light, mental activity, society, and success in pecuniary matters, are most excellent tonics, increasing the strength or tone of the system, obviating the effects of debility, and restoring healthy functions.

A QUESTION FOR MOTHERS.—Why do you almost always, when your little ones are hungry and ask for food, give them the piece of pie, cake, ginger-bread or cookie, or some sweetened bread, when their unperverted appetites are just as well,

or even better, satisfied with good, wholesome, plain bread? Does not the idea occur to you that by your course you are creating a morbid appetite for sweet, that will be hard to overcome by and by,—ruling them with a rod of iron,—but more than this, is laying the foundation for numerous diseases? Oh! I beseech you, let those children live.

H. C. M.

SUGGESTIONS.—When you light a match, invariably raise it higher than your head. This will save you from receiving into your lungs the poisonous smoke of the burning brimstone and phosphorus. Remember this. It is for your health.

Never let the wicks of your kerosene lamps burn so low as to emit the poisonous gas which always arises when the wick is turned too low. Don't forget this, especially among the sick.

A. S. H.

SEVEN BAD MARKS IN HEALTH REFORMERS.

1. To go into the house of a professed health reformer and see all the windows closed up perfectly tight, thus completely excluding the fresh air.
2. To see health reformers nibbling candies, nuts, or fruit, between meals.
3. To see people who profess to live hygienically using more fine flour than Graham.
4. To see health reformers who are just about to commence to reform this and that bad habit, but somehow never seem to make the start.
5. To see people who make a profession of hygiene, making their hour of bed-time all the way from ten o'clock till midnight.
6. To see the window curtains, in health-reformers' houses, so carefully adjusted as to exclude every ray of the sunlight.
7. To see folks preaching Health Reform with great zeal to others, who are not always careful to live it out themselves.

G. W. A.

AX GRINDING—A STORY FOR BOYS.—This is a term borrowed from a story told by Franklin. A little boy going to school was accosted by a man carrying an ax. The man calls the boy all kinds of pretty and endearing names, and induces him to enter a yard where there is a grindstone. "Now, my pretty little fellow," says he with the ax, "only turn that handle, and you'll see something pretty." The boy turns and turns, and the man holds the ax to the stone and pours water over it till the ax is ground. Straightway he turns with changed voice and fierce gesture on the boy:—"You abandoned little miscreant," he cries, "what do you mean by playing truant from school? You deserve a good thrashing. Get you gone this instant!" "And after this," adds Franklin, "when anybody flattered me I always thought he 'had an ax to grind.'"

The above story carries its own moral. Let it pass for what its worth. It was something more than human sagacity that led the wise man to say, "Meddle not with him that flattereth with his lips." A word to the wise is sufficient.