

THE  
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OUR PHYSICIAN, NATURE: OBEY AND LIVE.

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TURN OUT.

'Mid the hurry and the strife,  
As you run the race of life,  
Never put your friend to rout,  
Never trample on your neighbor;  
Though it cost a little labor,  
Just "turn out."

It may go against the grain,  
It may give your feelings pain,  
If you put it to the test,  
But you'll find the pain but slight—  
Pass him gently to the right,  
It is best.

"Run and let run," sir, to you,  
As a maxim, may be new,  
And a trivial one, no doubt;  
But 't would save a world of woe,  
If we all for friend or foe  
Would "turn out."

—Sel.

Hygiene for the People.

EVERY member of the human family should be instructed upon the subject of health. All desire happiness; and all seek for it in various ways, and by various means. But no person can obtain it without a "sound mind in a sound body." How few at the present day enjoy "good health." Many seek unto the physicians and die; but still these physicians are eagerly sought for in every community, with the vain hope that they can help in recovering this lost treasure, health.

How few ever reflect that they themselves are responsible for the loss of health, or consider that they alone should be the guardians of their health, and not leave

it to the care of strangers, who hold a license from government or from corporations, to deal with the lives of their fellow-men as they think proper. Much misery might be saved if the people of every community could be made to see that they have a part to act for themselves, in the great question of health. All may be profited by a careful consideration of a subject of such vital importance to every one—to the aged, the middle-aged, and to the infant in the cradle.

Men and women, old and young, are wanted everywhere, to gather rays of light upon health, and to scatter them among the people, to reach the masses at their homes, both in their private and their public life.

Mankind are prone to fall into habits. These soon become a part of themselves, and then it is found a difficult matter to relinquish them and to form new and correct ones. The most powerful of these false habits is that of *prejudice*. Father and mother are brought forward as examples of this, that, and the other. They did so and so, and yet enjoyed good health; all of which may be strictly true, but they had not the light to shine upon these things, as we now have it. The arts and sciences are daily shedding, upon our pathway, light of which our good fathers and mothers never dreamed. They lived up to the light which shone in their days; but it is for the people of the latter half of the nineteenth century to advance a few steps higher than did our ancestors; and in doing so, we need do them no injustice. None have a right to say, "The world owes me a living, and I'll have it." Each member of society has a duty to do in adding something of interest to that society. Let all remember that they are casting an influence, every moment, for good or evil, and though no words are uttered, still the acts are noted. There is work everywhere to do; but how few are willing to do it!

We say, then, Teach the people how to pre-



serve health. Let all wake up to the subject of mental and physical hygiene. Let churches, rail-cars, schools, dwellings, and especially sleeping rooms, be properly ventilated, and consumption would in a few years be almost unknown.

Let all arouse to the subject of temperance. Many suppose that this subject only pertains to the use of alcoholic drinks, and battle with energy against this evil; while, at the same time, they are slaves to nearly as destructive a habit; namely, the use of tobacco. Such really do the temperance reform more harm than good.

Let all strive for temperance in eating and drinking, and in labor; be moderate in all things, and be grave, yet cheerful; and away go hypo, low-po, dyspepsia, and a host of other diseases caused by popular, but destructive, habits.

Let the masses, generally, see that they should eat only to live, and nine-tenths of the present diseases would give way. The people are daily "digging their graves with their teeth."

J. H. GINLEY, M. D.

*Health Institute, Battle Creek.*

### Can Rheumatism Be Cured by Hygienic Treatment?

THE writer in the spring of 1852, while attending school, was attacked severely with inflammatory rheumatism, and for six weeks suffered intensely. I tried allopathy to no purpose, then homeopathy, with some relief, but have always been stiff about the joints since. In the winter of 1862, I had another attack of the rheumatism which lasted three months. I tried various means, but have not yet fully recovered, from its effects. For five days and nights I could not stir a finger, or any other part of the body.

Since then, I have treated many cases both with and without the medicine, so that I can now say that hygienic treatment seems to be the best adapted to this painful malady of any system I have ever yet seen tried.

Last February there came to the Health Institute at Battle Creek, Mr. A. Chase of Maine, who was laboring under a very severe attack of inflammatory rheumatism and inflammation of the lungs. The case was of the most aggravating kind. He commenced taking treatment, and in less than three weeks he could walk a mile and back with little or no fatigue. A recent letter from his mother states that he is well and strong again.

There is one pleasing feature about the

case of this gentleman; and that is, he has no medicine in his system to act as a barometer in every change of weather, and to remind him at such times that he is liable any day to a return of his old disease.

The treatment in this case was as follows: Full bath one day at 11 A. M., wet compresses on the lungs, &c. Next day, a dripping sheet 98° three minutes, followed by wet sheet at 85°, rubbed well for two minutes, then wiped dry and gave a dry-hand rub for two minutes. The third day, a pack was given, as hot as could be borne, for an hour or two hours as the case seemed to demand. The fourth day, fomentations were applied over the liver for from fifteen to thirty minutes. This treatment was followed by a day of rest, after which the former treatment was repeated, always taking care to use cool water at the close of each time of treating him, to guard against his taking cold. He ate two meals a day, his diet being bread and fruit only, until convalescence was fully established.

In this case the patient was of a robust constitution, and needed vigorous and heroic treatment; but had he been of a feeble constitution, the treatment should have been more mild in application and of not so long duration. And here I call attention to one important fact: Where the constitution and vitality are low, disease settles in the internal organs, as the lungs, liver, stomach, bowels, and omentum, in which case, the disease becomes chronic, and milder treatment is needed. But if the person is strong and vigorous, the disease is of an inflammatory nature, and works more to the surface, attacking the nervous extremities; hence it is more violent in action; but, like a storm, the more violently it rages, the sooner it will be over, and it leaves behind it sunshine and cheerfulness.

J. H. GINLEY, M. D.

### Report of Case.

I HAVE been afflicted for thirty years with indigestion and phthisic, or asthma. The first and second applications for treatment were to allopathic doctors. Both said my liver was out of order. The first salivated me right off. In time I recovered from the salivation. The second said the first had not treated me right; and he commenced treating me to a six weeks' course with blue mass, but without any benefit to me. I did not get as strong as I was before he commenced.

For one year, both indigestion and phthisic were worse. I then took sundry neighborhood and patented medicines, but received no help. Next I tried a steam-Thomso-



nian. He said he could cure me if I would stick to him about two years or eighteen months. So I commenced taking treatment. He steamed and vomited me one hundred and sixty times in two years and six months, and still I was no better. About this time I heard of the hygienic method of treatment, as published by Fowler and Wells; so I commenced treating myself as well as I could. My health became better.

After some years, I went to Jackson's Home on the Hillside, and staid there five months and ten days, and received considerable benefit. Having no more money, I went home; but in three years was as bad as when I went to Dr. Jackson's. I then went to the Health Institute at Battle Creek, Mich., and staid about ten weeks, and received more permanent relief than I received before with all the doctoring I had ever had.

I. BURGESS.

This man tells his own story. He is 62 years of age. When he came here, he had dyspepsia, enlarged liver, and inflammation of the eyes. His eyes were very much inflamed and had been a year before he went to Our Home. Soon after he came here, he had several attacks of the ague. About two weeks after he came, he commenced gaining more rapidly than any other patient we had. His eyes were nearly well when he left, March 28, for home. He went away from here in good spirits, and with strong faith in the power of hygiene.

J. H. GINLEY, M. D.

## To Correspondents.

J. B., of Mich., inquires:

1. Is it injurious to use saleratus in the water when bathing?

Ans. Yes; It debilitates and tans the skin.

2. Is it necessary to use soap in bathing?

Ans. Not unless a person is very dirty.

3. For what reason do you regard butter as unhealthy? and in what respect do you think it injures the system?

Ans. It cannot be appropriated to the wants of the body; and the system is taxed to remove it.

4. Which is worse to use, butter or sugar?

Ans. Both; and it is still worse to use them both together.

5. Why is yeast in bread objectionable?

Ans. It breaks down the cell-structure of

the bread, and inclines to cause acidity of stomach because of the bread's fermenting in it.

6. Is butter-milk, used alone or with some molasses, unhealthy; and if so, why?

Ans. Butter-milk would be healthier without the molasses.

7. Is it unhealthy to use sour apples and sweet milk together, that is, simply because they are used together? or is it unhealthy to use sweet milk half an hour before breakfast, and eat sour apples (or anything else sour) at breakfast?

Ans. To a healthy stomach, the apples and milk used together would not be objectionable; to an unhealthy one, they would. It would be injurious to use the milk half an hour before breakfast.

8. Is buckwheat bread (or short-cake) unhealthy in any season of the year?

Ans. Short-cake is always unhealthy. Buckwheat is best adapted for use in the winter.

J. D. writes from Canada:

Please advise what to do in the case of a lady who is subject to very painful swellings on her back. They occur at intervals of about twelve months. When first observed, they were quite small, about as large as a robin's egg, but are now fully as large as a hen's egg, and are still increasing in size. They look like a ripe boil, but never break. When the crisis is reached, they subside. They are very debilitating. General health is poor. Diet consists of all ordinary things usually eaten, together with a free and excessive use of *pork* and *tea*. She is an inveterate smoker of tobacco.

Ans. She need expect no better health so long as she continues her present habits of life. She should not use tobacco, pork, and tea. Her diet should be grains, fruits, and vegetables.

G. H. P., Georgia: We cannot advise home treatment in your case. You should come to the Institute.

A correspondent writes from Wisconsin:

Some four years since, I wrote to the REFORMER, describing my symptoms, one of which was hot, heavy feelings in the head when in the least fatigued. For nearly a year, my head has not felt so large when tired; but I have more pain in it. For a few weeks past, I have had feelings which I will attempt to describe. Almost a dizziness comes over me suddenly, and it seems as if I shall fall over. A darkness comes over my eyes



for a moment. This is followed by a feeling of lightness in the head (which then goes all over me) similar to that experienced when swinging.

Ans. The "seat" of the disease is in the stomach and liver, and the remedies should be applied there. It is unsafe to trust to home treatment, and you should come to the Institute. If this is impossible, take fomentation and dripping sheet one week, and sitz and foot bath and wet-hand rub the next. Wear the wet cap while taking treatment. Keep the head cool and the feet warm. Let your diet be fruits, grains, and vegetables.

S. A. A., of Mich., writes:

Last fall, my eyes became very much inflamed and painful. I did not understand treating them hygienically; but thinking something must be done, I consulted a physician. He gave me some eye-water, which eased their pain. Soon it was observed that a white or milky spot had formed just above the sight of my right eye. The doctors call it a deposit, caused by inflammation. I became alarmed for my sight, and quit using the eye-water. The inflammation is now gone; but the white spot has spread so that it partly covers the sight and renders me partially blind in that eye. What are the cause and cure?

Ans. The difficulty in your eye is caused by scrofula. We do not think it safe to prescribe home treatment.

A lady writes:

1. My husband's mother, about seventy years old, has had badly swollen feet for a number of years. The first of last December, I noticed that her toes had turned black; and now they begin to discharge matter, and smell bad. There are also black specks back to the heel. Will you please state in the REFORMER what the disease is?

Ans. From your description, we judge it to be the black erysipelas.

2. Can anything be done to cure or benefit her? if so, what?

Ans. Her age will be against her.

3. Can anything be done to prevent her feet's scenting?

Ans. Keep them cleansed with tepid water; pencilings above the affected parts, with creosote and iodine, will be a help.

4. If a person is going to read or study by artificial light, is it better (as some affirm) to do so in the evening than in the morning?

Ans. The morning is a better time.

H. O. J. writes from Kansas:

1. In the local application of water in the treatment of atony of the genital organs, should the water be cold, cool, tepid, or warm, the condition of the patient being such that very cold water produces considerable shock?

Ans. We would advise the use of the hot and cold, or cool and tepid, applications alternately.

2. In such cases, is the towel bath night and morning a good substitute for the sitz bath?

Ans. Yes.

3. Is there a chance for recovery after partial impotency?

Ans. That will depend upon the patient's stock of vitality, regularity of habits, and using suitable food. We suspect that, in this case, the general stock of vitality is much reduced on account of gross habits.

4. Is the value of graham flour much depreciated by sifting out the coarsest bran?

Ans. Yes. The bran should be cut up fine by sharp stones in grinding; otherwise it is apt to irritate the bowels.

A "subscriber" from New York asks:

What is the cause and cure of swelled neck?

Ans. Goiter is caused by hard water, greasy food, gross habits of life, damp air, dark rooms, and sometimes the locality. The treatment: Spare diet, friction and pressure, and hot and cold wet-hand rubs.

Mrs. M. E., of Ohio, says:

I am fifty-two years old. Have for several years been troubled with neuralgia, generally in left side, of late mostly in the right hip, with sharp, darting pain through the head and limbs. Urine highly colored, often quite bloody, with painful passage. Generally in the morning, it has a slimy sediment of either greyish or yellowish color mixed with specks of blood. The tip of my nose is sore at times, healing for a short period, then again becoming sore. The physician I consulted says I have the gravel. I have never passed any stones. I sleep well, and have a good appetite. Have not taken any medicine for about two years. I have been wearing a wet girdle for about a year. I use daily sitz baths at 95°, reduced to 85°; general bath once a week. Eat but two meals, consisting of graham gems, fruits, vegetables, and grains. Before I practiced your style of living, I was subject to very severe attacks of sick headache, and was a bad dyspeptic. I am not troubled with the headache now, and my dyspepsia is better.

Ans. Your symptoms are aggravated by over-treatment and over-labor. You should come to the Health Institute.

PHYSICIANS, HEALTH INSTITUTE.



### A Sunbeam.

THE greatest of physical paradoxes is the sunbeam. It is the most potent and versatile force we have; and yet it behaves itself like the gentlest and most accommodating. Nothing can fall more softly or more silently upon the earth than the rays of our great luminary—not even the feathery flakes of snow which thread their way through the atmosphere as if they were too filmy to yield to the demands of gravity like grosser things. The most delicate slip of gold-leaf, exposed as a target to the sun's shafts, is not stirred to the extent of a hair, though an infant's faintest breath would set it into tremulous motion. The tenderest of human organs—the apple of the eye—though pierced and buffeted each day by thousands of sunbeams, suffers no pain during the process, but rejoices in their sweetness, and blesses the useful light.

Yet a few of those rays, insinuating themselves into a mass of iron, like the Britannia Tubular Bridge, will compel the closely-knit particles to separate, and will move the whole enormous fabric with as much ease as a giant would stir a straw. The play of those beams upon our sheets of water lifts up layer after layer into the atmosphere, and hoists whole rivers from their beds, only to drop them again in snows upon the hills or in fattening showers upon the plains. Let but the air drink in a little more sunshine at one place than another, and out of it springs the tempest or the hurricane which desolates a whole region in its lunatic wrath. The marvel is, that a power which is capable of assuming such a diversity of forms, and of producing such stupendous results, should come to us in so gentle, so peaceful, and so unpretentious, a manner.—*British Quarterly Review.*

**THE HUMAN SKIN.**—The importance of keeping the pores open and the skin in a clean and healthy condition cannot be too highly estimated. The skin does a work similar to that of the lungs, and by perspiration carries off from the body much that would prove injurious if suffered to remain. It also contributes to an equable temperature of the body. Ordinarily, the quantity of sweat given out in a day by a man is about one pound and a half. Inattention to these points will give rise to many disorders of the system. The surface of the body is covered with scales like those of a fish; a single grain of sand would cover one hundred and fifty of these scales, and yet a single scale covers five hundred pores, through which the sweat oozes like water through a sieve.

### What I Have Seen of the Effects of Hygiene.

A LITTLE boy of my acquaintance, two and a half years of age, had inherited largely of scrofula. He took cold, and the humor settled in his eyes. The father applied to their family physician, who was of the homeopathic order, who prescribed the following: Two different kinds of medicine to be taken alternately every hour and a half; a wash to be put into his eyes twice a day, which had to be done while holding him firmly, mid his screams and kicks, as nature terribly protested against it; but still he was told it was "good, for the doctor said so." Cold wet bandages were also to be applied to his eyes every hour. Under this treatment, his eyes grew very much inflamed, and so swollen that when the eyelids were opened to apply the wash, they would turn inside out, and would have to be turned back again. His ears both inside and out were matured. His head, face, and ears, presented the most pitiable sight I ever saw, and they were growing worse and worse.

Finally, a change was made. Medicine was abandoned. Salt, sugar, and butter, were renounced. Graham gruel was taken for nourishment. He quit eating between meals. Hot and cold water alternately was applied to his face and eyes; and cold applications were made to his head. Gave him a foot-bath, morning, noon, and night. Within forty-eight hours from the time of the change in his treatment he pulled off his bandages, and got down on the floor to play. After the inflammation was allayed, the treatment was less heroic, water being then applied once a week. His diet was various kinds of fruits and grains, but no vegetables. After the space of about three weeks, scarcely a trace of the eruption on the head and face remained. Perhaps I should add that, under the former treatment, he was confined to the house in a darkened room; when his treatment was changed, he spent much time out of doors in the sunshine.

That the above course of treatment was right in every respect, is not claimed; but as no hygienic physician was near, to be consulted at the time, the result shows that it was preferable to placing him in the hands of a physician who would administer *poisonous drugs*. By those who best know the circumstances, his case is considered almost miraculous.

S. N. HASKELL.

South Boston, April, 1871.

THERE are 74,000 doctors in the United States.



DR. TRALL'S  
Special Department.

The Cattle Disease.

THE cattle commissioners of Maine have published the following directions for the treatment of animals suffering of the "foot-and-mouth disease."

"FOR PREVENTION.

"We recommend that cattle exposed to infection be treated with the fumes of burning sulphur; for which purpose, drop small pieces of brimstone upon live coals contained in suitable metallic vessels (so as to avoid all risk of communicating fire), and allow the fumes to mingle with the air of the lean-to, or building containing the cattle, and to penetrate the coats of the beasts, and to be inhaled to such extent as can be borne by the attendant without serious discomfort. Let this be regularly repeated, daily or twice daily, while the danger continues, using from one to two ounces each time, according to the extent of the danger.

"FOR DISINFECTION.

"The same sulphur fumigation is recommended, as at once the cheapest, easiest, and most penetrating and effective means. For this purpose (the cattle being out of the building) the fumes should be stronger, and longer continued, than cattle could inhale with safety. Carbolic acid, chloride of lime, and other disinfectants, may also be employed at discretion, as auxiliary to the above, by those acquainted with their use.

"TREATMENT.

"1. The animals should be kept in a dry, comfortable place, suitably ventilated, and receive good nursing, including the utmost cleanliness.

"2. If unable to take their usual food, their strength should be sustained by giving mash of coarse-ground wheat, with bran or flax-seed tea, or other similar diet.

"3. Bleeding and active purgatives should not be resorted to, nor any depleting measures.

"4. The mouth may be washed twice or thrice daily with a soft sponge or rag dipped in a solution of alum-water, one pound to two gallons; or in a solution of white vitriol (sulphate of zinc), one pound to three gallons. The same may be applied to the udder of cows, when inflamed. The milk should be drawn regularly, as usual, but it should not be used for food, even for swine.

"5. To the feet may be applied a wash made by dissolving blue vitriol (sulphate of copper) in water, one pound to two gallons. They should be kept as clean as possible."

How, in the name of "fire and brimstone," is the smudge of burning sulphur going to prevent the parasitic animals which cause the mischief from "attacking" the feet and mouths of the cattle? To be effectual it should be in quantity sufficient to suffocate all the parasites in the vicinity; and this, we imagine, would be sure death to the cattle. Indeed, we are inclined to the opinion that the parasitic creatures could surface a much more sulphureous atmosphere than the cattle can. If we owned all the "cattle on a thousand hills," we would not poison them with a particle of preventive brimstone.

As a "disinfectant," the "fumes" aforesaid are a commendable, though not the best, remedy. The proper word, however, is *anti-parasitic*, and that means *killative* to the parasites. But we should greatly prefer a wash or gargle of properly diluted carbolic acid. It is not the lungs, nor bronchial tubes, nor the windpipe, that are "infected," but the mucous membrane of the mouth, and the skin of the feet and udders. There is, therefore, no sense in poisoning the blood through the lungs; and all that is necessary or useful is the application of a proper drug-opathic remedy to the affected parts.

Too much stress can hardly be laid on the injunction to keep the animals, for preventive or curative purposes, in dry, comfortable, well-ventilated, and *clean* places.

Alcohol as a Narcotic.

DR. CHARLES JEWETT has recently written a tract of twenty-four pages under this title. Though Dr. Jewett has written and lectured for temperance for thirty years, he does not yet understand the *modus operandi* of alcohol. Our exposition of this subject did not fall into his hands until after he had reached the age of forty, the time after which, it has become proverbial, few medical men change their theories. It is said, in medical history, that in relation to the discovery of the circulation of the blood by Harvey, not a single physician whose age exceeded forty, ever acknowledged the discovery.

Dr. Jewett contrasts alcoholic beverages with tea and coffee, which he terms *stimulants*, and says that it is the "added quality of a *narcotic*" which enslaves men. He also makes the statement that tea and coffee never "subjugate the will, and make a poor, pitiable slave of the consumer." This is



not true, and the doctor would soon learn if he should ever be "physician-in-chief" of a hygienic institute. We have had scores of patients ungovernable and delirious on depriving them of their tea and coffee. True, the tea-and-coffee delirium is not so bad as that of alcohol, nor is this so bad as that produced by tobacco, while that resulting from opium is still worse. And these facts give us the key to the solution of the problem involved.

Tea, coffee, alcohol, tobacco, and opium, each and all, speaking medically, possess the properties of *nervine*, *stimulant*, and *narcotic*.

But which property will be more prominently manifested, depends, other circumstances being equal, on the quantity taken at a dose, and the frequency of its repetition. Small doses, often repeated, occasion the gentle excitement of mind and body termed *exhilaration*; larger doses, the feverish condition, called *stimulation*; and very large doses, the insensible, or anesthetic, state, known as *narcosis*. As ordinarily employed, however, the nervine effect is more manifested by tea and coffee, the stimulant, by alcohol, and the narcotic, by tobacco and opium. And this is why their effects are so diverse.

But what are the "properties" of these articles, and what the rationale of their effects? Certainly not what Dr. Jewett supposes, nor what the medical profession has taught for three thousand years. It is taught in medical books and schools that all drugs have certain properties or qualities *inherent in themselves*—actual entities—*which they "act," or "exert," or "impress,"* on some one or more organs of the living system. This is not true. The exact contrary is the fact. As entities or inherent properties, neither tea, coffee, liquor, tobacco, nor opium, possesses either nervine, stimulant, or narcotic, powers or qualities. But, on the contrary, the living organism expels these *poisons* in various ways, according to its condition at the time, and the quantity taken; and the *effects* resulting from the expulsive process, in other words, the actions of the living system, have been mistaken for the actions and properties of the drugs. When Dr. Jewett can comprehend the law of relation between dead and living matter, he will see that the effects of all poisons are simply the manifestations of the various processes by which the living system resists or expels them, and then he may be able to lecture and write much more instructively, and a thousand times more usefully, on the temperance question.

### Alcohol and the Good Templars.

A FEW years ago one or two State organizations of the Good Templars—we believe those of Pennsylvania and Illinois—adopted "The True Temperance Platform" in relation to the use of alcohol as a medicine, which was, to disuse it teetotally. A few lodges of Good Templars in different parts of the country followed the example. But of late we see nothing in the proceedings or journals of the Good Templars on the subject. Have they, too, seceded—compromised with the Devil—as have, more or less, all other temperance organizations?

A few evenings since, the following preamble and resolution were introduced into the lodge of Good Templars recently organized at Florence Hights, N. J., by Arthur L. Trall, M. D., and adopted with but a single dissenting voice. We commend the example to all the lodges, and to every temperance society, in the country, fully assured that on this platform only can they ever achieve success.

"Whereas, alcohol in any shape or form, when taken into the human system, is a poison and a direct source of much evil, and the mistake of our people with regard to the use of alcohol, either as a beverage or a medicine, has in itself been productive of more evil than any one cause of which we have knowledge, therefore,

"Resolved, that the use of alcohol, either as a beverage or medicine, is most pernicious to the human family, and an evil resulting from the miseducation of our people, who have been the subjects of a medical system founded on false principles, and that we, as Good Templars, will do what we can to educate the people on this subject, and thereby establish the only effectual foundation for a complete emancipation from all the evils of intemperance, and the final triumph of our cause."

### Legal-Suasion vs. Drug Medicines.

THE unusual number of deaths—or the unusual notice which has been taken of them—which have lately resulted from "careless druggists" in our large cities, has elicited some discussion in the newspapers with regard to a remedy. One branch of the Legislature of New York has passed a law requiring drug clerks to be examined by a committee consisting of two druggists, two pharmacutists, and two physicians, before dispensing the doses. But a prominent druggist on Broadway—probably the "Bu-



chu" man—very cogently and not unreasonably objects to physicians. He argues:

"Our business is a profession quite as much as medicine, and we do not wish any interference from physicians. There are prescriptions registered in my office books which would have killed the patient had not my dispensing clerks reduced the doses. Physicians are never practical chemists, and are always more careless in writing out prescriptions than drug clerks are in filling them out. If physicians would only write out their prescriptions legibly, and in ink, there would be fewer cases of mortality."

The druggist is right so far as the physicians are concerned. But a writer in the *Brooklyn Eagle* "strikes home" in the following sensible style:

"THE DRUG-CLERK LAW.

"We hope the Drug-Clerk Law which has passed the Assembly will be somewhat modified by the Senate before it becomes the law of the State. It seems like special legislation for the benefit of one class, without proper regard to the rights of others. Let us inquire why drug clerks are to be subjected to an examination, while the druggists themselves are exempt. Why not have the same restrictions on the doctors who prescribe the poisons? Or, why not enact a law against writing prescriptions in the contracted words of a dead language? Or, again, why not require all physicians to write poison with red ink on every prescription that contains a deleterious agent? Or, if doctors must prescribe poisons, why not require them to dispense them at the bedside of the patient, as in olden times? A law with any of these provisions would be far more effective in securing immunity from accident, than this law which has already passed the Assembly.

"We have a pretty extensive knowledge of the druggists in this city and in New York, and we know that a large proportion of the clerks, and the physicians too, have a very imperfect knowledge of the dead language they use in writing their prescriptions. It is this ignorance that causes the greater number of the mistakes; and if this examination proposed by Mr. Irving's law should extend to a knowledge of Latin, we fear our druggists would be hard up for clerks.

"While our legislators are at work on this subject, we will suggest a most important amendment: It is to forbid the prescription of any poison as a medicine. This may seem a very radical idea at first thought; but is there not a great inconsistency in giv-

ing a poison to cure, whose tendency is to kill? Can that be medicine which destroys vitality, impedes secretion, corrupts the pabulum of the body, out of which its varied structures are built up? All poisons do this—though given in what are called medicinal doses, yet their tendency in proportion to the dose is to death. Does it not seem more rational to use only those remedies which act in harmony with the vital principle and aid nature in a cure? If we must have legislation and restriction to drug clerks, let us go to the bottom and protect the sick from poisonous medication, and thus hundreds of lives would be saved that are now hurried to their graves by poisonous drugs."

We are of the opinion that the drug traffic, like its less deadly business, the liquor traffic, is beyond the reach of all legislation except prohibition. This, however, can not be obtained until the masses of the people are educated in the doctrines of health reform, and then no legislation will be needed.

Beecher on Fashionable Women.

REV. HENRY WARD BEECHER, in a late sermon, alludes to fashionable women in a style quite as pungent and radical as health reformers are accustomed to treat the subject. We quote a specimen paragraph:

"Ah! is there any thing like vanity? Yes, you see it in the world. Does not God create woman bountifully beautiful, adorned most when unadorned? And yet, is it not the study of fashion to disfigure her foot, to abominably disfigure her waist, and to make her head a walking laughing-stock? Is it not the supreme study of fashion to make the wardrobe hide that which is comely, and disfigure that which is beautiful? Fashion is a supreme ass! It is stupid—ineffably stupid. It is hateful, because in the kingdom of beauty whatever mars beauty, is hateful. It is continually marring and disfiguring beauty. I am not now on a tirade against fashion. I have long ago given up the expectation of making any impression on that. I only speak of it by way of illustration."

An Interesting Case of Cancer.

FOR more than a dozen years we have advocated and practiced a congelation-and-caustic plan of treating cancers, as the safest and least painful of all known methods for removing them. We have, in several instances, arrested their growth entirely, by simply freezing them a few times; and in a



few instances occasioned their removal by absorption by this process alone. But this result cannot be expected unless the tumor is treated in this way before it becomes very large, or extends its "roots" very deep, or to any considerable distance. Still, in some of the more advanced cases, the freezing will so destroy, or deaden, the vitality of the abnormal structure without appreciably damaging the normal structure, as greatly to facilitate and make successful the caustic part of the treatment, as happened in the following case.

Mrs. Sanborn, wife of Eld. I. Sanborn, of Wisconsin, came to Hygeian Home, Dec. 8, 1870. She was in very poor health generally, having suffered much of liver complaint, and being still very "bilious" and dyspeptic. For these reasons we delayed the local treatment for several weeks, and until the general health was materially improved.

The cancerous tumor occupied the left breast. Its base was distinctly movable, and it had the stonelike hardness and lancinating pains characteristic of the scirrhus stage of cancer. Its shape was irregular, its diameter not more than one-and-a-half inches, and its upper surface less than half an inch from the skin. It was, therefore, a very easy matter to freeze it solid to its very roots or "claws," which was done ten times at intervals averaging three or four days. The skin was then carbolized to insensibility, and a crucial incision made down to, but not into, the tumor, in which the caustic, consisting of chloride of zinc, carbolic acid, and tannin, was inserted and allowed to remain five hours, at which time it became very painful and was removed, and the part covered with mush poultice. This was the only caustic applied at any time. In four or five days the cancerous mass sloughed off entirely, leaving not a vestige behind, and in a couple of weeks the surface was so nearly healed that the patient left for home.

The reason why a cancerous tumor should not be cut into, nor cut around, is, that the minute germs, cells, or molecules, which constitute its nuclei, may be diffused into the adjacent structure, and in a few months reproduce the cancer; and this is why the ordinary practice of surgeons in cutting them out never cures, while the caustic treatment if properly managed, destroys these germs, and results in permanent recovery.

REV. DR. CATHER states that Great Britain gave £500,000 to all Christian missions last year, and paid *thirteen* times as much for its duty on tobacco.

### Answers to Correspondents.

A COMPLICATED CASE.—A. L.: "Dr. R. T. Trall, I would like to have you state the nature of my case through the columns of the REFORMER. I am nineteen years of age, well-developed, and had highly colored cheeks until I took a cold during a menstrual period. This caused me to decline in health for eight months. For four or five months after this, menstruation was defective, and I became sallow, with racking headache most of the time. I was obliged to leave school, grew worse rapidly, and soon was unable to bear the slightest disturbance or noise without the most distressing nervous sensations. By means of home water-treatment, I recovered comparative health, and spent six months of the following summer in the school-room. But this and overwork caused a pain in the breast and shoulder; I was unable to take a full breath; was often faint, and since have not been regular in the menstrual periods. I now have severe pain across the small of my back, reaching down the limbs; soreness above the hip, and frequent urination."

You have menses, with congestion of the liver and kidneys, and more or less displacement of the uterus. We judge from your statement that you are, or have been, severely constipated, although you say nothing about this, nor of your dietetic habits, which are important facts for us to know before we can prescribe.

FEMORAL HERNIA.—J. P.: The truss you ordered we cannot send, for the reason that you do not give your postoffice address in full. You omit the county and State. There are several Stauntons in the United States.

MEDICAL EDUCATION.—A. R. R.: We have room for a few more medical students who desire to work out a medical education. The time required will be two-and-a-half years, and until April 1873.

DIMNESS OF VISION.—D. A. S.: The most frequent cause of defective vision, often terminating in cataract or amaurosis, is a bilious condition of the blood, owing to torpidity of the liver. The elements of the bile thicken the humors of the eye, which admits of no remedy, except in restoring the function of the liver.

BROKEN BONE.—J. D.: "1. Is there any liability of injuring a nerve in the fracture of the arm or forearm? and, 2. What would be the symptoms? 3. What would be the probable result of allowing the bandages to become too tight, and the heat to become too



great? 4. Would smoking tobacco be a disadvantage in the healing process of a broken limb?"

1. Yes. 2. Numbness or neuralgic pains. 3. Congestion, inflammation, or mortification, according to the degree of pressure. 4. Certainly it would; or in any other healing process.

**CHLOROSIS.**—A. N.: Attend to the general health of the patient, and when that is restored, menstruation will take place normally. It should not be forced abnormally. Chlorotic patients are always constipated and need strict attention to diet, as well as exercise. This patient should be taken from school and put to housework or gardening.

**TUBERCULAR CONSUMPTION.**—R. O. M.: We can give no encouragement in this form of consumption after emaciation has commenced or laryngitis has appeared. There is only a possibility of a cure, and the patient must come, if at all, on his own responsibility.

**DIPHTHERIA AND CROUP.**—N. O. S.: These diseases are of the same essential nature differing only in the locality of the inflamed surface, diphtheria affecting primarily the mucous membrane of the throat, and croup that of the windpipe. The local treatment is the same in both cases.

**SALT LOGIC.**—J. B.: "As common salt is composed of chlorine and soda, and as soda is found in the bile and chlorine is found in the gastric juice, why is not the dietetic use of salt proper?"

Your statements are not true in the first place; and, in the second place, if they were true, they would prove too much, which all logicians say is as bad as no proof at all. As carbon exists in the flesh, and lime is found in the bones, and as the marbles which the boys play with in the streets are composed of carbon and lime, why not eat the marbles?

**RELAXED UVULA.**—P. T.: When the soft palate is so relaxed as to be troublesome in swallowing or speaking, or to excite coughing or snoring when lying down, it may be properly cut off one-third to one-half its length. A convenient instrument for this operation may be found at most of the surgical instrument shops.

**IS IT A HUMBUG?**—L. A. L.: We know nothing of the "Surgical Institute" concern at Indianapolis. But as your case is medical and not surgical, we would recommend you to try your fortune at some medico-hygienic institute.

### Items of Experience.

THERE are some things I have seen, heard, and observed, since coming to this coast, which may interest the readers of the REFORMER. I had heard much before coming here of the "healthy climate of California;" and from the description given by some, one would conclude there was something in the climate that could make a sick man well, no matter what his habits were. One lady said they could easily tell all the *new-comers* in California because "those who had been there any length of time had such a healthy glow upon their countenances."

On coming here I observed a great many persons with pale countenances, and on inquiry, found that a number of them had been here ten, fifteen, and even twenty years (the latter called "forty-nine-ers," in California phrase).

I found the air free indeed, in this part of the country, from any exhalations from stagnant pools or marshes; for there were none. I concluded the Lord of nature had indeed provided this State with a climate, in some respects, superior to many of the extremely northern States or even the lowlands and feverish bayous of the southern States. But I soon discovered plenty of drug shops, doctors' signs, and undertakers' equipages, and passing into the suburbs of cities and villages it seemed to me that the grave-yards were quite well filled for a country where civilization had prevailed less than twenty-five years. I found, however, on inquiry, that a large percentage of these graves were those of persons who had come to California invalids, expecting the climate would cure them, whether they knew and obeyed nature's laws, or not.

Persons who through violation of life's laws have weakened themselves, and then seek to run away from disease by change of location, and still cherish their wrong habits of life, will derive but little benefit from the best climate. Like as the Lord by the prophet Amos says of those who try to hide themselves away from his just vengeance, so is it with those who run to and fro through the earth, sinning against themselves, seeking to escape the consequences by power of climate: "Though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them." Amos 9:3.

I have observed that, with many, meat, especially swine's flesh, is considered an almost indispensable article of diet, while others consider it highly essential to season food



thoroughly, especially with pepper. They claim that in warm climates "this is necessary for health." I was told by some that I never could carry out my style of living on this coast; for people had to eat meat, and use tea, coffee, and spices, here. I could not really see the point, why, in a climate abounding in all kinds of fruit, and where the nicest grain of the world grows, and where vegetables, fresh from the garden, can be obtained nearly the whole year round, it was necessary for one who had gradually left the use of meat, to suddenly return to it again. I did not believe—and three years' trial have not changed my mind—that it was needful to go from the most nutritious diet to one less nutritious because I was changing climate.

People said, "You will find out that you cannot stand it to labor here as you are laboring, on your weak diet." Some of those very persons, who were then apparently well, but who chose to go on in old ways, have failed in health, and are in their graves, while, with God's blessing, I am gaining every month, and hold on an average twenty-five meetings a month, besides other labor.

But it may be inquired, What do such persons say now? "Oh! Eld. Loughborough could not labor as he does if it were not for his way of living." I only regret that I have not lived more in harmony with the laws of life than I have, believing that one of the mightiest testimonies for the cause of health reform will be living testimonies in the practical working of the system on those who adopt and conscientiously carry it out.

I thank the Lord for the benefits I have experienced in health reform, and still I am reaching out for more. When it is considered that during the years 1864 and 1865 there were eight months that I could not preach at all on account of poor health, I should be thankful for blessings already obtained, and not ignore those principles which, with God's blessing, have done so good a work for me.

J. N. LOUGHBOROUGH.

Healdsburg, Cal.

### Following Providence.

In the preface of Miss Beecher's Domestic Receipt Book is the following text:—

"No book of this kind will sell without receipts for the rich articles which custom requires, and in furnishing them, the writer has aimed to follow the example of Providence, who scatters profusely good and ill, and combines therewith the caution alike of experience, revelation, and conscience,

'choose ye that which is good, that ye and your seed may live.'"

The book is to teach healthful cooking. But it gives instructions for the preparation of those health-destroying articles which custom requires. It is a poor compliment to the people that a book teaching how to live healthfully will not sell. But if that is so, it is quite evident which of the two classes of receipts will be accepted and followed, notwithstanding the caution to choose the good. Hence the good object of the book is defeated, and the appetite for hurtful things is gratified and nourished.

But to excuse this catering to a depraved and sinful appetite in order to make sale for a book and make money, the writer claims to follow the example of Providence. It is quite convenient to shirk our responsibility, and lay our blame on shoulders that are able to bear it. But there may be some impiety in it; and it is possible that it may be rolled back to where it belongs.

But what is the example of Providence referred to? Reference is doubtless made to the fact that there are poisonous minerals and vegetables in the natural world. But does Providence give us a hint that they are intended for food? any direction how these things may be compounded with grains, fruits, and vegetables, to be placed on our tables? Not any. Men of reason need not be told that some things exist that were not made to eat. Yet some will ask with an air of triumph, as we often hear them in respect to swine, What were they made for if not to be eaten? forgetting that cannibals might ask the same question in respect to themselves.

God has informed us what was intended as food for man, namely, fruits and grains (Gen. 1:29); but no hint is given, as in the book under consideration, that these should be mixed up with animal grease, and minerals, and every abominable and hateful thing.

R. F. COTTRELL.

Ridgeway, N. Y.

### Temperance.

TEMPERANCE is a virtue; intemperance a vice. The one is universally accepted by the world as a noble trait in a man's character; while the other is looked upon as low, degrading, and sinful. But the world's standard of temperance is very low. Bible temperance is a rare thing in the world; while intemperance abounds to a fearful extent. A man may sip his tea or coffee three times a day, smoke his pipe occasionally, chew his quid of tobacco almost constantly; he may



overtax himself by hard work, or be so lazy as to fail to call into healthy action the vital power of his system; he may eat at all times of day, and even night, of his dainty viands, till he feels uncomfortable; yea, he may indulge in nearly all the works of the flesh enumerated by the sacred writers of the Bible, except drunkenness, and still be called by the world a temperate man.

The professedly Christian world is but little in advance of this. Instead of lifting their voice unitedly against the many branches of intemperance, they virtually sanction it in a degree, by indulging in the use of tobacco and other stimulants, and in uniting with the world in their picnics, festivals, and vanity fairs. Is there any one bold enough to condemn these practices of professed Christians, he is immediately cried down and opposed by the very ones who should uphold his hands. Could the whole Christian world take their stand upon the platform of Bible temperance, and maintain it with a firm hand, how soon we should see a far different state of things in the world, in the way of temperance, than now exists.

But what is Bible temperance? This is a fair question, and one that should engage the attention of the world, especially at the present time. The Bible gives a very clear answer in many places. It is to "abstain from fleshly lusts, which war against the soul;" to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." It is to be "temperate," not in liquor alone, but "*in all things.*" It is to "keep under the body and bring it, as well as the mind, into subjection" to the divine law. It is to pattern after, and follow in the footsteps of, our Lord. When he comes to earth again, it will be to take the pure in heart to himself. "Every man that hath this hope in him purifieth himself even as He is pure." How disgusting it would look to see the Son of God with a pipe or quid of tobacco in his mouth, or going to the excess in eating and drinking that many of his professed followers do in our day! If such things would be condemned in him, would it not be well for us to consider whether we shall be accepted by him if we continue to do them?

This all goes to show us that the physical laws of our being are as much the laws of God as are the moral. It will be found impossible to keep a perfect moral law, and at the same time corrupt our bodies by violating physical law. The health reform, therefore, is a great and noble work. Do any condemn us for making this a part of our faith, we

would say to such, Look again, and see if this step is not reasonable and right. Do you speak against intemperance as a sin; we do more. We not only speak against it, but we show ourselves in earnest by condemning it in our practice.

May God bless the health reform, and may thousands of the human race be benefited by it.  
I. D. VAN HORN.

### Cheerfulness of Spirit.

DEPRESSION and gloom are very destructive to health. But it is not necessary that these should bear rule over us, or even abide in our hearts. Serenity of mind, quietness and cheerfulness of spirit, may always dwell with us, and keep our whole being in perfect peace. Whoever would possess good health must always cultivate and retain a cheerful, hopeful, trusting disposition. No one can have health whose mind is constantly worrying, fretting, and chafing. And as these things do not make us better people, and do not help us to do our work more perfectly, a proper regard for our own health, and also for the happiness of ourselves and of those around us, demands that we should carefully guard against them. That we may possess this cheerful spirit, we must be at peace with God, with our fellow-men, and with ourselves. To be at peace with God, we must put away our sins. To be at peace with our fellow-men, we must do to them as we would have them do to us. And to be at peace with ourselves, we must have a good conscience.

Why should not such a person always rejoice? What just cause can there be for gloom and despondency? Indeed, where is there any place for these? They are excluded by the presence of abiding peace and joy. To be a health reformer, one must be a good man.

It does not follow that we should have no cares, and that we should never be made to experience sorrows. But it does follow that we should never come under the power of gloom and depression, and that we never should murmur and repine, and that we never need to do this.

We may experience sorrow without fretting. And moreover we may even be cheerful in the midst of the sorrows which are incident to this life. And if this may be so, why not have it so? We shall make others happy by this, and we shall be happy ourselves. We shall honor God by our cheerful acquiescence in his providential dealings with us, and by our hopeful confidence in his con-



tinued care for us. We cannot, however, thus honor God while we are miserable dyspeptics. If we destroy the stomach by violating its just rights, we shall find a terrible gloom in store for us, which no effort of ours can hold in check. We shall be compelled to experience the full intensity of its anguish.

Let us do right in all things. Let us be at peace with God. Let us do our duty, and let us remember that giving way to fretfulness and murmuring will do nothing to make up for the failures of others. We may have constant cheerfulness of spirit. If we would have good health, we must be cheerful. And if we would succeed in this, we must not transgress the laws which govern our lives. Levity and frivolity are no part of true cheerfulness. We would shun these, though we consider them as no more censurable than that spirit of fretfulness and gloom which renders all who come near us miserable and sad. We may all be cheerful, and it will most assuredly make us better and happier people.

J. N. ANDREWS.

*Boston, Mass.*

### What We Hazard in Eating Flesh-meats.

IN a recent visit to Peru in this State, we entered into conversation with a gentleman who had been largely engaged in farming and had given considerable attention to the raising of swine. This latter business, however, he had been compelled to give up pretty much altogether, since, during the previous season, the hog cholera had destroyed the larger portion of his herd. A few, however, had survived, and these he is now fitting for the market. A short time since, the number of these survivors was suddenly and mysteriously reduced by one. The owner, standing by the side of the pen, had just fed them a pailful of slop, and had evidently been looking with satisfaction upon their huge bodies, made unwieldy by the accumulation of a vast amount of flesh; when, withdrawing his eyes for a moment, his attention was suddenly recalled to the pen by an unusual sound. To his great surprise, one of these animals, which to all appearance had been thriving finely, and was now ready for the knife and shambles, preparatory to being assimilated by some human organism, had withdrawn its voracious snout from the trough wherein it had the moment before been greedily devouring the food provided, and settling back, in another instant was dead upon the floor.

The occasion of this unlooked-for death no one was able to assign. Nor is it necessary to our present purpose that it should be un-

derstood. Certain it is that the animal in question, though putting on flesh very rapidly and presenting externally every sign of health, was then nevertheless, and had been, doubtless, for some time, inwardly diseased, thus showing conclusively that outward appearances in these matters cannot be relied upon as a safeguard against the purchase of diseased meat. For had the animal in question lived but a few hours longer, it would at the present time be found carefully salted away in the pork barrel of some family whose misfortune it would be for the coming year to be eating daily of that which would necessarily undermine, and perhaps utterly destroy, the general health of those who partook of it, while they, perfectly unconscious of the source of their troubles, would account for them in every way but the right one.

We inquire, then, in view of the case under consideration, and because of the alarming increase of disease among cattle of every description: Is there no way of avoiding the necessity of eating at one time or another the flesh of animals more or less affected in this manner?

So far as the cities are concerned, to say the least, we are satisfied that safety lies only in total abstinence from this kind of food. When we see throughout the country the large flocks of sheep, scores of which are dying with the scab disease, foot-rot, etc., etc., and when we remember the weakness of our human nature, through which, alas! men so often yield to the temptation of saving a few dollars where it can be done, even at the cost of the lives and happiness of others, that we tremble for those who buy such portions of the carcasses of these creatures as they desire, without having the least clue by which to determine whether or not they were thrown upon the market when it was found that unless they were disposed of in this manner some unprincipled farmer or drover would be compelled to meet with the loss of their full value.

How much better, then, every way, under existing circumstances, is that system of dietetics which by one dash of the pen strikes from its "bill of fare" flesh-meats of every description, thereby securing perfect exemption from the evils in question. Do you reply that fruits, grains, and vegetables, are also diseased? We answer, This is true; but, generally speaking, the diseased portions can be removed, and that which remains still be found good for food. But even should they be partaken of before this is done, the effect produced is not like that which follows the eating of meat in like condition. To illus-



trate: Should one take into the stomach the half of a decayed apple, the system would dispose of it, perhaps, without any inconvenience to the one who ate it. But on the contrary, should a piece of putrid flesh of half that size be introduced into the stomach, sickness or death would be the necessary consequence.

Then as we value the prolongation of life, and as we would preserve our bodies in the best condition possible, in order that we may glorify God by patient industry in the fields of labor to which we are called respectively, let us spread our boards with a generous variety of those articles which, while they are inviting to the eye, and delightful to the palate, can, on the one hand, be procured without occasioning suffering to any of God's creatures, and, on the other, can be used without the loss of health.

W. H. LITTLEJOHN.

State Center, Iowa.

### A Contrast.

THREE years ago, I called on two of my acquaintances, who were sick with typhoid fever. One had a weak hold on life, and had taken the fever from nursing a sick family; yet she had been careful in her diet. She used simple means; such as rest, pure air, proper application of water externally and internally, etc., and recovered in three weeks. The other person had a far better hold on life than this one, but was induced, by anxious and well-meaning friends, to resort to drug-medication. She had a long, lingering siege; and her system was left in a worse condition than it was before. One of her physicians said that her liver was inactive, and needed to be stimulated to action by a little calomel. As I heard of this, the following thoughts passed through my mind:

A strange course for a physician to pursue! Introduce in the system a strong poison, which would make a well woman sick, expecting that it will make a feeble, sick woman well! But how does calomel stimulate the system? The system recognizes it as a foe, and musters all its forces to expel it. In this extra exertion it uses up vitality which is needed to cleanse the system of impurities, and to remove the fever; and a worse exhaustion and inaction of the liver and general system follow; for nature needs rest after such an extra exertion. Nature has now at least a twofold job on her hands; to fight calomel, in addition to the effete matters that she was battling with before. Is it strange, therefore, that it should take

her longer to perform her work? She lay prostrate before in her struggle for life; and now having received almost a death blow, she will have to rest awhile before grappling with the foe, which has received so mighty a re-enforcement. And if recovery is reached, it is connected with the painful thought that the survivor is to be a sufferer for life from the effects of calomel.

In the first of the cases above mentioned, rest gave nature a chance to do her work undisturbed; an abundant supply of pure, invigorating air, and light, yet nutritious, food, imparted strength to the system; and together with careful application of water, helped in opening the pores, cleansing the system, and thus removing the cause of irritation and the fever. And as nature was not hindered in her work by intruders, she did her work well and in a short time.

When will physicians and people learn wisdom? D. T. BOURDEAU.

### The Reformer.

THIS journal, in its monthly visits, receives a most cordial welcome to our home. May it have abundant success, as it perseveringly presents correct principles of living, keeping in view its object, to reach, instead of drive away, those who may be in error and darkness in regard to the laws of our being.

Some by taking extreme views have a scattering influence, and do injury to the cause of health reform. It would require but little skill, and no great effort on the part of a country youth to scatter more sheep in one day, than twenty of the most experienced shepherds could gather again the next day. In like manner, it would take many men of candor, science, and experience, to counteract the influence, and break down the prejudice raised by one extremist against the reform. "I, Wisdom, dwell with prudence." Prov. 8:12.

Again, there are some quite willing to be called health reformers, but are unwilling to deny themselves, to abandon bad habits. The language of their hearts seems to be, "We will eat our own bread, and wear our own apparel; only let us be called by thy name." Isa. 4:1. Such awaken doubts and suspicion, and lead men to stumble, instead of helping them forward and onward to the truth.

It is a matter of gratitude that the REFORMER visits so many families, bearing bright rays of light to thousands. To its conductors, I would say, "Be



ye strong therefore, and let not your hands be weak; for your work shall be rewarded." Many now in darkness, swayed by appetite, lust, and passion, will yet see beauty and loveliness in the physical laws established by our Creator, and be led to obey them.

A. S. HUTCHINS.

### A Positive Evil.

It is a very serious mistake, as a general thing, for young persons, before they are of age, to have too much money or to earn large wages. This is a great calamity which usually opens the door for many evils, ruinous to soul and body; such as extravagance, waste, intemperance, poverty, ill health, etc. The earning of large wages by boys and girls is a positive evil. The following extract from the Vermont *Christian Messenger* is to the point:—

"Hundreds of young girls who work in shops and factories, and earn from twenty to forty dollars per month, will at the end of the year have less money, and less health, and less comfortable clothing, than their grandmothers had, who did house-work for fifty cents a week half a century ago. They fool away their earnings for ribbons, laces, silks, bonnets, confectioneries, and nicknacks, and after a few years, instead of being like their grandmothers, strong-limbed, full-waisted, ruddy, healthy, glad-hearted, noble women; thrifty, prudent, economical, experienced, and skilled in the arts and mysteries of household life, with a little money in hand, and a noble pile of blankets and bedding with which to begin domestic life and become the happy wives of noble men, and the loving mothers of blooming children; they are broken in health, feeble in judgment, ignorant of the arts of honest life, skilled in flirtation and foolery, enamored of novels and love-stories, homeless, penniless, and friendless, with a heap of tawdry finery and worthless, unserviceable, half-worn clothes; with 'nothing to wear' which is comely and decent; and with neither wisdom, experience, nor health, to bear the strain and care pertaining to the lives of those who lay deep and broad the firm foundation, of a happy Christian home. And besides, having been accustomed to spending large amounts of money, they have never learned economy; and the poor man that marries one of them will find his nose on the grindstone for life, as he is forced to earn money to be wasted in gaudy finery, which is soon worn, torn, soiled, and cast aside, by a woman who knows not how to save or mend, but who scatters and spends

continually without any reason or restraint.

"It is far better for boys and girls to be kept on short allowance, and thus learn to live frugal, prudent lives, than it is for them to have too much money, and so learn habits of extravagance and waste, which will burden them with needless labors all their days, and perhaps drive them to dishonesty and shame, or send them sick and penniless to the poor-house or to the grave."

A. C. BOURDEAU.

### Dietetic Advantages of Brown Bread.

THE wheat grain consists chiefly of starch, cellulose, gluten, and water, with small quantities of fat and earthy salts, and from one to two per cent of a peculiar nitrogenous substance called cerealine. These compounds are unequally distributed throughout the structure of the berry. Examined with the microscope, each grain is seen to be made up of four distinct coats or envelopes, surrounding a mass of cells, filled with starch grains. This collection of starch constitutes the chief bulk of the grain, and in the wrappings external to it, are found the greater portions of the gluten, oily matter, earthy salts, and cerealine.

This last mentioned substance possesses the power of transforming starch into sugar, and thus becomes an important aid in the process of digestion. But as wheat is ordinarily ground, the outer portions of the grain are separated as bran; and as the more completely they are thus removed, the finer and whiter will be the flour, it commonly happens that most of the earthy or bone-making constituents, much of the cerealine, and fatty matter, and no inconsiderable portion of the gluten, are lost with the bran. In the use of unbolted or graham flour, these are retained, and it is thereby rendered not only more nutritious, but by the presence of the cerealine also more digestible. How this substance is affected by the process of baking was long a matter of uncertainty; but from the experiments of Prof. Atfield, as lately mentioned in the *Lancet*, it appears that six-tenths of the cerealine remains in a soluble condition in the bread, and is therefore free to exert its starch-changing power when taken into the stomach.—*Sel.*

FASHION makes people visit when they would rather stay at home. She makes them eat when they are not hungry, and drink when they are not dry. She ruins the health of her followers, and makes fools of them.



## The Health Reformer.

Battle Creek, Mich., May, 1871.

### Health Reform.—No. 7.

ITS RISE AND PROGRESS AMONG SEVENTH-DAY ADVENTISTS.

It is generally admitted that the fashionable style of the dress of women has been to very many a source of feebleness, and to some, of premature death. We might here mention tight lacing, hoop expansions, draggling skirts, thin shoes and stockings. Health reformers have done well in giving their attention to this important subject.

None have taken hold of the dress reform more readily than Seventh-day Adventists. They were, in fact, as a people, quite well prepared to look upon the subject with favor at its introduction. The hoop-skirt mania, during the period of its rage, was in some of their publications treated as an abomination; and the subject of compressing the vital organs by tight lacing, and the injurious results of not properly protecting the lower limbs from damp and cold, received considerable attention. This prepared the way for a more thorough reform in woman's dress when the subject was brought directly before them by Mrs. W.

In her tract, entitled, *The Dress Reform*, she argued that, in order to secure a good condition of the human system, a proper amount of blood should circulate freely in all parts of the body; and the body should be so clothed as to secure this. The extremities, remote from the heart, the great wheel of life that moves the blood through the system, should be carefully clothed, as their relative position demands. The feet and ankles should be protected from cold and damp.

It was urged in her tract upon dress reform that loading down the hips, or even the shoulders, by straps, with long, heavy, draggling skirts, that impede locomotion, and gather the dew, and damp, and dirt, and mud, in close proximity to the sensitive, thinly clad ankles, is making thousands of fashionable invalids, and hurrying them to an early grave. Mrs. W. suggested that

style of women's dress which is the most healthful, most convenient, and truly modest. The great benefits to be received in adopting the style of dress recommended were as follows:—

1. The relief of the hips, and even the shoulders, from the weight of many long, heavy skirts.

2. The proper protection of the lower limbs from cold and damp.

3. The skirts should be sufficiently short to clear the damp of the garden and lawn in the morning, and the dirt and filth of the streets.

4. The skirts should be sufficiently short and light, after thoroughly clothing the limbs, to give freedom in walking.

But in securing these four leading benefits, it became necessary to adopt a style of woman's dress that was in wide contrast with the dictates of fashion. And it was wisely decided that the departure from almost universal custom should be no greater than necessary in order to secure these benefits.

The style of dress suggested was not as short as the Bloomer dress, or the American Costume, so called, introduced by Miss H. N. Austin, M. D., of the *Laws of Life*, Dansville, N. Y. It was not deemed necessary that the dress should be as objectionably short as these in order to secure the benefits before mentioned. In fact, the extreme short dress, adopted by the Dansville fraternity, and patterned by some of the bolder sort of the spiritualistic school, had created almost universal disgust and prejudice, and has stood directly in the way of anything like a general movement upon the subject of reform in women's dress.

In view of this condition of the public feeling, the reform dress, shorter or longer, was very objectionable. Mrs. W. was not willing to cut off her own influence, as a speaker and writer, by adopting a dress unnecessarily short. And she was equally unwilling to lead her sisters to a position where they would be regarded as extremists and fanatics. Her first object was to secure the benefits before mentioned, and, second, in doing this, to depart from custom no farther than absolutely necessary.



The style of dress introduced by Mrs. W. and adopted by our sisters, with very few exceptions, is about the same as the American Costume of Our Home, with this difference, The skirt of the American Costume reaches hardly to the bend of the knee, while that introduced by Mrs. W., reaches within nine or ten inches of the floor. The difference in the length of the skirt is only a few inches; but in appearance, side by side, the difference appears very great. And while the extreme short dress, in the public eye, is very objectionable, and a matter of ridicule with many, the longer short dress attracts but little attention, and receives more compliments than sneers.

If all, or nearly all, of the leading benefits of reform in woman's dress are secured by having the bottom of the skirt of the dress reach within nine or ten inches of the floor, that are secured by the very objectionable short dress, then why urge the extreme short dress that creates much prejudice, and cuts off the influence of the wearer?

Of all persons, reformers should be men and women of influence. All good reforms have suffered from extremists more than from other causes. Reformers should be men and women of tender feelings and cautious minds, never erring from the right on the side farthest from the custom of the people; but if they err at all, it is safest to err on the side nearest the people. They should ever stand where they can reach the people, and bring them up to the right position.

If there are any benefits lost in having the skirt of the reform dress reach within nine or ten inches of the floor, instead of reaching hardly to the bend of the knee, in what does the loss consist? We will examine the points before mentioned.

1. The proper protection of the lower limbs is one of the most important benefits of the reform dress. This, however, is not secured any better by the extreme short dress, than by the dress introduced by Mrs. W.

2. The skirt nine or ten inches from the floor will clear the dew, and damp, and mud of the streets, as well as if it reached only to the knee.

The two leading benefits are fully secured by the less objectionable dress. Now for the other two points.

3. The relief of the hips, and of the shoulders, from the weight of many long, heavy skirts, is very nearly as complete by adopting the less objectionable length of the skirt, as by the extremely short dress. The difference is but a few inches, and that in light skirts, after thoroughly clothing the limbs. The difference is so trifling, as hardly to be perceived in walking by the most feeble women.

4. Locomotion, or freedom in walking, is secured by the less objectionable short dress. First, in consequence of clothing the limbs, the skirts may be few and light. Second, the absence of some nine inches in length about the feet and ankles, leaves them free.

It is admitted, that in two of the lesser benefits out of the four, there may be a trifling loss in adopting the less objectionable short dress. But we urge that a hundred-fold of real benefit is gained by adopting the less objectionable dress, on the ground that while but few who acknowledge the need of reform in woman's dress have the courage to adopt the extremely short dress, very many cheerfully bear the cross of wearing the dress of less objectionable length.

It will not be denied that but few who adopt the extreme short dress at Our Home wear it daily when away from that institution. A few only have the courage to wear it in traveling, or even at their homes, and among personal friends. Not so with those who adopt the less objectionable dress. Mrs. W. wears it at home and abroad. Last season she frequently addressed thousands at camp-meetings. No one seemed to regard her dress at all objectionable. In fact, at our great gatherings, where hundreds of our sisters assemble, the reform dress receives many compliments, and seldom a sneer.

WITH many thanks to denominational friends for the interest they have taken in the several broken articles relating to our people, and for the forbearance of those of our readers who have no sympathy for Adventism, we now dismiss the subject.



### The Importance of Good Health.

THE first and greatest blessing that God bestows upon a person is life. This is the basis of all other blessings. Without it, no other blessing could be enjoyed. Hence, the loss of life is the greatest punishment that can be inflicted upon a man. "All that a man hath will he give for his life." When life is at stake, everything sinks into insignificance in comparison with that.

Next to life the greatest physical blessing a man can enjoy is good health. Without health, even life itself becomes useless, and sometimes even worse than useless, even a burden and a curse. There are those all through the land who could bear testimony to this. A man may be possessed of talent, of wealth, of friends, and of everything that is desirable to make him happy and useful; yet if he is deprived of health, all these are of no value to him. He would give them all for sound health.

Not only does sickness destroy a person's happiness, but it destroys his usefulness. Here is an industrious man, a father of a large family. They are dependent upon his labors for support. He loses his health and becomes a confirmed invalid, unable to do anything. Not only must he suffer, but his family must suffer on his account. He does not simply fail to render them help, but he becomes a burden upon their hands.

Here is a mother with several small children dependent upon her for care, instruction, and proper training. She loses her health, and is confined to her bed for months and years. She cannot perform the duties of a mother to those needy children. They suffer not only now, but all through life, for the aid she should have given them.

Here is an able and useful minister. He goes out to save souls. His services are much needed. The church cannot afford to spare him; but he breaks down, loses his health, and is unable to labor farther in the Master's service. He suffers, the church suffers, souls suffer, and the devil triumphs. So we might continue these illustrations in any and all the walks of life.

Go to that invalid who has been carried in a chair or lain upon a bed for years, and ask him the value of good health. Its price cannot be told. Gold and silver cannot buy it. Houses and lands cannot purchase it. Our simple salutations show how important we regard it. When we meet a friend, the first sentence is, "How do you do?" "Are you well?" We regard this as the most important question we can ask. Everything de-

pends upon it. God, in his holy word, has attached the same importance to good health that we do.

The apostle John writes to Gaius as follows: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2:2. Next to the prosperity of his soul, John wished that he might prosper in health. This being inspired by the Holy Spirit, shows what the mind of the Lord is with regard to the health of his servants. Paul writes to Timothy thus: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." 2 Tim. 1:7. God wishes his servants to have sound minds. Now everybody knows that a sound mind can only be possessed in a sound body. The health of the body affects the health of the mind.

Take the dyspeptic as an illustration. He is unavoidably fretful and peevish, sad and gloomy. His mind is affected by his body. To the ancient Israelites, God said, "I will take sickness away from the midst of thee." Ex. 23:25. This he promises as one of the greatest blessings they might enjoy by obedience. Isaiah, in exhorting the people, says: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Isa. 58:8. When Jesus came into the world and went about doing good, a large share of his ministry was spent in "healing all manner of sickness, and all manner of disease among the people." Matt. 4:23. When he sent out the disciples, he told them to go and heal the sick.

All these facts show that the Lord regards sickness as a great calamity, one much to be avoided. Hence, if we would co-operate with him, we should carefully regard and preserve our health.

We all readily agree that no man has the right to destroy his own life, commit suicide. If a man deliberately cuts his own throat, or hangs himself, everybody condemns him for it; and God will bring him to account for it. But is not a man just as much bound to preserve his health as his life? Certainly he is. Life is useless without it. Where is the difference in the crime, whether a man destroys his life in one minute, or in ten years? Is not the crime the same in the sight of God? We think so.

But how is life or health destroyed? Simply by violating the laws of our being, which God has placed us amenable to. If we do this suddenly and violently, it ends in immediate death. If we do it more moderately and gradually, the final end is the same. From all these facts, which no one will deny,



we draw the plain conclusion: Every man is morally bound by his duty to his God, to himself, to his family, and to community, to carefully protect and preserve both his life and his health, to the best of his ability. God will hold him accountable if he does not.

When we talk to people about the injurious effects of certain articles of diet and modes of living, they frequently tell us that they don't care, they mean to live well and enjoy themselves while they do live. They do not propose to give up the use of things which taste good to them, even if they do not have good health by using them, or if their lives are shortened thereby. Nor do they wish to inform themselves as to what is for their health, or what is not. They do not seem to see any duty in the matter, either one way or the other. Professed Christians talk in this way. But this certainly is a great mistake if the above facts are true.

We think we are warranted in drawing the conclusion that every one is morally bound to inform himself, as far as practicable, concerning the laws of life and health, under which his Creator has placed him, and then conscientiously obey them. This life is given to us for labor; but we cannot do this without life and health. If we destroy these, we defeat the object of our creation. God will hold us accountable. Life is short at the longest, and our strength is feeble. Our labor demands all the strength we can command. Hence we believe that every Christian should be a conscientious health reformer.

D. M. CANRIGHT.

*State Center, Iowa.*

### Candy for Children.

YOU know that the stomach of a child is very delicate, very sensitive—quite as much so as the eye; it will bear milk, and so will the eye; but if you add to the milk pepper, the eye becomes red, and so does the stomach. Cold water is grateful to the eye, to relieve this inflammation, and there is the same demand for water to quench the extinguishable flame. In such a stomach, healthy digestion ceases; the appetite fails; the blood becomes poor and watery, and the tissues are all impoverished. It is the sugar mixed with various other articles, often poisonous, and the process of manufacture, that render candy so injurious.

You mean to do well by your child, but you are slowly and certainly effecting her ruin. At this critical period of her life, when, for proper development and growth, she needs a large supply of nourishing and

easily digested food, you give her these detestable compounds of burnt sugar and poisons, which not only slowly poison her system, but, worst of all, deprive her of appetite and even of the power of digestion. If you persist in this course, it is not difficult to predict the result; the chances that your child will reach womanhood will be diminished tenfold. If she reach adult years, it will not prove adult life in her case, but rather a dwarfed and imbecile maturity. Her certain inheritance will be dyspepsia, a morbid appetite for crude and indigestible articles, and chronic and incurable diseases, which will render her irritable and peevish, and lead to premature old age, and death in mid-life.—*Hearth and Home.*

### Does Diet Affect Character?

THIS question is important. If it be answered in the affirmative, the diet question cannot be confined to physiology alone, but is manifestly connected with morals and religion. There is no object of greater importance to our well-being here and hereafter than the attainment of a good moral character. This should be the great aim of life to all. If we are in the practice of daily habits that render the accomplishment of this object more difficult, it should be a matter of interest to us to ascertain the fact; for, in this wicked world, we need help in the right direction, and not hinderances.

There is an opinion largely prevailing that what we eat has no perceptible effect upon the mind, and this is one reason why so many honest Christian people take so little interest in a reform in diet. It seems to them a matter of minor importance. It is just this class of people whose influence the health reform needs; and they also need the benefit of it. Sober, conscientious men and women of common sense, who will act with reason and good judgment, we desire to reason with on this question.

To make the matter very simple and plain, we will commence with alcohol in its various preparations. Who does not know that the habitual use of this debases the moral powers? How many instances do we have of men of noble and generous natures rendered beastly and almost devilish by its use. The change is stamped on the very countenance. When the mind is constantly under the influence of this stimulant, it is almost impossible to affect it by any appeal to moral principle. The course is downward. The lower order of faculties, the appetites and passions, are rendered stronger while the moral



powers are weaker. The *modus operandi* I leave to the scientific man to describe. But the effect is too well known to be disputed. The effect of constant stimulation seems to be to throw the mind out of its proper balance, and increase the strength of the lower propensities. If this be a fact, and I think none will dispute it, will not stimulating substances of any kind work toward the same result? No doubt the effect of alcohol in this respect is more marked than anything else, yet I believe we can see something of the same principle in operation elsewhere.

I verily believe a large portion of our city population owe a share of their vicious propensities to their habits of life. Dwelling in dirty tenement-houses, half deprived of the light and pure air of heaven, stupefied in tobacco, strong coffee, and beer, eating largely of pork and grease, they live an abnormal life. Their main pleasure is the gratification of the appetites and propensities. An appeal to their moral faculties meets about as much response as would an appeal to a digger Indian; and who will deny that these habits of life have any effect upon his character? Such cases are not all confined to the cities. They are to be seen in all directions. Whole nations of the earth are affected by these influences. Take an intelligent book of travels and read of the domestic habits of the Asiatic and African nations, and you will soon see the relation between diet and character.

I do not believe there are many exceptions to this world-wide relation. Is there not a connection between the diet of the blood-thirsty Abyssinian who takes the bleeding flesh from the ox warm and raw, and devours it like the wild animal, and his well-known character for cruelty and ferocity? Is it not a well-known fact that those given to licentious practices fire up their languid passions by oysters and various kinds of highly seasoned food? Does not the prize fighter when preparing to engage in the brutal contest, live almost wholly on flesh-meat? Will not a dog fed wholly on flesh become much more savage than one that has not? Many more such questions might be asked, admitting of but one reply. I think enough has been said to show that there is a very plain connection between diet and character. If this is so, shall those virtuously inclined be less interested in the matter than those viciously inclined? Shall we consider it a matter of indifference whether we summon to our aid all the help we can get, or have to labor hard to counteract evil habits of living? Let us be wise to do good.

I believe God gave man the best diet when he placed him upon the earth in a state of innocency, that which would insure the best results. He certainly had a care for his moral well-being, as well as for his physical. He says, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29.

When God brought his chosen people, Israel, forward to the land of promise, he showed his preference for the same kind of diet. The result was good: "There was not a sick one in all their tribes." When the prophet Daniel was placed under the corrupting influence of the kingly courts, he had sense enough to look above the present gratification to future well-being; and at a special trial of ten days' duration, between those who partook of a stimulating, luxurious diet, and those who chose a temperate, vegetable diet, he came out "fairer and fatter in flesh than all the children which did eat of the portion of the king's meat." A long life of health, of usefulness, and of a clear mind, attest that the trial of ten days was a piece of the same whole.

Many instances might be adduced from history in the lives of some of the greatest men who have ever lived, that would show that God's original plan has produced the best results morally, as well as physically. I am not an extremist in these things, but feel bound to say that by reflection, observation, and experience, I have become satisfied that the great principles of temperance embodied in the health reform have an important relation to moral character.

GEO. I. BUTLER.

Richtland, Iowa.

### Social Honor.

EVERY person should cultivate a nice sense of honor. In a hundred different ways this most fitting adjunct of the true lady or gentleman is often tried. For instance, one is a guest in a family where, perhaps, the domestic machinery does not run smoothly. There is a sorrow in the house unsuspected by the outer world. Sometimes it is a dissipated son, whose conduct is a shame and grief to the parents; sometimes a relative whose eccentricities and peculiarities are a cloud on the home. Or, worst of all, husband and wife may not be in accord, and there may be often bitter words spoken and harsh recrimination. In any of these cases the guest is in honor bound to be blind and deaf, so far as people



without are concerned. If any gentle word within can do any good, it may well be said; but to go forth and reveal the shadow of an unhappy secret to any one, even your dearest friend, is an act of indelicacy and meanness almost unparalleled. Once in the sacred precincts of any home, admitted to its privacy, sharing its life, all that you see and hear is a sacred trust. It is as really contemptible to gossip of such things, as it would be to steal the silver or borrow the books, and forget to return them.—*Sel.*

### Position of the Head During Sleep.

THE head should be in the same relative position with the body during sleep as when the person is sitting or standing. Consequently, when lying upon the back, no pillow or bolster is needed. When lying upon the side, a pillow of sufficient size to keep the head upon a line with the spine should be used. If the head is raised above the level of the body, both respiration and the circulation of the blood are interfered with in proportion to the degree of elevation. The air passes to and from the lungs, and the blood to and from the heart, in tubes contained in the neck. Now take a straight tube of any kind, and a certain quantity of air or liquid, at a certain pressure, will pass through it in a given time; but if you bend the tube as the tubes in the neck are bent by having the head elevated, the quantity of air or liquid which will pass through in the same time with the same pressure will be diminished; and the greater the bend, the greater the obstruction. Twisting of the neck also interferes with the respiration and circulation by diminishing the capacity of the trachea and blood-vessels.—*Herald of Health.*

### Poisonous Effects of Orange Peel.

MANY years ago, says Dr. Gibbons, two little girls, sisters, four and six years of age, were seized with violent inflammation of the bowels from swallowing the rind of the orange. One of them died in convulsions, and the other had a narrow escape. Quite recently, a child something over a year old was attacked with violent dysenteric symptoms, for which no cause could be assigned. The attack came on during the passage of the family on the steamer from San Diego. The symptoms were identical with those which had previously been noticed to arise from poisoning by orange peel; and, on inquiry, we were informed that it had been

playing with an orange and nibbling at it just before the attack of the disease. The discharges from the bowels were frequent and painful, and consisted of blood and mucus. After a week of severe, enteric inflammation, the child died. We have no doubt that the disease was brought on by the rind of the orange. Though but a small quantity must have been swallowed, yet a very small quantity of such an indigestible and irritating substance will often produce the most serious consequences. The oil of the rind is highly acrid, and adds greatly to the noxious quality of the indigestible mass. We learn that it is a common practice among children at some of our public schools to eat the rind, and that juvenile merchants have been known to trade off the inside of the fruit for the skin.—*Sel.*

### Progress.

THE laws of the natural and moral world are immutable, eternal, and unchangeable. In these laws we find no progress or change; but ever and forever they stand fast and are sure. Says Solomon, "There is nothing new under the sun." A steam engine or sewing-machine would have worked as well in the age which imprisoned Galileo (for asserting that the earth moved around the sun instead of teaching the then popular idea that the sun revolved a satellite of the earth) as now; and the laws of health, although variously commented upon by physicians, from the days of Hippocrates to the present, are as unchanged and as unchangeable as the decalogue.

It is not the laws of nature that advance, but it is blind, ignorant, erring man, who, feeling his way slowly along, progresses from the darkness of the Assyrian priests (who pretended to heal the sick by the practice of magical arts, carefully concealing the little knowledge they did possess by a mysterious technicality) up to the light shining forth upon medical science in the nineteenth century.

In the medical practice of the present day we discover that, as a general thing, money is the moving and controlling motive with a large majority of writers, teachers, and practitioners.

Does a young man aspire to the healing art at the present time, he sees on every hand physicians and druggists who have amassed or are accumulating fortunes upon the sale of chemical agents said to contain extraordinary virtues, some in one direction, some in



another; and upon this hypothesis, medical schools appear by scores in our cities and large towns that will give to all who receive their principles authority to heal according to the most fashionable standard.

With such authority, and with such chemical agents as these fashionable medical institutions grant to their adopted sons, our young men can, with comparative ease and cheapness, fit themselves out to earn from one to ten thousand dollars per year. Their work may be summed up in this: first, a knowledge of the disease; second, a knowledge of its remedy, which can always be found in some one or more of the chemical agents before referred to, which can be transferred from place to place in a small leathern case, so light and portable as to be carried upon one arm with ease.

In this little case are borne about from one patient to another, mineral and vegetable poisons, which, if administered to those in health, would transform our dwellings into hospitals, would soon so populate our cemeteries as to call for additional grounds for the dead, and would in that case place our leading medical teachers under bonds or in the States' prison; but said leathern case being expended in force upon those already poisoned by unhealthful food and modes of life, the murders so perpetrated are ignored by the world, as the crucifixion of Christ was ignored by the fashionable church on Mt. Zion, some eighteen hundred years ago, because that the opinion is now as then, *Vox populi (is) Vox Dei*.

As a general thing, no young man with such inducements spread before him, alluring to wealth and fame, will leave that flowery path for the thorny one of duty, all encumbered as it is with cisterns and tubs, and baths, and towels, and self-denial of appetite and passion, and labor, and expense, where every dollar must be earned amid the scorn of schools, and universities, and classes, and teachers.

As he pursues his prospect of future life, he sees in the regular practice of chemical agents for the purpose of healing, only success, and ease, and honor; in the other of hygiene, he knows that the popular prejudice will always favor the easiest way; that the sick man dreads nothing more than a strict dietary and a patient waiting for dame nature. Nothing is more popular with the sick than the agency of *tonic* medicines; yet, as a general thing, none are more hurtful.

But in spite of all these drawbacks there are a few who value human life above "gold;" and this number is daily increasing. A few

years since, the medical faculty had everything (almost) their own way; but true men have arisen, who have carefully studied the virtues of the right way, and the mischiefs of the wrong.

Now we find both men and women at work in the cause of reform; and almost every village and hamlet is visited by wide-awake lecturers, often of the female sex who show up the evils of the drug medication, the evils of tobacco, evils of tight lacing—ladies who eloquently and forcibly denounce the chignon and the corset; and who, at the same time, advocate, to a greater or less degree, the use of soft water as a purifier and an agent of health; and while they condemn improper articles of diet, and wrong modes of living, they also show the better, the heavenly mode of life, "HYGIENE."

Success to such workers; may God reward them, and give to them courage and wisdom; and success to the journals that from month to month arise like stars in darkness of night to guide the wise in their search for the gem of truth.

Success to the HEALTH REFORMER, and peace to its friends. May the fairest stars ever shine upon you, guiding to the place where you may perhaps find the hope of ages. Success to its editor. May he have strength to perform, and wisdom to guide; and let us all, with one heart and hand, hold him up; some with the pen, some with lists of subscribers, accompanied with cash; and all, with self-denial, and consistent hygienic habits of life. JOS. CLARKE.

#### Health Reform, the Basis of All Others.

NOT only are facts stubborn, but it is needful for our highest interest that they should be. As law is inflexible, and facts are at the basis of law, they can never bend. In this connection, I need not show the blessings of this arrangement, since all thoughtful readers will appreciate them; but I will proceed simply to narrate a few facts to prove the proposition at the head of my article.

Four months ago, one of our neighbors—a young married lady—came down with ague and fever. I explained to her the folly and danger of drugging to get rid of the disease, and the certainty of a cure by the true hygienic treatment. She seemed to have faith as a grain of mustard; but, having no depth of root, and being without works, it soon withered away. In a month or so, her infirmities increased, as the common excuse runs, by a cold. Her husband called for a drug doctor, and they dosing her in spite of



her protests, in ten days the undertaker closed the earthly scene.

Another, yet nearer, neighbor had spent her life on unhealthful diet, and, on several occasions, was advised to forbear. In the morning of life, as to age, she was hurrying rapidly to the evening, as to disease and sorrow. Three weeks since, she lost sleep over her sick child, "took a bad cold," sent for a calomel doctor, and then, in a few days, the shroud, coffin, and grave, ended the case.

Three months ago, I met, in one of our new southern towns, two friends on their sick beds. One being nearly convinced that healing is the work of nature, by conforming to her laws, was persuaded to discontinue drugs (having dosed for three weeks lightly), and bathing and diet soon restored him. The other went on, until the druggist gave her up to die, when rest from the poison for a few days, induced a hope of life. In two weeks she got up. Nature rights the injuries done her; drugs and doctors get the honor.

In another town I met, six weeks ago, an aged clergyman, laboring, as was everywhere believed, under a heart disease. Almost at once—on sitting at the supper-table with him—I saw that the trouble commenced in his stomach, it being overloaded with the worst of food and drink. My expostulations at last resulted in a gem iron, Graham flour, and the attachment of the whole family to the simple bread made therefrom. This single reform will do much toward saving the wife and children; but because of his other long-established unhygienic habits, the clergyman must soon close his pilgrimage, as he has already his preaching.

Six or seven years ago, I made the acquaintance of Dr. Wm. Burdett of Tenn. He, too, had "heart disease." Again and again have we discussed in the frankest manner the laws of health, disease and its cure. Being in advance of the most conservative fraternity of which he was a most honorable member, he soon perceived the logic of our reform, and conceded that if our race could be induced so to live, it would be inexpressibly better. But losing his property in the war, and being urged to follow something which would pay (?), he fell back on drugs,—and by daily association on bad food—acquired a large practice, and a month since, died instantly in his buggy.

Such cases, if all written, would fill the world with books, and if one in a hundred were duly considered, would end the wholesale destruction of human life. Do they not show that the health reform we advocate is the true basis of all other reforms. This

must be so, if one's life is worth more than all else. Disease and death ruin everything. Gain the whole world, and all, and *more than all*, is lost by these terrible foes. Then how is it possible to exaggerate the importance of the HEALTH REFORM?

That it is the basis of all other reforms is at once seen, when we consider that no others can go forward without it. All concede that intoxication destroys all hope of improvement or reform. Low and worldly as the standard of Christianity has become, yet there is no expectation of converts thereto so long as drunkenness prevails. A John-the-Baptist dispensation is demanded to prepare the way in all drinking communities, for the gospel. Now is not intemperance in tobacco, tea, coffee, pork, mince pie, pickle, drugs, &c, just as immoral and destructive in all respects, as intemperance in liquors? Is not the gout as bad a disease, as the head-ache from drinking? Indeed the matter is too clear for argument, that ruinous eating and dosing are just as bad as inebriation. How then can any reforms proceed till such eating and dosing are reformed? Can our clergymen succeed, till they are cured? Can the members of their churches feel well and do well, till they, too, learn to live in accordance with the laws of life?

In Arkansas City, not long since, I was urging a reformation in the line of ignoring all intoxicating liquors, when two sensible young men said, "Tobacco as it is extravagantly used in our city, is doing as much harm as, or more than, the liquor." They were willing to aid in temperance, but felt that they must begin by giving up their filthy use of this filthy weed. Being invited to lecture on this subject, we succeeded in getting nearly thirty pledges to an anti-tobacco league, and yet as they did not go into a health reform, but continued to fire up, with condiments, tea, coffee, &c., many of them have backslidden. Not starting on a true basis, too many have fallen.

How can any one see the notes in others' eyes, while he has a beam in his own? Is not the very attempt hypocrisy? Such does our Saviour pronounce it, while the very law which he came to fulfill made gluttony a capital offense.

These considerations, with the world's experience of the saddest failures of all attempted reformations, are enough to show that we must begin aright, to end successfully. When Dr. Trall's truism—"Health reform, the basis of all others"—is acknowledged and observed, other reforms will succeed.

W. PERKINS.



MRS. WHITE'S DEPARTMENT.

BEAUTIFUL, OH! BEAUTIFUL.

BEAUTIFUL, oh! beautiful,  
Are early flowers in May,  
When first they turn their modest eyes  
Up to the god of day.

Beautiful, oh! beautiful,  
Is the sweet breath of morn,  
Borne softly o'er the dewy grass,  
And o'er the bright hawthorn.

Beautiful, oh! beautiful,  
The sunset hour to me,  
Bringing gentle thoughts and kind,  
Of immortality.

Beautiful, oh! beautiful,  
Is the winding brooklet's song,  
And the sun-lit foam of the waterfall—  
Earth's brightest things among!

Beautiful, oh! beautiful,  
Is night, the solemn night,  
Crowned with a diadem of stars,  
And Luna's spirit light.

Beautiful, oh! beautiful,  
Is the fierce lightning's flash;  
And the distant thunder's awful sound,  
For me a glory hath.

Beautiful, oh! beautiful,  
Is the wealth of earth and sea;  
And may I look with a thankful heart,  
From them, O God, to thee.

—Sel.

Beautiful May.

MAY has come, with all her beauties of the sunshine, clothing nature with a glorious dress. Mother earth has laid off her brown mantle, and wears her cheerful robes of green. The trees and shrubs upon the lawn are decorated with their opening buds and flowers of varied tints. The peach and cherry are covered with blossoms of pink and white, and the pure music from a thousand of nature's happy and cheering songsters, unite to awaken joy and thankfulness in our hearts.

May is indeed here, to cheer and bless us, Let us, all who can, go out of doors, and be cheerful, happy, and healthy, as we behold the charming beauties of nature. We may look up through the attractive glories of nature, to nature's glorious God, and, as we read his love to man in nature, we may become cheerful, thankful, pure, and holy.

The feeble ones should press out into the sunshine as earnestly and naturally as do the shaded plants and vines. The pale and sickly grain-blade that has struggled up out

of the earth in the cold of early spring, puts on the natural and healthy deep green after enjoying for a few days the health-and-life-giving rays of the sun. Go out into the light and warmth of the glorious sun, you pale and sickly ones, and share with vegetation its life-giving, healing power. Let what your ears hear of the music of the birds, and what your eyes see of the green grass, and shrubs, and trees, beautified with their fragrant blossoms, and God's precious flowers of every hue, lift that leaden weight off your spirits, and cheer that sad heart, and smooth that troubled brow.

Mothers, encourage the children to go out into the air and sunshine. What if they do tan, and exchange the pale, sallow complexion for the healthful brown? Let them have health and happiness, which are the only foundation of real beauty. Lovely May is here. Enjoy her, all you who can, while she is with us. Read what Fanny B. Johnson, in *Laws of Life*, says under the caption,

OUT OF DOORS.

In behalf of our good mother Nature, I hereby invite and entreat all her children within sound of my voice or sight of my pen-traces to come out of doors, and take part in the grand entertainment which she has gotten up with wondrous skill, taste, and power. It is to continue through every day and night of the season, with infinite variations in panorama of swelling bud and bursting leaf and blossom, of springing grass and grain, in graceful, tasseled heads, and yellow, ripening sheaves, in ever-varying depths of blue in sky, and of green and brown in earth, in shifting cloud, in all moods of lake, and stream, and sea, in rosy mornings and brazen noons, and gold and purple evenings, and hushed and solemn nights, in moonbeam and star-beam, in soft airs and swelling gales and wrack of tempest, in all musical sounds, from buzz of tiniest insect-wings and songs of birds, to the booming of ocean, and burst of the thunder cloud, in the broad sunshine of field, and prairie, and desert, in shade of rock, and tree, and forest. Oh! there is no end to the variety of beauty, and sound, and odor. And we are all invited! Do let us go out, and feast and refresh our souls, and take in new life and inspirations.

Something of it can be caught through glass windows and open doors, but only in such meager measure as to tantalize, rather



than satisfy. The sweet influences of air, and earth, and sky, are shy of the inside of house roofs and walls. They will only exert themselves where there is free range in large space. Nature does not propose to bring them to us. We are to go out to her, and take them as she offers. So do let us go. Yes, I know there is the shop, and the house-keeping, and the sewing, and the money-making generally. And it is always there, and always will be, and if we allow it, we will be forever bound down to it, soul as well as body; and this is the very reason why we should sometimes get away from it. Do come, all ye weary ones, whose lives are spent in service of others, either for love's sake or for gain, come and for once be ministered unto. Mother Nature will take you in her lap, will woo you with the breath of apple blossoms and clovers, will fan your cheek with perfume-laden airs, will soothe you to sleep with drowsy hum of bees, and murmur of streams, and rustle of myriad fluttering leaves, will waken you with joyous voices, will take away from your spirits the peevishness and littleness that is sure to gather in a narrow round of care, and put in their place something of her spirit of charity, and largeness, and harmony, and bring you into sympathy with the divine. There was never better chance for poverty-stricken, burden-bearing human beings to escape from their condition and indulge in luxuries furnished without money and without price. I promise you Nature will show no favors on account of worldly distinctions. She will minister no more graciously to the queen of a realm than to her humblest menial, provided that menial be loyal to herself. But to those who look upon her with "lovers' eyes" she must of necessity be partial. She shows them wondrous things in her pages, and reveals herself to them as she cannot to others.

None of us can afford to live without her inspirations. We may as well be brutes and done with it, and sink under the sod and stay there, as to try to live and take no part with God in his works and ways. If so be that our lives must be spent in household toil, we can take our work out of doors, and so get a great deal of good. Spread a comfortable or robe on the grass, and take out the little children and spend an afternoon. If there is no shade of tree near the door, build an arbor, or twist together the ends of lithe, tall birch, or other branches, and setting their base ends in the ground, plant around them Maderia vines or morning glories, and in a few weeks there will be found a pleasant screen from sun and observation. Let the poor invalids be taken out in chairs or on couches,

or hung up in hammocks to get just as much as possible of the good things of the season. Alas! alas! for the poor people who are shut up in stifled houses in cities, whose windows open only on damp courts, or dingy walls, or busy streets. God pity them, if we cannot help them, and make them feel his pity. But let us who live in the country take advantage of this spring-tide of life and be carried up to serener heights, that we may be let down to truer and nobler lives.

### How to Cure Melancholy.

I ONCE started on a short journey in the winter with a cutter. After leaving home and driving a few miles, I felt a deep melancholy creeping over my mind, and it increased till I felt an overwhelming weight of woe and wretchedness. I could trace it to no visible cause, but a morbid state of health, and it was not so much alarming as painful.

I drove on in this moody state of mind till near the middle of the day without finding any relief or seeing any one to speak with. At length I met a stranger who wanted information in regard to the route he should take to reach a certain point. I began to point out the way, and I no sooner began to talk to him than sympathy and kindly feeling sprang up in my heart toward the stranger, and I felt a great pleasure in taking pains to give him all the information that he needed as a stranger; and in this little act of kindness I at once felt a large share of my melancholy removed. Not but that I would always give a stranger information—and who would not?

I went on a little further, and I met a generous-hearted Scotchman with oxen and sled. He said a few kind words, and took a good deal of pains to get out into the deep snow with his oxen and sleigh so that I need not go out with my light conveyance. A few friendly words passed between us, and I went on entirely relieved of my gloom.

I have several times since had gloom dispelled in the same way by some act of kindness or a little kindly conversation. The fact is, when we feel gloomy, we feel unsympathetic, and to arouse our sympathies will at once remove the difficulty.—*Western Rural.*

PEOPLE who are always fishing for compliments do not need very long lines. They can get their best bites in shallow water.

SOME one said to a reformer, "The whole world is against you." He calmly replied, "Then I am against the whole world."



### The Discontented Bee.

THERE was a terrible commotion in the beehive. The sentinels at the doorway ceased to fan with their wings, that they might listen; the drones murmured with a hoarse voice; the bees ran in and out in great confusion; the work all stopped in the honey kingdom. What was the matter? After a great deal of noise and clamor, it was discovered that the bees had brought a criminal before the queen, to know what they should do with her. The queen turned around, slowly and majestically, as queens should do, and then inquired:

"What is the matter? Why have you brought that young bee before me?"

"Please, your majesty, she won't work."

"Won't work? A bee won't work?"

"No, your majesty; and she is not only idle, but all the time complaining, and finding fault with everybody and everything, and thus she makes the whole hive unhappy."

"Hebe, is this so? What have you to say?"

"Please, your majesty," whined poor Hebe, "I'm the most unfortunate of all your subjects. The fact is, I'm not handsome! My face is small, and one of my eyes seems to squint, and though I am an Italian bee, yet my dress is not rich gold, but has a dim, deaden look, and my feet are large, and my arms are hairy, and my ears are too big. In short, I'm so plain that nobody ever notices me, and I have no admirers, and I actually heard gentlemen say, 'How homely Hebe grows!' Those who are pretty and have admirers can afford to work; but for me there is nothing but chagrin and grief."

"Foolish one!" cried the queen, "Now, hear your sentence! You will, I hope, have a long life, even nine moons long! You have already wasted four bright days. I condemn you to rise at early dawn, to go out and wash your face and hands in the dew that gathers in the clematis. Then you are to go from flower to flower, and bring in honey sufficient to feed ten young bees. It will take but twenty-five journeys every day, and require the honey of one hundred flowers each journey."

"Oh, dear!" cried Hebe, "to think of sucking twenty-five hundred flowers each day!"

"Yes, and you must nurse ten young bees all the time, and thus mature one every day on an average, and you must do this during three moons. This is my sentence, and you are not to appear before me till the end of that period."

The queen turned away, and the sister bees led poor Hebe to the door of the hive and pushed her out. At first she was bewildered and cast down. But the sun shone bright, and the birds sang, and the air was filled with her sisters coming and going, flying and singing.

So she spread her wings and away she flew. Away, away she went, over fences and trees, till she found a patch of white clover. Then she came down, and to her amazement found it easy to work. In a short time she had drawn from the hundred clover heads, and then went straight to her hive. In she came singing, and began to feed her young charge. And then off again—morning, noon, and night, she was coming and going.

Her young bees loved her, and sang with her, and went out in company as fast as grown. Sometimes she bathed in the dews of the eglantine or sweet jessamine; sometimes she swung on the raspberry blossom, or rushed into the woods fragrant with the honeysuckle.

But every day she grew happier. Her songs were now cheerful and loud. She laughed at her former dread of work, and what was curious, just in proportion as she worked, she grew handsomer! The bands that encircled her body grew wide and bright, like leaves of silver. Her eye grew bright, lost its squint, if it ever had any. Her feet, kept clean by the morning dew, were in beautiful proportion. In short, there was not a happier or more beautiful bee in the whole hive. Even the lazy drones bowed and hummed admiration as she passed. At the end of her sentence she stood once more before the queen, "Hebe, the beautiful!" as she was then called.

"Ah!" said the queen, "I see how it is. It is a law of God that she who is willing to do good to others, shall be happy and grow beautiful by the process. Beauty casts her mantle on the industrious and the good."

### Ventilating Storms.

THE wildest storms do great good by thoroughly removing any noxious gases that may lurk about our great cities, and carrying them out to the deep, there to "suffer a sea change," and replacing them with a purer air. Air and ocean are the two great physical purifiers of the world. So, while we fasten our garments more tightly around us, and hurry along in the pelting shower flung at us by a boisterous wind, let us think of the health-giving oxygen that comes on the tempest; and while enjoying the shelter of our



roof, think of the good work going on above us in the sky, alike whether we wake or sleep. We love to think of the mighty operations of the hand of God going on ceaselessly for the good of man and the mass of living things on earth, when we are passive and powerless; and this wind-movement is one of these.—*Dublin University Magazine.*

### The Magical Cure.

In spite of their golden eggs and silver apples, the rich have to suffer many pains and aches which the poor know nothing about; for there are many diseases which never fly in the air, but which have their birth in rich dishes, overflowing glasses, soft cushions, and silken beds. To the truth of this, Mynheer Schillemebeck, a wealthy burgher of Amsterdam, can amply testify, as he knows by experience, which, after all, is the only true manner of knowing anything properly. The entire morning, he would sit in his velvet-cushioned rocking chair and smoke his pipe—that is, if he were not too lazy—or lean out of the window, gaping idly at the passers-by. At dinner-time, he would eat like a man who had been threshing wheat all day, puffing and panting so that the neighbors often said: "Is it windy out today, or is it only Mynheer Schillemebeck puffing and sneezing?" He sat at the table the whole afternoon, eating and drinking; now trying something warm, or tempting his sated appetite with some little cold dainty, which ceremony he kept up during the evening, with only a little intermission by way of variety. It was a standing jest among the neighbors that the wisest man in all Amsterdam could not tell when Mynheer Schillemebeck's dinner ended or his supper commenced. After supper, he went to bed, and was as tired as if he had been breaking stones or splitting wood the whole day long.

As a natural consequence, he grew immensely stout, and after a while he became as helpless as a sack of malt. Food never had any relish for him, sleep never seemed to refresh him, and he had—if one believed himself—three hundred and sixty-five diseases—a new one for every day in the year. Every physician in Amsterdam was called to advise or consult. He swallowed bucketfuls of mixtures, whole bagfuls of powders, and pills as large as a duck's egg, until at last the neighbors christened him the two-legged apothecary shop. But in spite of all the medicines and physicians, he grew no better, for he would not follow their advice regarding his diet. "The rascals!" he would

say. "What is the use of my being a rich man if I must live like a dog? I am willing to pay them well if they cure me, and I am sure that ought to be enough!"

At last, he heard of one physician who lived a hundred miles from Amsterdam, and who was so clever and skillful that sick people became immediately well if he only once looked at them. Death himself was so afraid of him that he ran away on the wings of the wind if the doctor passed on the road, or even came in sight. As soon as Mynheer Schillemebeck heard of this doctor, he placed entire confidence in him, and wrote him a letter minutely describing his condition. The physician soon discovered what he needed—not medical treatment, but occupation, exercise, and temperance; and said to himself, "I'll warrant to cure you soon enough, Mynheer Schillemebeck." So he straightway answered his letter, and sent him the following instructions:—

"My good friend, you are in a terrible situation; but I can help you if you will follow my directions. You have a horrible animal in your stomach—a dragon with seven mouths. I must talk with the dragon myself, face to face, so you must come to me. But in the first place, you must on no account either drive in a carriage or ride on horseback—you must travel on the shoemaker's nags; otherwise, you will disturb the dragon and he will devour your intestines in his anger. In the second place, you dare not eat anything but the simplest food; in the morning, a little soup with vegetables sliced in it; at mid-day, a sausage and one plate of vegetables; the same at evening, only an egg in place of the sausage. Whatever else you may eat will only feed the dragon, who will grow larger, and your tailor will very soon be obliged to yield his place to the undertaker. I have given my advice, and if you do not follow it, the cuckoo will cry next spring for one fool less. But do just as you please!"

When Mynheer Schillemebeck read this letter, he made up his mind to obey the doctor's directions to the letter. So the next morning he had his boots waxed, and set out on his journey. The first day, he went so slowly that a snail might easily have been his outrider, and if any one saluted him on the way, or bade him good morning or good afternoon, he never noticed him, but crawled on the road, for all the world like a little earth-worm. But it happened, on the second and on the third day, that he thought he had never in his life before heard the little birds sing so sweetly, or seen the dew glisten so



brightly, or the wild roses look so red and smell so fragrant, and every person he met seemed to greet him so kindly and appear so glad and happy that it made him feel happy too. Every morning when he left the inn and continued his journey, he thought the day brighter and more beautiful than the former one, and he felt more joyous and in better spirits than he had been for years. He arrived at his destination in the evening, and when he arose the next morning, he felt so well and strong that he said to himself: "I could not have been cured at a more unfortunate time than this; here I must go to the doctor, and what will he think of me? Oh! if I only had some complaint, were it but a little tingling in the ears, or a slight palpitation of the heart!"

When he came to the doctor, he took him by the hand, and said: "Now tell me very minutely what is the matter with you, how you feel, and describe every symptom to me very carefully."

Mynheer Schillemebeck burst into a hearty laugh as he answered, "Mynheer doctor, there is not a single thing the matter with me; and it will rejoice me greatly if you are only one-half as well I am."

"That was a good spirit," said the doctor, "which prompted you to follow my advice. The dragon now is destroyed; but there are still some eggs left, and so you must return home on foot, and when there, employ a portion of each day in some useful enterprise. Take regular exercise, and never eat any more than satisfies your hunger. By this means you can destroy the eggs, and may live to be a very old man."

During this speech, the doctor looked so roguishly at Mynheer Schillemebeck that when he had concluded, he burst into another hearty laugh. "Mynheer doctor," said he, "you have a wise head on your shoulders. I understand you perfectly. Shake hands; you and I will be friends."

He followed the doctor's directions ever afterward, and lived to be nearly ninety years old, as happy and contented as a fish in water. And every new year he sent the doctor twenty gold dollars as a token of friendship and esteem.—*Methodist*.

### Ventilation.

OCCUPIED rooms require a great deal more ventilation during the evening than in the daytime, for this reason: artificial lights take from the air a large quantity of oxygen—its vital element—and return to it carbonic acid gas—a deadly poison—thus vitiating

the air in two ways. It has been estimated that a six foot gas burner will abstract from the air as much oxygen as eight men in a state of quietude will require to sustain respiration, and that it will return as much carbonic acid gas to the air as that number of men would do. It will thus be seen that it is specially important to look closely to ventilation whenever artificial lights are burning in a room, and particularly if they are kept burning all night.—*The Restitution*.

### The Bible and Tobacco.

A DISTINGUISHED smoker sends us a challenge, and says: "*Show me the chapter and verse in the Bible that condemns my habit, and I am done.*"

The slave-holder was wont to say, "Show me the chapter and verse which forbids me to own a negro, and I am done." Brigham Young now says, "Show me the chapter and verse which forbids my polygamy, and I am done." And thus thousands, hugging simple idols, totally ignore the grand scope and all-pervading spirit of the Bible.

The Bible, my smoking friend, is a book of *principles* which appeal to common sense; and God requires us as honest men honestly to apply them to ourselves. The Bible requires you to love your neighbor as yourself; but you annoy and disgust him by your fetid smoke. Men of science say that smokers poison many cubic feet of air about them as really as enemies poison wells of water in war times, and whether in bed, in church, or in traveling-car, are carrying on this poisoning business. Now the Bible says, "Love worketh no ill to its neighbor." And does it not condemn you in your selfish indulgence?

The Bible requires you to regard your body as the "temple of the Holy Ghost;" but you make it a temple of nauseous, noxious smoke. You defile it, "and if any man defile the temple of God, him shall God destroy."

The Bible tells you that the gold and the silver are the Lord's, and you are to use money as his steward. Some men, even poor men, in the course of their lives, waste the value of a farm on tobacco, and it might frighten you to learn by mathematics how much you waste. Surely this is in the face and eyes of the Bible.

The Bible is for the body, as well as the soul. The *tendency* of tobacco is to destroy both soul and body, and instead of quoting chapter and verse, as you challenge us to do, we might hurl the whole Bible as an avalanche against this abomination.

The Bible bids you, whether you eat or



drink, or whatever you do, to do all for the glory of God. No man in his senses pretends that he glorifies God by chewing his quid or smoking his pipe. A good deacon, while in his morning devotions, was reading the above passage—he stammered, he stopped, and then exclaimed, “Wife, wife, how in the world do I glorify God by using tobacco?” Then and there the deacon gave up his idol forever. Friend, go and do likewise.—*Geo. Trask.*

### Walking Erectly.

THE *New York Journal of Commerce* makes the following suggestions on the subject:—

“Walking erectly not only adds to manliness of appearance, but develops the chest, and promotes the general health in a high degree, because the lungs, being relieved of the pressure made by having the head downward and bending the chest in, admit the air freely and fully down to their very bottom.

“If an effort of the mind is made to throw the shoulders back, a feeling of tiredness and awkwardness is soon experienced, but is forgotten. The use of braces to hold up the body is necessarily pernicious; for their can be no brace which does not press upon some part of the person more than is natural, hence cannot fail to impede injuriously the circulation of that part. But were there none of these objections, the brace would adapt itself to the bodily position, like a hat or a shoe, or a new garment, and would cease to be a brace.

“To seek to maintain an erect position, or to recover it when lost, in a manner which is at once natural, easy and efficient, it is only necessary to walk, habitually, with the eyes fixed on an object ahead, a little higher than your own, the eave of a house, the top of a man’s hat, or simply keep your chin a little above a horizontal line, or, it will answer to walk with your hands behind you; if either of these things is done, the necessary, easy, and legitimate effect is to relieve the chest from pressure, the air gets through more easily, develops it more fully, causing a more perfect purification of the blood, imparting higher health, more color to the cheek, and compelling a throwing out of the toes. To derive the highest benefit from walking, hold up the head, keep the mouth closed, and move briskly.”

### To See down a Well.

It is not generally known how easy a matter it is to explore the bottom of a well, cistern, or pond of water, by the use of a common mirror. When the sun is shining brightly, hold a mirror so that the reflected rays of light will fall into the water. A bright spot will be seen at the bottom, so light as to show the smallest object very plainly. By this means we have examined the bottom of wells fifty feet deep, when half full or more of water. The smallest straw or other small object can be perfectly seen from the surface. In the same way, one can examine the bottom of ponds and rivers, if the water be somewhat clear, and not agitated by winds or rapid motion.

If a well or cistern be under cover, or shaded by buildings, so that the sunlight will not fall near the opening, it is only necessary to employ two mirrors, using one to reflect the light to the opening, and another to send it down perpendicularly into the water. Light may be thrown fifty or a hundred yards to the precise spot desired, and then downward. We have used the mirror with success, to reflect light around the house, to a shaded well, and also to carry it from a south window through two rooms, and then into a cistern under the north side of the house. Half a dozen reflections of light may be made, though each mirror diminishes the brilliancy of the light. Let any one not familiar with the method, try it, and he will not only find it useful, but a pleasant experiment. It will perhaps reveal a mass of sediment at the bottom of a well that has been little thought of, but which may have been a frightful source of disease, by its decay in the water.—*Sel.*

### How to Sit.

ALL consumptive people, and all afflicted with spinal deformities, sit habitually crooked, in one or more curves of the body. There was a time in all these when the body had its natural erectness, when there was not the first departure on the road to death. The make of our chairs, especially that great barbarism the unwieldy and disease-engendering rocking chairs, favors these diseases, and undoubtedly, in some instances, leads to bodily habits from which originate the ailments just named, to say nothing of piles, fistula, and the like. The painful or sore feeling which many are troubled with incessantly for years at the extremity of the back-bone is the result of sitting in such a position that it rests upon the seat of the



chair at a point several inches forward of the chair back.

A very common position in sitting, especially among men, is with the shoulders against the chair back, with a space of several inches between the chair back and the lower portion of the spine, giving the body the shape of a half hoop. It is the instantaneous, instinctive, and almost universal, position assumed by any consumptive on sitting down, unless counteracted by an effort of the will; hence parents should regard such a position in their children with apprehension, and should rectify it at once.—*Sel.*

### The Hair.

DR. JACKSON, in *Laws of Life*, says some good things about the care of the hair, which we give below:—

“Never, as you prize the beauty of your hair, or what is much more valuable, the health of your brain, and the good health of your body at large, wear a waterfall, a jute, nor a switch. These contrivances are deadly, not only as regards the hair, but also the health of those who wear them. Much is said in the papers against wearing switches, or jutes, or chignons, because they breed pestiferous vermin, whose life is fed by their drain on the small blood-vessels of the scalp, which they pierce and suck, that they thus may thrive and grow; but all such objections to these monstrosities fly away and become as nothing, compared with the objection which arises from the congested condition of the blood-vessels of the back brain by reason of their use. Who wears a switch or chignon, wears a substance which within itself is a great non-conductor of animal heat. As the back head has a great deal of blood, and a great deal of blood has a great deal of heat in it, the surplusage of this heat should be permitted to pass off outwardly. To wear one of these appliances is to keep the heat in, and as the part thus dressed is made hotter than it ought to be, or would be if the dressing were not applied, disease takes place in a little while, and the whole bodily structure becomes affected. In woman there is such an intimate connection between the back brain and the reproductive structure, that when the former becomes enfeebled, the latter inevitably takes on morbid conditions.

“Do not scratch your scalp with a fine tooth comb, but use a moderately stiff brush, with a coarse comb to straighten out any tangling of the hair. If your head becomes dirty, wash it with a fine sponge, with water and soap, of which the carbolic toilet soap is,

in my present judgment, the best made, and then wipe the hair with soft linen, shaking it out and letting it hang until dry, when straighten it from entanglement by brushing carefully.

“If you want to keep your hair neat and beautiful, keep good health. Live simply; insure to yourself plenty of exercise in the open air; keep your lungs expanded, your blood well aerated, your processes of excretion ample; eat plenty of good food; sleep abundantly, and as your body at large maintains its vigor and freshness of appearance, will your hair preserve its healthfulness, and thus add greatly to your personal beauty, as it is designed and of right should do.

### Tobacco a Poison.

SCIENCE says tobacco is a poison, a rank poison, as really a poison as ratsbane, Prussic acid, or any other deadly thing, which takes the name.

The *Journal of Health* says tobacco is an absolute poison; a small quantity of which has been known to extinguish life very suddenly.

Rees' *Cyclopedia* says a drop or two of the oil, placed on the tongue of a cat, produces convulsions and death in the space of a minute.

A college of physicians has said that not less than twenty thousand in our land annually die by the use of this poison.

A German periodical says that of twenty deaths of men between the ages of eighteen and twenty-five, one-half originate in the waste of the constitution by *smoking*. The same periodical says tobacco burns out the blood, the teeth, the eyes, the brains.

Dr. Shaw names some eighty diseases, and says they may be attributed to tobacco.

Governor Sullivan says, “My brother, General Sullivan used snuff, and his snuff lodged him prematurely in the grave.”

The French poet Santeuil was killed by a little snuff being thrown into his wine-glass, at the Prince of Conde's table.—*Sel.*

THE average weight of the human heart is nine ounces and a half. Its work in a day is equal to raising one hundred and twenty-four tons one foot high. The height to which it could raise its own weight in one hour equals nineteen thousand seven hundred and fifty-four feet. The best effort in mountain-climbing is only equal to one-twentieth of the energy of the heart for similar periods of exertion.



## Our Letter Budget.

OUR letter box is filled to overflowing with letters from all parts of the Union, and we have not been able to read all of them ourselves. Thank you, dear friends; your letters are to us, what the oasis is to a weary traveler in the desert. Refreshed and encouraged we press forward in the path of reform, resolved to do all that we can for its advancement, and make a greater effort each month to more than meet the expectations of our friends, as they scan the pages of the REFORMER.

C. Wendell, Albany, N. Y., says: "Editor HEALTH REFORMER, Dear Sir: Inclosed please find \$1.00 for my subscription to the HEALTH REFORMER for one year. I chanced to see a March number, and like the matter as well as the manner, very much, and therefore send my subscription."

W. M. P., Moira, N. Y., says: "The principles of health reform are rapidly gaining ground in this place, and it only requires a few consistent, determined workers to exert a lasting influence. Almost every one who sees the Cook Book wants one, and I mean they shall have them hereafter. Please send me half a dozen copies, and the HEALTH REFORMER for one year."

D. A. R., Cornish, N. H., writes: "May the Lord bless you in your labors of love for suffering humanity. Nothing but a reform will save us from destruction. God speed the right."

H. S. P., Charlton Depot, Mass., writes: "Inclosed you will please find two dollars for two new subscribers for the best health journal in this country, namely, the HEALTH REFORMER, and twenty-five cents to help pay the postage on the extra March REFORMERS."

Miss Wood of Boston, Mass., is pleased with the REFORMER, and expresses her interest by sending twenty cents to help pay postage on the REFORMERS sent as specimens.

Joseph Clarke, Ohio, says: "The REFORMER is improving. The editor gets the right hold of a matter every time. May God bless him. The reform is gaining ground here. We hope to send in more names from time to time."

S. W. F., Topsham, Me., writes: "I like the REFORMER much, and wish it good success. It is well worth the money it costs, in saving doctor bills."

L. B. Wilbur, Ohio, says: "I received the March number of the REFORMER from your Office. I never had seen one before, and upon examination decided to send for it."

D. B. D., Ill., says: "I like the REFORMER, and send three names will send more in a few days."

B. H. B., Canadice, N. Y., writes: "We received one of your HEALTH REFORMERS and have become very much interested with the contents of its pages, so much so, that we send two dollars for two copies."

M. M. Nelson, Markesan, Wis., says: "I am very much pleased with the REFORMER. I think it one of the best health journals in the land. So plain, practical, and instructive, its value cannot be estimated in dollars and cents. I shall endeavor to do all I can for its circulation."

T. T. Chatfield, writes from the Sherman House, Chicago, Ill., on his way home. "While on a visit to Minneapolis, Minn., I saw your April number, and like it so well I enclose you one dollar to send REFORMER to my wife's address."

W. H. H. says: "If I get behind, you may stop the REFORMER; but this I shall not let you do so long as there is a dollar and I can get it, as there is danger of going back to the 'flesh pots' if I don't hear the true gospel of health as often as once a month. I believe in the reform and have practiced it more or less the last fifteen years. Have some interesting cases I might report."

D. Barker, pastor of the M. E. church at Kent Bridge, Ontario, says: "Inclosed you will find one dollar for your excellent journal another year to my address."

A. H. Hall sends eleven new names, S. N. Haskell sends ten names, H. A. St. John more than a dozen, H. S. Honeywell thirteen, M. A. Haines eight, I. D. Van Horn a large number; in fact, their names are legion who have sent in new subscriptions for the REFORMER. A. J. R. says the first man he met subscribed, and this is the testimony of many. Nearly every letter we receive contains the name of at least one new subscriber, and yet there is room for more. Press right in, friends, with the letters and subscriptions. You will always receive a friendly welcome from



## Items for the Month.

ALL letters relating to the REFORMER, whether containing articles or business matters, should be addressed, HEALTH REFORMER, Battle Creek, Michigan.

THE quite full statements upon the second page of the cover of this number of the REFORMER, relative to the Health Reform Institute at Battle Creek, Mich., and the HEALTH REFORMER, are worthy of the close attention of the afflicted, and of all those who should read the REFORMER, and learn how to keep well.

WE are happy to report about three hundred new subscribers during the last twenty-five days, and a net gain of more than two hundred and fifty during this time.

WE have more than a thousand of extra copies of the April number of the REFORMER on hand. These we will send, post paid, as specimen copies to free-will agents, who will cheerfully canvas for subscribers to the REFORMER.

WE are very glad to give many original articles in this number from the esteemed friends of the cause. Those especially from our old friends, Loughborough and Gage, will be read with deep interest. We hope to be able to give an incident from Eld. Cornell in each number of the REFORMER.

### Health Reform Incidents.—No. 1.

BY M. E. CORNELL.

A LITTLE girl in Canada, about ten years of age, had scrofulous swellings, and great sores, constantly discharging, so that physicians said that one of her limbs would have to be taken off to save her life. It had been growing worse for four years. Eight or ten physicians had been called, but all without avail. Her diet had been fine flour, pork, and grease, tea three times a day, with lunches between meals. Her skin had the appearance of smoked bacon.

An aunt, a health reformer from Michigan, being over on a visit, proposed to take the child to her home, assuring the mother that she would cure her in three months. "How do you suppose you can cure the child, when all our most skillful doctors have given her up?" responded the mother. But she finally consented for the trial to be made. "But," said she, "don't take away her tea; for it will certainly kill her."

The girl was immediately put upon the reform diet, with only two meals a day, and treated with water. The result was, that in a little less than

three months, the limb was restored, and could be used as well as the other. And now, after five months are passed, the limb appears to be entirely sound, and nothing remains of those terrible sores but great scars two to four inches in length. The complexion is also restored, and the child is now a picture of health. Little Dora and her friends feel sure that the health reform has saved her life.

### Personal Experience.

IN response to the editorial call for items of experience in connection with the subject of health reform, I wish to say a few words in relation to my recent illness; not so much to illustrate the subject, as to gratify my feelings in paying a tribute of praise to the hygienic system and its advocates and defenders at the Health Institute in Battle Creek.

As the result of over-labor and injudicious exposure, in connection with the influences of the unusually sickly season, I was prostrated with bilious remittent fever, which was easily and promptly subdued by active treatment, consisting of baths, packs, &c. In a few days the fever left me, and without giving myself time to recuperate, I resumed Office duties and labors, under adverse circumstances, which resulted in a relapse, and a long and tedious illness in consequence, giving me an opportunity to study the beauties of the hygienic system, and to cultivate the grace of patience.

Although brought very low, so that for a time my life was despaired of, thanks to the blessing of God upon hygieo-therapeutic treatment, I am now in better health than I ever before enjoyed. I am fully satisfied that had the usual drug treatment been resorted to in my case, I should have been in my grave, and I cannot express the gratitude I feel for the little knowledge I possess of the glorious reform which has saved, and is saving, so many lives.

In this connection I esteem it a duty and privilege, as well as a pleasure, to bear testimony to the faithfulness of my attending physician, Dr. Ginley of the Health Institute. His unwearied care and attention, often depriving him of needed sleep, have given him a place very near and dear to my heart, in which he will ever be held in grateful remembrance. The patients under his care at the Institute have reason to be thankful that the administration of the best system of treatment the world ever knew has been placed in the hands of those who are so keenly alive to their wants, and so deeply interested in their well-being. May God's blessing rest upon the Health Institute and all connected with it, as I believe it does, and will so long as his laws are respected, obeyed, and inculcated. WM. C. GAGE.