

The Health Reformer.

OUR PHYSICIAN, NATURE: OBEY AND LIVE.

VOL. 6.

BATTLE CREEK, MICH., SEPTEMBER, 1871.

NO. 3.

THE HEALTH REFORMER

IS ISSUED MONTHLY BY

The Health Reform Institute,

BATTLE CREEK, MICHIGAN.

JAMES WHITE, : : : : EDITOR.
MINA R. FAIRFIELD, : : : : ASSISTANT.

Terms: \$1.00 One Dollar per Year, invariably in Advance.
Address HEALTH REFORMER, Battle Creek, Mich.

Reforms.

REFORMS of all kind are attended with care and perplexity. But few have the courage to bear up under the opposing influences incident to such undertakings. Popularity and the speech of people deter many noble minds from yielding to the convictions of their better judgment, and standing for the right. Hence, the few have to lead out in all these revolutions, and perhaps for years toil on alone, and may be fall with little accomplished; but from these small beginnings some new ideas may be dropped, as seeds, to germinate in other fertile minds, and these seeds sown by the former investigators are grappled by the second, to be brought to a higher degree of perfection, and placed upon a firmer basis.

Reform presupposes the existence of errors which make such reform necessary. Thus in the great Reformation in the days of Luther, the prevailing system of Christianity became so corrupt that that holy man saw the need of a complete change and a higher standard of morality. To accomplish this, he devoted the energies of his whole mind and strength; and Christianity to-day is enjoying the comforts secured by that man of God.

Refined civilization has introduced many ideas which cause a wide departure from the plain, natural habits of life. The introduction of these has brought about changes which are very detrimental to health, and have become a prominent cause of much of the mortality of the human race. Thousands die, who ought to, and might, be alive to-day had these causes been corrected.

Sickness among families, in neighborhoods, &c., may always be traced to a cause which, if sought out and corrected, soon puts an end to physical disturbances. This cause may exist in ill-ventilated houses, improper food, insufficient clothing, foul emanations from piggeries, and in a

large majority of cases it arises from out-houses in the form of sulphureted hydrogen, one of the most deadly gases. These houses should have careful attention, or should give place to the more modern invention, called earth closets.

How many there are who have sore eyes, sore throats, &c., because they occupy close bedrooms whose only window is frequently darkened by green window curtains, upon which may be seen streaks as from water running over their surfaces. The carbon exhaled during the night causes the arsenic of the green to decompose, hence the streaks. This being re-inhaled, headaches, nose-bleed, diseases of the eyes, throat, &c., are the sure results. The light and air being excluded, a fungus growth of mold, and other parasites, conspire to make it one of the most unhealthy places about the premises.

Then, again, the alvine discharges left in open vessels emit deadly odors which no constitution can long withstand. In these small sleeping apartments may be frequently found in addition to the parents, from one to six children. The poisoned air thus breathed over and over, causes epidemics which carry off these children one after another, until all are either dead or made invalids for life. Water which has stood for some time in the house should not be used for drink or culinary purposes, as it is one of the greatest agents to absorb impurities of the house and atmosphere.

Add to these causes, late suppers, pastries, candies, heated rooms, and little exercise, and death has but little else to do than to use the weapons thus readily furnished him in almost every household.

Fashion in dress, fashion in eating and drinking, both in season and out of season, with evil habits of every kind, have all told wonderfully upon the human race. Through these influences, disease and premature decay and decrepitude are seen everywhere. Cripples may be counted by millions, of every form and grade, many of whom have been so from birth, because of the errors of their parents, while others were made so by using drugs of various kinds.

At this time there is surely need of reform in these matters, and here steps forward another grand movement designed to benefit the human family at large. This movement is known to the public under the title of health reform. This reform proposes to reach the people where they are. It appeals at once to their reason, to their

eandor and sound judgment. It neither abuses any, nor deprives them of their rights or privileges, but instead, seeks to elevate them, and to unloose the shackles of habits by which popular society has enslaved them.

Health reform with its benign influence is presented to the people as a protection against the physical errors of fashionable life. It takes by the hand many who have admired the goddess of fashion and bowed at her shrine all their lives, and leads them to respect the laws which nature's God has established for their well-being. Health and vigor then begin to chase away the gloom; and sunshine, animation, and life, soon take their places.

J. H. GINLEY, M. D.

Health Institute, Battle Creek.

The Liver.

THE liver is one of the accessory organs of digestion. It is the largest organ in the body, weighing about four pounds, and measuring twelve inches through its longest diameter. It is situated on the right side, extending across the stomach, and by its left extremity frequently reaching to the upper part of the spleen. It is in relation above and behind with the diaphragm which separates it from the lungs. Below, it is in relation with the stomach and portions of the intestines, and the right kidney. Its lower free border corresponds with the lower edge of the ribs. Its position varies according to the position of the body. When the person is standing, its lower border may be felt below the edge of the ribs; when lying down, it usually recedes behind the ribs. It varies its position with the ascent and descent of the diaphragm. In deep inspiration the liver descends below the ribs; in expiration it ascends to its usual level. Its position varies also according to the greater or less distentions of the stomach and intestines. When the intestines are empty, the liver descends into the abdomen; but when they are distended, it is pushed upwards.

It performs an important function in the system. Encroaching on it by bad habits occasions bad results. By noticing its relations to other organs, and its capability to vary position by pressure, either external or internal, we may clearly see the evil of wrong styles of dress. Pressure from without, as in tight lacing, by compressing the lower part of the chest, displaces the liver considerably, causing its front border to extend as low as the top of the hip or crest of the *ilium*, and the convex surface is often at the same time deeply indented with pressure from the ribs. If there were no other arguments against it, besides embarrassing the liver in doing duty, and the suffering caused by this means, this would be sufficient to condemn the practice of wearing close-fitting garments. But the evil does not end here. All the surrounding organs and tissues are injured, and no person who crowds,

presses together, and displaces, the vital organs of the cavities of the chest and abdomen, may expect to enjoy prolonged health.

The liver has a specific work to do. It is the digestive excretory organ. Its work is to take out of the blood those things that are unfit to be converted into tissue. It is more liable to disease than the other organs, because, unlike them, it is supplied with impure or venous blood. Numerous arteries supply the stomach, spleen, intestines and pancreas, with pure blood, out of which each of these organs secrete material needed for purposes subservient in building up and repairing the tissues, and for the manifestation of force. Then the impoverished blood, loaded with waste matter, is conveyed to the liver. It is there formed into bile, which then passes into the intestines, preparatory to being expelled from the system.

If by improper eating and drinking, and other wrong habits, more bad things get into the blood than the liver can take out, it becomes overtaxed, torpid, tired out, and more or less obstructed, and the consequence is, various disorders in the system. Bile elements retained in the blood give to the skin a sallow, dark complexion. They cause pimples, sores, blotches, etc. They also cause itching, prickling, and numb sensations. On mucous surfaces they produce catarrhal discharges; on mucous membranes that have not much common sensation, as the stomach and duodenum, a sinking, gnawing feeling; in the mouth and the intestines, canker; and when settling in the fibrous tissues around the joints, they cause rheumatism, etc.

Besides this, the liver becomes congested, inflamed, and by its engorgement, enlarged. It presses the diaphragm against the lungs, thereby impeding respiration, and causing shortness of breath. Its function arrested, the elements it should excrete are thrown upon the lungs, causing cough and expectoration, and sometimes inducing hemorrhage of the lungs. The action of the heart is frequently disturbed. And many suppose they have heart disease, when the cause of the derangement lies in the digestive organs. By the existence of a morbid condition of the liver, the kidneys are compelled to perform an extra amount of duty in eliminating impurities from the system. In consequence of this, they finally become exhausted and torpid, and there follows a weakness in the back, with general debility, and unpleasant and painful sensations too numerous to mention. This state of things often progresses until the lungs bear the chief burden of depuration, and the result is disorganization, or destruction of the tissue, which is consumption.

In the words of another, "Society is sick with liver complaint." By what has been already said, it becomes evident that it is a serious matter to impose burdens on this important organ, until it becomes overworked and diseased. All

unhygienic habits produce bad conditions of the liver. Especially is this the case in taking into the stomach that which is not food; and nothing is food which cannot be assimilated. So the less of innutritious substances (such as many articles employed as seasoning or condiments, alcoholic preparations, tobacco, and medical drugs, and metallic, mineral and earthy alkaline and saline matters) we introduce into the stomach, the better.

MISS P. M. LAMSON, M. D.
Health Institute, Battle Creek, Mich.

Her Proper Position.

WE invite the especial attention of the ladies to the following report of case by Mrs. Chamberlain. It is just to say of her that she is a matter-of-fact woman, of decided ability, and has had that experience which highly qualifies her for that branch of the profession to which the case she reports belongs. Mrs. C. has been repeatedly urged to report such cases, and to take her position before the public; but hitherto her disgust of overdrawn professions of knowledge and skill has kept her back from her proper position. We are glad the ice is broken. Our readers can rely upon the conscientious truthfulness of every word of the following.

EDITOR.

REPORT OF CASE.

BY MRS. M. A. CHAMBERLAIN, M. D.

MRS. M.— of Troy, N. Y., aged fifty-one years, came to the Institute, Sept. 1, 1870. She had been failing in health about four years, and for two years had resigned all her domestic cares and duties. Eight months of this time she had been confined to her bed, suffering extremely with a retroverted and ulcerated uterus, the inflammation involving both rectum and bladder. Her physicians treated her with caustics, of various kinds, per rectum, vagina, and urethra of bladder, also tortured her with a variety of pessaries for more than a year, thus aggravating her distress and greatly increasing the internal irritation. Her bowels were so constipated that cathartics were given three times a week.

During this time she was using freely of Bourbon whisky, wines, and the most stimulating kinds of food, thereby exciting the already highly inflamed state of the blood. On removing the last pessary, it was found that the upper extremity had, by pressing against the walls of the rectum, nearly worn through. The caustics that had been introduced into the rectum caused a sloughing off, in patches, of the mucous membrane, which was mistaken by her physicians for tape worm.

All the treatment described above only aggravated her symptoms and increased her sufferings, until she was reduced to utter helplessness, suffering, meanwhile, the most intolerable heat and burning internally, with complete nervous prostration.

A lady friend, who had been a patient at the Institute, and had herself received much benefit, persuaded her to leave off the use of drugs, and try the hygienic system of treatment, accompanying her to the Institute at Battle Creek, where she placed herself under our care for eight months.

The water treatment and bland diet, together with other agencies, acted like a charm in reducing the inflammation and bringing to the surface an eruption in the form of erysipelas and salt rheum. This eruption covered the entire surface of the abdomen at first, and gradually extended over the whole body. The abdomen required poulticing four months before the healing process was completed. Gradually, the distressing burning and irritation of the internal organs ceased; the eruption healed; her whole system was strengthened and built up; and when she returned to her friends, and appeared at church, they remarked that she seemed like one risen from the dead.

This is only one of many that have been *permanently* cured at this Institute, and enabled to take their places again in their families and society. In view of this, we would invite all that are likewise afflicted to place themselves where the hygienic agencies can be brought to bear upon them, and trust alone to nature's sure process of healing.

Health Institute, Battle Creek, Mich.

TESTIMONIAL.—I hereby certify that I have been favored with the reading of the manuscript of Dr. Chamberlain's report of my case, and bear cheerful testimony to its truthfulness. Much more might have been said. And I regard it my duty to say that in the providence of God, and with his blessing, I owe my life, and freedom from the above-named disease I now enjoy, to the skill, and the faithful and tender care I have received at this Institute.

MRS. A. MATHEWS.

Health Institute, Battle Creek, August, 1871.

To Correspondents.

M. E. H., of Massachusetts, inquires:

1. How should the nettle rash be treated?

Answer. With wet-sheet packs and general baths. Use vegetable diet, and be regular in all your habits.

2. Does the drinking of buttermilk affect unfavorably those who are troubled with torpid liver?

Ans. Yes.

J. W. McR., of Iowa, wants to know,

1. If radishes are good food.

Ans. No; they are unfit for the stomach.

2. If raw onions are proper food.

Ans. Raw onions are not, but when properly cooked, they are good food for some persons.

Mrs. J. H., of New York, writes :

1. My son, a year and a half old, is troubled with some difficulty in the urinary passages. He seems well for two or three days, and then for a week or so wakes up in the night in distress, and hardly ever goes to sleep again until after passing water. He has been weaned four months; and has drank hard water until lately. He has been teething most of the time since I noticed this difficulty. His bowels are generally regular. As the trouble is periodical, I wish to know the cause.

Ans. The difficulty is probably paralysis of the bladder, and originated in the use of hard water.

2. Does he need liquid diet, or dry ?

Ans. Both.

3. Is cow's milk or cream and water good for him ?

Ans. Yes, if the milk is healthy. Soft water should always be used instead of hard.

4. Is he old enough, and is it best to give him but two meals a day ?

Ans. No; he should have three or four meals at regular hours.

5. Would a warm bath given when he is in pain, help him ?

Ans. Warm sitz baths, and hot and cold compresses.

6. What books have you upon the treatment and care of children from first to last.

Ans. None.

D. P. C., of Illinois, inquires :

1. What is the principal and general cause of the "all-gone" feeling in the stomach, which is felt by so many ?

Ans. Dyspepsia.

2. What grains or vegetables contain the most bone nourishment ?

Ans. Peas, beans, wheat, oats, rice, &c.

3. Physicians say that meat contains an ingredient, not found in grains and vegetables, but needed to support life; is this so ?

Ans. It contains broken-down tissue, as found in the venous blood. This gives the taste to the meat, and its "pleasant" smell while cooking. Were this azone washed all away, the meat would be left stringy and tasteless. Pure grains contain none of this broken-down tissue, neither is it necessary to sustain life.

PHYSICIANS, HEALTH INSTITUTE.

A Card.

HAVING spent about two weeks at the Health Reform Institute in Battle Creek, Mich., I feel that I should not be doing justice to the Institute, or to those who might possibly be influenced by what I should say, if I did not give expression to my most hearty approval of both the theory and practice therein adopted. The important fact, admitted by all candid, intelligent, medical writers and practitioners, that wholesome food is the only real restorative for a prostrated invalid, is there practically demonstrated, as not a particle of medicine, in any form, is administered; but in its place, external application of cold and hot water, wholesome, nourishing food in great measure, a plenty of pure air and healthy exercise, all of which, and only which, it must be admitted by every one who reads and thinks, are the true and proper elements to restore and sustain good health.

While the Institute has been in operation for some five years, and has made rapid progress, yet I regard it as in its infancy, and doubt not, that, under its able management, marked as it is by great liberality, it will soon rank with the most important health institutes in the country.

If the unremitting care and oversight of the medical faculty, the prompt and agreeable attention of the helpers, the pleasant surroundings, and the genial faces and happy greetings of the directors and managers, are duly appreciated, no one can remain there long without feeling "at home," if not well.

W. H. WATSON.

Medina, N. Y., Aug., 1871.

Eating, Drinking, and Drugging.

THAT it is a blessing for one to eat at the proper time, of the right quality and quantity of food, there can be no question; while it is no less evident that the same thing done at a wrong time, of a wrong quality and quantity, invariably proves a curse. How the sentiment that neither reason nor discrimination has ought to do in diet, has become so prevalent, is indeed a wonder, especially to such as dispute the "total depravity" of our race. Nor can that orthodox idea solve the mystery, so long as regeneration works no reform in this matter of corrupt diet. Could we see the new birth followed literally by the passing away of old things, and the lovely reign of new things—including of course the purity and health of the body—then all would be clear, and our profound theology vindicated. No amount of learning, or plausible explanations, can ever supersede our Saviour's test, "By their fruits ye shall know them."

I. Why should science and reason be ignored in diet? Is it a matter exclusively of impulse and taste? Did our first parents find it so?

Sin and all our dismal and endless train of woes, came upon us by one meal of forbidden food. That it was *per se* bad food, none can doubt, it would seem—who believe in the goodness and wisdom of God. The civil law, as Blackstone defines it, commands what is right and forbids what is wrong. If therefore it was not wrong from the very nature of that fruit, to eat it, then the prohibition was arbitrary. To adapt an article to the taste, purity, and health, of the creature, and then as a mere test of loyalty to interdict it—is to say the least, but a low proof of the wisdom and goodness of the Creator.

However this may be, can there be any doubt that an unsuitable, unhealthy article is from its very nature forbidden? Is any written revelation needed, to make it our duty to abstain from tobacco, alcohol, and swine's grease? Will not every pure instinct of our nature protest against these filthy things, louder and stronger than all the *lex scripta* (written law) that ever could be made? Eating and drinking therefore in violation of these, can our sin be less than Eve's?

II. Besides, as it is said this erring woman was deceived by the serpent, with even less excuse we are constantly deceiving ourselves. For instance, no one was ever led by the taste to eat meat, including oysters, fat, butter, or any one of the condiments, without intermixing the dose with other articles. On its own demerit, stripped of all hiring and deception, an unhygienic portion is seldom taken. Even tea and coffee must be creamed and sugared, and tasted and sipped under the power of fashion before the unnatural appetite is acquired, just as persons learn to drink beer, wine, and other bad liquors.

When a boy, our entire neighborhood of youth, I well remember, was brought under the habit of drinking whisky so extensively, then and there distilled, in the same way. Egg-nog, milk punch, apple toddy, and the like, were the various forms in which the filthy drink was guised to get it down, and to form the appetite. The same is true as to lard. A poor man who loves shortened bread, pie-crust, &c., returned in the dark one evening to his cabin, and in trying to feel his supper out of the cupboard, mistook a saucer of lard for butter, and was so disgusted with its taste, although spread on bread, as never to desire it again in any form.

Why are we unwilling to let every article of diet come to us on its own simple merits? Why this everlasting mixture of good, bad, and all together? Should an article, as most people say, of all vegetables and indeed meats, butter, &c., not be fit to eat until saturated with condiments, and often intermingled with other edibles, is it not a plain proof that it is as unfit in itself? Does the pill lose its poison under its coat of sugar? Oh! that we could learn that God has made the beet, the potato, the turnip, and the finer species of pumpkin, as he has melons and all delicious fruits, not to be polluted with un-

hygienic ingredients, but to be eaten and enjoyed in their native purity, as they come from his hand.

III. After thus deceiving and imposing upon our stomachs, nature emphatically asserts her rights, drug doctors and most others call it technically a specific disease, and fall to dosing it with more dreadful filth than that which caused it. If the patient has reserved forces of sufficient power to expel the dose, and with it enough of the effete matter from the stomach and bowels to afford relief, and the doctor enough discretion to forbear his dangerous work, a slow recovery will ensue; otherwise a tedious run of typhus or some other kind of fever, diarrhea, relapses, and finally death will close the poor sufferer's trials. It is under the fond hope that a few more readers may consider these things and change their course from the broad road of danger and death, to the path of safety and life, that I am encouraged once more to write. Will not at least one here and there learn that disease is not a foe, but a friend? It is the defensive, the repairing power of the system wisely and faithfully at work. To war against it or in anywise to confuse it, is to do far worse than nothing. Drugs always do this very thing, and just so far endanger the patient. Hundreds, yea thousands upon thousands, of examples sadly proving this assertion are abroad in the land, and if not before, will come out in the great day.

Take the facts as to myself and family. Last summer our residence upon our rich bottom farm, was on the bank of a stream whose waters stagnated. I said that if we continued to use *milk* combining with the miasma, ague and fever would ensue. So it came to pass. One after another came down till six were chilling. Milk and nearly every unhygienic diet were discontinued, and Dr. Trall's simple treatment practiced, and five recovered in a few days—the sixth in a few weeks—with no relapse, while our neighbors with their tonics were shaking off and on for months.

Six weeks ago I went into Sumner Co., eighty miles south, to visit my sons. Heavy vegetation, rains, and a hot sun, with unhygienic food, finally brought on intermittent fever. In three days after, I started home with my wagon and team alone. Being fifty-eight years of age, and naturally feeble, through rainy weather and high waters, the journey was all, and sometimes more than all, I could endure. On three occasions I had to lay by—rest, drink tepid water, as an emetic, and bathe. Meeting an allopathic M. D. on the way, he examined me, and at once said I must take medicine or perish. That evening, the crisis was passed, I began to recover, the next day came about thirty miles—home.

In all the large number of similar cases in south-western Kansas, not one has recovered so readily and thoroughly, because none have returned, as I did, to the simple laws of health.

W. PERKINS.

DR. TRALL'S
Special Department.

Teeth and Food.

NATURALISTS can determine the natural dietetic character of animals by the structure of the teeth and jaws. Judged by this rule, man is found to be frugivorous. In this opinion all naturalists—Cuvier, Lawrence, Bell, Monbodo, and others—agree. But, in the face of these facts, physicians are continually asserting that the teeth of the human being indicate his omnivorous character. They tell us that man has carnivorous teeth, and therefore should eat flesh.

Now we meet this assertion with a flat contradiction. *There are no such teeth in his head.* It is true that those of his teeth which are intermediate between the cutting front teeth and the grinding back teeth do resemble, in some respects, the canine teeth of flesh-eating and omnivorous animals. But they also differ in some respects, and the differences are quite as significant as the resemblances. Without this resemblance there would not be symmetry between the incisors (cutting teeth) and the molars (grinding teeth). No unprejudiced person, on comparing the teeth of a dog, or lion, or tiger, or cat, or hog, or bear, with those of a man, would ever suspect the "higher animal" of being carnivorously inclined.

But the structure and motions of the jaws are entirely conclusive on this subject. Flesh-eating animals do not have the lateral or grinding motion of the under jaw. This is peculiar to granivorous and frugivorous animals. The *carnivora* and *omnivora* have only the up-and-down, or cutting and tearing, motion of the jaws. The under jaw plays against the upper as one blade of a shears does against the other. Flesh-food only needs to be divided, cut or torn, into small pieces before being swallowed; grasses, grains, and fruits, require grinding; hence horses, cattle, sheep, the monkey tribes, and all animals subsisting directly on the fruits of the earth, have the lateral motion of the under jaw.

That man can masticate animal food is true. A cow, a horse, and a sheep, has been taught to eat beef-steak, and to prefer it to oats, hay, or grass. But who will say that this is not a perversion of the normal appetite? Animals, too, domestic and wild, have learned to love salt; and physicians, reasoning from morbid propensities instead of normal instincts, have told us that salt is necessary, or, at least, useful for such animals—that they had a "natural craving" for it. They might argue that man has a natural desire and necessity for alcohol and tobacco, because so many become addicted to their use. Indeed, our current literature, medical and secular, is everywhere pervaded and attainted with the doctrine that all human beings *naturally* crave stimulus of some kind, and in proof we are re-

minded that a majority of the nations and tribes of the human family have contrived some method of manufacturing from grains, fruits, and roots, some kind of intoxicating liquor. It would be just as good logic to say that, because a very large portion of the human family are addicted to lying and cheating, these are normal instincts!

So far as the scientific argument is concerned, it is all on the vegetarian side. But the advocates for flesh-eating often resort to experience, and this is just as fatal to their position as science is. They tell us that the people of the most developed and progressive nations are generally flesh-eaters. This argument, however, proves too much, for they are also liquor-drinkers and tobacco-users. Their superior physical and mental condition is attributable to the influences of latitude and longitude, soil and climate, and not to flesh, alcohol, and tobacco. Their superiority is in spite of these deteriorating habits, and not with their assistance, as most physicians and many pseudo-physiologists would have us believe. And it is true, too, that the lowest and most degraded tribes of the human family are flesh-eaters. We do not say that flesh-food is the sole nor the principal cause of their degradation. There is no argument for nor against flesh-eating to be derived from the fact that persons who eat flesh are more or less elevated or deteriorated in the social scale. The real issue lies deeper, and it is purely a scientific question, Does flesh, or do fruits and farinacea, afford the best material for the human organism? Physiology, animal and vegetable, and anatomy, human and comparative, demonstrate beyond all peradventure that man is designed by nature to subsist directly on the productions of the vegetable kingdom, except during the period of infancy.

Cundurango.

SOME diseases are confessedly incurable by drug medicines. Among these are consumption, hydrophobia, paralysis, and cancer. But physicians are always dosing these patients just as though they did not know any better, while quacks are continually discovering or inventing specifics, as though they knew no better—perhaps they do not. Fashions, however, change, and so do medicines. If fashions in medicine did not change what would become of the drug trade—the most money-making business extant, with the exception of the rum trade? The rum trade in the United States amounts to fourteen hundred millions of dollars annually; the drug trade to about two hundred millions. But as drugs are, on the average, at least ten times as strong, drop for drop, and grain for grain, as are alcoholic beverages, we question whether the damage and the slaughter is not greatly in favor of the drug business. Be this as it may, these reflections are leading us away from our subject—cundurango.

After a new specific has, by dint of hard advertising, cured cases innumerable and accumulated certificates of infallibility by the newspaper-full it always so happens that the trade in the article runs down. Just as its reputation is so well established that everybody ought to buy it, nobody will have it. Then it is that something must be had, and human ingenuity is always equal to the emergency. The fashion of forever running after new remedies must be kept up, or the whole drug business will go down forever, and millions of capital be lost; just as the women must be kept constantly thinking about and running after new bonnets, to save the millions invested in the millinery business.

Cod-liver oil, as a remedy for consumption, has had one of the best runs known to the medical profession. It has proved unusually profitable, and is running yet. It is safe to bet on it for five years longer, although we do not approve of betting. It may be—indeed it is so—that cod-liver oil has never cured a consumptive since the discovery of codfish (or the numerous other fishes of which the medicine is obtained). But that has nothing to do with it. The thing sells and “that’s what’s the matter.”

There is no well-authenticated case on record of a cure of hydrophobia by drug medicines, yet the remedies in medical books are numerous, and in the newspapers of the day new specifics are promulgated semi-annually. Some of them are as inert as homeopathic potencies, while others are as virulent as the virus of the mad dog itself. But they all alike answer a purpose. They keep up the delusion—we mean the fashion.

Strychnine has been the leading remedy for paralytic affections for a quarter of a century, yet no one has ever been cured by it. Eminent medical men testify that it has never proved beneficial, but that, on the contrary, many have been injured by it.

The specifics for cancer have been as numerous as for either of the preceding maladies. A few years ago red clover was announced as a specific, and cases of remarkable cures were given in the newspapers, with names, places, and attesting witnesses. But this was too familiar a plant to last long. Had it been discovered in the deserts of Arabia, the interior of Africa, or the wilds of Brazil, obtained with great danger, and imported at vast expense, it might have maintained its reputation much longer. There are now several remedies for cancer, of more or less repute, before the public. But it is time for something new, and we have it in cundurango. We are not sure that the lucky man (whoever the proprietor may turn out to be) has not made a “big thing”—speaking commercially. At any rate the scheme, as is said of a new book, is “well gotten up.”

A story comes all the way from South America to this effect: A married man in Ecuador was dying of a cancer. His wife, being insti-

gated by the spirit of tender-heartedness, determined to mend his miseries by ending his existence. Accordingly she steeped cundurango, which she knew to be a poison, in hot water, and caused the patient and husband to drink plentifully of the infusion. But, the herb-tea operated the very reverse of her calculations. Instead of finishing his dying at once, as the loving woman had expected, the dying was immediately discontinued, and the man began to convalesce. Resolved to have the matter settled either by a kill or a cure, the cundurango was continued, whereupon the convalescence continued, and, finally, the dying man recovered entirely!

Such is substantially the statement a gullible community is invited to believe. The story is said to be attested by an American surgeon, who is or has been at Ecuador, or who has seen or heard of somebody who knew or was told of somebody else who was there at the time. And a sample of the wonderful cundurango plant has been sent to the cancer-afflicted people of the United States through the State Department at Washington with an intimation that a full supply will be forthcoming—as soon as the public mind can be properly “worked up.” The plant has also been analyzed. Think of that, ye dubious doubters! It contains oxygen, hydrogen, carbon, nitrogen, extractive, salts, ashes, etc. Can any further evidence be required of its ability to sell as a remedy for cancer?

Reports say that orders for the remedy are pouring into Washington faster than, “the Union forever” troops did during “the late unpleasantness.” Say what you will of the analysis, and of the certifications, real or fictitious, the thing seems to be a hit. A large cargo will sell at prices which no one would think of paying for clover, or purslane, or pigweed, and by the time the cunning cundurango humbug is exploded, the enterprising proprietor will have a little fortune. But, as all parties—the humbuggers, and the humbugged—are mutually satisfied, why should third persons meddle with the business? We do not intend to.

Horse-radish for Domestic Animals.

THE agricultural journals are recommending that horse-radish be fed to cows in order to increase the quantity of milk, and to other animals as an appetizer, whereupon the *Patriot* remarks: “We give this ‘prescription’ as we find it. But suppose we test it for a moment in the crucible of common sense. Horse-radish, like red pepper, mustard, etc., is an irritant or excitant. When it comes in contact with the delicate mucous membrane of the stomach, it stimulates the blood in the little blood vessels to more rapid circulation, appetite is increased and apparent temporary benefit results. But the law of stimulation, as we learn it through the use of alcohol, is found to apply, and a consequent depression

follows. The quantity must be increased. The call is for MORE! and the stimulant must be continued, with doubling doses, to secure any desired result. In the end, for the end must come, the constant irritation having from the beginning caused inflammation, that inflammation becomes chronic, and whether the victim be a cow or a man, dyspepsia, more or less aggravated, results. The horse-radish prescription for the cow is quite as sensible as the 'Bourbon' prescription so common, for the human animal; but both are in direct conflict with every principle of common sense. If you would have a healthy cow or a healthy child, keep the stomach free from the blistering influences of excitants of every name and nature, whether in food or drink, and let nature rule it and keep it healthy. Don't let the man doctor or the cow doctor feed his patient on inflammation, either in allopathic or homeopathic doses, liquid or solid. Horse-radish, or pepper, or mustard, will not intoxicate; but, in all other respects, they will affect the animal system as injuriously, and in the same manner as brandy or whisky or swill lager. Let them all alone!"

Sound and sensible every word. The *Patriot* has enunciated the fundamental principles of the great *Health Reformation*. All stimulants are poisons. Avoid all poisons. These principles are true applied to man or animals. They are true in sickness as in health. The *Patriot* applies them to alcohol, pepper, mustard, and horse-radish. Let it go one step further and apply them to salt, saleratus, vinegar, and spices, and it will be a radical health reformer. This is the first instance in which we have known a temperance journal to advocate the disuse of condiments with food. But it is the vital point of the temperance reformation, and we hope all the journals devoted to the cause will adopt the true platform—the only one on which success is possible.

Ice-cream vs. Ice-cream.

THE following paragraphs which appeared in the following order, in a late issue of the Philadelphia *Ledger*, are a fair illustration of the loose and contradictory jargon current in the newspapers of the day on the subject of health. Writers who can utter good sense on all other subjects that come within the province of their pens, seem to lose all common sense the moment the subject has reference to the human stomach:

"A plate of ice cream taken leisurely, while seated at a table in pleasurable conversation, is a far safer quencher of thirst than a glass of ice water, or any other ice-cold liquid; the ice-cream is, in addition, stimulating and nutritious, thus invigorating, cooling, and strengthening, the system at the same time."

"Ice-cream should not be taken immediately after a full meal, unless in the most leisurely manner possible—a plate-full in the course of fif-

teen minutes, during lively conversation. If eaten rapidly, it cools the stomach, prevents digestion, and causes acidity, unseemly belchings, if not actual chill, which in feeble persons endangers life."

Philadelphia is famous for its lawyers and its ice-cream; but we think it would puzzle all the lawyers in the city to tell why ice-cream can be bad for weak stomachs after a meal, if it is "nutritious, invigorating, and strengthening."

Answers to Correspondents.

TEA AND COFFEE.—P. B. M.: "Dr. R. T. Trall, *Dear Sir*: William Howitt, who is in the enjoyment of excellent health at nearly eighty years of age, uses tea and coffee regularly, and says of the former: 'After long-continued exertion, tea will always, in a manner almost miraculous, banish all my fatigue, and diffuse through my whole frame comfort and exhilaration without any subsequent bad effect.' How do you explain this?"

Mr. Howitt inherited from vigorous and long-lived parents a healthy and enduring organization, and he has been through life remarkably observant of hygienic conditions. He has, therefore, a large fund of vitality, some of which may be expended—wasted—on tea and coffee with pleasurable sensations almost to the end of life. The same would be true of alcohol, tobacco, or even arsenic, in moderate doses. But Mr. Howitt admits that tea "acts on his wife mischievously." Why? Because of her feeble constitution and less attention to hygienic conditions. He is accustomed to all manner of out-door work, play, sports, and exercises, as either is found most conducive to health, while she has comparatively few such advantages—ample reasons why he can bear and even enjoy a noxious stimulant which would give her restless nights and dyspeptic days. If tea were wholesome *per se*, it should and would benefit the feeble, as well as the strong constitution. Nothing is more common, although nothing is more absurd, than for persons who enjoy fair health in spite of some pernicious habit, to attribute much of their health to that very habit. But while the medical profession teaches that the stronger poison—alcohol—is a "miraculous" vitalizer, we need not wonder that nonprofessional persons, judging by the same rule—experience—should regard the weaker poison—tea—wonderfully restorative.

"Gems."—S. Y.: The bread-^{food} known in some places, and in other places advertised as "Gems," is detestable stuff for either sick or well. It is baked in greased dishes, the outside is fried to a crisp, and the inside damp and soggy. What are called gems can be made light, dry, and wholesome; but we have seen none away from home that we could eat without

"a fit of indigestion." The pure and proper articles of bread are known as "rolls," "diamonds," "rings," and "balls." Even loaf-bread may be made wholesome and delicious of pure meal and water.

FETID PERSPIRATION.—Y. R. T.: Impurity of the blood and defective excretion are always the immediate causes. In some cases an extremely disagreeable fetor of some portion of the skin becomes chronic, and is with difficulty removed. The feet and arm pits are most commonly thus affected. Hot and cold bathing of the parts frequently, followed by thorough friction, will cure in due time, if the dietary and general bathing be properly attended to.

THEA NECTAR.—I. J. O.: This is only a new name for an old, drugged and adulterated article of tea. Because it is advertised in a professedly health journal, the article itself is not altered. Many other pernicious things are advertised and commended in the same journal because *it pays*.

BLACKBERRIES AND BOWEL COMPLAINTS.—C. A. D.: The *Hartford Times* publishes the following, and asks, Is it correct? What says Dr. Trall? "A physician writes to correct an impression that blackberries are useful or harmless in cases where children are convalescing from diarrhea or cholera infantum. He says that from close observation during several years, meantime enjoying a large practice, he is forced to believe that there is no cause so fatal to life in these complaints as eating blackberries."

It is not correct, provided the berries are of good quality and perfectly ripe. We suspect that in the cases where they seem to disagree, the patients have been badly drugged. The stomach and bowels may be rendered so irritable by calomel, antimony, and other drug poisons, that no fruit, and indeed no food of any kind, can be tolerated for days after convalescence commences. This never happens with children who are treated hygienically. We have known scores of such children to use blackberries freely, not only without the least inconvenience, but to thrive excellently on them. The berries were "dead ripe" and taken without sugar or cream, or any other seasonings; also without cooking.

TUBERCULAR CONSUMPTION.—M. Y. K.: We could not advise any consumptive patient who is reduced so low as to be unable to sit to go to a "Cure." The chances for recovery are less than one in a hundred. If you are not satisfied with the *prognosis*, get some competent hygienic physician to visit her and give his opinion.

SHAKING PALSY.—A. S. T.: We are of the opinion that quinine and calomel are the chief causes of your present condition. We are not willing to treat you on the principle of "no

cure no pay." If you come to us, you must pay (if you are able) cure or no cure. Nor can we recommend you to any institution which would be likely to receive you on the terms you propose.

LOCUSTS AND WILD HONEY.—S. S. S.: The best authorities agree that the food of John the Baptist consisted of the fruit of a leguminous plant, resembling our beans or peas, and the gum which exuded from certain shrubs or trees analogous to our cherry trees. In ancient times certain vegetables were termed locusts; and a preparation of vegetable food or fruit, eaten with bread, as moderns eat cheese, was called fish. Hence the terms in the Bible, meat, fish, locusts, and honey, do not mean necessarily animal food.

Things miscalled Amusements.

NO QUESTION is exciting more interest in the moral and religious world at the present time than that of amusements. Under this name many things of the most questionable nature are making encroachments even upon the church, bewitching the young, and too often bewildering the aged. The following remarks place this matter in a very just light, by making a proper distinction between amusements and excitements. We recommend it to all. Read carefully, and then rigidly examine everything coming as an amusement—if it is an excitement, scrupulously avoid it, as a step on the way to ruin.

J. H. W.

The popular amusements of the day are grievously misnamed. They should be called *excitements*. The Anglo-Saxons and the Celts, the races that give character to our American civilization and religion, know little of amusement in its proper sense. It does not content them. The dance, the evening party, the card table, the theater and opera, the race course, the billiard saloon and the ten-pin alley, are either in their very nature, or by their almost invariable associations, excitements of the most unwholesome, inordinate, and pernicious sort. Such a party as that given by a prominent New England Representative in Washington last winter, when after the usual gayeties and feasting and drinking had extended to one o'clock in the morning, we are told "the German" was commenced, and kept up till near daybreak, and the whole was finished by a champagne breakfast

—could this be rightly called amusement? By no means. It was a piece of real business of the hardest and most trying nature, cruel to body and to soul, as severe a draft upon the nerve-force as a forced march or a total rout and pell-mell retreat of an army. Nay, we believe the downright butchery of a battlefield is less barbarous and more truly amusing than the orgies of such a first class, all-night party at the Metropolis. The theater is also the scene of wearying, demoralizing, embruting excitement, more enfeebling and corrupting than a miasm. The fierce passions, the gorgeous lewdness, the unmitigated sensuality of spectacle and costume and situation and plot of the staple performances of the drama—what refreshment is there in all this? what refreshment indeed on the very crater of hell, inhaling the sulphurous fumes of the pit? Men do not go to those places for the innocent and wholesome thing properly called amusement; they go for excitement. They go not to be entertained, but to be inflamed.

So in games, which of themselves are innocent and pure, as billiards and nine pins (we cannot include cards, as the element of chance enters too largely into the game). Americans are not content until, by connecting the excitements of betting, loss and gain of money, and above all, drinks, with the play, they have fairly shut it out of the list of amusements, and made it a snare to character and possessions, a swift path to dissipation and ruin.

Amusement, relaxation, innocent gayety, hilarity, sportiveness, is a gospel duty. There is a time to laugh. But it is one of the gravest mistakes of our age and country, that it knows so little of amusements, and has gone almost exclusively into dissipation in their stead. With that, the true Christian plainly has nothing to do, but to discountenance, and if the way is hedged up against reformation, to withdraw from it utterly. Dissipation is not among things indifferent. Gay parties lasting till past midnight, in which everybody is overdressed, or under-dressed, in which dances handed down from those of the children of Israel around the Golden Calf, are the main attractions; theaters, operas, and races, these are not things indifferent, these are not amusements, but gross abuses, by which, in the false guise of amusement, body and soul, are damaged, spirituality rendered impossible, and our eternal well-

being put in jeopardy. Toward all these, a Christian has but one simple duty: Touch not, taste not, handle not. Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing.—*American Presbyterian.*

Fashion.

MUCH has been said and written in regard to fashion, of its being a mighty tyrant, of its evil effects upon those who bow at its shrine; and yet how few, how very few, are willing to separate themselves from its galling chains, how few have the moral courage to shake off the shackles, and free themselves from its bondage. That it requires much courage, firmness, and decision, to do this, I am aware. Not only is the physical health sadly affected by it, but it has much to do with molding the character, and is detrimental to good morals and to the spiritual condition of the people. There is no such thing as living for God, Heaven, and the higher life, and at the same time following after the fashions of the world.

Millions upon millions of money are annually expended simply for fashion's sake, without the individuals' receiving any benefit whatever; and not only so, but many, if not all, receive injury thereby. Were these means put to a sacred use, how much good might be accomplished, how much mankind might be benefited, and how much happier should we be. But no! Dame Fashion holds us as with iron chains.

A lady from one of the largest western cities came to the Health Institute at Battle Creek for treatment. She was the wife of an eminent man, and her position in life seemed to demand that she should do as others do, keep up with the fashions. But this was not in harmony with her feelings, and it told upon her health. She was endowed with a powerful intellect, a noble mind; but fashion was killing her, it was fast sapping the life blood from her veins. Said she, "I wish I could tell you the feelings of relief I felt as the great city receded from my view, and I knew that I was well on my way to this quiet retreat, freed, for a time at least, from the rounds of fashionable life." Here was an individual created in the likeness of our divine Lord, with brilliant intellect, a large amount of talent, which was being daily sacrificed at the altar of fashion. Were this the only instance of the kind, it would not be mentioned; but there are thousands of similar cases. I ask, What account will finally be rendered to the Creator of these gifts for the manner in which they are used?

I do not expect with my feeble pen to revolutionize the world, or to check the rage of fashion in the least degree; but could I induce even one to turn and face the daring foe, and free

herself from her bondage, I should be amply rewarded for the labor of a lifetime. As for myself, I am resolved to live, dress, and act, in accordance with nature's laws, and with reference to life, health, and happiness. If fashion frowns, let her frown.

J. R. TREMBLEY.

Battle Creek, Mich.

Perfumes.

NOT the least important of the senses, though it is one that is seldom esteemed very highly, is the sense of smell. It acts as sentinel to guard us from dangers that are to be dreaded as much as is the knife of the assassin, or the bludgeon of the ruffian; and it is more than probable that if it were carefully educated and scrupulously guarded from deteriorating influences, it would never fail to give us notice of the presence of infection and miasm in the air, and unhealthy impurities in the food and drink that we use. But it is not only as a sentinel, alone, that it proves a valuable servant. It serves equally as a minister of pleasure. The south wind sweeping over a bank of violets, stealing, and giving odor, is not an unwelcome visitant; and the delight attending its presence is due to this sense. Men early received a hint of the possibilities in this direction, as the incense of the worshiper and the scented oils and precious ointments of the apothecary bear abundant testimony; and, at the present day, few things afford a more interesting study than the manufacture of perfumes. In the first place, the materials have a peculiar interest, being gathered from the most widely-scattered sources. The lemon groves of Sicily yield their oils; the rose-gardens of Turkey send their precious little flasks of attar; the flower-farms of France furnish countless essences; the savages of Borneo and the Malacca Islands, and the soft and luxurious Hindoos, send from the East; while Mexicans and South Americans supply their quota from the Western Hemisphere. Nor does our own land refuse its share. Wayne County, in the State of New York, has become the great peppermint-oil region of the world; and who can tell to what extent flower-culture will be carried in the future, on the broad prairies of the West, and the warm and fertile plains of the South?

The manufacture, or, rather, the preparation, of perfumes, has always formed a prominent part of the business of the apothecary; though it is also true that there have, from time immemorial, been those who devoted themselves specially to the preparation of perfumes and other articles for the toilet. But it is only within comparatively modern times that the manufacture of perfumery, properly so called, has assumed proportions which give it a prominent place among the industries of the world. As articles of commerce, spices and perfumes have always been among the most valuable commod-

ities; but as manufactures, they occupied no prominent position. Now-a-days, however, the extent to which this business has been carried is something marvelous. In Europe, especially in France and Germany, there are several establishments whose transactions are estimated by millions; and in the United States the number of manufactories, is very great. Some of these are of considerable, producing capacity, and we believe that one or two of them are so extensive as to include glass-houses for the manufacture of the bottles and other vessels used in their trade. The character of the articles produced on this continent varies from that of the cheapest and coarsest varieties used by Indians, and the rudest of the working population, to perfumes that will vie with the products of European laboratories. Those who have not devoted attention to the subject, have little idea of the scientific skill that has been applied to the production of really excellent perfumes. Great skill is shown in the combination of odors, so as to produce that which will not only be pleasant, but free from all tendency to cloy the olfactory sense; and, by the way, it is a curious fact that some of our most pleasant and valuable perfumes become exceedingly offensive when they are present in too great quantity. These must be diluted, and so combined with other perfumes that only their most pleasant features will be perceptible. Evidence of the skill that is required in this direction may be had by comparing the products of some country apothecary with the results of skilled perfumers. Although they both use the same materials, the difference will be found to be very marked.

The proper use of perfumes is one that demands more thought than our people are apt to give it. That there is great danger of their being abused, experience shows conclusively. The Eastern nations employ them, in a great measure, for the purpose of concealing odors that otherwise would be offensive; in other words, they use perfumes as a substitute for cleanliness. This is obviously an abuse of one of the good gifts of the Creator. Except in the case of peculiar and abnormal conditions of the system in which the perspiration, &c., have an offensive character, perfumes should never be used for purposes of concealment. In other words, cologne should never be used as a substitute for the bath. But as an exception to this general rule, comes the case in which we are obliged to use perfumes about our own persons for the sake of fortifying ourselves against the presence of others over whom we have no control. The same may be said of apartments. Perfumes ought never to be brought into use for the purpose of getting rid of foul odors, until all the appliances of cleanliness and disinfectants have been exhausted. In short, although perfumes are not only agreeable, but, as we have previously stated, of some value as destroyers of miasm,

yet, since we have other and more powerful means of removing the sources of disease, the office of perfumery is chiefly that of affording an exquisite and delicate pleasure.—*Technologist.*

Benefits Received.

DEAR REFORMER: When I commenced taking the REFORMER, almost three years ago, I was an invalid. Since that time, I have endeavored to follow its teachings, and I have derived so much benefit from the reform, that I consider a short testimonial due the cause.

After coming home from the army, considerably broken down, I was taken with the dumb ague, and went through the usual course of drugging for three years, and "got no better fast." At last, through the influence of some health reformers, I was induced to subscribe for the REFORMER, and live out its teachings. My health began to improve, and to-day, I am able to do a day's work by the side of any of my flesh-eating neighbors, and that too, on two meals a day, without meat. Since I adopted the two-meal system, I have not suffered from hunger and faintness as I formerly did.

Grateful for what they have done for me, I wish success to the REFORMER, and the cause of health reform.

JAMES W. CLARK.

Weeping Water, Neb.

Self-Denial.

TO FOREGO the indulgence of practices which we perceive will be of no advantage to us in any sense, but, on the other hand, can only debase and weaken the powers of both body and mind, is called "*self-denial.*" In reality, looking at this matter from the standpoint of high intellectual and moral attainments, and the pursuit of real and substantial joys, it is "*self-preservation*" instead of self-denial. Yet weak human nature is so prone to serve the creature—grovel in things of sense—instead of pursuing what is for the best good, that we speak of a man as denying himself when setting aside those habits which are evil and only evil, and must sooner or later prove his ruin.

Not only is the above true, but in many cases persons call it the greatest self-denial to set aside the most injurious and debasing habits.

A circumstance, quite suggestive of the blighting power of evil habits, happened a few days since in this city. A minister who has a good fat salary for preaching for a church on — Street, proposed to make a *sacrifice* to help the congregation build a more tasteful house of worship. First, he would give \$10.00 per month of his salary to the society. If that was not sufficient, he would next dismiss their hired help, and let his wife do their housework. And if they could not then carry out the enterprise, as a *last* resort, he should give up his cigars, and appro-

priate the means he spent for them to building the church. This is quite a comment on human depravity from a professed Christian minister. If we are to judge that in the natural working of self-denial, a man begins with that which is easiest to part with, and considers more seriously those that have a stronger hold upon him, we should place them in this case in this ratio: That having the strongest hold on the affections, the cigars; second place in his affections, his wife; for let it be remembered she was to become servant girl before the cigars could go. The salary occupied the third place in the affections.

We certainly can admire in Christian ministers a spirit of putting the love of money on a low plane, for they are told to feed the flock of God, "taking the oversight thereof not by constraint, but willingly, not for filthy lucre, but of a ready mind." Sometimes, however, men may have so abundant a salary, that the giving of a few dollars with the prospect of laudation for it, may be no self-denial at all.

In regard to the hold the cigars had on him, I can see no palliating circumstances, and think it speaks so plainly for itself that further comment is unnecessary.

J. N. LOUGHBOROUGH.

San Francisco, Cal.

Light!

I TAKE it few people are aware of the fact, that if the tadpole of the country mudpuddle—polliwog, the boys call him—be kept in a dark place, he can never turn into a frog. Dr. Hammond confined one of these frog babies in a dark box for one hundred and twenty-five days, and he underwent no change, but on letting in the light he became a frog in fifteen days. Now, herein is a problem; for if the baby frog can't make the red blood in the dark which is to grow him to froghood, how can children, vastly above him in organization, without light, make the red blood they need to grow them to a vigorous manhood or womanhood?

I entered the house of my city cousin, John, in the middle of the day; his living rooms were all on the north side of his house, and so dark that on entering, I could not clearly see anything. But after a little, as I talked with the wife and sported with the children, I saw how pale they were, and I said: Cousin John, you are my astute friend; you are an astronomer, and help the other astronomers, I suppose, to keep the solar system in order; but the human system, John, of this wife and these children, here's a lesson for you to read. What sort of blood do these pale ones have? It's blood and water mixed—Orange County milk after it has been to the pump. Such a blood has little vital heat in it, so the pale ones must dress the more; they take cold easily, and they will have that nameless sort of spiritlessness, especially in the morning, which compels them to wind up on tea or coffee or

other stimulant, before they can start for the day. Cousin John, if your wife cries easily, is hysteric-like, and complains of palpitation, you may be sure she has not got Scripture blood in her arteries; I mean the kind which Moses said was the "life of the flesh." You see, John, the brain can't give out in kind only as it receives; give it pale, watery blood, and weak and fitful is its work. So common is the pale-blood disease that doctors are forever giving tonics, nervines and blood restoratives—indeed these are pretty much the backbone of the *Materia Medica* just now, and their names run in the doctors' heads so much that they can write quinine and iron as well in their sleep as when awake.

John, disease is just as natural—not *normal*—as health. Natural causes, I mean, determine the one as they do the other. What we call nature is just as law-working and law-abiding in giving us our diseases as our health. What is going on in your little family that you are all so pale? You are breaking organic laws of health. No, not *breaking*, no man ever did or ever can *break* a natural law; wherein they are transgressed they *break him*, and thus is it that men become "utterly broken down." *Nature* will give us health or disease, cure or kill us, as we compel her.

Open your Shakespeare to "the Merchant of Venice," and see how the Prince of Morocco presses his suit on the quality of his blood:

"Mislike me not for my complexion,
The shadowed livery of the *burnished sun*;
Bring me the fairest creature northward born,
And let us make incision for your love
To prove whose *blood is reddest*, his or mine."

Want of light pales and weakens every living thing; and since the wonderful revelations of the spectroscope, it is a question, *sub judice*, whether the blood does not absorb the "vapors of iron" from the sun's atmosphere.

Neuralgia, a disease of growing frequency, of which the single element is *pain*, is in nearly all of its forms but an outcry of the nerves for better arterial blood; and of all the chronic diseases which make so much work for the doctors, nine-tenths are from poor blood and poor nutrition.

John, I fancy I hear you say to your wife, "Do spunk up, Lizzie!" You might as well tell her to spunk up and conquer typhus fever as the pale-blood disease. Talk as we please about intrinsic powers of the will, there is no such thing. We are at the mercy of physical conditions, and the true qualification to be made in this statement is that we have largely the power to create or to choose our physical conditions, and therefore become responsible for their influences upon ourselves.

There is a mysterious power of nutrition for our finer nature in the light of the sun. Children at their play are like birds in the trees, or lambs in the meadows—half their joy is in the sunny air. How does the sunlight in the summer waken myriads of insect life? The more

they have of it, the more they are stimulated to life and activity. They will not go where it is dark, so we darken our parlors to keep out the flies and the millers.

Florence Nightingale says it is the unqualified result of all her experience with the sick, that second only to their need of fresh air, is their need of light; that after a *close* room, what hurts them most is a *dark* room, and that it is not only light but direct sunlight that should come into every chamber.

People, she adds, think the effect is upon the spirits only. By no means. We must admit that light has quite as real and tangible effects upon the body. But this is not all. Who has not observed the purifying effect of sunlight upon the air of a room. It is a curious thing to observe how almost all patients will lie with their faces, as if by instinct, turned toward the light.

A densely shaded house is almost certain to be an unhealthy house. Darkness and dampness breed thousands of microscopic plants, creating mold, mildew, and blasting, corrupting the air and filling it with the virus of fevers and many obscure diseases. Sunlight is a perfect caustic to all this poisonous vegetation, which can only flourish in secret places, darkness, and dampness. All healthy and higher forms of plant life seek and enjoy the light.

Every lady who keeps house plants knows how they love the light and stretch their branches and turn their leaves toward the sunlight, and so she must turn them around often, or they will grow one-sided.

There is not a man, woman, or child, that can have a high degree of health, who does not see and feel and enjoy sun and sky and out-door air daily.

"Truly, the light is sweet, and a pleasant thing it is to behold the light of the sun." We do not much wonder that in all ages so many nations have worshiped the sun. They must have well observed what science now so abundantly proves, that it is the foundation of all earthly life and energy. And how sublimely beautiful and thrilling is that fiat of Jehovah's when he said, "Let there be light, and there was light;" or yet more sublime for brevity, the literal Hebrew: "Be light! and light was."—P. H. HAYES, M. D., in *Bistoury*.

NIGHTMARE is caused by remaining so long in one position that the blood ceases to circulate. How hard we try to run in our sleep sometimes to get out of the way of some terrible danger! It does such a person no good to ask what's the matter. Do n't waste time in asking a question, but give relief to the sleeper by an instantaneous shake, or even a touch of the body, that breaks the dreadful spell in an instant, because it sets the blood going toward the heart.

Appetite.

THE craving of the stomach for articles of food and drink, as to time, and quality, and quantity, should always be viewed from an enlightened position.

The brain being placed above the stomach, is of itself an evidence that the brain should dictate to the appetite, not the appetite to the brain. Many say they will eat when hungry; and on this principle, the children eat little at the regular hours of partaking of food, but at almost every other hour of the day, they are seen partaking of various articles of food and drink.

Reason teaches us that the Creator never intended his noblest work, man, to be constantly ministering to his appetite. The horse may eat at every hour of the day and night, and no law of nature be broken; not so with man. Man was originally created to fill a sphere but little below the angels. Man partakes of food but seldom, and at regular periods of time.

Nothing operates more unfavorably upon man than wrong modes of life and habits of diet. As an evidence of the mischievous effects of fast living, look about you. See this man all out of shape from rheumatism (he smokes and chews); here is another, bowed with palsy (he is a cigar maker); here is another, bloated with dropsy (he is a devotee to pork and coffee); here is another ready to fall into the earth, a consumptive (her family live in luxury, and she has for years spent her time over the cook stove).

Everywhere we see the sickly countenance of the dyspeptic, the bloodshot eye of the glutton and the drunkard, the swollen joint of the crippled victim of rheumatism, and disease in every form. Hygiene presents a preventive and a cure. Who is so self-denying as to practice it?

JOS. CLARKE.

Arresting Hemorrhage.

A LARGE number of deaths from wounds might be prevented if the means were immediately at hand for stopping the flow of blood from some artery. In any case the loss of blood is a disaster from which it takes a long time to recover. The means to be taken to save life must be adopted instantly, before a surgeon can be called, and therefore ought to be very commonly understood. Bleeding from a vein is of little comparative consequence; that from an artery is indicated at once by coming in jets at each beat of the heart, and being of a bright scarlet color instead of purple. If the wound be of such a character that the end of the artery can be seen, it can be readily taken up with a hook or sharp-pointed fork by any one who keeps his wits about him in spite of the sudden alarm, and tied with a strong thread. Otherwise, tie the limb between the wound and the heart, the simplest device being to bind the handkerchief

around and running a stick beneath the knot, twisting it up until the requisite pressure be attained to stop the bleeding. Every intelligent person should make it his business to learn practically from some medical friend the best method of thus extemporizing a tourniquet, and the places where the compress is best applied. A little knowledge of this kind will not unfrequently go a great way in saving the life of a friend.

Ordinary bleeding from small cuts or injuries may be stopped by cold water or pressure until a clot has had time to form. The wisdom of our Maker has made this wonderful provision, that as soon as blood ceases to circulate in its proper channels, or comes in contact with the air, it will coagulate. By this means a plug is formed at the mouth of an open vessel to stop the flow of blood.—*Home and Health.*

Adulterated Bread.

THE *Food Journal* has an article on adulterations in bread, which will be interesting reading for those who have never looked on the "staff of life" in the light of a life-destroyer. The action of yeast in causing bread to rise, is that it sets up a fermentation chiefly with the natural sugar of the flour, which it transforms to some extent into alcohol and carbonic acid gas. The latter being imprisoned by the glutinous nature of the dough, causes it to become full of little air-bubbles and to take the spongy form of well-made bread. This is the case only when the purest quality of flour has been used. If the flour contains particles of bran, a new ingredient is introduced, which has the effect of converting the starch into gum and lactic acid, and the bread is discolored, heavy and sour. It was long ago discovered that alum would prevent this action to a certain extent, and hence it became a great favorite with the bakers, since it enabled them to make what appeared to be first-class bread out of cheap grades of flour.

Though alum is not a poison, yet its use in food is, on the best authority, pronounced injurious. It acts on the surface of the alimentary canal as an astringent, produces constipation, and deranges the process of absorption. It prevents solution, not only in the bread while rising, but while in the process of being digested, so that many valuable constituents, never being properly dissolved, pass through the alimentary canal without affording any nourishment whatever. Recently alum is giving place to a far more powerful and dangerous agent for whitening bread, and that is the poisonous sulphate of copper. It is known to be in favor with European bakers, but its general use in this country has never till now been suspected. The writer in the *Food Journal* says that out of twenty samples analyzed and examined by him, only three were positively genuine, while sixteen were contaminated with an

actual poison. The quantity, he says, is not so great as to show immediate effects, but thousands are unconsciously consuming a half-grain of sulphate of copper every day, a habit that cannot be long practiced with impunity. As he suggests, however, the fault may not rest entirely with the bakers, since there are inferior brands of flour in the market warranted to make white bread without the use of alum.—*Scl.*

“The Gospel of Health.”

It is astonishing that so few believers of the gospel of Christ see any relation between this gospel and the subject of physical health; truly astonishing that they cannot perceive that our *habits* of eating, drinking, dressing, &c., have any influence on our morals and Christianity. I have before shown that health is a part of the benefit the gospel offers to the race, and therefore whatever interferes with health is inimical to the gospel. That errors in diet induce disease is now so generally admitted that I shall not stop to argue that point, but proceed to examine the question of morality involved.

Sidney Smith was noted as a shrewd observer. He remarked: “I am convinced digestion is the great secret of life; and that character, talents, virtues, and qualities, are powerfully affected by beef, mutton, pie-crusts, and rich soups. I have often thought I could starve or feed men into many virtues and vices, and affect them more powerfully with my instruments of cookery, than Timotheus could do formerly with his lyre.”

By instruments of music the feelings of men may be swayed for the time; but by instruments of cookery their passions may be molded into fixed habits of disposition and character.

No other man, perhaps, studied this subject as carefully as Dr. Sylvester Graham. I copy from him the following description of a case coming under his observation. Its importance will well excuse its length:—

“About eighteen years ago I visited a family of considerable distinction for their wealth, refinement, and piety. The lady seemed to me to be a very paragon of Christian propriety in almost every respect, and especially as a mother. She had three small children, the eldest being about five years old, and the youngest three months. She was unremitting in her maternal care and efforts to imbue the young minds of her children, with sentiments of virtue and piety. She daily prayed with her children, and taught them to pray as soon as their lisping lips could articulate sounds. Her eldest was a daughter. Long before this child could speak with sufficient distinctness to be understood by any but the mother, she was taught to repeat, morning and evening, and on various other occasions,

little prayers and hymns adapted to a child of her age. As she grew older, she was successively introduced into religious infant and Sunday-schools, and Bible-classes. In short, all that a pious and devoted mother and pious teachers could do, by way of religious instruction, was done, to train her up in the nurture and admonition of the Lord. I was charmed with the character and conduct of the mother, and named her with admiration whenever I had occasion to speak of maternal duties. She pursued the same course with all her children; and to protect them from the contaminating influence of other children, she employed private teachers who co-operated with her in all her pious plans and measures; and great confidence was entertained that the happiest results would be experienced from such a system of education.

“Two years since, I visited the same family again and remained with them several weeks. But most sadly was I disappointed in the character of the children. I found them irritable, passionate, contentions, quarrelsome with each other, and exceedingly undutiful and disrespectful toward their parents. They manifested little regard for religion or religious institutions, and seemed to feel exceedingly impatient under parental or religious restraint. The eldest daughter was peculiarly unhappy in her temper and disposition. Scarcely a day passed when she did not get into a violent passion with her mother, or some other member of the family; and her extreme peevishness and jealousy made her almost continually wretched in her own breast. But what surprised me most was her excessive lasciviousness. Wantonness manifested itself in all her conduct when in the company of males. * * * On further inquiry, I found that this lasciviousness was not confined to the oldest child; all the children were more or less affected with it according to their age.

“Here, then, would seem to be a case in which the very best efforts of a pious mother had entirely failed of their object; but a further examination will show a radical defect in the education of these children, which had completely nullified every good measure. This mother, with all her maternal affection, piety, and faithfulness, wholly disregarded the relations between the bodies and the souls of her children; between their dietetic habits and their moral character. She truly ‘made the table a snare to them;’ and they literally ‘fared sumptuously every day.’ Indeed, she prided herself in setting the best table in town. Highly-seasoned flesh-meat, rich pastry, and every kind of rich and savory food, and condiments in abundance, together with strong coffee and tea, and perhaps occasionally a glass of wine, were set before these children for their ordinary fare. The result was just what was reasonably to be expected; and sorrow and tears were the reward of the afflicted mother. Alas! how many parents thus unwittingly afflict them-

selves, and become active agents in the destruction of their children and their race."

A few years since I became acquainted with a Christian brother who was laboring under feelings of despondency. When I presented the subject of health reform to him, endeavoring to show to him that meats, especially pork, spices, pepper, &c., were irritating to the system, and destructive to health, he replied, that pork and other stimulating food were necessary in so cold a climate as this to keep up the animal heat. When next he came to meeting and told his doleful story of discouragements as usual, I took him aside and inquired into the cause of these feelings. He frankly said he could not live a Christian on account of his unruly temper; he was constitutionally so irritable and excitable that he could not control himself in the presence of his family. I then pointed out to him the fallacy of his assertion that pork, pepper, &c., were needed to "keep up animal heat." What he needed was to "cool off" by the use of plain, nutritious, unstimulating diet until he arrived at the point where he could exercise self-control. Then he might hope to live a Christian. But the force of early training and of habit is so strong that it is hard to convince even the conscientious contrary to the calls of a perverted appetite. The consciences of the people need to be trained to a higher standard of Christianity—one that will recognize the duty to eat and drink to the glory of God. 1 Cor. 10 : 31.

Another case: a number of years ago, with others, I was laboring as a minister in a western State. Among others, a Bro. T. "professed the faith." Calling at his house one day about noon, I had a chance to observe his habits at table. Taking on to his plate a piece of half-cooked fat pork, he covered it over with black pepper so as to entirely cover up and hide the greasy mass; and then proceeded to eat it. I felt sad! I went to my brethren and told them I had no hope that Bro. T. would live out his profession, and related what I had seen. It being before the health reform was introduced among us, they thought I was hasty and wrong in my judgment. But I argued that no man whose appetite was so perverted as to require such a mass of irritation and scrofula could possibly retain the power of self-control or self-denial; and if so, how could he live a Christian. The event proved that I was correct. He was religiously inclined; had several times made a profession of religion, but always fell beneath the power of his appetite. He was a user of ardent spirits, but when his profession caused him to abstain for a season he gratified his appetite with stimulating food. And so, he never *subdued* his appetite nor broke the evil habit; he only turned its course into another channel. Thus it kept its mastery over him, in eating when not in drinking, and led him on to ruin.

Cookery at the present time is not a system

for supplying our *wants*, but for perverting and gratifying our tastes. Cooks and methods of cooking are imported from France, and the licentiousness of France follows in their train. This question is impressively enforced by our Saviour, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21 : 34. Errors in eating and drinking—both in regard to quantity and quality, beget stupidity, carelessness and indifference, so fatal to that state of watchfulness necessary to prepare us for "that day."

This subject cannot be exhausted; evidences are all around us, to be seen every day. But I must close this, and will examine another branch in another paper.

J. H. WAGGONER.

Liquor Drinking.

THE people of the United States, according to Commissioner Wells, swallowed by retail in a single year, \$1,573,491,865 worth of liquid poison. Of this vast sum, New York guzzled \$246,917,520, Pennsylvania, \$152,663,495, and Illinois, \$119,993,945! This is the direct cost of a single year, in which poverty has been general throughout the country; in which thousands of families have suffered for the necessaries of life; in which large numbers have died of starvation and exposure. Indirectly the cost has been immeasurably greater. It is summed up in blighted hopes, saddened homes, ruined fortunes, broken hearts, crime, debauchery, degradation, dishonor, and death! Every prison in the land cries aloud against this frightful social evil; every poor-house is filled with its victims; every insane asylum has its raving maniacs; every brothel and gambling hell bears witness to its depravity; every penitentiary is a monument to its effects; every gallows "its tale of ruin tells." And yet the great, busy, unthinking world drives madly along, guzzling, rioting, impoverishing, ruining, drinking up their substance, filling the land with crime, and sorrow, and wretchedness. Yet so it is; and now we are officially informed that our own country, boasting its intelligence and civilization, drinks \$1,573,491,865 worth of retail liquors in a single year.—*Sel.*

If you suffer your mind to be wholly engaged in great and important subjects, you may be very fit to live in your closet, but will be unfit to live in the world. And should you suffer yourself to be entirely engrossed by little things, you would not be fit to live at all—at least, to any purpose of honor to yourself or advantage to society.

Why Did the Patriarchs Live so Long?

I HAVE always been greatly interested in the narratives given in the Bible, of the lives and deaths of the patriarchs. Let me enumerate some of their characteristics:

1. Their habits in all respects were simple.
2. They lived—dwelt in tents—in the open air.
3. They ate food simply cooked.
4. They were tillers of the soil and herdsmen.
5. They retired early to rest.
6. They slept sweetly all night.
7. They rose early in the morning.
8. Their medicines, at most, were *simples*.
9. They instinctively knew the value of abstaining from food on occasion, and they enjoined it from generation to generation till at last it came to be a religious ceremony.
10. Their children were scarcely ever sick, and when they were they did not die.

Begin at Genesis and see how far into the world's life one has to penetrate before the death of children is a given fact, stated without surprise.

From such causes as these, men lived to old age, not *our* limit of human life, but a greatly advanced life over ours.—*Dr. Jackson*.

Treatment of Sprains.

SPRAINS are usually very painful, and are accompanied with a high degree of inflammation and soreness. The indications are to secure perfect rest of the injured part, and to reduce the inflammation. The inflammation may be reduced by cold wet compresses, renewed as often as they become warm. When the patient has a great deal of vitality and there is a high degree of inflammation, the injured part may be immersed in cold water, or a stream of cold water may be poured over it until the pain and soreness have been partially removed, when the cold compresses should be applied. When there is much pain and tenderness and but little heat, hot fomentations, followed by cold compresses, are preferable. When the inflammation and soreness have subsided, friction is useful to promote absorption and strengthen the part. Great care should be exercised about using the injured part until the strength is restored, as it then requires but very little to sprain it again. A second sprain is more difficult to cure than the first.—*Herald of Health*.

A PHYSICIAN, in a very sensible article upon bathing, says: "For the 'wind in the stomach' children are thought to have, for their tiresome crying, and for the restlessness and worrying at night with which they are afflicted, if the warm bath were resorted to oftener, and the dosing of soothing syrups and worse nostrums less, it would be better for the children."

Sleep.

SIR PHILIP SIDNEY calls sleep, "the poor man's wealth," and, he might have added, it is every man's health. Men have often, according to their notions, attempted to limit or extend the hours of sleep. Thus the "immortal Alfred" of England divided the day into three portions of eight hours each, assigning one for refreshment and the health of the body by sleep, diet, and exercise, another for business, and the third for study and devotion. Bishop Taylor considered three hours', and Richard Baxter four hours', sleep sufficient for any man.

"Nature requires five,
Custom gives seven,
Laziness takes nine,
And wickedness eleven."

The error into which these and others have fallen arises not only from the fact that in this, as well as in other things, every man is a law to himself, but from the varying amount required in each individual case at different times, depending upon the amount of renovation required by the nervous and muscular systems. John Wesley, the distinguished founder of Methodism, who attained the age of eighty-eight, and who could command sleep on horseback, says very properly, in some curious remarks which he has left upon sleep, that no measure will do for all, nor will the same amount of sleep suffice even for the same person at all times. A person debilitated by sickness requires more of "tired nature's sweet restorer" than one in vigorous health. More sleep is also necessary when the strength and spirits are exhausted by hard labor or severe mental efforts.—*Everybody's Journal*.

Care of Children's Feet.

LIFE-LONG disease and sudden death often come upon children through the inattention of the parents. A child should never be allowed to go to sleep with cold feet; the thing to be last attended to, in putting a child to bed, should be to see that the feet are perfectly dry and warm; neglect of this has often resulted in a dangerous attack of croup, diphtheria, or fatal sore throat.

Always on coming from school, on entering the house from a visit or errand in rainy, muddy, or thawing weather, the child's shoes should be removed, and the mother should *herself* ascertain if the stockings are the least damp; and if so, should require them to be taken off, the feet held before the fire and rubbed with the hand till perfectly dry, and another pair of stockings be put on, and another pair of shoes, while the other stockings and shoes should be placed where they can be well dried, so as to be ready for future use at a moment's notice.—*Sel*.

HEALTH, public and private, is valued when lost, cheap when found.

The Health Reformer.

Battle Creek, Mich., September, 1871.

Bible Hygiene.

IN the records of God's providential dealing with the race, the Hebrews hold a high rank. These descendants of the worthy patriarchs, Abraham, Isaac, and Jacob, were proud of the blood in their veins, and, in the days of Christ, are heard to say, boastfully, "We have Abraham to our father."

Abraham was a truly grand character in his day. "I know him," says the great God, "that he will command his children and his household after him." Gen. 18: 19. He is made the father of all the faithful. Rom. 4: 11, 16. The reason his children were to be in number like the dust of the earth, Gen. 13: 16, or, as the sand upon the sea-shore, chap. 22: 17, or, as the stars of heaven, chap. 15: 5; 26: 4, is given thus: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Verse 5. The secret of his moral greatness lay in the fact that he was true to principle, and possessed unlimited faith in God, and in his providential dealings with the faithful.

There is much of thrilling interest in the sacred sketches of Isaac, of Jacob and his twelve sons, the slavery of Joseph, his elevation, the subsequent slavery of the Hebrews, and their miraculous deliverance. God designed to do great things for them; hence in their early history, his wonderful leadings, and his prohibitions, designed to restrict appetite, and to provide for them the most healthful food.

During four hundred and thirty years of slavery in a heathen land, the habits of the Hebrews became more or less corrupted. And as their moral powers became weak, in the same degree appetite and passion grew stronger. With a mighty hand, and with an outstretched arm, God brought them from the land of servitude into the wilderness, where he proposed to reform them. Their wrong habits in Egypt had made them irritable, and had disqualified them to endure the pangs of thirst, or the gnawings of perverted appetite.

The waters of Marah were bitter, and a general cry of murmuring rang through the host of Is-

rael, and reached the ear of Moses, "What shall we drink?" A certain tree cast into the waters made them sweet. This quieted their murmurings for the time. And the Lord "made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee."

The candid reader will not fail to see that the gracious God of the Hebrews regarded the health of his people as a matter of first importance. He promised them health if they would obey. Indeed, no fact appears more distinct upon the Sacred Record than this, that in the great work of reforming them, and restoring them from wrong habits contracted in Egypt, which affected their physical, moral, and spiritual natures, God commenced with the appetite.

And God does not propose to work miracles for the health of his people, while they indulge in habits injurious to health. He designs to make them healthy and happy by restricting their diet, and thereby restoring natural appetite and mild temper. He is soon to take his people to the land of promise, a second Eden marred somewhat by the curse, and establish them there a healthy, happy, holy people. But before doing this, he would reform them in their dietetic habits, by taking them back, step by step, as near as possible to the purity of his original purpose when he provided the simple fruits, grains, and vegetables, as the best food for man.

Thirty days after the departure from Egypt, the Hebrews were encamped in the Wilderness of Sin, and there the circumstances of their position tested their trembling faith. It was evident that the chances for food were against them, unless God should work a perpetual miracle. And the infidel question was murmured through the camp, "Can God furnish a table in the wilderness?" And the whole congregation murmured against Moses and Aaron, saying, "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to

kill this whole assembly with hunger." Ex. 16: 3.

The case was an urgent one. Something must be done. The people must have food. The necessity of his people was God's opportunity there to miraculously send them food from Heaven. It came in abundance, and lay round about the host. The God and Father of his people being judge in the case, he most certainly gave them that food best adapted to their wants. Well, did he send down to them cattle, sheep, swine, lobsters, oysters, clams, eels, and the like, tea, coffee, and tobacco? This he could have done, and would have done, if these were necessary to life and health. But none of these were given. What did the God of Israel provide as food for that vast host? The simple language of the Sacred Record gives the following interesting facts:

"Then said the Lord unto Moses, Behold, I will rain bread from Heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." Ex. 16: 4. God was about to repeat his law in the ears of all the people. Would they obey? Their appetites and passions were such that the matter was one of doubt. This, however, seems to be established in the Divine Mind, that unless they could control appetite, they could not be controlled by law. God proposes to prove their moral powers, and he does this by testing them in the matter of appetite.

From the description of the manna given in Num. 11: 7, 8, one might safely conclude that it would be quite as disagreeable to morbid taste as graham bread. Its shape, color, taste, and the manner in which it was prepared for food, are thus given: "And the manna was as coriander seed, and the color thereof as the color of bdellium. And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it; and the taste of it was as the taste of fresh oil."

It appears from the Record that the people were not at first restricted to manna alone. In the morning they were to eat of the manna, and in the evening they were to eat of the flesh of the quails. Whether flesh was given them once a day at first that the change of their habits might be more gradual, or because of their frenzied murmurings, may be a matter of debate. But

at a later period they were restricted to manna alone, as the following statement of their frantic murmurings shows:

"And the mixed multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is dried away. There is nothing at all, besides this manna, before our eyes." Num. 11: 4-6. God gave them flesh—not because it was best for them—but to teach them that he best knew their real needs. As other means of instruction had failed, he let them have their own way this time to humble them, and bring them to submission.

The leader of murmuring Israel was instructed to say to his people, "And ye shall eat flesh; for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt; therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days, but even a whole month, until it come out at your nostrils, and it be loathsome unto you; because that ye have despised the Lord which is among you, and have wept before him, saying, Why came we forth out of Egypt?" Chap. 11: 18-20.

We are sometimes gravely informed by those knowing gentlemen who give their influence on the side of indulgence of morbid taste, that the appetite indicates that which is best adapted to the wants of the system. And tens of thousands are acting the glutton, and hastening to a premature, wretched end over this miserable untruth. How terribly false in the case of the Hebrews! And on the same ground men may justify the drunkard, the opium inebriate, and the tobacco slave.

THE FOOD OF JOHN THE BAPTIST.—Matt. 3: 4: "And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey."

"The locust was a fruit, a bean-like pod, with a seed in it similar to the *Carob*, or husk on which the prodigal son fed."—*Butterworth*.

"The wild honey, a kind of gum."—*Dr. Forestall*.

If this be true, John the Baptist was a good vegetarian after all; while many refer us to that prophet as eating grasshoppers.

Digestion.

LET us contemplate the living human being, rising from the Creator's hand, and awakening to the consciousness of his existence and of his wants, and to a perception of the external world. He soon feels that special sensation which we call hunger, or the instinctive desire for food. This sensation physiologists have attempted to explain in various ways, and most of them with much more fancy than truth. My own views in regard to it will be presented when I come to speak of the proper times of eating. Prompted by this instinctive impulse, man exercises his voluntary powers for the supply of the want. He looks abroad, and beholds the fruit hanging upon the drooping bough of the tree, and by a voluntary control of his lower limbs he moves forward to the object of his vision. The specific odor of the fruit, freighted the air which he breathes, is brought into contact with his olfactory nerves, and he instinctively perceives by the special sense of smell, that it is good for food. By a voluntary control of his upper limbs, or organs of prehension, he puts forth his hand and seizes the fruit, and places it between his teeth, with which, by a voluntary exercise of the various appropriate muscles attached to his under jaw, he cuts and mashes it into minute particles. The instant this process is commenced, the special sense of taste perceives another specific quality of the food, and corroborates the testimony of the sense of smell. And while the process of mastication is going on, the mucous membrane of the mouth secretes its glairy and lubricating fluid to shield its delicate little organs from too rude a touch, and to facilitate the movements of the food upon its surface, and its passage into the stomach. At the same time, also, the salivary glands secrete from the arterial blood, and pour into the oral cavity, a copious supply of a bland, tasteless fluid called the saliva, to be thoroughly mixed with the aliment by the action of the teeth.

MASTICATION, INSALIVATION, AND DEGLUTITION.

The functions of the oral cavity are generally regarded as merely preparatory for deglutition, or swallowing, and the salivary fluid is considered as simply intended for this purpose. But this is incorrect. The mucous secretions and serous exhalations of the mouth and fauces and œsophagus are abundantly sufficient for all the purposes of lubrication and dilution necessary to prepare the food for deglutition. The saliva is truly a *solvent fluid*, and designed to act as such upon the alimentary contents of the oral cavity; and always, when the function of mastication is properly and thoroughly performed, the process of assimilation, or digestion, commences in the mouth; the change effected there being greater or less according to the perfect-

ness of mastication, the length of time the food is detained in the mouth, and the healthiness and purity of the salivary fluid. And it is certain that the change *can be* carried so far as to afford nutrient matter to the lymphatics of the parts. By hasty and imperfect mastication, therefore, a fourfold injury is done to the stomach. 1. It compels that organ to receive the food more rapidly than is consistent with the welfare of its own physiological economy. 2. It compels the stomach to secrete a larger quantity of solvent fluid than would be necessary if the functions of the mouth had been properly performed. 3. It compels the stomach, at great inconvenience, to reduce by maceration those masses which ought to have been broken down and finely comminuted by the teeth; and, 4, by increasing the duration and difficulty of gastric digestion, it increases the expenditure of the functional powers of the stomach, and thus causes a greater degree of vital exhaustion in that organ, tending to debility and disease.

When the food is prepared for deglutition, it is gathered back upon the arch of the tongue, whence it is suddenly launched into the pharynx, and passes into the œsophagus, or meatpipe, by which it is conveyed into the stomach. In its transition from the arch of the tongue to the meatpipe, the food, it will be remembered, passes by several orifices, and directly over the mouth of the windpipe. But it must not be permitted to enter any of these orifices, nor cause any considerable interruption to respiration; and, therefore, the orifices are closed during its transition, and its passage is very rapid; and hence, the function of deglutition, or swallowing, is somewhat complicated, and requires the perfect co-operation of all the parts concerned. At the instant the food is launched from the arch of the tongue, the muscles of the pharynx contract, shortening that organ, and raising up the larynx; at the same instant the veil of the palate is pressed back, and closes the nasal canals and the tubes coming from the ears; the epiglottis shuts down and closes the glottis, or mouth of the windpipe, and the pharynx darts up, as it were, and seizes the descending mass and, suddenly dropping down, presses it into the meatpipe. If in this process there is any want of consent, or co-operation of the parts; if the food or drink is accidentally thrown into the pharynx, without the determinate action of the WILL, or if the will attempts to arrest the action of swallowing when the food has passed a little too far to be recovered; or if there happens to be a spasm or paralysis of any of the parts at the moment, a derangement of the function takes place, and a portion of the food or drink passes into the exceedingly sensitive mouth of the windpipe, which instantly gives alarm to its presiding center, and a convulsive expulsion of air from the lungs drives the intruding substance violently back through the mouth and

nose, and in some instances through the ears. But the irritation produced in the mouth of the windpipe does not immediately cease when the irritating substance is expelled, and hence an unpleasant sensation, and perhaps violent coughing, continues for some seconds, or even minutes, after the expulsion takes place.

As soon as the œsophagus receives the food, its muscular coat contracts upon it from above, downward, and presses it onward into the stomach; and at the same time the mucous follicles situated in this narrow passage pour out their lubricating fluid, to shield the nerves and vessels of the lining membrane, and to facilitate the movement of the descending mass. The œsophagus does not cease to act, however, when the food has passed from it into the stomach, but continues, and especially its lower portion, to contract vigorously from above, downward, to the cardiac orifice, to prevent a regurgitation of the food during the action of the stomach.—*Graham's Lectures.*

(To be Continued.)

Health Reform Incidents.—No. 4.

LITTLE ARTHUR B., after five months' sickness, died, being about five years of age. He was a good boy, and loved all good people. During his sickness, he often desired to kiss his father, but could not because of the smell of tobacco. He often plead with his father to give up his smoking. The day before his death, he called for his father, and earnestly desired him to promise not to smoke any more. "Good boys will not want to kiss you, and they can't love you because you use tobacco. I love to kiss mother, but I cannot kiss you because the tobacco makes me sick. Now, father, you know it is naughty to smoke tobacco, and you will give it up; won't you, father?" Thus he entreated for nearly half an hour.

The father laid aside his pipe until the day following the funeral, when he took it again and prepared to smoke. His oldest son, seeing this, and remembering the dying entreaties of his dear little brother, burst into tears and left the room. The mother also was in tears, but not a word was spoken. All was silent as the chamber of death. The father, much affected, left the house, and, after a severe struggle, threw away his pipe, and crushed it with the heel of his boot. Thus ended his using tobacco. Little Arthur's pleading was not in vain. "He being dead yet speaketh." M. E. CORNELL.

San Francisco, Cal.

DUMOULIN, the great physician, surrounded at his last moments by several of the most distinguished doctors in Paris, thus addressed them: "Gentlemen, do not regret me; I leave behind me three of the greatest physicians." On being

pressed to name them, he added: "Water, exercise, and diet," to the discomfiture of each of those who had thought that his own name would have been among the number.

How to Walk Well.

It seems an easy enough matter to walk, and yet very few ever learn how to do it properly. One can reckon among his acquaintances very many fine-looking men and women, but, perhaps, not one of the entire number is a good walker. The ancient poet tells how the goddess was known by her walk, but that distinguishing mark of exalted birth seems to have passed away with the old mythological days. We talk of lordly port and queenly bearing, but such scions of royalty as have visited our shores seem to have very little that is regal in their personal carriage. We are not without fine specimens of male and female beauty, but we are too often disenchanted when we see these Venuses and Adonises moving about. There is no real reason for this unseemliness of motion. Men and women are particular enough about their dress, but they shamble, trot, or waddle, along without much apparent regard for the appearance they make. Nineteenths of us, however, are dependent upon our legs for transportation when we desire to move from place to place, and might, if we chose, make this half-involuntary action of walking conduce very materially to our bodily health and vigor.

One of the secrets of good walking is to be able to balance the body easily, first on one foot, and then on the other, and it is for this reason that recruits for the army are first instructed in "balance step." When the soldier has learned to stand steady on one foot, he then can walk without swaying, and preserve that steadiness in marching which is always a mark of well-drilled troops. So if civilians wish to learn to walk as well as soldiers, they must, like them, first learn something of the mysteries of balancing. But it is not an easy thing to stand steady on a narrow sole with a small heel, and this is just the difficulty with the walking of fashionable people. The sandaled feet of those ancient beauties, whose forms have come down to us preserved in marble, are beautiful in their unrestrained naturalness, and very unlike those of modern belles, or beaux either, for the matter of that. Dio Lewis advises girls who want to walk well to wear "broad shoes with low heels;" and "to keep their chins close to their necks;" and although books and lectures have been written on the subject, we believe the whole story is comprehended in these conditions. With low heels and broad sole it is not difficult to balance the body; while by drawing in the chin the shoulders are naturally thrown back, the lungs given full opportunity to expand, and the head carried erect. We cannot now dwell upon the influence which an erect carriage has upon the health, even

were such an argument necessary, but by acting on the above hints with regard to wearing broad shoes and holding in the chin, any person who is not deformed may easily improve his style of walking, and, perhaps, acquire an easy and graceful carriage. Fashionable boots and high heels must be discarded, or it is useless to make the experiment.—*Hearth and Home.*

Directions for Home Treatment.

THE PACK.—The pack has long been regarded one of the most powerful, as well as efficacious, applications in the "healing art." It excites healthy secretion in the mucous membranes of the viscera, removes morbid matters, increases the circulation of the blood, allays nervous irritation, and reduces febrile excitement in fevers.

Dr. John Bell, in his writings upon bathing, says the pack is a stimulant, a depurative, a digestive, an opiate, etc. Dr. Johnson says, "The wet sheet pack has the power of depurating the blood," that is, it removes impurities from it through the pores of the skin. I have seen several demonstrations of this in cases of bilious fever, and in persons whose systems were very gross from the use of tobacco and greasy foods, where the sheet has become literally filthy with the impurities absorbed from the skin. The temperature and the length of time the person should remain in the pack must depend upon the vitality and general conditions of the patient. Those who have strong vital powers with good re-active force, can take a cool, or even cold, pack with great benefit; while those more feeble should take them tepid or warm, though in order to get the greatest benefit, the temperature should be a little below blood heat which is 98°.

The time to remain in the pack is usually from forty minutes to one hour, but sometimes two hours is better, again, not more than twenty or thirty minutes.

How often to take them: In acute fevers they may be administered several times within twenty-four hours, if the patient's strength will permit. In more feeble cases, or in chronic complaints, once a week or once in two or three weeks, may be as often as admissible. They should always be taken by advice of a physician or some person of experience, competent to advise.

Special directions: Take one or two medium sized comfortables and two woolen blankets and spread them over a straw mattress or bed suitable, putting the comfortables on first, the blankets next. Wring a sheet slightly (linen is best) from water a few degrees warmer than you want the pack to be, quickly spread it over the blankets, and have the person immediately place himself on the center of it upon his back, with arms up. The attendant quickly brings up the further half of the sheet from him and tucks it under the shoulder. The arms are then placed

close by the side, and the other half of the sheet is drawn over them and tucked snugly under the back of the neck. Much tact is required in fitting the sheet around the neck and body so the air will not come in and chill the person. After the sheet is fitted round the patient from head to foot as snugly as may be comfortable, bring up the blankets and comfortables, one side at a time, in the same manner as just described for the sheet. The head must always be thoroughly wet in cold water before getting into the pack, and a cold towel kept on while in it. It is often well to apply a hot jug to the feet, or to take a warm foot bath first. If the patient is very sensitive to cold, a dry strip of flannel four inches wide, may be placed up and down the spine, and in cases where the liver is torpid or bowels constipated, a hot fomentation may with excellent effect be applied over these parts under the sheet. If the patient chills or does not warm up after a reasonable time, give him small quantities of hot water to drink, and place hot jugs or bottles to the sides and feet. This being done, let all be quiet, so he may sleep, as persons are usually inclined to do while in the pack.

Bath after pack: When the patient has remained in pack a proper length of time, let him stand or sit in a convenient tub, and wash him quickly in water at 90°. A dripping sheet is also a good bath to follow the pack. But if the patient is unable to stand or sit, sponge him while he is lying on the bed. Follow either of these baths with thorough dry rubbing, first with the dry sheet, and then the dry hand. Let him now cover up warm in bed, or if able, and it be warm weather, take active exercise in the open air.

DRIPPING SHEET.—The dripping sheet is an excellent bath for nervous dyspeptics, and those suffering from a general-debilitated condition of the system in which the skin is inactive. It is also efficacious in fevers in reducing the febrile irritation. It is a bath which may be taken in almost any room, however richly furnished, provided it is warm enough. A convenient way is to put one or two pails of water in a common wash tub, in which the patient stands, while the attendant adjusts his sheet so as to quickly spread it after wetting. He then brings it up, applying it to the shoulder first, quickly passes it around over the back, and laps it over in front, making it fit close to the entire person. He then rubs briskly all over the sheet.

The bath is made more thorough by re-dipping the sheet, or by pouring one or two pails of water over the sheet, and rubbing as at first. In very feeble persons, and when it is necessary to be careful not to soil the room, the sheet may be wrung so as not to drip. This we call the rubbing wet sheet. Taken before going to bed, it is an excellent sedative for those inclined to be restless in sleep. The temperature of the water as a general thing, in giving this bath, should be

from 90 to 95°, as the temperature will be reduced by the time it is applied to the body. For very nervous, sensitive persons it may be necessary to have it 98 or even 100°. Like all other baths, it should be followed by dry rubbing until the skin is aglow with warmth.

WM. RUSSELL, M. D.

Health Institute, Battle Creek.

Care of the Teeth.

In this article I purpose giving a few hints for the management of the teeth. A little practical wisdom, well acted upon in early life, may do more toward saving the teeth than large sums of money expended in later years.

Among measures for the preservation of the teeth, cleanliness ranks first. It is more important than all things else. You may observe that those surfaces of the teeth which are kept freest from soft deposits of food by friction of the lips and tongue, are also freest from decay; on the other hand, all confined localities, interstices and fissures, where impurities are sheltered from friction and removal, are burrowed into by decaying cavities. It is often asked: "Why do teeth decay most often in secret and hidden places, making the cavities both hard to find and difficult to fill?" It is because filth accumulates here and rusts out the hardest enamel. You have not done your whole duty by your teeth until you have removed the last atom of impurity from the most sheltered position between the teeth.

As a cleansing agent, the tooth-brush is indispensable; nothing has ever been invented that can equal it. It should not be too stiff, else it will wound the sensitive edges of diseased gums, and become an instrument of destruction to the very organs it is intended to save. It should not be used rashly, but with extremest care, so as not to injure the tender membranes of the gum while exploring the most confined interstices after impurity.

You do not know how to use a tooth-brush by instinct, as a bird builds her nest: it is a thing to be learned. Perhaps you have been using a brush for years while your teeth are still decaying. Go to some dentist, and assure him that you will not be offended by the truth: he will tell you that you do not half use your brush.

The brush should be used perpendicularly; it should be forced between the teeth both back and front; it should be carried briskly over the ends and into the fissures of the double teeth; it should be used on the inside of the arch; it should pursue its relentless search on every side of the wisdom teeth. The tooth-brush should also be used with an abundance of tepid water, else it will only stir up the impurities without removing them. Rinsings of soft water may be required to wholly dissolve and carry them away.

How often should the tooth-brush be used?

For most people, so often that it will never get dry from one using to another; for health reformers, twice each day. The brush must in any case be used as often as you eat. "Twice a week," and oftener when you "go visiting," will not satisfy the demands of hygiene. The organic atoms of food do not long lie exposed to the warmth and moisture of the mouth without undergoing what is termed putrefactive decomposition. The result of this is an acrid, chemical agent that attacks and slowly decomposes the enamel. There is, therefore, no safety unless the teeth are kept absolutely free from the pulpy remains of foods.

You should never eat between meals. Cleansing the teeth is useful only until next you taste food; immediately after that, they need a second cleansing. To go about between regular meals, tasting an apple here, eating a raspberry there, nibbling a crumb of biscuit at one time, or a graham cracker at another, is the high road to ruin for the teeth. Such a course is disturbing to the stomach, even though you swallow but *little*; it is destruction to the teeth though you swallow *none*. There is but one sensible and safe course. As often as food enters the mouth, it must be followed by the brush and water, even though it be forty times a day. Will you therefore keep nibbling and rinsing all day? It is better to eat what you need, cleanse well your mouth, and, after that, keep it closed against the smallest morsel. Its purity should be held sacred against the slightest flavor of any aliment until the next meal. In this way *only* can you escape that frightful mutilation of the teeth which is going on in the mouths of those about you. Do you think that you can save your teeth by a less rigid adherence to the laws of dental hygiene? Perhaps; but the chances are wholly *against* you.

Most persons should devote from five to ten minutes each day to cleansing the teeth. Brushes of different quality, tooth-picks, floss silk for crowded teeth, should all be at hand. If you do not know how to use all these things, get some dentist to show you. Have n't time for all this? Very well! You will soon have time to spend with your dentist in having expensive fillings inserted. And when all is done, perhaps he will tell you: The fillings are warranted if you keep your teeth absolutely clean, not otherwise. If you would save your children much suffering, and shield them from the worst kind of mortification; if you would preserve their bodies pure and perfect, temples of the soul, teach them how to care for their teeth.

D. C. HAWKHURST.

THE *Boston Journal of Chemistry* says that children must have an abundance of out-door exercise, fun, and frolic. Make them regular in their habits, and feed them only upon plain, nourishing food, and they will seldom, if ever,

complain of a lack of appetite. But keep them overtasked at school, confined close to the house the rest of the time, frowning down every attempt at play, feed them upon rich or high-seasoned food, candies, nuts, etc., allow them to eat between meals and late in the evening, and you cannot expect them to have good appetites. On the contrary, you may expect they will be pale, weak, and sickly. Do n't cram them with food when they do n't want, or have no appetite for, it—such a course is slow murder. If they have no appetite, encourage, and, if need be, command them to take exercise in the open air. Do n't allow them to study too much, and especially keep them from reading the exciting, light literature which so much abounds in our book-stores and circulating libraries. In addition to securing exercise for the children as above, change their diet somewhat; especially if they have been eating fine flour, change to coarse or graham flour.—*Set.*

Tea and Coffee.

To a person who uses only water for drink, the extent of the use of tea and coffee in our country is simply astonishing. The natural order of things is wholly perverted, and a man who drinks that which God provided, and which abundantly supplied all his real wants, so far as drinking purposes are concerned, is really looked upon as a strange being who is trying to interfere with the proper order of things. What! don't drink coffee? they exclaim, as the roilly looking mixture is rejected. No; thank Heaven, we do n't. When I think of the extra labor, the expense, and the nature of the compound, the headaches, and the general results, attending the drinking of tea and coffee, I am most thankful that this practice forms no part of my habits. What an amount of extra labor during a life-time is necessarily caused by the habitual use of these stimulants. And when it comes to expense, but few realize the amount during a life-time.

I will illustrate the matter by an incident in my own knowledge. In a certain town in Iowa, where we were giving lectures, an old man attended and became much interested. He was evidently very poor, his clothing, and house, and all his surroundings, giving evidence of that. He was too poor, he said, to buy books or take our paper; and some of his children could not attend meeting because they had no shoes, or proper clothing. In chatting with him on his dietetic habits, he told me he had used half-a-dollar's worth of coffee a week for fifty years, and about as much for tobacco. Let us reckon a little. Fifty cents a week would be twenty-six dollars a year. In fifty years this would amount to thirteen hundred dollars; as much more expended for tobacco would make, in all, twenty-six hundred dollars thrown away on these miserable stimulants, in a life-time. This is quite a

snug little property, which, had it been put out at interest, would have given him a competency, and beside, he would have been far better off physically.

A person who has never thought particularly upon the point, has no idea of the vast amount expended yearly for these stimulants. According to the official statements, as given in a recent paper, the amount of these entered for consumption in the United States for the year ending June 30, 1870, was as follows: of coffee, 231,173,574 lbs.; of tea, 42,540,471 lbs.; the value of which annually amounts to \$36,313,260. Great Britain, by the same authority, uses both to the value of \$44,132,538. This makes a total of upwards of *eighty millions of dollars per annum.*

To say the very least, this money is absolutely thrown away; for it cannot be shown that those who have habitually used water as a drink are less robust or enjoy life less, than those who use these stimulants. Eighty millions of dollars thrown away! How many poor would that clothe! How many young people would it educate! How many uses of value to which it might be put! Is there not some responsibility somewhere for the bad use of this eighty million of dollars? Who will say, No? If there is any, most certainly its due proportion will come upon every individual who has helped make up the immense number who use it.

But, worse than this, it can easily be proved that the use of both or either of these stimulants produces disease. How many do we see whose very hands are shaking with nervousness, occasioned by the use of tea? In regard to the use of coffee, I am satisfied from personal observation that hundreds, yes, thousands, are habitually suffering from headache, caused alone by this stimulant.

In a certain town in this State, a robust young man was suffering from headache much of the time, and knew not the cause. After hearing us speak on the subject of health, and in reference to coffee and its effects, he thought he would give the matter a trial. Strange as it may appear, as the coffee left, the headache left also; so no doubt with multitudes. How strange that people will import, at a great expense, from Java, Cuba, and Brazil, thousands of miles away, their daily drink, when it does them no good, but much injury; while the clear, sparkling water of God's own make is all around them, free as the air or sunshine, which will supply their every want, and leave no bad effects behind.

GEO. I. BUTLER.

Decatur City, Iowa.

MEN who are more anxious of being improved in their portraits than in their characters, will probably find very unflattering likeness of themselves in the recording angel's gallery.

Letter Budget.

WE think the letters are unusually good this month, and without further introduction present them to our readers.

J. S. Galloway, M. D., of Lindale, O., writes: I need not speak in favor of your journal to any one who has had an opportunity to judge for himself, and who is so free from prejudice as to be able to judge impartially of its merits. Its tone and spirit are such that even those who hold ideas adverse to ours, can hardly fail to have their asperities softened and their interest awakened in the cause we advocate. And how greatly is light and knowledge needed on all matters relating to health! Every day furnishes examples, sad ones, of this fact.

The masses have no intelligent ideas in relation to the philosophy of health. Even physicians are as a general rule but little better. God speed you in your good work.

F. A. C., Galena, Ohio, writes: I have been a reader of the HEALTH REFORMER during the last three years, and find it to be a live journal, doing a faithful and earnest work in the cause of health reform, and teaching the true way of living so as to preserve health, in so plain and concise a manner that all may understand. I cannot think of doing without the journal, therefore send one dollar, for which please continue.

L. B., Virginia, writes: I am almost alone here in advocating reform. It is gaining ground however. Your journal has a more fearless tone than many others on the health reform. It occupies a middle ground, but teaches the truth entire as it believes it. Hope that you may preach and practice your teachings in full tide of success, until victory shall perch upon the banners of the host of health reformers and advocates of temperance.

S. A., Indiana, writes: The HEALTH REFORMER is always a welcome messenger to me; and I would be glad to know that every family read it and practiced what they read. I consider health reform *one* of the means of evangelizing the world, for without self-culture and self-denial it is impossible to be a true Christian.

A. C., San Francisco, Cal., writes: I have read the specimen number you sent me, and rank it the first journal of the kind published in this country. I hope you will persevere in advocating the truth, so that all may learn the laws of life and live in the happy enjoyment of good health. Ignorance in regard to the laws of nature shadows the whole world, and you seem to realize it.

G. H. Palmer, Georgia, sends several new subscriptions, and adds: Your REFORMER is worth its weight in gold.

R. R., Indiana, writes: After many years of wandering, and at the advanced age of seventy-one, I do not lose my interest in the reforms of the day. I see the need of reform in every de-

partment of life, but in none more than in the physical. I have hope of obtaining subscribers for your valuable monthly. Please send specimen numbers.

J. R. P., Georgia, writes: I have received a specimen number of HEALTH REFORMER. It is just what I want. Inclosed find one dollar.

John Blair, Mich., says: You may consider me a life subscriber.

J. H. K., Ill., sends subscription for REFORMER, and adds: I would not exchange it for any other health journal. My best wishes for the success of the health reform cause.

A. T., Meltz, Iowa, writes: We must have the REFORMER if no other publication.

T. F. Hicks, N. J., says: I think the REFORMER improves. It is brimming full of good things.

J. H., Indiana, writes: We are pleased with the character and style of the REFORMER.

J. L., Wisconsin, says: Find inclosed one dollar for your valuable journal. It teaches common sense and is devoid of bigotry and superstition.

J. W. Bond, Cal., writes: I am so well pleased with the HEALTH REFORMER that I thought I would introduce it to my neighbors, and have obtained one subscriber. The health reform has been a great blessing to us. My wife has suffered a great deal with dyspepsia; has taken considerable medicine which failed to give relief; commenced living out the health reform about eighteen months ago; has been improving in health ever since. We save fifty dollars a year in doctors' bills, &c., besides the suffering from poisonous effects of drugs.

Friends of reform and the HEALTH REFORMER, we ask your co-operation. We invite you to solicit subscriptions for the REFORMER. In the field, in the workshop, wherever you may be, and whatever your avocation, you can engage in this work. You can say a good word for the REFORMER. Now is the time to canvass. Send for specimens. Carry them with you whenever you leave home. An active agent says she is never without a REFORMER when away from home.

Send the REFORMER to your friends. Ask your neighbors to take it. Go to work, friends. You will be surprised at the result. Two of our friends, ladies, spent a few hours canvassing in this city, and obtained thirty-nine new subscribers. What do you think of that, friends?

There are hundreds of towns and villages in which the REFORMER has not been introduced. Again there are about twelve hundred post-offices on our list to which we send but a single number of the REFORMER every month. Now if each one of the subscribers to whom these are sent, would secure one new subscriber, it would add twelve hundred names to our list. The field is broad. Who will canvass? We can furnish back numbers of the present volume to all who desire them.

ONE WHO KNOWS.

MRS. WHITE'S DEPARTMENT.

Words to Christian Mothers

ON THE SUBJECT OF LIFE, HEALTH, AND
HAPPINESS.—NO. 1.

BY ELLEN G. WHITE.

I AM sorry to say that there is a strange absence of principle which characterizes the professing Christians of this generation in regard to their health. Christians, above all others, should be awake to this important subject, and should become intelligent in regard to their own organism. Says the psalmist, "I will praise Thee, for I am fearfully and wonderfully made." If we would be able to comprehend the truths of God's word, and the object and purpose of our living, we must know ourselves, and understand how to relate ourselves rightly to life and to health.

A diseased body causes a disordered brain, and hinders the work of sanctifying grace upon the mind and heart. The apostle says, "With the mind I myself serve the law of God." If then we pursue a course of wrong which weakens or beclouds our mental powers, so that our perceptions are not clear to discern the value of truth, we are warring against our eternal interest. Pride, vanity, and idolatry enslave the thoughts and affections, and blunt the finer feelings of the soul. These resist the sanctifying grace of God. Many do not realize their accountability as parents. A sense of their moral responsibility is not felt in the existence and education of their children who are the dearest objects of their affections.

Children are often made objects of pride, rather than sanctified affection. Parents are not excusable if they do not seek knowledge in regard to the origin of human life, and understand what influence their living and dressing will have on their posterity. It is a crime for parents to pursue a course of life which will lessen physical and mental strength, and perpetuate their miseries for their children. If we do the work God would have us perform in this life, we must have sound minds in sound bodies. When wrong habits wage warfare against nature, we are warring against our souls. The Spirit of God cannot come to our help, and assist us in perfecting Christian characters, while we are indulging our appetites to the injury of health, and while the pride of life controls.

Because it is the fashion, many females place over their breasts paddings, to give the form the appearance of well-developed breasts. These appendages attract the blood to the chest, and produce a dry, irritating heat. The veins, because of unnatural heat, become contracted, and the natural circulation is obstructed. These appendages, in connection with other bad habits of

dressing and eating, result in obstructing the process of nature, making a healthy development of the breasts impossible. And if these become mothers, there cannot be a natural secretion of the fluids, to have a sufficient supply of nourishment for their offspring.

Nature has provided means for the mother to perform this delicate and highly important office for her children. But in order to keep pace with fashion, nature has been abused, instead of being consulted. Mothers sometimes depend upon an hireling, or a nursing bottle must be substituted, for the maternal breast. And one of the most delicate and gratifying duties a mother can perform for her dependent offspring, which blends her life with its own, and which awakens the most holy feelings in the hearts of women, is sacrificed to fashion's murderous folly.

There are mothers who will sacrifice their maternal duties in nursing their children simply because it is too much trouble to be confined to their offspring, which is the fruit of their own body. The ball room, and the exciting scenes of pleasure, have had the influence to benumb the fine sensibilities of the soul. These have been more attractive to the fashionable mother than maternal duties to her children. May be, she puts her children out to a hireling, to do those duties for them which should belong to herself exclusively. Her false habits make the necessary duties, which it should be her joy to perform, disagreeable to her, because the care of her children will interfere with the claims of fashionable life. A stranger performs the duties of the mother, and gives from her breast the food to sustain life.

Nor is this all. She also imparts her temper and her temperament to the nursing child. The child's life is linked to hers. If the hireling is a coarse type of woman, passionate, and unreasonable; if she is not careful in her morals, the nursing will be, in all probability, of the same, or a similar type. The same coarse quality of blood, coursing in the veins of the hireling nurse, is in that of the child. Mothers who will thus turn their children from their arms, and refuse the maternal duties, because they are a burden which they cannot well sustain, while devoting their lives to fashion, are unworthy the name of mother. They degrade the noble instincts and holy attributes of women, and choose to be butterflies of fashionable pleasure, having less sense of their responsibility to their posterity than the dumb brutes. Many mothers substitute the bottle for the breast. This is necessary because they have not nourishment for their children. But in nine cases out of ten their wrong habits of dressing, and of eating from their youth, have brought upon them inability to perform the duties nature designed they should.

Some mothers may be diseased so that they dare not nurse their children. All such females should not take upon themselves the responsibility of becoming mothers. It is criminal in the

sight of Heaven for parents who are suffering themselves with disease, to risk the consequences of having children. Such should feel that they are excused from perpetuating their race. If reason and conscience controlled this matter, the world would not now be groaning under its weight of physical suffering, deformity, and imbecility. The world is no better for such additions. But this class do their part to hasten the degeneracy in the sinking standard of humanity. They are deficient in physical, mental, and moral worth, and are aiding in the depreciation of the race.

It ever has appeared to me to be cold, heartless business, for mothers who can nurse their children, to turn them from the maternal breast to the bottle. In that case the greatest care is necessary to have the milk from a healthy cow, and to have the bottle, as well as the milk, perfectly sweet. This is frequently neglected, and as the result, the infant is made to suffer needlessly. Disturbances of the stomach and bowels are liable to occur, and the much-to-be-pitied infant becomes diseased, if it were healthy when born.

Fashionable women, who live for dress and display, for visitors to admire their dress made after the latest style of fashion, and whose chief happiness is in attending parties, theaters, and balls, will have an account to render to their Maker for the responsibilities they assumed in becoming mothers, and then so lightly throw them off to be controlled by the tyrant fashion.

Health, strength, and happiness, depend upon immutable laws; but these laws cannot be obeyed where there is no anxiety to become acquainted with them. The Creator has given us natural life, and physical laws, which relate to the preservation of the life he has given; and we are under most sacred obligations to become intelligent in regard to the laws of our being, lest we be found unwittingly transgressors, and be obliged to pay the penalty of our lawless course by disease and suffering.

All who transgress physical law must sooner or later suffer the penalty of physical suffering. God has not changed, neither does he propose to change, our physical organism, in order that we may violate a single law, without feeling the effects of its violation.

But many willingly close their eyes to the light. They do not wish to become intelligent on the subject of life and health, because they know that if they do become informed, and put that knowledge to a practical use, they have a great work to do. By indulging their inclinations and appetites, they violate the laws of life and health; and if they obey conscience, they must be controlled by principle in their eating and dressing, rather than be led by inclination, fashion, and appetite. Men and women cannot be practical Christians, and close their eyes to the light.

Christians are required to love God with all

their heart, with all their mind, with all their soul, and with all their strength, and their neighbors as themselves. The powers of the entire being God claims, to be devoted to his service. In how much higher degree we can render service to God in the vigor of health, than when palsied by disease.

It is not only the privilege, but the sacred duty, of all to understand the laws God has established in their being, and to be so governed by these laws as to bring their habits into harmony with them. And as they more fully understand the human body, the wonderful work of God's hand, formed in the image of the Divine, they will seek to bring their bodies into subjection to the noble powers of the mind. The body will be regarded by them as a wonderful structure, formed by the Infinite Designer, and given in their charge to keep this harp of a thousand strings in harmonious action. By intelligence they may be able to preserve the human machinery as perfect as possible, that they "may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ." Here is the secret of true happiness.

Voice from Delaware.

EDITOR OF HEALTH REFORMER, *Dear Sir*: What cheer from our western friends? Are there many of the true and faithful among your ranks? We find that only the men and women who live upon a high plane can stand the test which true hygiene applies. It takes moral courage and self-denial to enable one to make a radical change from the ordinary habits of life.

The time of change is one of commotion and disturbance in the system, and the superficial observer argues unfavorably from this, especially if he be the sufferer, forgetting that the more obnoxious the article used, the more severe the distress upon abandoning its use.

Let a person be habituated to the use of opium, and upon ceasing to take the drug, he suffers intensely. The same with tobacco, alcohol, coffee, tea, flesh-food, salt, &c., &c. But let one accustomed to a hygienic dietary cease to use one or more of the articles to which he is habituated, and he does not experience suffering from their disuse. There is no surer test of the amount of injury received by the system from the use of a stimulant or narcotic than the measure of suffering occasioned by discontinuing the use of the same.

But it takes a hero to say: "Since the disuse of coffee affects me so disagreeably, I may judge of the harm done to my system by using it, and I will therefore reform; I will not be a slave to any habit." Nevertheless, let any human being show so much courage as to abandon forever any injurious physical habit, and great is

his reward. He not only feels greater self-respect on account of having broken the chains of an enslaving habit, but his physical enjoyment is greatly enhanced.

It has been very wisely said: "The way of the transgressor is hard;" it is not merely the end of transgression that is severe, but the very way or path of the evil-doer that is hard. Once habituated to the right path, we find it so easy and pleasant that we would not forsake it if we could.

Oh! that we could reach the hearts and consciences of the mass of this people; we would not only make converts to hygiene, but exchange suffering and debility for enjoyment and vigor.

MARY H. HEALD, M. D.

Hygienic Home, Wilmington, Del.

The above good and cheering words from my esteemed friend, Mrs. Mary H. York, of Dansville, N. Y., memory, now Mrs. Heald, though addressed to my husband, have more than a welcome place in my department.

In response to the inquiry as to the numbers of the faithful, I would say to my sister, Come and see. You will be made welcome at my home, and at our Institute. And you will find some faithful ones in the West battling for truth, cheered with the fact that numbers increase.

E. G. W.

Small Waists.

UPON this subject we make the following extract from a lengthy article in a foreign paper:

It is true enough that a small waist is an additional grace to a figure that is otherwise symmetrical and graceful. No one can deny this fact. But there is no greater blunder than for the "cultivator" to imagine that a small waist, which betrays its artificial origin, can be regarded by men with anything less than derision or compassion. Is it wonder, or pity, or contempt, that is the predominant feeling when one observes a wasp-like body tapering down to an abnormally small waist, the waist unnaturally round, the dress obviously strained, the whole body apparently balanced so as to prevent the compressed figure from breaking into halves? A more absurd spectacle it is impossible to conceive; and it is one that suggests some other reflections, not very flattering to the owner of the insect waist.

We presume that girls make fools of themselves in this way, in order to convey to others the notion that they are peculiarly sylph-like and graceful. They wish to appear in the eyes of their male admirers, as light, ethereal, angelic creatures, who are scarcely subject to the vulgar necessities of hunger. Unfortunately, the impression conveyed is exactly the reverse. The lover cannot look at his mistress' eyes for think-

ing of her waist, and wondering how she can smile under her tightly-clasping bars of cane. In spite of himself, he becomes an anatomist. He mentally dissects her. He cannot help thinking of those plates in books of physiology, showing the position of the ribs anterior and posterior to the practice of tight-lacing. While he ought to be looking at her face, he is, in imagination, contemplating her lungs. When she sighs, it is not of her affection he thinks; he is considering the action of her diaphragm. It is impossible for the tenderest and most idealistic of lovers to discern the poetry of a mechanical waist.

Ill-Health of American Women.

THE correspondent of the *Independent*, who has been lately entertaining the readers of that paper with the notes of his pedestrian tour in Europe, has returned home and gives in his last communication some of the "first impressions" which home made upon his mind after so long a sojourn in foreign countries. Above all, the want of national health, and particularly the almost universal ill-health of American ladies, struck him most forcibly. On this subject he says:—

"I sat down with a lady lately, and, out of a wide circle of acquaintances in every part of the country, we attempted to reckon the healthy, and we could not think of more than three really healthy women. What is the rule in Europe seems the exception here. The ladies come before one here as more fine, more delicate—yes, generally with more of a certain graceful beauty, than in England or Germany, but with far less robust health. There are so few full, healthy complexions or vigorous forms. Those who are well are so plainly weak, with constitutions which the first rude shock of pain or exposure will shatter."

And this does not seem confined to one class. Indeed, it is even more true of the village than of the city. The pale, worn looks of the mechanics' wives, or the sickly faces which you see in so many a farmer's household, show it sadly enough. It is very seldom, indeed, one passes through a village here where the ruddy complexion, the bright glance of health, the fully developed form meet the eye, as they do so invariably in the European villages. This subject is of such immense importance, that we extract two or three other passages from the same article. With reference to the cause of the general decay of health, the author observes:

"There is no country of Europe, I believe, where women take so little exercise in the open air as they do in this. In England, on many a day, when no lady here would soil her shoe out of doors, I have walked with ladies miles and miles through mud and snow, or heavy mist. In Berlin there was never a bright winter's afternoon in which we did not make up a skating-party on

the 'meadows,' where indeed, all the 'belles' of the city were collected. In Hungary, a horse-back scamper over the plains, or a walk in the gardens with the ladies, was as common as the meals. And throughout southern Germany, Italy, France, even where there are no more vigorous exercises, an afternoon's promenade in the parks or on the bastions has come to be almost a necessary of life.

"It seems as if all the people of those countries delighted in the sunlight much more than we. The ladies read, sew, eat, in the open air, in arbors and gardens, far more than is ever the custom here. Then, in the lower classes, the women are obliged to work much in the fields, in some respects a thing not to be approved, yet, on the whole, by no means so degrading a custom as we often think in America. It brings, as one happy result at least, the full, cheerful health which God 'designed' to be the natural accompaniment of life.

"There is an unnatural delicacy among all our women about exposure. If people only would learn that rain, and frost, and snow, are not half so much poisons as the close, vitiated air, which steams all day within heated walls! An English lady, with her stout boots and shortened skirts, makes no more of mud or snow-walk than of the pleasantest ramble. The walk becomes as much a necessity as a dinner, and there is soon a real pleasure in breasting the rough weather."

The Courtesies of Life.

MUCH complaint is made by women that men are less regardful of their comfort than formerly. This is indeed so in many cases, especially in street cars, and it carries its reasons with it. It is an undeniable truth that lack of courtesy on the part of women breeds coarseness in most gentlemen. A writer on this subject says he can count on his fingers all the "thank yous" he ever got by rendering little kindnesses to well-dressed women. They sail past without the slightest acknowledgment, as if they had been all bred milliners. Blank, blank, blank of face as so many lay figures. There is a hideous defect somewhere. And here is a cardinal point in the discussion. Women regard as a right what is only a concession on our part.

The same writer says that one day last winter he met three misses, pupils of an academy, on the sidewalk of a village, where the snow lay piled up two feet deep on the outer part of the walk, necessitating the passer-by to plunge in up to the knees, if so disposed. The fair young creatures, furred to the throat, came tripping along in solid file, till they got within a couple of paces or so, when, seeing no manifestation on their part to give way, he halted them in a fatherly manner, and said, "Do you suppose that a man of my years ought to jump into the snow

to let you pass, when one of you dropping behind the other would enable us all to pass on the dry walk?" "You are not a gentleman, sir," said the most unwomanly and best-dressed of the trio. He says that he inwardly blamed the mother of the poor girl for such breeding, while he taught them the practical lesson that, in matters of courtesy, men too have rights which the gentler sex are bound to respect.—*Sel.*

A Spittoon with a Moral to It.

MRS. HALL prided herself upon her handsome parlors, and they were very elegant for out-of-town drawing-rooms. The carpets were luxurious, the furniture of rose-wood and reps, the drapery of frosted lace, hung in the most unexceptionable manner. All the ornaments were tasteful, as well as expensive, and the pictures faultless.

Three charming daughters completed its attractions for the young people who congregated there nearly every evening, to enjoy the music and saunter in the grounds, so carefully kept by an English gardener.

Among other requisitions, Mrs. Hall insisted upon her daughters' becoming tidy houskeepers; and she had long since made it a rule that each should take her turn in caring for the parlors. Upon the occasion of which we are speaking, Alice, with a white handkerchief deftly arranged over her beautiful hair, and her hands covered with gloves, was dusting the furniture and giving a finishing touch to the ornaments.

Alice was, by far, the prettiest of the three daughters, and she knew her power quite as well as did the young gentlemen who rode so many miles to call on the Halls. She was as independent as she was beautiful; but as her ideas were usually very correct ones, the independence passed for *esprit*, and her sharp sayings for witticisms.

As she waved the light duster hither and thither, she kept up a flying conversation with her sisters, one of whom was leaning upon the window outside, and the other gathering flowers for the vases.

Suddenly, Alice sent something spinning out through the open window on to the grass plat, and her pretty lips curled into an expression of the most intense disgust.

Then the two girls burst into the merriest laughter.

"There it goes again," cried Grace.

"What goes?" asked Ida, looking up from her flowers.

"That abominable spittoon. Alice never will rest until she makes brick-dust of it."

"Well, such a thing was no right to be in anybody's parlor, and I cannot think what mamma insists upon keeping it here for," said Alice, going to the window and peaking her features up in the most comical way.

"Why, for the accommodation of your young gentleman," the mother said—whose quick eye had detected the condition of her household goods.

"What need has a young gentleman of a spittoon, more than a young lady, I should like to know?" cried Alice.

"Young ladies are not supposed to chew, my dear."

"No, neither are young gentlemen. Nobody but a rowdy will think of entering a house with a quid in his mouth."

"Are n't you a little fast, Alice?" Grace asked, as the color mounted to her cheeks. "I can think of several of our acquaintances that have occasion for the use of that discarded article, who are very agreeable rowdies."

"Well, that is exactly the term to apply to them. They are agreeable rowdies; but I repeat, a well-bred person will never enter a parlor, especially, with anything in his mouth that will make him a nuisance; and any one is a nuisance that keeps hawking and spitting. It's a filthy habit; and if young men cannot call here and deport themselves as gentlemen should, they may get along with their quids the best way they can, for I won't have that disgusting object in this room another day!"

Neither of the girls cared a penny for the article in question; but they all had their admirers, and were rather tender upon the subject of tobacco.

"I would not marry a man that chewed," Alice went on, switching the feathers harder and harder, "no more than I'd—"

"Do n't refuse before you are asked," Ida cried out, with a bit of irony in her voice.

"Well, I shall refuse before I am asked—that is the time to refuse. I do n't approve of coaxing a young man to make a fool of himself, and then cutting him up like an apple and putting him way to dry."

Ida knew what that thrust meant only too well. So did Grace, who answered with a gay little laugh—

"Never mind, Ida, we'll pay her for that. I have seen a handsome pacer go by here more than once of late. We'll see if that spittoon does n't find its way back without our help. Mother, please tell the servants to let that ornamental affair lie where Alice threw it."

The dialogue terminated with a general and good-natured laugh. The parlor was righted and left to take care of itself until later in the day, when, as usual, young Mr. Stanley dropped in, leaving his hat in the hall, but taking his walking cane and quid along with him to the parlor.

As he was one of those universal callers that are only too happy to be tolerated anywhere, he always asked for the Misses Hall. They were accordingly all there to entertain him, to say nothing of entertaining themselves.

Mr. Stanley switched his dainty cane, and remarked upon the "very foine weather," and ran through his programme of small talk, until his mouth began to be troublesome. He sauntered toward the corner where the spittoon had been kept, but in its absence, he could not quite make up his mind to soil the elegant hearth-rug, or to poison himself by swallowing what was in his mouth, so he wisely withdrew.

The girls indulged in a little titter of satisfaction. Presently, Mr. Spruce was heard inquiring for Miss Ida.

Evidently he regarded himself with respect, whatever might be the estimation in which he was held by his acquaintances. He walked into the parlor with the air of one who feels that he is conferring a favor by his attentions.

Ida fluttered toward him much as a moth draws near an astral lamp, and finally the couple settled upon the sofa, and the conversation became general.

After a little, Mr. Spruce became uneasy, and his utterance thick. He, too, sauntered to the corner, and made a little circuit of observation around the room; then he went to the door, and made a spittoon of all creation!

This process was continued until a sense of the ludicrous began to grow painful, and Mr. Spruce, somehow, became conscious that he was being laughed at by the girl he adored.

He then gravely took the quid from his mouth, and deposited it in his pocket for safe keeping, until he retired. As he went out of the gate, the girls saw him replace the identical quid in his mouth again—and such a shout as went up at poor Ida's expense!

Ida was never at home to Mr. Spruce after that. There was an economy and untidiness in that display that quite uncharmed her, and she generally closed allusions to him with the ejaculation, "The filthy creature!"

One and another came in, and conversation was lively, when Mr. Herman was announced.

It was now Grace's turn to be embarrassed, and, as the parties were known to be intimate, they were soon chatting in the bay window in the cosiest manner possible.

Mr. Herman was too much of a gentleman to make use of a quid. He simply placed a bit of tobacco in his mouth, and used it as one does a globule.

So he talked and nibbled, and nibbled and talked, until, in a moment of forgetfulness, he ejected the accumulating saliva through the open window.

A fresh breeze was stealing up from the river just then, and bore it back directly upon Grace. At that moment her eyes flashed toward Alice, who was regarding her sister with quizzical satisfaction.

Mr. Herman was never aware of what happened. He only knew that he never could have a cosy chat with Grace after that interview. He

is trying to solve the problem of his disappointment to this day, and has nibbled innumerable pounds of tobacco in the vain attempt to understand why Grace should have cut such a nice young man!

The person who had been seen to ride by the house so often, at last found opportunity to enter. He was quiet, respectful, and never at a loss for cultivated topics of conversation. His breath, when he spoke, did not taint the atmosphere. It was a pleasure to look at the wholesome mouth and polished teeth which gave utterance to his ideas; and there was a straight-forward, manly, honest look about the whole face, as if the man's conscience was clean, too!

There was no need of a spittoon for this young gentleman's entertainment. Whether he read, or sang, or conversed, there was a dignity and appropriateness in all he did that made him a favorite with young and old.

We never knew exactly what became of the spittoon left on the grass-plat; but it certainly never found its way back to Mrs. Hall's parlors, and tobacco-chewers came to be shy about taking their quids with them when they went to call upon the ladies there.

On one occasion the missing article was alluded to, and an expression of public opinion called for.

"Well, what is a feller to do, who uses the weed as I do, when he gets into a foine parlor, like this!" asked Mr. Snip, putting his thumbs into his vest pockets, and leering toward Miss Alice, as he shifted his quid from one cheek to the other.

"He would be likely to feel like a pig in a strange pen," was the very saucy answer.

"But suppose a gentleman comes in here?"

"Excuse me for interrupting you, but allow me to say, Mr. Snip, that no gentleman ever has or ever will come into this parlor with tobacco in his mouth."

Mr. Snip subsided.

Mrs. Hall said when she reflected upon the subject, that "if accommodations were not made for the indulgence of bad manners in private parlors, she was certain gentlemen would be more careful and thoughtful about their habits; and that, for her part, she never again would tempt young men to enter her parlors with quids, by keeping there anything that served as a spittoon."

"Miss Alice is a pretty creachoir," drawled Mr. Snip, as he drew on his gloves in the hall, "but, zounds! do n't she slap a feller right in the face—ah."

"A fellow deserves to be slapped in the face that cannot open his jaws without salivating himself," was the curt reply.—*Youth's Companion.*

TRUE FRIENDSHIP.—That is a choice friend who conceals one's faults from the view of others, and discovers them to our own.

To our Correspondents.

To our correspondents we would say,

1. Please state your case in a plain, readable manner. Tell us briefly how long you have been afflicted, and the special symptoms, as directed in the June REFORMER. We receive many letters written so indistinctly and carelessly that it is with difficulty we can read them, and we sometimes have to lay them aside.

2. We frequently receive letters with only initials signed. To such no attention will be given hereafter. So in future, should any fail to hear from us, they may know the reasons why.

PHYSICIANS, HEALTH INSTITUTE.

The Sense of Pain.

THE sense of pain in the mouth guards the throat; in the stomach, it affords a warning against improper food; and in fact every part of the body is susceptible of pain, wherever that sense is necessary to indicate disease or injury.

But the heart, the brain, and the lungs, although the most vital organs, are protected from injury by the sensibility of the exterior parts of the body; a high sense of pain in them is unnecessary, and they are almost insensible to it.

The heart beats upward of four thousand times in an hour, and if the pain from a diseased heart were very acute, it would indeed be sad for the sufferer; but the pain from a disease of that organ is seldom more than an uneasy sensation, and this more especially after violent exertion.

Sudden death often occurs from disease of the heart; not from the heart being suddenly diseased, but from the disease causing but little pain, and being therefore unknown. The brain, although the source of sensation, is itself insensible to pain. In surgical operations portions of the brain have been removed without the patient's exhibiting signs of pain. The lungs have also been taken out without causing pain.—*Sel.*

FASHIONABLE LITERATURE OF THE DAY.—

The quality of our current literature is infinitely below the quantity. Vice swarms like wasps on every book-seller's shelf. Sensational and disgusting pictures are presented by pen and pencil to seduce the young into the evil way, and turn our people into a nation of Parisians.

Bad books struck the most fatal blows that have recently fallen on Paris. Fictitious literature deluged their city with the sensual broodings that produced the Commune. A nation growing into manhood cannot thrive on such literary food any more than a body's stomach can thrive on alcohol.—*Good Health.*

THE worst misfortune is to be unable to bear misfortune.

Items for the Month.

This Number.

If we are not very much mistaken, this number of the REFORMER possesses unusual interest.

The statement of case on page 67 will be read with interest, especially by those ladies who are similarly afflicted. Dr. Chamberlain will give particular attention to this branch of the profession.

Very many will be much obliged to Dr. Lamson for what she has said concerning that troublesome organ, the liver. We join the plea for men and women to eat and drink as they should, and give the liver a fair chance.

Our friend, W. H. Watson, came to the Institute in need of just the help he found. His stay was brief, and his recovery was rapid. He needs more of the same. Thanks for the good words from him on page 68.

What Dr. Trall says of the "Teeth and Food" will be extremely interesting to those of our readers who have recently commenced the investigation of these matters. There are a large number of them who need instructing in first principles, not only in reference to the teeth, but the entire system, from head to feet, that they may be armed to meet the false assertions of our opponents. We design that the REFORMER shall in the future be more fully adapted to the wants of such.

Bible Hygiene this month is brief and imperfect on account of our being crowded and worn with a press of other matters. These we now lay aside, and go in for temperance in work as well as other things. We design to put aside all other cares except editing the REFORMER, and giving some attention to the Institute.

We give a slice from that grand, good work of Sylvester Graham's, entitled the "Science of Human Life." We regret want of room to give more. Our readers shall have more from his able pen. Read him carefully.

We hope to hear from Mrs. Mary H. Heald, M. D., again and again.

HOME AND HEALTH, is always welcome to our table. Although not fully advocating our ideas of reform, it tends strongly that way, and we hope may help bring about the reforms so much needed. W. R. DePuy & Brother, publishers, 805 Broadway, New York.

WOMAN'S COAST JOURNAL we think is the only journal on the Pacific Coast devoted exclusively to advocating health reform. It is ably conducted by its editor, Mrs. Carrie F. Young, M. D., San Francisco, Cal.

It is said that good graham crackers can be had of Thomson & Templeton, wholesale bakers, 213, Randolph Street, Chicago.

Premiums.

TO ALL the friends of health reform, far and near, who will work for the wider circulation of the HEALTH REFORMER, we offer the following cash premiums, beginning with the new volume:

For six new subscribers,	\$ 1.00
" eleven new subscribers,	2.00
" twenty new subscribers,	5.00
" fifty new subscribers,	14.00
" one hundred new subscribers,	30.00

The cash must accompany all orders for the HEALTH REFORMER, the agent reserving his or her commission only.

To any one who will send us the names of

Two new subscribers, and \$2.00, we will give a copy of "Physiology and Hygiene," 230 pp., paper cover (35 cts.), post-paid.

Three new subscribers and \$3.00, same work bound (60 cts.), post-paid.

Five new subscribers, and \$5.00, a copy of REFORMER one year free.

Twelve new subscribers, and \$12.00 the Fountain Syringe, No. 1 (\$3.00), post-paid.

Fifteen new subscribers, and \$15.00, the Fountain Syringe, No. 2 (\$3.60), post-paid.

Those sending names of subscribers for premiums can send a part at a time, and from different places, as they are obtained, and will please state every time that they are working for a premium.

Address, HEALTH REFORMER, Battle Creek, Mich.

TO THOSE who may be induced to canvass for subscribers for the HEALTH REFORMER, either for the reward of doing good, or for the premiums offered, we would say, that, to assist them in their work, we have prepared a statement of the character and work of the REFORMER, and an appeal for its circulation in a neat, four-page tract, envelope size, which we will send by mail post-paid, without money or price, to those who may order it.

TO DELINQUENT SUBSCRIBERS.—We would say that we design soon to carry out the strict advance-pay system. Those who can pay, should pay promptly. And those who are too poor to pay, can have our journal free. Our friends in the different States have our sincere thanks for what they are doing to extend the circulation of the REFORMER, and for the collection of dues. We give the following from our old friend, Eld. Loughborough, as a sample of what is being done:—

I have written letters to all the subscribers of HEALTH REFORMER in California who are not paid up to the commencement of the present volume. Shall we hear from them? We hope to hear from all. Friends, you need the REFORMER, and its publishers deserve the pay for publishing, to sustain the journal. Let us act promptly, one and all.

J. N. LOUGHBOROUGH.

San Francisco, August, 1871.