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The Dress Reform.

AN APPEAL TO THE PEOPLE IN ITS
BEHALF.

BY MRS. E. G. WHITE.



WE do not wear the style of dress here represented, to be odd,—that we may attract notice. We do not differ from the common style of woman's dress for any such object. We choose to agree with others in theory and in practice, if we can do so, and at the same time be in harmo-

ny with the law of God, and with the laws of our being. We believe it wrong to differ from others, unless it be necessary to differ in order to be right. In bearing the cross of adopting the reform dress we are led by a sense of duty. And although it may appear objectionable to those who are governed by fashion, we claim that it is the most convenient, the most truly modest, and the most healthful style of dress worn by woman.

We have counted the cost of appearing singular in the eyes of those who feel compelled to bow to fashion. And we decide that in the end it will pay to try to do right, though for the present we may appear odd in the eyes of those who will sacrifice convenience, comfort, and health, at the altar of fashion.

We have also looked at the fact that our course in this matter of dress will cost our friends disagreeable feelings, and have taken into the account those things which excited their feelings of prejudice against the reform dress. When among strangers we are supposed to be Spiritualists, from the fact that some of that class adopt what is commonly called "the short dress." And the question is frequently asked, "Are you Spiritualists?" To answer this question, and to give the reader some of the reasons why we adopt so unfashionable a style of dress, is this article presented. We are well aware that some of those who espoused the cause of Spiritualism, over the moral worth of whom a shade of uncertainty has been cast, by the extravagances and immoralities among them, have adopted the short dress, and that their zeal in so doing, under the peculiar circumstances, could but disgust the people against anything of the kind.

How could it be otherwise? The people are shut up to fashion. They do not understand the benefits of our style of

dress. And it is all the more objectionable to them as it resembles in some respects that worn by some doubtful Spiritualists. We most certainly bid ladies who have embraced Spiritualism a hearty welcome to all the blessings and benefits of a convenient, healthful, and (being of a proper length, and neatly and properly fitted and made) truly modest dress, and wish they were as consistent and right in other respects.

In the existing state of things the people may regard the adoption of our style of dress as a bold step on our part, showing more independence than good taste. They may censure us. They may deal in wit and sarcasm in reference to our dress. They may even utter bitter speeches on account of our course in this thing. But our work shall be, by the grace of God, to patiently labor to correct their errors, remove their prejudices, and set before them the reasons why we object to the popular style of woman's dress, also some of the reasons why we adopt ours. We object to the popular style of woman's dress,

1. Because it is not convenient. In doing housework, in passing up and down stairs with both hands full, a third hand is needed to hold up the long skirts. See that lady passing up to her chamber with a child in her arms, and both hands full, stepping upon her long skirts, and stumbling as she goes. She finds the popular style of dress very inconvenient. But it is fashionable, and must be endured.

If she goes into her garden to walk or to work among her flowers, to share the early, refreshing, morning air, unless she holds them up with both hands, her skirts are dragging and drabbling in dirt and dew, until they are wet and muddy. Fashion attaches to her, cloth that is, in this case, used as a sort of mop. This is exceedingly inconvenient. But for the sake of fashion it must be endured.

In walking upon the streets, in the country, in the village, or in the crowded city, her long skirts sweep the dirt and mud, and lick up tobacco spittle, and all manner of filth. Careless gentlemen sometimes step on these long dresses, and, as the ladies pass on, tear them. This is trying, and sometimes provoking; and it is not always convenient to mend and cleanse these soiled and torn garments. But they are in harmony with fashion, and all this must be endured.

In traveling on the cars, in the coach

and omnibus, fashionable dresses, especially when distended by hoops, are sometimes not only in the way of the wearers, but of others; and we charitably think that were it not for the overruling power of fashion, measures would be taken to do away with their inconvenience.

We object to the popular style of woman's dress,

2. Because it is not healthful. To say nothing of the suicidal practice of compressing the waist, so as to suppress natural respiration, inducing the habit of breathing only from the top of the lungs; and not to dwell particularly upon the custom of suspending unnecessary weight upon the hips, in consequence of too many and too long skirts, there is much that may be said relative to the unhealthfulness of the fashionable style of woman's dress; but we suggest at this time only the following:

(a) It burdens and obstructs the free use of the lower limbs. This is contrary to the design of God in securing to woman the blessings of activity and health.

(b) It frequently shuts her indoors when her health demands that she should enjoy exercise in the pure, invigorating air of heaven. If she goes out in the light snow, or after a shower, or in the dews of the morning or the evening, she bedrabbles her long skirts, chills the sensitive, unprotected ankles, and takes cold. To prevent this she may remain shut up in the house, and become so delicate and feeble that when she is compelled to go out she is sure to take cold, which may result in cough, consumption, and death.

It may be said that she can reserve her walks till the sun has gathered up all this dampness. True, she may, and feel the languor produced by the scorching heat of a midday's summer sun. The birds go forth with their songs of praise to their Creator, and the beasts of the field enjoy with them the early freshness of the morning; and when the heat of the sun comes pouring down, these creatures of nature and of health retire to the shade. But this is the very time for woman to move out with her fashionable dress! When they go forth to enjoy the invigorating air of the morning, she is deprived of this rich bounty of Heaven. When they seek the cooling shade and rest, she goes forth to suffer from heat, fatigue, and languor.

(c) It robs her of that protection from cold and dampness, which the lower extremities must have to secure a healthful

condition of the system. In order to enjoy a good state of health, there must be a proper circulation of the blood. And to secure a good circulation of the current of human life, all parts of the body must be suitably clad. Fashion clothes woman's chest bountifully, and in winter loads her with sacks, cloaks, shawls, and furs, until she cannot feel a chill, excepting her limbs and feet, which, from their want of suitable clothing, are chilled, and literally sting with cold. The heart labors to throw the blood to the extremities; but it is chilled back from them in consequence of their being exposed to cold for want of being suitably clothed. And the abundance of clothing about the chest, where is the great wheel of life, determines the blood to the lungs and brain, and produces congestion.

The limbs and feet have large veins, to receive a large amount of blood, that warmth, nutrition, elasticity, and strength, may be imparted to them. But when the blood is chilled from these extremities, their blood-vessels contract, which makes the circulation of the necessary amount of blood in them still more difficult. A good circulation preserves the blood pure, and secures health. A bad circulation leaves the blood to become impure, and induces congestion of the brain and lungs, and causes diseases of the head, the heart, the liver, and the lungs. The fashionable style of woman's dress is one of the greatest causes of all these terrible diseases.

But the evil does not stop here. These fashionable mothers transmit their diseases to their feeble offspring. And they clothe their feeble little girls as unhealthfully as they clothe themselves, and soon bring them to the condition of invalids, or, which is preferable in many cases, to the grave. Thus fashion fills our cemeteries with many short graves, and the houses of the slaves of fashion with invalids. O God, must this state of things continue?

We object to the fashionable style of woman's dress,

3. Because, under certain circumstances, it is, to say the least, not the most modest, on account of exposures of the female form. This evil is greatly aggravated by the wearing of hoops. Ladies with long dresses, especially if distended with hoops, as they go up and down stairs, as they pass up the narrow door-way of the coach and the omnibus, or as they raise their skirts, to clear the mud of the

streets, sometimes expose the form to that degree as to put modesty to the blush.

(To be continued.)

On Using Salt in Food.

BY ELD. J. H. WAGGONER.

A LATE number of the *Scientific American* contains an article from the *Chemical News*, which says: "Almost all the common diseases are traceable by modern physicians to dietetic errors." This as a fact is most important, yet but little considered. While sickness everywhere prevails, the multitudes are seeking to the doctors, taking immense quantities of drugs in trying to *doctor away* the disease, and but very few inquire into the causes of sickness, and seek relief by their removal.

On a subject where so much is at stake, where so many are the sufferers, every truth is of consequence; every error is to be deplored, and should, if possible, be corrected.

There is probably no one point in the question of dietetics upon which there exists a greater misunderstanding than that of the use of salt with food. And in many cases we find that no habit is harder to correct than that of the excessive use of salt. The first reform in every case is *in the mind*, and it is not possible to correct the habit while the misunderstanding referred to exists; while the majority really believe that their practice is in accordance with physiological facts and with Scripture statements. Being fortified in their minds by the conjoined weight of *necessity* and *right*, it is difficult to impress them with the impropriety of their course.

Salt is not food. It needs but little argument to settle this in every mind. Food has a certain office to fill; an object is accomplished in its use. The system, which is continually undergoing waste, must be supplied with new material with which to renew its various parts. By the wonderful arrangement of the organs of digestion and assimilation, the food is separated, changed, and converted into blood, muscle, nerve, bone, &c. Each particle having answered its purpose, is in turn broken down, and rejected from the system as effete or refuse matter, to give place to others. But not so with salt. The stomach does not digest it, but holds it only as salt. It is not changed or assimilated. It passes into the circulation, not to build up or supply any part of the system, but is carried along simply as salt. It is received into the depurators and finally ejected, not as broken-down matter which has answered its purpose

in the system, but is expelled as an intruder—a foreign substance—as salt, and salt only. No part of the system has received any additional bulk, weight, or strength from its presence; digestion has not been facilitated by it, but retarded. As salt it has been taken into the stomach; passed through the entire system unchanged, and comes out salt at last. But a few supposed reasons are urged in its favor.

1. Salt is an antiseptic, and prevents the worn-out structure or tissue from breaking down too suddenly and passing from the system too rapidly.

Answer. That it is an antiseptic and possesses this tendency is admitted. But let it be marked, that just in the degree that it acts as an antiseptic, so far it prevents digestion. That is, while it prevents a speedy waste, it also prevents a speedy supply; and therefore the good, if indeed it is good, is counterbalanced by an accompanying evil.

Nature is very regular and systematic in its operations if they are not disturbed or turned from their channels. Healthful food, taken into a healthy stomach, is soon digested, and the work of assimilation or appropriation is soon commenced, under favorable circumstances. We hold that it is important to the healthfulness of the system that this operation be not delayed by the interference of foreign, irritating substances, or other cause. And we believe it is equally important that that which has served its purpose in the system be suffered to pass off in the regular operation of nature, without being hindered by antiseptics, or other foreign substances, which only clog the channels of natural operation. There may be a condition, however, in which it may be necessary to retain the structure or prevent its breaking down as soon as the system would naturally carry on the process, viz., when by *habit*, by the use of antiseptics, or from other causes, they have been retained in the system. To change the habit and sooner expel them than the system is accustomed to do, will cause the person to feel weak and languid. They act as an unnatural stimulus; but the condition being contrary to nature should be corrected. The plea for their retention on this ground is similar to that for the use of condiments and liquors. The only precaution necessary is not to change the habit too suddenly; for if a person is engaged in hard labor, or enfeebled by disease, at the time of making the change, a sudden change may be quite injurious. With the feeling of languor referred to, consequent upon the change, the system cannot endure great fatigue without injury. For, let it be remem-

bered, the habit of digestion is also fixed, and the stomach cannot all at once change its habit so as to yield the supply necessary to counteract the force of a sudden change. But this does not argue that the change should not be made; on the contrary it is essential to the continued enjoyment of good health that the system be kept free from all foreign substances and irritants.

2. Physicians say the use of salt is necessary.

Answer. This is not a reason, though it is often received as such. People suppose that physicians know this to be a fact, and they rest on the supposition as if it were a fact. But have they by careful experiment ascertained it to be a fact? They have not. It is often asserted that people will be subjected to certain diseases if deprived of salt; but many have gone without salt, and no one of them was ever subjected to those diseases. On the other hand, we often hear of sailors being subjected to diseases when confined to salt provisions; is this not an argument against its use? But this sweeping assertion of physicians is proved untrue by scores and hundreds who have entirely discarded the use of salt, and they testify that instead of being injured, their general health has been improved thereby. Under these circumstances, with the witnesses before our eyes, and walking among us, it is not to the credit of physicians to reiterate the statement.

The same is asserted in regard to the lower animals; but it is a well-attested fact, that in countries where they are not used to it, they will not taste it. Deer are often referred to, which seek salt places to drink; but I am not willing to allow that we should form our habits from their tastes; for I well remember that when I was a boy my father raised some tobacco in a timber country, and the deer would come nights and feed on his tobacco plants. Must I admit therefore that it is necessary for *me* to use tobacco?

3. It is spoken of in the Scriptures in a manner to lead us to suppose it is useful.

Answer. The Scriptures afford no evidence that it is useful with food. There are many references to salt in the sacred volume. Twice the Saviour refers to it. In Matt. v. 13, "Ye are the salt of the earth." This was said to his disciples. But that this contains any evidence or even reference to its use with food I fail to see. It is a figure, and as such may refer to a certain quality of salt without any reference to its use with food. Salt is an antiseptic, possessing preservative qualities; so as a preservative element should the disciples be in the world. Salt was also em-

blematic of stability; to this the figure might refer; though probably to the former. But in either case there is no reference to food. It should be remembered that in these figurative expressions a certain quality may be and often is referred to, without any reference to all its qualities or possible uses. For proof of this, see Matt. xiii, 33. "The kingdom of Heaven is like unto leaven." Now we know that the prominent, characteristic quality of leaven is to hasten decay or putrefaction. But no one will pretend that the Saviour had any reference to this quality in leaven; but only to its power to permeate, and infuse itself into the meal.

Again, the Saviour said, Luke xiv, 34, "Salt is good." But good for what? He tells what it is *not* good for if it has lost its savor, and the natural conclusion would be that it would be good for those very things if it had *not* lost its savor. If it has lost its savor, he says, "it is neither fit for the land not yet for the dunghill." Of course if it had not lost its savor it would be good for the land, for which it was used in moderate quantities. And this reference seems reasonable if not unavoidable when we consider that there was a species of salt in the East which was almost exclusively used for that purpose. Of this the Saviour must have spoken. If there is any reference here to its use with food it certainly does not appear in the language. And as before shown, these figures are abused when carried beyond their obvious intent.

Salt was also used as an emblem of strength and perpetuity; "a covenant of salt" was a perpetual covenant, and for this reason it was mingled with the sacrifices.

We say it was "good for the land" in moderate quantities; in large quantities it was not good. And therefore it is also used as a figure of sterility and barrenness. When Abimelech took Shechem he "beat down the city and sowed it with salt." Jud. ix, 45. This denoted its entire destruction and desolation. See also to the same intent, Job xxxix, 6; Psa. cxii, 34; Eze. xlvi, 11; Zeph. ii, 9.

There is just one text of Scripture which speaks of its use with food, to wit: Job vi, 6. "Can that which is unsavory be eaten without salt?" And this text recognizes it, as it is in truth, a matter of taste or use. This question may, however, be answered in the affirmative. What is unsavory without salt? Almost everything to one accustomed to its use; but nothing to him who is not accustomed to its use. Sitting at a table not long since, a friend remarked that he could eat almost every kind of food without salt except potatoes; but salt renders potatoes "unsavory"

to me. I know of some who say they cannot possibly eat "graham pudding" without salt; while probably the majority who use pudding would prefer to have it entirely free from salt. And so we might continue till we had gone the entire round of articles which the Creator designed for our food.

While many profess to follow the instincts of the lower animals on this point, they reverse the habit, and use the most salt with flesh meats, while beasts of prey, that live on meat, will not taste of salt at all. Why is this? And if we discard flesh, we need no salt to preserve our food; for no one ever thinks of salting down his fruits, vegetables, and grains. Who ever salted his wheat, or pickled his potatoes in brine, or packed his apples in salt, to make them keep? Why is salt used on them at all?

Considered in the light of *science*, we find it is not food; it answers no defined or known want in the human system. *Experimentally*, it is proved to be not necessary to health. *Scripturally*, we find no endorsement of it as a necessity with food; no reference to it in that light, except once in regard to *taste*, which we all know to be regulated by circumstances and chiefly by habit. And as salt is one of the most powerful and diffusive of all irritants, we might go further and aver that *morally* it is an evil; for all irritants and stimulants have a direct influence on the propensities. But we will not follow out this thought now, having extended these remarks beyond the length designed.

We are no ultraists; we have no disposition to *drive* a reform; but we do ask every one to consider the reason of their habits in this respect.

WASHING FLANNELS SO AS TO PREVENT SHRINKING.—Soak in warm water half an hour; rub lightly when you wring them out; then rub them thoroughly in good hot suds; wring them out, put them in a tub, and pour clear boiling water on them—the more the better. Let them stand till they are cool enough to wring out by hand. You can use a wringer if you choose. Soft water should always be used. No woolen fabric should have soap rubbed on it, unless you wish to shrink it.

THAT was a shrewd girl, and not devoid of sense either, who remarked, when other girls were making fun of her short dress and pants, and affected to be much shocked at the exhibition thereof, at a party, "If you'd only pull up your dresses about your necks, where they ought to be, they'd be as short as mine." She was n't troubled any more.

WHO'LL BUY?

[Suggested on seeing the advertisement of a wholesale liquor dealer.]

Forty casks of liquid woe—
Who'll buy?
Murder by the gallon. Oh!
Who'll buy?
Larceny and theft made thin,
Beggary and death thrown in
Packages of liquid sin—
Who'll buy?

Foreign death, imported pure—
Who'll buy?
Warranted, not slow, but sure—
Who'll buy?
Empty pockets by the cask,
Tangled brains by pint or flask,
Vice of any kind you ask—
Who'll buy?

Competition we defy—
Who'll buy?
Barrels full of pure soul-dye—
Who'll buy?
Dye, to make the soul jet-black;
Dye to make the conscience slack;
Nothing vile do our casks lack—
Who'll buy?
—*Methodist Home Journal.*

Do not Play with Babies!

ESPECIALLY with those whose mothers are "nervous creatures," and whose fathers are wide-awake, go-aheadative, steam-english men.

Young America has too many nerves already, and too high strung at that—too ready to vibrate at a touch. Do not play upon them. Let him be quiet.

For the first three or four months of his mortal life let him be handled and cared for, as far as practicable, by one quiet person, and after that let him not be caught up, and tossed up, and tickled, and cackled at, by every one who comes along. Keep him quiet. If grandma, or aunty, or "bubby," wants to enjoy the baby, let them approach him carefully, reverently, snug him up gently, talk to him soothingly and sensibly, and have a good time with him, without setting him all on springs and making a fool of him.

After he is able to talk, do not say smart things to him and teach him to make pert replies; and when old enough to be sensitive to remarks, do not say of him, in his presence, as though he had no sensibility, "What a little man!" "He looks like his mother!" "How he has grown tall!" Leave him to his simplicity and unconsciousness. He will wake up out of them soon enough without.

If the family to which he belongs is busy and bustling, keep him out of the way of it as much as possible. Lead him in the "green pastures" and by the "still

waters." Ten chances to one, the sensitive nervous system in him greatly predominates over the organic. His head—his front head particularly—is too large, his stomach too small, his fingers too sharp. Study to change this condition, and work away at him till the predominance is the other way, or until there is developed in him a greater capacity for living a long life than for dying an early death.

To this end, let him be fed regularly and at physiological intervals, with plenty of simple, nutritious food, avoiding all stimulants—even flesh-meats, in his earlier-growing years [and when he is done growing, too.—ED.]—in both food and drinks. Get him to sleep in the daytime, and to bed early nights, and let him sleep as long as he will. In short, let him live a good deal as the little pigs and calves do. Do not put fine clothes on him. Let him touch the ground, play on the lap of earth, and keep away from him intellectual and social excitements. (These remarks apply to girls as well as to boys.)

If you do not look out, Old America will become so smart, and keen, and quick, that it will "flash in the pan," or so attenuated that it will vanish into thin air, and there will be nothing left of it.—*Rochester Express.*

Quack Medicines.

THOREAU, one of the profoundest of the Concord philosophers, used to say that the most instructive part of a newspaper is its advertisements. To the like of Thoreau, no doubt this is ever true. Was it Goethe who said that to understand an author, you must read between the lines of his book? Most persons probably judge others by what they actually say and do, notwithstanding the caution given on high authority, to "judge not according to outward appearance."

Nothing should be read *between the lines* more carefully than newspapers. Nothing they contain reveals so much to those who have eyes to see, as their advertisements. Through these, the press and its patrons advertise themselves to an extent they do not know. When the simpleton said a certain thing "must be true, because it was in the newspaper," there was more truth in it than is commonly believed. What is in books and in newspapers, is true to those who can read between the lines. Quack advertisements may lie

never so fearfully about the stuffs offered for sale; but they speak truly of those who make and sell them, and not less truly of their accomplices of the press, who, for gain and greed, will advertise and puff their foul preparations. When conductors of public journals are so poor in pocket and principle as to lend themselves to so foul a work, they should always be read between their lines. They and their advertising patrons in such business should be read out of their occupation by a wholesome regard for the moral and material health of the community. They should be made to feel that no disease proposed to be cured by their nostrums, is half so dangerous and deadly as their own pestiferous presence while engaged in such a calling. Sword, pestilence, and famine, combined, are to be preferred to such a presence. Most of the abominations advertised as "Universal Panaceas" and "Matchless Sanatives," are positively hurtful, and those that are harmless, are so only because they have absolutely no character whatever. The latter may only rob the simple of their money; but the former take both money and life.

Quack-medicine venders (however rich, proud, and pretentious), Fœticides, and Infanticides, should be classed together, and regarded with shuddering horror by the whole human race. And yet in every large city, they hold more control over the public health and public morals, than all the regular medical schools and the pulpit combined. And by arts the most wily and diabolical, they continue through the newspaper press to beguile the wise and prudent, the high, as well as the low, the rich, the poor, the religious, the reprobate, and levy upon them all the most fearful contributions.

There is a class of diseases designated "immoral diseases," which many physicians refuse to treat or approach. For these there are quack nostrums in abundance; and, probably, there is not one newspaper in New York, that permits this class of advertisements to pollute its pages at all, that does not directly or indirectly proclaim them. The religious papers are surely no exception. Child murder, both before and after birth, is a regular and (terrible to tell) vastly extensive business. And it is known to newspaper publishers that its advertising patronage pays far better than any other. And whole pages are sold at once by the largest and most popular religious news-

papers in this city and country for such nefarious purposes. Diseases of certain organs, "male or female, no matter from what cause originating, no matter of how long standing" (the very language of the advertisements), are to be cured by these creatures with medicines at "one dollar and twenty-five cents a bottle, or six bottles for six dollars and twenty-five cents."

It is not in the *Herald* and *Sunday Mercury* alone that such advertisements are found. They are in the most orthodox and widely-read of the religious newspapers. And in these papers they are borne into the most godly households; laid on the same center table with the Bible, the prayer book, and Sunday-school catechisms. They are in papers that lie on family altars, that are gratefully mentioned in the morning family prayer as blessings enjoyed under the smile of Providence; papers which are taken by good men and godly women to the conference meetings, that the revival and missionary intelligence may be read for the encouraging and quickening of the church. And thus these frightful evils become almost incorporated into the very bone and marrow of our moral and material existence. The men and the women, for such they must be called, who manufacture and vend these dreadful destroyers of the national health and life, beginning with the embryo, and ending at whatever age death closes the scene, in infancy or tottering age, it is easy to denounce; to hold up even to public detestation and execration. But what shall be said of those editors and proprietors of public journals, who give them and their murderous work currency, respectability; nay, baptize them into the sacred name of religion by their co-operation!

Thoreau and Goethe were right. Let us learn to read authors between their lines, and to judge largely of newspapers by their advertisements. Thus we shall get an autobiography of all the authors, and learn the true quality and character of our newspaper press.—*The Revolution.*

SLEEP.—The great secret of the superior health of the English is the greater amount of quiet sleep. The Americans, as a nation, are wearing out prematurely for want of rest.—*Dr. Trall.*

THERE is no dungeon so dark and dismal as the mean man's mind.

Editorial.

The Sugar Question.

MANY who are embracing the health reform, in relinquishing some articles of diet which are manifestly injurious, cling with great tenacity to sugar, the immoderate use of which is unquestionably an evil. But little has been said in the REFORMER on this subject, except to advise against its free use, and especially in the case of invalids for whom prescriptions are given through its columns. The reason for this advice, when given, has been that sugar is not food. To this it is objected that we recommend the free use of sweet fruits as food, and that thereby much more sweetness is partaken of than by the moderate use of sugar. It is not the sweetness to which we object, but the sugar.

Several correspondents have asked for light on this point, and the following question is a sample of the many. It is from a much-esteemed friend, and one who is ardently devoted to the cause of reform :

It is a question with many, why hygienic physicians object to the use of sugar, and recommend the use of raisins, dates, and figs (especially the two first-named fruits), as a substitute, when these are preserved, or packed in sugar. Now I wish to know, from a reliable source, whether either one or all of these fruits are preserved in sugar, for I wish to know what reply to give.

A. S. H.

It is a mistake to suppose that these fruits are preserved in sugar. The varieties of raisins in common use—layers, seedless, Muscatels, &c.—are not so preserved. The raisin is a sweet variety of grape, dried in the sun, or by artificial heat. That which is supposed to be sugar, is simply the dried juice of the fruit, which has exuded from some cause, either by being bruised, or bitten by worms. As a general rule, avoid those which are very sugary, as they are frequently wormy. Nor are dates, figs, prunes, &c., preserved in sugar, they being the simple fruit of the tree, dried and packed for commerce. We regard them all as wholesome articles of food, cooked or raw.

Much misunderstanding prevails upon the subject of sugar. People suppose that very sweet fruits contain sugar, but this is not the case. Sugar is an inorganic substance, devoid of cell structure, and therefore incapable of affording nutrition, while fruit is organic, as a whole, and its sweetness is a quality, not a substance, like sugar. Fruit artificially sweetened with sugar is two substances, fruit

and sugar, while naturally-sweet fruit is but one substance, and that all organic, and capable of affording nutriment. To say that sweet fruits contain sugar because sugar can be made from them, is like saying that grain contains alcohol because this poison can be distilled from it.

To further illustrate the difference between a quality and the substance itself, let us draw a comparison.

The prominent quality of sugar is sweetness. Dates are sweet, and therefore are said to contain sugar.

Now, to show the soundness of this logic, let us try vinegar.

The prominent quality of vinegar is sourness. Currants are sour, and therefore they contain vinegar.

The whole trouble in the matter lies in confounding the quality of the thing with the thing itself. Sweetness, sourness, bitterness, &c., are qualities of certain substances, but all sweetness is not sugar, nor all sourness, vinegar, nor all bitterness, gall or wormwood.

And when chemists tell us that certain fruits contain sugar, malic acid, &c., because these substances can be obtained from them by a chemical change, it is no more correct than to say that rye or molasses contain alcohol because it can be distilled from them. Nor would we proscribe dates, raisins, &c., because sugar can be made from them, any sooner than we would grapes because brandy can be made from them.

W. C. G.

Care of the Teeth.

WHILE in conversation with a thorough-going health reformer, who has a fine "mouthful of ivories," he remarked :

"When I embraced the health reform, five or six years ago, my teeth were in a bad condition. I went to a dentist and told him I wanted them fixed up once for all, as I had learned how to take care of them now, and should trouble him no more. And I have had no occasion to consult a dentist since."

The proper care of the teeth is an important item in health reform. The presence of decaying teeth, like that of all other decaying substances, is injurious, and often productive of disease. Most writers on the subject of dentistry, while giving very good advice relative to the care of the teeth, entirely ignore that very important branch of the subject, dietetics. This point has a bearing upon the subject, both as to what we eat and how we eat it. We not only need to eat those kinds

of food which supply to the teeth all the needed elements of growth and preservation, but the teeth themselves must be used in the preparation of that food for use by the system.

Mastication, therefore, is an important consideration, not only for the good derived from it by the food, but by the teeth themselves. Hence the importance of choosing and preparing articles of food so that the masticators may have plenty to do. While some speak of graham crackers and hard biscuit as "hard for the teeth," they are not aware that the exercise which their mastication gives to the teeth is most beneficial and preservative; while the effect of eating constantly of soft and "sloppy" food requiring but little or no use of the teeth, can not but be injurious.

The general health, also, and especially the tone of the stomach, has much to do with the health of the teeth and gums; hence the necessity for care in the matter of diet, on this account. A constantly-disordered stomach will cause decayed teeth, in spite of all precautions in the way of brush, powders, tooth-washes, &c.

The teeth should not be used as nut-crackers, nor to bite off thread, &c., as these operations are injurious to the enamel.

But perhaps the most important consideration in the care of the teeth is cleanliness. They should be brushed as often as three or four times per day, with a brush as stiff as can be borne without inconvenience. In most cases, nothing need be used except tepid soft water; but sometimes a little soap may be employed to good advantage. Avoid the thousand-and-one tooth powders, washes, pastes, &c., as many of them are positively injurious. A little prepared chalk will remove anything which the brush fails to remove, and this need be used but very seldom. The brush should be used after each meal, to remove particles of food, and before retiring at night. With proper care, the teeth may be made to last a lifetime, as nature designed they should.

W. C. G.

PERSPIRATION contains at least one per cent. of solid matter compounded of substances noxious to life. The quantity perspired daily by an average-sized adult ranges from 25 to 35 ounces. If exercise be neglected, the poisonous matter can only be partly carried away from the blood by the insensible perspiration, through the medium of the lungs, liver, kidneys, and bowels, which, it is hardly necessary to observe, imposes additional labor upon these organs, and eventually occasions their disease.

"WHAT IS MAN?"

DAVID and Job, who spoke in strains sublime,
Thus queried of our race in olden time;
And one of deep and pure, inspired thought,
Answered in figure, and our frailty taught.
"The voice said, Cry!" and lo! it came to pass,
He answered to the cry, "All flesh is grass."

That man *does* wither as the grass, is true;
He is as fleeting as the morning dew;
But, viewing him in any other light,
The figure does not fit exactly right;
For "man is what he's made of," (is he not?)
And we are made of what we eat, I wot.

No figures now, but facts—let facts arise,
And place a living man before our eyes.
What do we see? Of what are made his brains?
His muscles? and what's coursing in his veins?
Who can describe the vision? now I ask.
What tongue or pen is equal to the task?

Bread indigestible, we first behold;
Rich cakes and pies, with drinks both hot and cold.
Cheese, butter, sauces, jellies, here we see,
Soda and salt, with pepper, spice, and tea,
Coffee and pickles, eggs both soft and hard,
Pork and tobacco, fruits conserved in lard!

Both fowl and fish, and divers kinds of flesh,
Liquors and mustard—all things, salt or fresh.
All drugs, and slops, and poisons too, I know,
Together in this reeking mixture flow.
'Tis said, of old the witches did appear
To make a "hell-broth"—lo, we have one here.

And this makes up a man! 'tis all one sees;
Corruption, filthiness, and foul disease,
Distempers, dread contagions, all combined;
No health, no peace, no purity of mind.
Imperious lusts and passions sway the man;
And the whole truth to tell, no mortal can.

Go to the artist; gather every hue
And shade of color mortal ever knew.
Put in one vessel—then in anger pour
The curious mass upon a filthy floor;
Now look—admire the *picture!* If you can,
You may admire the make-up of a man!

Is this the creature in God's image made,
In whom infinite wisdom was displayed?
Who, even in the sight of God, was good?
Who plucked in Eden's garden all his food?
Then, pure and strong in health; *now,* like the swine,
A walking burlesque on all wise design!

O men of reason! join with me to-day,
For "HEALTH REFORM" to labor and to pray.

J. H. W.

Food.

WE believe and teach that most of the ills to which flesh is heir, are brought on by unphysiological habits; that our diseases are the legitimate results of our wrong habits of life. We also believe that there is no one habit practiced by American people that contributes so much to disease as the habit of eating improper food; and for this reason, we advocate a reform in the dietetic habits of the people.

But here the question may arise, In what does a reform in this matter consist? Before answering this question, we will

illustrate the subject by incidents that have occurred among many who have adopted what they are pleased to call a reform diet. There are three classes of these persons. One class are those who state that, since making a change, they find themselves improving physically, mentally, and morally; and that, by their experience, they have learned that they have been blessed in their deed. The second class are those who see no difference in their health, either for the better or the worse; and the third class are those who have an experience that does not speak well for the reform diet. They have not felt so well since adopting it as before; and they stand in doubt as to this matter. Perhaps the reader has noticed these things, and asked, Why do not these witnesses agree? We will tell you. If you question those of the first class concerning their former and present dietetic habits, you will generally find that they formerly partook largely of highly-seasoned flesh-meats; that they made a free use of rich cakes and pies, using butter, lard, and sugar, freely, and that they ate at irregular and unseasonable hours, and that they were ailing most of the time; but that, since learning the better way, they have left off the use of butter and grease, entirely; that they learned in a few months to do without meat; that they use milk or cream only to cook simple dishes with—say with vegetables, or in toast, or as gravy for potatoes, or in soups; that they put away all pepper, spices, vinegar, &c.; that they do not sweeten everything as formerly, using only a very little sugar for the sourest kinds of fruit.

The second class will be found to be those who had used but little of either meat, butter, sugar, or condiments, before making the change; and that since then, they have used some of all these occasionally; that they use both the fine-flour and graham bread. In fact, the reason why many of this class see no change in health, is because the changes they have made in food, are so slight.

The third class will tell you that they saw that butter, lard, sugar, spices, and condiments were not food; that meat, milk, and cream were not the best food, and so they left them all off. But, in many cases, decline in health has been the result, and they ask, Why is it so? If you inquire into the present dietetic habits of some of these, you will find them living on one or two kinds of vegetables,

and poor graham bread, with now and then a little fruit; while others have left off meat and butter, and substituted milk and sugar in great abundance; and this, they call a reform diet. These persons mistake. By their change, they have only made a bad matter worse, as their decline in health (do not mistake a loss in weight a decline in health,) plainly indicates.

We will now try to give you our ideas of a reform diet. First, there is necessity for a reform in these things for two reasons: One is, because we have heretofore eaten of things that were not adapted to our wants, and although eaten, they could not be used to nourish the body. The second reason is, because we have neglected to use many things that were just adapted to our wants. If we are in the habit of using food that is improper, it is not sufficient for us simply to abstain from this, or to substitute for it other articles, that are no better or worse; but we must first throw aside that which is not good, and then provide food that is good.

Here is where many so-called health reformers have failed. They were satisfied that meat, butter, &c., were not good, and so gave those up, and then ate sugar and milk in such great quantities that their diet was worse for health than when they used flesh. Others use graham bread; but such bread as much of it is! Heavy, sour, indigestible stuff—not fit for a dog to eat, much less for human beings! Or, perhaps, they stir up flour and water, and putting it in gem pans, dry (not bake) it in the oven. These, with graham mush—more like glue than anything else, because of over-cooking—constitute their breadstuff. If such persons would take pains, they might have good, light, sweet, and nutritious bread, and never miss. Let some one teach them how to bake bread; for instead of such being a reformed, it is a deformed, diet. Make a free use of all kinds of grain and meal. "Every herb bearing seed; to you it shall be for meat." A reformed diet should be one from which every article, that is unadapted to our wants, is left out, and one that includes every article that is adapted to our wants. So make a good provision of wheat-meal and cracked wheat, oat-meal and oat grits, corn-meal, hominy, and hulled corn, barley-meal, and pearl-barley, rye-flour and rye-meal, buck-wheat, rice, beans, peas, potatoes, both Irish and sweet, turnips, carrots, parsnips,

vegetable oysters, asparagus, beets, cabbage, cauliflowers, pumpkins, squashes, melons, tomatoes, &c. Use greens in their season; such as boiled lettuce, young beet-tops, the leaves of the curled, or narrow-leaf dock (not the yellow dock, these are poison), parsley, &c.

But, above all things, use fruit—use it freely at every meal. Make ample provision of fruit for yourself, your family, and your company.

Do not confine yourselves to any two or three articles of diet; for God has said, "Every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat;" and it was so. Dear reader, reform your diet, by eating of all the above-mentioned grains and fruits, as God has commanded you in Gen. i, 29, and do not injure yourselves, and insult your Maker, by living on an impoverished diet.

Do not think, however, that we wish you to have so great a variety at once. Use a few plain dishes at each meal, ever bearing in mind that the idea of reform is not to see how near we can come to starving, but to eat and drink "to the glory of God;" and in no way can this be better performed, than by partaking of those things that are for our best good, physically, morally, and mentally.

M. G. KELLOGG, M. D.

A Case in Point.

THE Seventh-day Adventist Publishing Association, of Battle Creek, Mich., has just issued a neat and interesting autobiography of Eld. Joseph Bates, who was formerly a sea captain, but latterly, for many years, a minister of the gospel. This venerable gentleman, now nearly fourscore years of age, has, for nearly a quarter of a century, been a radical health reformer. In the volume just mentioned, pp. 138, 139, is a little incident which illustrates the beauties of the hygienic philosophy. Eld. Bates says:

"While in Liverpool, loading my vessel, I employed two sturdy-looking Irishmen to shovel our salt out of the salt scows into the 'ballast port,' a hole in the ship's side. While progressing in their work, I saw them leaning over their salt shovels. Said I, 'What is the matter?' 'Matter enough, sir, your men don't shovel it

away as fast as we shovel it in!' Some seven or eight men were shoveling it away from them into the ship's hold. Said I, 'What is the matter, men? Are you not able to shovel the salt away as fast as these two men shovel it in?' They replied they were not. Said one of the Irishmen, who was listening at the ballast port, 'If we had as much meat to eat as you, then we would give you as much again salt.' 'Why,' said one of my sailors, who seemed much troubled about this, 'don't you have any meat?' 'No,' said they, 'we have not had any this fortnight.' 'What do you eat, then?' asked the sailor. 'Potatoes, sure,' was the reply. My sailors were then living on all the varieties that good boarding-houses afford in Liverpool. Many are of the opinion that meat imparts superior strength to the laboring class. Here, then, was one proof to the contrary."

Such facts as the above furnish the most conclusive evidence that the idea that flesh is a superior aliment to impart strength to the system, is an opinion wholly founded in error. G. W. A.

Drugging, and Killing by Inches.

UNDER the above heading, D. F. Newton, author of "Home Thrusts," &c., makes the following vigorous and pointed *thrusts* at drug medication:

"Some there are who question the propriety of drugging the stomach, to expel disease. Medicine itself produces disease. The stomach was made to receive and digest nutriment, not drugs. These are, therefore, unnatural, and unfitted to that important organ of the animal economy. When the physical machinery becomes deranged, strange that by re-deranging it with drugs, we may put it in order! When one is sick, the philosophy seems to be—make him sicker, that he may get well! This notion is akin to that of the Pharisees, who said, 'This fellow doth not cast out devils, but by Beelzebub, the prince of devils,'—that is, he cast down one evil spirit, to cast another out! So the old doctor casts down a fearful disease, in the shape of drugs, to cast another, often much less dangerous, out! This old theory, standing alone, with few, if any, facts to sustain it, is passing away; and well may the world rejoice. Even Dr. Franklin laid the foundation for this reformation, when he wrote among his proverbs, 'God cures, and the doctor takes the fees.'

"But many say of us, who refuse to force poison upon the stomach, 'You reject means.' Nay, verily. We only ask, Are these nostrums good means of restoration? To us they seem to be means of increased disease and death, rather than health and life. The world has been, and still is, full of sophistry on this point. Everything claim-

ing to be means is not genuine. Reason would, that we inquire into the facts of the case, ere we swallow that which our erring fellow-men may call a good medicine. Sometimes the best means to accomplish an end—is to do nothing. Certainly, a good way always to begin, is to 'cease to do evil.' Then, may we 'learn to do well.' One of Paul's means to relieve the affrighted jailer was, 'Do thyself no harm.' An experienced horticulturist in Northern Illinois once remarked, that the way to grow peaches in that cold latitude was 'not to try.' By this he meant, don't cultivate, and hasten the growth of the tree; but let the grass, briars, etc., retard and harden it, that it may endure the winter, and blossom late in the spring. So, it not unfrequently happens that officiousness at the sick-bed is the means, not of relief, but aggravated pain, and even death. One thing, at least, must be evident, that credulity, not intelligent faith, seizes upon a nostrum simply because an interested ignoramus calls it a cure-all. Not less evident is it, that the afflicted who decline drugs, do not, of necessity, ignore means. The Lord can bless the simplest means, or no means, for our restoration. Never rely on means or an arm of flesh for a cure, but on God, the giver of all good. 'Every good and every perfect gift is from above.'

"All means, all doctors are unavailing, without the accompanying blessing of the Most High. Wait on God; seek wisdom from above. 'Without me,' says Christ, 'ye can do nothing.' 'In all thy ways acknowledge Him, and He shall direct thy paths.' Honor God, and God will honor you. Why was God displeased with King Asa in the thirty-ninth year of his reign, when his 'disease was exceeding great'? Because, *in* his disease, 'he sought not to the Lord, but to the physicians.' See 2 Chron. xvi, 12."

The Influence of Diet.

"A mode of living simply and wisely selected, is not only of the utmost importance in disease, but it is so in the whole course of life. If it aids to recover health once lost, it secures the possession of it. If it brings back to good habits, when they have been departed from, it maintains them when they have not been destroyed. 'Let those who deny,' says one of our oldest writers in medicine, 'that the difference in food renders some temperate, others dissipated; some chaste, others incontinent; some courageous, others cowardly; some mild, others quarrelsome; some modest, others bold; let those who deny these truths come to me; let them follow my counsels in eating and drinking. I promise them they shall derive great aid from them in mental philosophy; they shall feel an increase in the powers of the soul; they shall acquire more genius, more memory, more prudence, more diligence.'"—*Translated from the French.*

To Correspondents.

WHICH is the most healthful for drink, milk or hard water?
P. H.

Neither is healthful, as both are objectionable. Milk is not, properly speaking, a drink, but a food. The free use of milk, at all times as a drink, would certainly be an evil, perhaps greater than the use of hard water. Of the two evils choose—neither, but get the best drink, soft water, as all may do, with proper effort.

M. D. K., of Iowa, writes:

In our neighborhood there is a child whose head is now nearly as large as a man's, and still continues to grow too fast. The child is seven months old, large and healthy otherwise, and very good natured. By request of the parents I, now ask you, What can be done for it, if anything?

This disease is hydrocephalus, or dropsy of the head, perhaps congenital, and probably incurable. The child is good natured from the fact that the brain is benumbed by the disease. We could not prescribe for it without seeing it, further than to say, Keep the head cool, and the extremities warm, and the bowels regular; give an occasional sponge bath; and keep it as quiet as possible.

If we sit up all night with the sick, would it be advisable to refrain from eating during the night?
C. E. E.

In most cases it would. The less sleep a person gets, the less power he has to digest food. A genuine health reformer, who is himself physically able to watch with the sick, would be worse off with an extra meal than without.

1. It is asserted that there are little worms (seen with the microscope) in the best and purest water we can get. Is this true?

2. How shall children be treated who are very sick with worms?

1. No. Much of the water that is used, contains animalculæ; but the purest and best does not.

2. Pay strict attention to the diet, which should be of the plainest character, composed almost entirely of bread and fruit. Give copious cool enemas, to dislodge the parasites from the mucous membrane of the intestines, and attend closely to the general health.

Please give the best home treatment for a person troubled with earache and headache. Sores gather and break in the ear, sometimes bringing on a fit of sickness.
M. J. K.

The trouble is induced by a scrofulous condition of the blood, and prevention calls for regular habits in eating, drinking, sleeping,

&c. When the ulcer is gathering, a warm sitz bath will frequently facilitate it, and often relieve the pain. The extremities should be kept warm, so that the blood may not be induced to the head. Hot fomentations to the side of the head and over the ear will generally ease the pain. Occasional syringing with warm water is beneficial.

I am troubled about twice a week with dull, heavy pains in my head, commencing in my temples in the morning, and continuing through the day until I find relief in sleep. Am troubled with sour stomach, also, and cold feet; soreness of the muscles in all parts of the body, and lame back. What should you call the disease, and what is the remedy?

P. B. P.

This is a case of dyspepsia and liver complaint, with probably more or less disease of the kidneys, produced and kept up undoubtedly by some error in diet, which should be the first point to demand attention. Avoid all condiments; partake sparingly of salt, sugar, and milk—the less, the better;—use graham flour, fruit, and vegetables; and be very careful not to overeat, masticating the food thoroughly. For treatment, take a sitz bath at 90°, five minutes, kneading and rubbing the surface over the liver as vigorously as can be borne; then cool the bath to 85°, and quickly wash off the whole person; then wipe dry and rub vigorously until a glow is produced. This may be given twice a week. Take a foot bath every night, 95°, three minutes, and 85°, a few seconds. Hot fomentations over the liver, followed by cool compresses, may be used to advantage two or three times per week. An air bath night and morning, accompanied by vigorous rubbing of the body with the dry hand, is beneficial. Be temperate in labor; sleep as much as possible; use soft water for drinking, cooking, and bathing; and relief will probably follow.

Do you think that a cancer humor can be cured, after it has taken a tumor form, but not broken out, especially if it be inward? Have you ever treated anything of the kind with success? If it cannot be cured, what course should be pursued, to ease the pain and make life as pleasant as possible while it does last?

M. B. P.

It is difficult for one who has not a thorough knowledge of diseases to determine whether a tumor has formed inwardly. We have successfully treated such cases. Whether curable or not, we recommend strictly hygienic diet and habits, with such use of water treatment as the circumstances of the case may call for.

My wife is troubled, at times, with seeing four objects instead of two, and her head is quite weak. What is the cause and cure?

J. P. McR.

This is probably a case of amaurosis, as double vision is one of its symptoms. It is caused by over-taxation and prostration of the nervous system. If of long standing, it is generally incurable; in its incipient stages, curable only by the utmost care and attention. A strict diet and close attention to the general health are imperatively demanded. The predisposing causes must be removed, and exposures to sudden flashes of light, or very bright light, should be avoided. We cannot advise as to treatment without further acquaintance with the case.

I have been troubled with hoarseness for a number of years, so much so that it hurts me to read or talk much. I had lung fever last March, which left me much hoarser than before, with pain in my right side at times. I am trying to live out the health reform as I understand it.

A. L. B.

The symptoms given indicate the incipient stages of consumption. Whether it is curable or not, depends upon circumstances which you have not given. Your case demands immediate attention. If we were in possession of full particulars, age, sex, general habits, &c., we might be able to prescribe definitely, but without them we cannot.

My sister is troubled with erysipelas in her face and neck, and it seems that the medicine, or what is taken as such, effects no permanent cure. What course would you advise?

M. M. W.

It will be a wonder if the medicine does not effect a permanent injury; a permanent cure it certainly will not, unless it cure the disease and kill the patient. Erysipelas is caused by the presence of poison in the system, and to attempt its cure by poisoning still more is to add fuel to the fire. So first stop drugging. The treatment will depend on the condition of the patient. If naturally feeble, a daily sponge bath over the entire surface may be given. If more vigorous, an occasional pack. A foot bath at night, 95°, five minutes, 85°, a half-minute, may be employed to advantage. The bowels should be evacuated daily, by an enema, unless diarrhea is present, in which case fomentations should be applied to the abdomen for fifteen or twenty minutes, followed by cool compresses. The local applications should consist of cool compresses over the parts affected, not covered, and frequently changed. The patient should eat little or nothing, until the violence of the disease is abated, and then the diet should be very abstemious.

TO-MORROW is the day in which idle men work, and fools reform.

DR. TRALL'S
Special Department.

Health Teachers.

I HAVE long regarded competent health lecturers as the greatest need of the cause of health reform. The people are worse than ignorant. They have so long been miseducated by the doctors, that they are full of prejudices, whims, and superstitions. There is nothing too absurd for them to believe, for the reason that there is nothing more absurd than the doctrines which medical men practice and medical schools teach. The medical profession derives its fame, its power, its pride, and its emoluments, from the ignorance and errors of the people. It owes its very existence to the morbid appetences and unphysiological habits of the masses; hence it has little inducement, and less disposition, to teach the doctrines and recommend the practice of the hygienic school. To do so would ruin its business at once. If all of the drug doctors in the land were as active and as earnest in teaching the people the laws of life and the conditions of health as are all hygienic physicians, they would, in a year or two, find very little demand for their "drugs and dye-stuffs." Not only does the medical profession make no attempt to enlighten the people in the mysteries of their science and their art, but it arrays its immense influence against all attempts to do so.

But, perhaps, one of the strongest of the medico-moral phenomena of this enlightened age of the world, is the fact that the most eminent members of the profession are continually condemning the drug system, while constantly practicing it. For example, the distinguished Dr. Bigelow, of Boston, said, in a recent address, that he had maintained his own health by "active exercise, temperance, and *entire abstinence from medicine.*" But Dr. Bigelow does not recommend his patients to abstain from medicine; of course not. Like too many of his profession, he has one kind of "healing art" for himself, and another for his customers. He adopts one kind of healing art for himself, because it is wholesome, while he applies another kind of healing art to his people, because it *pays*.

Physicians must live. The profession must exist; and this being the primary necessity, why should not physicians drug and dose, and dose and drug, so long as the people demand it? Is not self-preservation the first law of nature? It may be a question (which we will not now discuss) whether the medical

profession ought to exist for the benefit of society, or whether society exists for the benefit of the medical profession. And, again, physicians say, "If we do not dose the people as they think we should, they will dismiss us and employ those who will." This is, unfortunately, too true. And this is precisely the argument of the rumseller. If he does not get gain by administering to the perverted propensities and pandering to the ignorance of the people, somebody else will, and so he plies his infernal trade.

All over this land vitality is rapidly deteriorating. The rising generation is, with few exceptions, a pigmy and puny race compared with their parents, and especially their grandparents. Liquor, tobacco, drugs, fashionable dress, and dietetic errors, are destroying this nation at a fearful rate. There is no remedy except in a health education of the people. And none save health reformers seem to have either head or heart for this work.

But health reformers are becoming a power in the land. And the most effectual manner in which they can bring their influence to bear in regenerating the race, is to meet the people in their primary assemblies by means of public lectures and health conventions, show them the error and falsity of the drug system, and teach them the plain, simple, and saving doctrines of hygiene. There are a score or two of speakers, scattered over the country, capable of instructing popular audiences, and of meeting the drug doctors in debate, so that some one or more could be had in a hundred or a thousand suitable places for courses of lectures or health conventions. At this moment of writing, the following names occur to us:

M. G. Kellogg, M. D., Battle Creek, Mich.
Susan Way Dodds, M. D., St. Louis, Mo.
Mary A. G. Peckinpaugh, M. D., St. Louis, Mo.
Thos. F. Deering, M. D., St. Anthony, Minn.
Rev. Thos. F. Hicks, M. D., Fairview, Ohio.
Rev. O. A. Fuller, M. D., Hudson, Ohio.
Rev. J. J. Downing, Shelby, Ill.
Juliet H. Stillman, M. D., Whitewater, Wis.
S. Waters Davis, M. D., Carbondale, Ill.
Thos. N. Organ, M. D., Chalfant, Ohio.
Maggie Organ, M. D., Chalfant, Ohio.
Ellen Beard Harman, M. D., Florence, N. J.
Sarah A. Vibbert, M. D., Rockford, Mass.
John A. Tenny, M. D., Newport, R. I.
Lydia A. Hasbrouck, M. D., Middletown, N. Y.
Lydia H. Strobridge, M. D., Cortlandville, N. Y.
Harry C. Stickney, M. D., St. John, N. B.
Jas. A. Barker, M. D., Sheffield, N. B.
L. Jennie Kellogg, M. D., Boston, Mass.
Lydia O. Jenkins, M. D., Binghampton, N. Y.
E. H. Jenkins, M. D., Binghampton, N. Y.
J. N. Cogswell, M. D., East Spring Hill, Pa.
Carrie E. Burnham, M. D., Philadelphia, Pa.
Glendy King, M. D., Acworth, Ga.

R. M. Macbeth, M. D., San Francisco, Cal.
 B. J. Smith, M. D., San Francisco, Cal.
 M. Augusta Fairchild, M. D., Hannibal, Mo.
 Rev. Joel Swartz, Cincinnati, Ohio.
 D. B. A. Marbean, M. D., Montreal, C. E.
 W. Hill, M. D., Port Robinson, C. W.
 H. Kleindinst, M. D., New Philadelphia, Ohio.
 Mary A. Lucas, M. D., Vineland, N. J.
 Mary E. Cox, M. D., Chester, N. H.
 W. L. Jaycox, M. D., Waller, Ohio.
 James Foran, Chillicothe, Ohio.

From this list it will be seen that in almost any part of the country where the friends of health reform are so disposed, a health convention could be held without great trouble or expense for speakers, while in many places it would be convenient to have several.

The Heated Term.

ONE hundred deaths per day in the city of New York, and nearly the same ratio to the population in many of our large cities, of extreme heat, are conclusive evidences of terrible weather, or of very unphysiological habits. In all cases of sunstroke, probably both causes co-operated in producing death. We have never known or heard of a person's dying of "excessive heat," as the phrase is, who did not use seasonings, stimulants, nor constipating food. Dr. Harris, Registrar of our Board of Health, calls sunstroke a "nervous affection." He might as well call it a muscular affection, or an osseous malady, or a blood disease, or a liver complaint. Congestion of the brain is the immediate or proximate cause; the exciting cause is over-exertion, while the remote cause is dietetic errors.

Fine flour, salted meats, old cheese, pickles, greasy dishes, and all forms of alcoholic beverages, cause the obstructions which render accumulations of blood in the large viscera—the brain, lungs, and liver—so sudden and so fatal when the laborer is exposed to the hot rays of the sun. It is always dangerous for such persons to drink iced-water, for it is of itself thirst-provoking. Water of a moderate temperature may be taken *ad libitum* at any time with perfect safety; but when the bowels are loaded with effete matter, the liver engorged, the lungs congested, and the brain in a condition bordering on apoplexy, a very little iced-water may bring on the fatal paroxysm.

Doctor-Making Allopathically.

ON the late occasion of the ninety-fifth anniversary of the Medical Society of London, an oration was delivered by Mr. W. F. Teevan, F. R. C. S., which was not particularly

complimentary to the manner in which physicians are manufactured in the British Schools. He declared that the medical classes are so large, as a rule, that very few of the students can see the anatomical demonstrations; that more of them are excluded from the advantages which accrue from personal intercourse between teacher and scholar, and that the examinations for graduation are a mere *farce*.

Well, it is profitable to the professors to have large classes, and so long as it is we suspect the farce of doctor-making will go on.

Homeopathy on Woman.

"SIMILIA" seems disposed to treat woman doctors with as much disfavor as does "*antitracia*." We had hoped better things of the disciples of Hahneman. We had hoped that as the doses of our pathagenetic friends approximated infinitesimality, their sense of justice would magnify allopathically. But we are disappointed, as we always are when we expect good to come out of evil—unless the evil be first annihilated. For several years the American Homeopathic Institute has had a proposition before it for the admission of women to membership, and on the occasion of its late meeting in St. Louis, Mo., the matter was pressed to a conclusion, and the conclusion was, an indefinite postponement of the subject. The vote was, ayes 20, nays 1; so that woman doctors stand but a poor chance for recognition, save in the very distant future, by their Homeopathic brothers. The time will come, however, when the principal business of attending the sick will be in the hands of women doctors, and then the masculine M. D.'s, of all the drug schools, will be ready and willing to recognize them. Perhaps, then, *they* will ask to be admitted to membership in vain.

Hard on the Infinitesimals.

DURING the late Homeopathic Convention, the members enjoyed an excursion festival up the river from St. Louis, on which occasion toasts were drunk, speeches made, &c. In response to the sentiment, "The Press," Gen. Isaac F. Shepard, of the Missouri *Democrat*, said to the doctors:

We all remember when a few years ago blood-letting, blister, and emetics by the quart, were the distinguishing marks of a physician. Now, let us thank the light that has been given; we are allowed to hold our own strength, and nature is assisted to cure its own ills. We are no longer deluged by doses given by any school of practitioners.

You must not think me presumptuous if I say that I think the great merit of your system is that you aid nature instead of obstructing it, and that your success consists in the little medicine you use. I am inclined to believe that in most cases you would do still better by giving no medicine at all.

Sudden Death from Tight Lacing.

THE London *Lancet* records, as a warning to the young ladies of England, the melancholy death of a Miss Jones of New York, who died suddenly, not long since, of apoplexy of the lungs, induced by the abominable habit of tight lacing. It is not often that young ladies who thus restrict their breathing capacity die so suddenly; but they all die prematurely. Some are five, and others ten, years in dying, and all of them in a dying condition while they do live. A majority are said to die of some chronic disease. Unable to breathe sufficiently to aerate the food, they become dyspeptic; their livers become torpid, and jaundice is said to exist; their backs get weak, and spinal irritation is said to be the malady; their vital powers fail generally, and the term, nervous debility, is applied; or the lungs, for want of proper expansion, become the seat of tubercular deposits, and consumption relieves them of their sufferings.

The miserable victims of tight lacing seem to be rapidly increasing in fashionable circles. Probably a majority of American girls are growing up puny, sickly, useless, and deformed, because of this habit. And what is strangest of all, mothers permit their daughters to dress in a manner which they know is ruinous to health. We often see, on Broadway, a large-chested, vigorous, well-developed woman, promenading with her daughter of seventeen to twenty-seven summers, the latter a wasp-waisted, gaunt, lank, cadaverous caricature on humanity, but dressed in the fashion. We believe that in this respect of slavery to dress there are no women on the earth so foolish as the American women, and certainly no intelligent physiologist or sensible man can look on the majority of American girls without feelings of sadness and pity, mingled with emotions akin to contempt and abhorrence. These "caved-in" chested monstrosities ought never to be allowed to marry, for their offspring can be nothing but miserable in themselves, and a curse to humanity, while they are more fitted for asylums and hospitals than for wives and mothers.

INK has been called the black slave that waits upon the light.

Ice Treatment of Diphtheria.

La France Medicale (a French medical journal) in a late number, contains an article from Dr. Bleyne, recommending the ice treatment of what he terms, membranous angina. A small piece of ice is placed in the patient's mouth and allowed to melt, after which it is replaced by another, and so on till the end or subsidence of the disease. This treatment the Doctor pronounces uniformly successful. But he does not inform his readers that the Hydropathists have treated the disease in this way for a dozen years, nor that he learned it of the Hydropathists. Perhaps he did not. It may have been original with him—but no matter. Whenever drug doctors in any part of the world adopt our method of treating diseases, whether they steal our thunder, or blunder into it, they are sure to have better success in saving the lives of their patients.

A Muddled Professor.

J. V. C. SMITH, M. D., formerly editor of the Boston *Medical and Surgical Journal*, and now one of the Professors in the Woman's Medical College of New York, lately read a paper before the Farmers' Club of the American Institute, on "The Natural History of the Cow." The learned gentleman expatiated somewhat eloquently on the importance of milk, not only as an ingredient in cakes and custards, and a seasoning to tea and coffee, but also as a food for adult human beings. He gave an elaborate explanation of the process of mastication and digestion, as it occurs in the cow which produces milk, but he entirely overlooked the same processes as they take place in human beings to whom he recommended milk as food. He seemed to understand very well that the cow's food should be thoroughly masticated, but wholly ignored the fact that the food of a human being should also be masticated. Because milk contains all the elements necessary for forming the tissues, the Professor of anatomy argued that it was proper food for adults, forgetting the physiological law that all food should be masticated and insalivated. Food is to be eaten, not drunk, let me inform the Professor; and infants do eat it. They masticate and insalivate every drop of it. They never drink it. Milk is proper food for infants, calves, colts, lambs, &c., but not intended by nature to be the food for man or animals after the teeth are developed, else the supply would not cease as soon as the offspring become capable of masticating solid food.

The Professor also recommends that chil-

dren be fed freely on sugar, and his logic therefor was a "curious curiosity." He said it had lately been ascertained that the liver (the largest organ in the body) manufactured sugar, therefore children ought to eat it. Common sense might suggest that, if the body has a sugar-making organ within, it would, for that very reason, not need any supply from without. The liver also, as everybody knows, manufactures bile. Why does not Dr. Smith recommend us to give the children bile to eat? The argument for the one applies just as well to the other. But it can hardly be expected that, while medical men are under the dominion of perverted appetites, they can reason from any other standard. They are blind leaders of the blind.

Anæsthetics.

So general has become the employment of anæsthetic agents in dental and other surgical operations, that persons are continually inquiring of us as to their relative advantages or safety. Those in common use are nitrous oxide, or laughing gas (protoxide of nitrogen), sulphuric ether, and chloroform. Carbolic acid has lately been used to some extent. We regard them as least dangerous in the order above named. Of course all are more or less injurious, as are all poisons, but, as they save the patient much suffering, and enable the surgeon to operate with more composure and precision, they are to be regarded as the less of two evils. The rationale of anæsthetics is explainable on the ground that sensibility is intimately associated with, and dependent on, respiration. Whatever will materially diminish respiration without materially unbalancing the circulation, will render the patient insensible without destroying vitality. If properly managed, insensibility may be maintained for hours with no other inconvenience than results from a slight degree of intoxication. We have kept a patient, while cauterizing a cancer, for three hours in a state of complete insensibility, with no other resulting inconvenience than a slight dizziness, and languor for a day or two. It is true that some scores of sudden deaths have occurred since the introduction of anæsthetic agents some twenty years ago. But, in most cases, and perhaps in all, the proper precautions were not understood or were not attended to. It should only be administered when the stomach is empty. It is better if the patient fast twenty-four hours before taking it. It must always be freely mingled with atmospheric air. The apartment must be well

ventilated, or the patient should sit or recline by a window. In prolonged operations the pulse should be carefully watched, and if it suddenly becomes very feeble, the anæsthetic should be withdrawn, and the patient vigorously fanned. Should the pulse cease entirely, the tongue should be drawn forward so as to admit air into the lungs, as in these cases the tongue, being in a state of paralysis, falls down upon the glottis, and mechanically obstructs the air-passage.

Lippincott in Favor of Smoking.

LIPPINCOTT'S *Magazine* for August comes to the defence of the filthy weed. A writer—Mr. J. Vaughn Darling—argues that tobacco is brain-food. It sustains the mentality just as alcohol does the vitality. The Darling man argues that the excessive wear and tear of brain, under the prevailing system of fast living and rapid thinking, requires a special nutriment, and that nothing can supply this want so well as tobacco. The gentleman smoker quotes a formidable array of "medical authorities" to the effect that tobacco-using is beneficial. And so long as eminent medical men can be found, by the thousand, to testify that alcohol is vitalizing, a few hundred of them may be expected to be willing to certify that tobacco is hygienic. We do not wonder that the whole power and influence of the medical profession is on the side of the rumsellers and tobaccoists, for its whole system is as false and absurd as liquor and tobacco are poisonous and pernicious. So long as medical men base their healing art on the administration of poisons, we can expect nothing else of them. But we do wonder that any monthly journal claiming respectability and soliciting the patronage of decent people, should defile its columns and insult common sense in commending the most disgusting habit to which a human being was ever addicted.

ALL THE SAME FOR THE PATIENTS.—A good anecdote of Dr. Garth is told in connection with the Kit Kat. He paid a visit to the club one night, but said he must shortly go, as he had fifteen patients to attend. Some good wine, however, having been proposed, Garth forgot all about his patients till reminded of them by Steele. Hereupon the jovial author-physician said, "It's no matter whether I attend them to-night or not; for nine of them have such bad constitutions that all the physicians in the world can't save

them, and the other six have such good constitutions that all the physicians in world can't kill them!"

THE WORLD IS WHAT WE MAKE IT?

Oh! call not this a vale of tears,
A world of gloom and sorrow;
One-half the grief that o'er us comes,
From self we often borrow.
The earth is beautiful and good—
How long will men mistake it?
The folly is within ourselves;
The world is what we make it.

Did we but strive to make the best
Of troubles that befall us,
Instead of meeting cares half-way,
They would not so appal us.
Earth has a spell for loving hearts;
Why should we seek to break it?
Let's scatter flowers instead of thorns—
The world is what we make it.

If truth, and love, and gentle words,
We took the pains to nourish,
The seeds of discontent would die,
And peace and comfort flourish.
Oh! has not each some kindly thought?
Then let's at once awake it,
Believing that for good or ill,
The world is what we make it.

Answers to Correspondents.

HYGIENIC vs. DRUG MEDICATION.—S. P. O.: "Dr. Trall—In answer to a correspondent in the July HEALTH REFORMER, you say that it would be proper to introduce one poison into the stomach, to neutralize another. Is not this an admission that drug medication is sometimes useful?"

No. We do not propose to medicate, but to antidote. Medication applies to a disease, or to the person who has it. Antidoting, or neutralizing, applies to a chemical element. If a poison gets into the cavity of the stomach, it may be changed or decomposed by another; but if the stomach should become diseased in consequence of the presence of the poison, we should not antidote, nor neutralize the stomach, but heal it Hygienically.

GRANULATED EYELIDS.—M. B.: In some cases, it is necessary to apply caustics. Nitrate of silver, sulphate of zinc, tannin, burnt alum, &c., are adapted to different cases. A majority will recover by simply attending to the general health, and adopting a vegetarian and rather abstemious diet.

CLIMATE FOR CONSUMPTIVES.—R. E. S.: Purity of atmosphere is vastly more important than mere temperature. This is why some parts of Florida, Northwestern Texas, Minnesota, and the Lake Superior region, have so favorable a reputation as a residence for consumptive invalids. But if your case is curable at all, it can be as well cured at Florence

Hights or at Battle Creek, as in either of the places named.

ALIMENTARY CONSTITUENTS.—DR. C. S. P.: "R. T. Trall, M. D., *Dear Sir*—As salt, sugar, butter, and cheese, are constituents of food, that is, an essential part of substances employed as food, how is it that they are not wholesome?"

The "how" of the matter is, *they are not constituents of food* as you assume, and as most people suppose. And this alters the case amazingly.

RHEUMATICALGIA.—J. S.: "I am afflicted, especially in damp, chilly weather, with stiffness of the knee, ankle, and elbow joints, attended with neuralgic, or spasmodic, pains. At times, the least motion will cause excruciating pain. I formerly had lumbago very severely, and have been salivated more than once."

Apply warm fomentations, until the pain be relieved, alternating occasionally with a moderately cool douche or pouring bath.

SUMMER COMPLAINTS.—H. C.: Give the children plenty of ripe fruit at meals (and none at other times), coarse bread, and plain vegetables; and cholera, diarrheas, colics, and dysenteries, will not trouble them.

VACCINE VIRUS.—A. J. N.: We do not deal in the article. We neither vaccinate children, nor furnish the virus for others to do so. We are as much opposed to viruses and vaccines, as we are to drugs and medicines. If people must be sick, they had better have it the natural way.

INDEFINITENESS.—B. S. B.: Your several questions are too indefinite to admit of any direct answer. They remind us of a question we often receive to the following purpose: How long will it take me to recover a moderate degree of health, provided I follow your directions as well as I can under the circumstances, and adopt the vegetarian diet so far as I can while traveling about the country, and stopping at hotels? To which we can only respond—Probably.

CRUSTACEANS.—H. H. W.: "Dr. Trall, *Dear Sir*—Why is it that oysters and other shell-fish are so frequently poisonous in the summer, and not at other seasons? It has become a proverb that oysters should not be eaten during those months which are spelled with the letter r."

The trouble is not with the crustaceous creatures, but with the weather. Shell-fish are unwholesome food at all times; but the digestive powers can manage them better in cold weather than they can when debilitated with the hot weather of summer. Persons

are occasionally taken violently and sometimes fatally sick, after a midnight debauch on oysters, when the innocent animals are accused of being poisonous.

SPINAL CURVATURE.—A. B. D.: The case you describe is owing to muscular weakness. Braces and machines of all kinds are worse than useless. The young lady should have a daily sponge bath, be confined to a strictly vegetarian diet, of which good fruit constitutes a large proportion, and be kept a part of each day, say one hour at a time, in a horizontal position on a hair mattress, placed on the floor (not on a bedstead). The feet should project a trifle beyond the mattress, so as to cause gentle extension of the spinal column. This position may be maintained several hours each day.

DUODENITIS.—M. A. W.: "Dr. Trall, *Dear Sir*—I have a constant uneasiness and *giveness*, sometimes amounting to acute pain, at the pit of the stomach, often attended with flatulence, acrid eructations, water-brash, &c. Was salivated some years ago for the liver complaint; am more or less constipated. My age is 29; am able to work about half of the time. Please prescribe."

Take a tepid ablution every other morning on rising; on the alternate mornings, an air-bath; take a sitz at 80° for ten minutes, at 10 to 11 A. M., daily. Eat only two meals a day, mainly of plain, solid food, and let it be well masticated. Avoid sugar and milk.

YELLOW JAUNDICE.—S. W. W.: Take the wet-sheet pack for an hour twice a week; a tepid half-bath and douche, every other day, and on the alternate day, a hip-bath at 75°, for twenty minutes. Once a week foment the region of the liver for ten minutes, followed by the wet-girdle, which may be worn until it becomes dry. The diet should be strict and abstemious.

TOMATOES.—W. O. B.: This fruit is an excellent food, but has no medicinal properties. It is in no sense a "substitute for calomel," but is a thousand times better than calomel, just as wholesome food is always better than poisonous drugs.

CUCUMBERS AND CHOLERA.—J. B. W.: Cucumbers have never caused a case of cholera since the world was made. But cucumbers, salt, vinegar, and pepper, are a different affair altogether. If you like cucumbers well enough to eat them as you would a peach, for their own sakes, indulge to your stomach's content. But if you cannot eat them without extraneous additions, let them alone severely.

CHOLERA INFANTUM.—H. H.: The causes of this ailment of children are foul air and

unwholesome food. When we see how abominably American mothers and nurses feed their children, and how the air of heaven is excluded from their sleeping rooms, we need not wonder at the fearful rate of infant mortality during the summer months.

TUBERCULAR CONSUMPTION.: "R. T. Trall, M. D., *Dear Sir*—My wife has been troubled for some months with hacking cough, short breath, occasional palpitation, and general debility. She raises very little, but has a constant sense of weight in the chest. Occasionally she has night sweats. Our family physician (Allopathist) does not think it is consumption, though he admits the lungs may be somewhat affected. Please give your opinion."

The lungs are seriously diseased; indeed, it is a clear case of tubercular consumption. It may already be in the incurable stage, and you had better take her to Battle Creek (the nearest cure to you) for examination, and for treatment or directions for home treatment.

TURKISH BATHS.—C. A. S.: This correspondent asks us why Turkish baths are injurious. We wonder that any person, with the least smattering of physiology, cannot understand the reason. To subject the surface of the body to a prolonged high temperature, produces temporary congestion and inflammation of the skin; and to repeat the process frequently, is to render these conditions permanent. Turkish baths produce precisely the same morbid condition of the vessels of the skin that alcoholic beverages do of the vessels of the stomach. Either may be pleasant at the time, but both are destructive in the end. We have known more than a hundred persons to be injured greatly, and several fatally so, by Turkish baths since their introduction in this city. It is true that Turkish baths might be so employed in many cases as to do comparatively little injury; but those persons who suppose that Turkish baths, when put forward as a system of the healing art, or as a vitalizing process, will not be run for the almighty dollar, have yet something to learn of the selfishness of human nature.

RINGING IN THE EARS.—S. W.: The most common causes are, swelling and inflammation of the lining membrane of the Eustachian tube, induced by colds. Derivative baths—hip, foot, &c.—are indicated. The dietary should be very abstemious. Nothing predisposes to, or aggravates, deafness, more than overloading the stomach.

WASTE of wealth may be retrieved; waste of health rarely; waste of time never.

Items for the Month.

EXPLANATORY.—Since our last issue, announcing the arrangement by which the subscribers to the *Gospel of Health* were to be supplied with our journal, we have received letters of inquiry concerning the difference in the price of the two journals. In response we would say, that, as the price of the REFORMER is one dollar per year, while that of the *Gospel* was two, the subscribers to the latter will receive twice as many numbers of the REFORMER as they were entitled to of the *Gospel*. Or, if they prefer, we will send them two copies of each issue, upon notice to that effect. In case of those who were subscribers to both, their subscriptions to the *Gospel* will be counted as so much on the REFORMER. This arrangement cannot fail to be satisfactory, as every dollar paid to either journal, will have its just equivalent.

SPECIMEN COPIES.—A large edition of the July number of the REFORMER was printed for the purpose of supplying specimen copies to all who may wish them. We have still quite a large supply, which we shall be pleased to send to any address on receipt of postage. Our friends who wish to use them in obtaining subscribers, can order them freely, either to their own address or that of their friends.

COMPLIMENTARY.—The *Omro* (Wis.) *Union* speaks thus of our journal:

"The HEALTH REFORMER is a monthly journal devoted to an exposition of the laws of our being, and the application of those laws in the preservation of health and the treatment of disease. It is a worthy publication, ably conducted. The July number commences Vol. 3. This is a valuable number. It is published by the Health Reform Institute at Battle Creek, Mich., at \$1.00 per year."

Kindly notices by our friends are always encouraging, and we are happy in this case to be able to return the compliment. The *Union* is a high-toned Republican weekly, published by H. E. Beals, at \$2.00 per year, and is well worthy of a liberal support, which it doubtless receives.

SALT IS GOOD.—So says the Bible, and intimates that unless it has lost its savor, it is good for the land. The *Gardener's Monthly*, in speaking of lawns, thinks so too:

"A thin sprinkling of salt is good for the lawn, just enough salt to see the grains on the surface about a quarter of an inch apart. An over-dose will destroy the grass."

Those who assert that salt is "good to eat," will please remember that the Bible does not so declare.

APPRECIATIVE.—Our old friend, Joseph Clarke, who is, as his letter indicates, a progressive reformer, writes as follows:

"The HEALTH REFORMER for July has been received, and we feel much gratified with its matter and general appearance. To get such a paper as this for one dollar, is certainly a good investment. We heartily indorse its principles, and hope yet to live out all of them strictly; most of these we have already carried out; but we are so fond of milk and sugar, that it seems hard to get weaned from them. Salt, saleratus, and vinegar, all seemed to be so interwoven among our dishes, that they still cling to the table, some of them in homeopathic quantities, and only on special occasions.

"When you can make a road of gravel or stone, it is certainly better than a road of clay; even so, if by a diet of good food we can improve the material of the body, let us do it, and drop all that is of an inferior or injurious quality, that our systems may have a fair chance of life."

COLLEGE COURANT.—We have received the first number of Vol. 4, of a weekly paper of the above title, issued from Yale College. It is devoted to college news, science, &c., and contains sixteen well-executed pages of valuable matter, interesting not only to students and those especially interested in colleges, but to the general reader. Published at New Haven, Conn., at \$4.00 per year.

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