

The Health Reformer.

OUR PHYSICIAN, NATURE: OBEY AND LIVE.

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THE HEALTH REFORMER

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BACKBONE.

When you see a fellow-mortal
With fixed and fearless views,
Hanging on the skirts of others,
Walking in their cast-off shoes,
Bowing low to wealth or favor,
With abject, uncovered head,
Ready to retract or waver,
Willing to be drove or led;
Walk yourself with firmer bearing,
Throw your moral shoulders back,
Show *your* spine has nerve and marrow—
Just the things which his must lack.
A stronger word
Was never heard
In sense and tone
Than this, *backbone*.

When you see a theologian
Hugging close some ugly creed,
Fearing to reject or question
Dogmas which his priest may read;
Holding back all nobler feeling,
Choking down each manly view,
Caring more for signs and symbols
Than to know the Good and True;
Walk yourself with firmer bearing,
Throw your moral shoulders back,
Show *your* spine has nerve and marrow—
Just the things which his must lack.
A stronger word
Was never heard
In sense and tone
Than this, *backbone*.

When you see a politician
Crawling through contracted holes,
Begging for some fat position,
In the ring or at the polls,
With no sterling manhood in him,
Nothing stable, broad or sound,
Destitute of pluck or ballast,
Double-sided all around;
Walk yourself with firmer bearing,
Throw your moral shoulders back,
Show *your* spine has nerve and marrow—
Just the things which his must lack.
A stronger word
Was never heard
In sense and tone
Than this, *backbone*.

A modest song and plainly told—
The text is worth a mine of gold;
For many men most sadly lack
A noble stiffness in the back.

—Sel.

Caring for the Sick.—No. 1.

DISEASES, aches, and pains, are the legitimate results of the violation of physical laws. It is therefore a sin to be sick. The human family are prone to fall into habits derogatory to health, and, by so doing, render themselves unfit for the duties of life, make themselves fashionable invalids, and die fashionable deaths. Going into fashionable society and seeking fashionable amusements imposes a heavy tax upon their systems; in other words, they do an extensive business at their bank of vitality. To sustain self-indulgence they draw heavy drafts upon this bank, little thinking that the strength thus squandered will be needed in the distant future. But so it is; all these drafts must be paid to the last dollar, in aches and pains. It is while people are imprisoned until the debts thus foolishly contracted shall all be canceled, that they call for and need the sympathies and assistance of those who attend them.

The physician, who in the hours of health is looked upon as a useless member of society, in the hours of adversity is hastily sought for and is looked upon as the only one capable of appeasing the wrath of violated nature; and to him is committed the work of battling with disease. He is expected to kill or cure the patients; and to this end, he is urged to commence forthwith. But the cashier of the vital bank sternly demands payment of the patient, or that he remain in prison until by due repentance, the demands of justice are satisfied. From this decision it is of no use to appeal; hence the physician's skill is baffled until the time of release comes. Then outraged nature is satisfied, and the physician has learned the lesson that his medicine has not contributed to, but rather retarded, recovery. As seen from this standpoint, the work of the physician seems to be to keep down unnecessary interference.

The chief fault of those who care for the sick is, they are inclined to do too much, thinking that by constant doing they can compel the disease to retire; but in this they will generally be mistaken, and the patient left much the worse for their rash experiments. The sleep is broken up every hour or two to take medicine, or a little food to prevent starving, and the disease is thus prolonged by unwise management.

Many times the young physician starts out with more conceit than discretion, expecting that

he can in a short time turn aside the shaft of disease; but, alas, poor man! how soon he is compelled to acknowledge his weakness, or to retire in dignified disgust.

Many years of practice have fully convinced me that such a thing as cure by drugs is not possible. It is true, medicine does seem to benefit and cure; but it only changes the form or location of the disease, and, sooner or later, the effect of this violation will be seen in a weakened state of the vital powers, or in a more violent disease in another part of the system.

Let all bear in mind that the so-called diseases are but an effort of nature to expel impurities from the system, a "remedial effort," a condition to be regulated, rather than to be interfered with. Take the common boil which seeks egress through the skin. Every one knows that boils prevent a more grave or serious disturbance in the vital domain; but let these eruptions be repelled by medicine, and diseases of a violent and dangerous nature take their place.

Looking behind the curtain from this standpoint, the mantle of mystery so long enshrouding the profession of medicine is removed, the veil is lifted, and the philosopher's stone is found in this department of science.

This explains why the intelligent hygienic physician meets with better success than those of his drugopathic brethren. The first simply keeps down undue interference, regulates the remedial effort, and patiently waits for nature to do her own work; while the latter retards the purifying work by causing an artificial (drug) disease on the principle that the drug disease will absorb or swallow up the natural one (so runs their own testimony).

I have taken much pains to ascertain the cause of very many cripples with whom I have met, and in nearly every case it has been attributed to calomel or quinine. I conversed with the mother of one poor object as to the cause of his deformity, and was informed that during gestation she took large quantities of calomel, which has rendered him crippled for life. Notwithstanding this, amid these wrecks of humanity there are no medicines so popular as the two above mentioned.

Calomel has been given for the last three thousand years for diseases of the liver; when, lo! by some profound research of old-school professors, it has just come to light that it does the liver no good, and in fact that it never reaches that troublesome organ. Verily the world moves, and science advances.

J. H. GINLEY, M. D.

Health Institute, Battle Creek.

To reform a world, to reform a nation, no wise man will undertake; and all but foolish men know that the only solid, though a far slower reformation, is what each man begins and perfects on himself.

Directions for Home Treatment.

HALF PACK.—In giving this bath the same preparation is required as for giving the pack as directed in last REFORMER, with this difference; viz., instead of spreading the full sheet so as to pack the whole person, double the sheet and spread it so as to envelop the body from the armpits to the knees. Then bring up each side of the sheet, blankets, &c., tucking the blankets and coverlets snugly around the neck and feet, as in the full pack. This bath answers the general purposes of the full pack. In pneumonia, peritonitis, and inflammation of the viscera, it is a most excellent bath, and may be oft repeated; also in fevers, and in cases where the patient is too feeble to take a full pack, this is in place. It may be given warm, tepid, or cool, as the conditions of the patient require.

PAIL POUR.—This is a very convenient bath where there is a room appropriated to bathing purposes. It consists in pouring continuously two or three pails of water over the person while standing upon his feet or, if too weak to stand, sitting upon a stool. A medium temperature is, first pail at 90°, second 85°. We sometimes give three pails at 95°, 90° and 85°, or even as low as 80°. The bath will be the better for having one attendant rub the person briskly while the other pours the water on. It is most convenient for the one pouring the water to stand on a stool. Let it be applied evenly, pouring first upon the chest. As soon as the water is all applied, envelop the person in a dry sheet and rub dry. Follow this with dry-hand rubbing.

RUBBING WET SHEET.—This is given by wringing a sheet so it will not drip, and wrapping it snugly around the person, and then rubbing thoroughly as in the dripping sheet. Let this be followed by the dry sheet, and thorough rubbing with the dry hand, until the person is dry and warm. What we call a *dry rubbing* sheet is given in the same manner, only with dry sheet. These applications, especially the first named, are excellent for feeble, nervous persons, whose reactive powers are weak, also for those persons whose skin is inactive, and, given before going to bed, are useful in inducing sleep. This bath can be given in any room without soiling the carpet, and is a much better opiate than opium itself.

FOMENTATION.—This is one of the most useful of the hygienic agents. Take one and a half yards of good flannel, and double it so as to be about 12 by 14 inches. It will in this form be of about four thicknesses. Wring it out of as hot water as the person to be fomented can bear, comfortably, and apply it over the part to be fomented. The above is of a proper size to apply over liver and stomach. After applying the fomentation, cover it with dry flannel to retain the heat. The best way is to have the person lie upon a woolen blanket folded wide enough to

cover the fomentation, and then bring this over the fomentation cloth so as to keep in all the heat. Let the first application remain five minutes, then renew it. We usually make three applications, consuming about fifteen minutes. Sometimes we give a prolonged fomentation for about thirty minutes, but in such case do not apply the cloth so hot. When fomented long enough, remove the hot cloths and bathe the part in cool or cold water, following this by dry-hand rubbing. For acute pain, congestion, torpid or diseased liver, constipation of the bowels, neuralgia, painful menstruation, &c., the fomentation is almost indispensable.

LEG BATH.—Take any vessel large enough to put the feet in, and deep enough to come up to the knee; fill it nearly full of water, temperature ranging from 98° to 110°. Put the feet and legs in from eight to twelve minutes. Pour cool water over them on leaving the bath, and rub dry, as in all other baths. This is a most excellent bath for congestion of brain, cold feet, and feeble circulation generally.

COMPRESS.—The compress is a local application of one or more thicknesses of linen or cotton, wet in warm, tepid, cool, or cold water, according to the condition of the person to whom it is applied, and the object to be accomplished. A common towel doubled makes a very good compress. Sometimes only one thickness can be borne, again they are required almost equal to a half pack. It should be covered with dry flannel and frequently changed. This is an excellent application for local irritations, and in almost all forms of fever is very useful.

WM. RUSSELL, M. D.

Health Institute, Battle Creek.

Health.

HEALTH is defined by Webster, as the state of being hale, sound, or whole; especially the state of being free from physical pain or disease.

The physiological definition is normal vital action, or the normal play of all the functions.

It is the business of men and women to know the structure and function of every living thing. No one knows the abuse of a thing till he knows the use of it. The abuse of a good thing may cause the same condition as the use of a bad thing. All diseases are caused by abuse or misuse. Our bodies are made up of various parts or structures called organs, as heart, liver, lungs, etc. What is meant by the function or office of an organ is its action. Each organ is constructed for a special object, or the accomplishment of a particular purpose.

In health the action of each organ is made with strict reference and just power, to accomplish its own work, and no more. The *vital* property is the peculiar quality of the tissues in the living body. Each vital function, as digestion, respiration, circulation, etc., is essential to our

existence. Each vital organ has a specific work to do. And if this work is not done, the body will languish and die. When an organ is engaged in the performance of its function, in just the manner nature requires to accomplish the object of its organism, its action is healthful. It is the same with every tissue. The sensation of each organ, acting thus, is agreeable. When all the organs in the system are likewise employed in the perfect performance of their functions, we are in the condition of health, and every sensation is pleasing. Truly a desirable state!

It is evident that great ignorance prevails on this important subject. For sickness is the general rule, while health is the exception. We misuse many of our blessings, or the various organs of our bodies would not so frequently express pain. Health, therefore, and disease depend much upon the use and abuse of those things which are good.

Let us trace out some of the errors of our ways, in order that we may retrace our steps, and find the good old path of health. A sufficient amount of exercise to meet the wants of the system is essential to health. The same is true with regard to rest. The first of the organic functions is digestion, of which the stomach is the principal organ. It is a law of the living organism in relation to that which comes in contact with it in the stomach, to accept as food that which can be transformed into tissue, and to reject every thing else. It is abuse of the stomach to introduce into it, those things which it cannot use, to subserve the interests of the system. This embraces all inorganic substances, whether they be used in the food and drink, or taken as medicine. It is abuse of the stomach to introduce food into it, without first properly masticating and insalivating it in the mouth, thus causing it to do work belonging to other organs.

It is abuse of the stomach to introduce into it more good food than the system requires to meet its wants; and it is also misuse of the food, hence two evils. The surplus supplies cannot be changed by the vital processes, but must undergo chemical changes, fermenting and souring; and they often remain in the system till they become putrescent, causing irritation of the mucous surfaces, and occasioning severe headache, vomiting, colic, diarrhea, etc.

It is the work of the stomach to reduce and make the food soluble preparatory for processes that fit it for assimilation. It only prepares that amount which is necessary to supply the wants of the system. This want is indicated by the instinct of hunger, when the system is in perfect health.

When we are not in sound health, this instinct is perverted, and is not a safe guide to us, either in choice of the quantity or the quality of our food.

It is abuse of the stomach to introduce anything into it when it should rest. Organs that perform periodical functions have a special determination of blood to them at the time when they act; and if they are kept continually at work they soon are overtaxed, tired out, grow feeble, and become congested, and take on inflammation. If this is carried to the extreme, the function is arrested. Hence arises the evil of irregularity of meal time, and of eating between meals, or of nibbling something all the time, for these are a cause of dyspepsia, with its attendant ills and horrors.

It is abuse to introduce into the stomach exciting, stimulating substances that induce an excessive flow of blood to that organ, as they cause congestion and inflammation.

The stomach, like the liver, is susceptible of frequent alterations in position, and suffers abuse from bad modes of dress.

Perhaps enough has been said in vindication of the rights of this one organ. So intimate are the relations of the organs of the body, that when one organ suffers, all the body suffers with it. When men and women relate themselves intelligently to food and drink, to exercise and rest, to air, light, temperature, and clothing, and have right mental conditions, mentioned last, though not least in importance, health will be the rule, and disease the exception.

P. M. LAMSON, M. D.

Health Institute, Battle Creek.

A Clear Case.

EDITORS OF REFORMER: It is now about two years since my faculties of body and mind began to so fail (supposed by reason of great exposures and the infirmities of years) as to render me unfit for any kind of business in life. For six months I passed through some vicissitudes of ill health and relief, until in June, 1870, when I was taken in my left hand and arm with what physicians call the black erysipelas. But soon after it began to turn dark colored, it gathered and became one of the most dreadful sores I ever saw, opening itself in four different places. It was estimated by those who dressed it, that it discharged to the amount of half a tea cup full, of mostly black matter, four times in twenty-four hours.

An experienced physician was called for while it was thus running. He told my son that it was a narrow escape. I think it was full two months or more before it was fully healed up. But after the sore was healed, it retained that dark color, and there was such a terrible lameness, throughout, even to the shoulder, as I had never before experienced, and am unable to describe.

After I had become able to ride three or four miles, I visited another learned, well-read physician, who, after looking at it, said, "It is a won-

der you are alive." He recommended the application of a hop-yeast poultice, which I had no evidence did any good.

I then went to another physician. He applied the galvanic battery two different times, without essential effect. By his directions, I applied green spikenard root pounded, and afterward onions, which partially removed the color, but not the lameness; and for six months I either carried that arm much of the time on a pillow with my other hand, or in a sling.

The last of December I came to the Health Institute at Battle Creek, not having strength of mind sufficient to keep my watch wound, or to keep the days of the week or the month. The pain and lameness of my arm and shoulder were passing up my neck to my head, and the pain frequently passed through to the other shoulder. I had good reason to believe that it would soon spread over the whole system, and render me helpless. My digestion was impaired, and consequently my vitality became so low that, having it tested with that of other patients, by the galvanic battery, while in them it produced ludicrous muscular movements, as well as shrieks, nods, and grimaces, it did not move a nerve or muscle in my system.

In March, I began to saw, and some weeks afterward to split, wood, for physical exercise; and about that time or a little before, to write social letters to my friends, with some degree of ease and pleasure, which previously had seemed impracticable, on account of the weak and confused state of my mind.

In June, I used the hoe for physical, and still continued to write for mental, exercise. And I still continued to improve in health, in every respect, I think; and when I had been here seven months, I started out to try the experiment of preaching, my former vocation. And although I am a weak old man, in my sixty-eighth year, I have concluded, Providence permitting, to pursue it still farther. My weight, which, for about forty years, ranged usually from 170 to 180 pounds, was reduced to 140 pounds.

The lameness and pains in the diseased arm are now all gone. And although the hand is somewhat stiff and numb, and the arm not so strong as the other, and more sensitive to the cold, in other respects it is all comfortable.

My system, generally, which was so weak and destitute of life, as to lead me to conclude that I was nearer related to the grave than to an existence here, is now comfortably well. My food, if careful as to its varieties, sets well, and I rest nights sweetly.

If any who are out of health, wish to avoid mineral and botanical poisons, and have a treatment which is agreeable and can do no harm, pleasant surroundings in every sense, a good board of physicians, who in their lectures not only instruct how to treat the sick, but how to live healthfully, a pleasant company of helpers to

render all necessary assistance in their line, they will find such at the Health Institute of Battle Creek

STEPHEN PIERCE.

REMARKS.

This patient came to us very much discouraged, stating that he thought himself hardly worth saving. He has stated his case correctly as to condition of body and mind. Considering his advanced age, he gained quite rapidly. The skin of his hand was calloused to the bone; but is now nearly all loosened, and he bids fair to add years to his life. J. H. GINLEY, M. D.

Cheering Letters.

I TRUST the writers of the following letters will pardon me for making them public. Their words are cheering to those who are laboring to help invalids to regain their health, and also encourage those who have lost this blessing, to be hopeful, and to be persevering in the hygienic system:

P. M. LAMSON.

MILWAUKEE, WIS.

DR. LAMSON, *Kind Friend*: I feel like writing a few lines to you, and through you to other dear friends at Battle Creek. First of all, let me say: I am improving every week, which you will readily know to be the case when I tell you I have been doing my own work (with the help of my children and a woman to wash) for seven weeks. My girl went home to rest, and as the girls had left the city for the harvest field, I could get no good help, so concluded to help myself. When I went to Battle Creek, I could not sweep one room without suffering much with palpitation of the heart; now, I can sweep the whole house without being troubled with it any. I feel that I owe it all to the treatment and instruction received at the Institute at Battle Creek. Directed there by a kind Providence, to whom be all the glory, I am in a fair way to be spared to my family. If circumstances at home had been such that I could have remained one month longer at the Institute, I think I should have been much better than I am now. I take hand and foot baths, as well as sitz baths, every week, and follow out your good way of living, as well as I can. I eat no butter unless it is put in to season the food prepared for the family; I drink no tea or coffee, eat no white bread or cake or pie. How I wish I could send an invitation to Battle Creek, and have it responded to, for some twenty-five or thirty of my new-found friends to come in some day to dinner. I would not have numbness of feet or hands if exercise in getting dinner ready would prevent it. Do come and see me and rest awhile. I will do much to make it pleasant, and you will make me happy by your presence and

good counsel. I will now close, hoping to hear from you very soon. Please remember me to all that ask for me. C. B.

BAINBRIDGE, Ind.

MISS DR. LAMSON and MRS. DR. CHAMBERLAIN, *My Dear, Kind Friends*: I feel perfectly ashamed to think that almost three months have passed, and I have been so seemingly negligent as not to have fulfilled my promise to write you. But I assure you it is not because I have in the least forgotten you or your very great kindness to me during my stay at the Health Institute. Daily my thoughts visit you and the many pleasant acquaintances I formed there.

In regard to my health since I left you: I have gained both strength and flesh. I weighed seventy-eight, when I left you; now weigh eighty-nine and a half, (a gain of eleven pounds). I ride out a great deal, twice every day, sometimes horseback, but mostly in carriage. Can ride a distance of eight miles in a carriage. My food is altogether hygienic, and I scarcely ever indulge in more than three varieties at one meal. Can't eat a great variety of fruit as yet; can eat sweet potatoes better than Irish. Can't use milk; find cream better for me than the pure milk. I still use graham crackers or crisp.

But one main hygienic law I have transgressed: the entire two-meal system. It seemed better for me to breakfast at 6½ A. M.; dine at 12½ P. M., and, at exactly five o'clock, take a very light supper, consisting of crackers alone. It is better for me than the two meals, perhaps because my stomach will take so little at a time. I live out-door as much as I can, frequently taking rest hour under the trees, and sleep well. I do not cough any, though still have occasionally that crackling wheeze in left lung. I have taken but little water treatment. I perspire so easily, the weather being warm, that one pail-pour a week is all the general bath I take, and sometimes I omit that, as I have been at some times during the summer obliged to change underclothing during the day, it would become so wet with perspiration. This of course was weakening. I have kept up the dry rubbing upon rising in the morning. I wish to ask your advice in regard to wearing of flannel next to the skin. Which do you consider best for one of my temperament, my skin being of a depurating nature, wool, cotton, or silk? Father thinks silk will perhaps be best. [NOTE.—We think silk is preferable for one in your condition.—P. M. L.]

I was so happy to read a description of your hygienic festival. Oh! how I should have enjoyed being there. The mottoes were splendid, and I know the dinner was. I am writing too much for my strength, but I feel so well in conversing with you even by medium of pen that it is hard for me to stop. There are many I could

mention that I would love to see. Love to all of my friends who still remain at the Institute. I sincerely hope to hear from you soon. My husband wishes to be remembered by you all.

With kindest regards and best wishes to Drs. G. and R., I remain sincerely your friend,
MRS. E. F. D.

To Correspondents.

R. W. of N. S. Wales inquires:

1. Is orange juice injurious to persons of weak digestion?

Ans. It is not objectionable in proper quantities.

2. Is best olive oil injurious to persons of the same class, when taken on vegetables or other descriptions of food, such as rice, &c.?

Ans. Yes.

C. R. writes:

Please state in REFORMER which is the best work you have for home treatment of the sick.

Ans. Dr. Trall's Encyclopedia, price \$4.50. Shew's Family Physician, price \$4.00, is also good.

M. L. P., South Lancaster, inquires:

1. Do you consider tomatoes healthy?

Ans. Yes, for healthy stomachs.

2. Are they beneficial, or injurious, to one who has a canker humor?

Ans. Injurious.

3. What is the best way to ventilate a school-room?

Ans. Open the windows the space of from one to three inches, from the top, on one side of the room, and from the bottom on the other.

M. L. A., Racine, Wis.:

1. What treatment would you recommend for hives?

Ans. Abstemious diet. First week give a dripping sheet; second, a sitz bath at 90° seven minutes, reduced to 85° three minutes, and a warm foot-bath; the third week, give a wet sheet pack. The fourth week, commence again with the dripping sheet, and proceed as before.

2. Your mother's case we consider too serious to trust to home treatment. She should live as healthfully as possible; should ride out frequently; and bathe only often enough to insure cleanliness.

J. T. C. writes from Tennessee:

I have had an unnatural appetite for several years. What shall I do for relief?

Ans. You have the dyspepsia. Eat less, and use but little sugar.

F. C. F. inquires:

1. What is the hygienic remedy for ague, and for snake bite?

Ans. Your question to be properly answered requires too much space for this department.

2. Are melons wholesome food?

Ans. Not very.

W. E. E. writes from Minnesota:

1. I took cold on my lungs; and when I cough and raise, my stomach seems raw, and I become completely exhausted. I am constipated and have soreness in the upper part of my bowels before having a passage. Have had almost constant headache for eight years; and a severe lameness between shoulder blades. Appetite good.

Ans. Your disease is dyspepsia. Use an abstemious diet. Keep your hands and feet warm. Take sitz bath once a week, and a wet hand rub over stomach and liver. The next week, use a fomentation and the dripping sheet. Be very regular in all your habits.

2. From your description we judge that your wife has varicose veins, caused by severe pressure from excessive labor in confinement. Cannot prescribe home treatment.

R. D. writes from Kittery:

While I was engaged in blasting, some two years since, one of my legs was struck with a stone hammer, and the bone injured. The rheumatism has settled in it, and troubles me much. Please prescribe.

Ans. Come to the Institute, and try the hot air baths, and Swedish movements.

D. U. W., New York: Your disease is incontinence of urine; but, as you do not state your sex, we cannot prescribe.

E. R. W. B. writes from New York:

What is the matter and what shall be done for a child one year old who seems to be pining away fast? She was healthy and quite fleshy until six months old. She then took a heavy cold, and had inflammation of the lungs, being very sick. She was treated with medicine; and has never seemed to rally from this sickness. Has been very costive since, and injections seem ineffectual sometimes. Was weaned four weeks ago. Appetite very poor.

Ans. Her difficulty is torpid liver and dyspepsia. Give her graham and also oatmeal gruel, and fruits. Apply fomentations twice a week over the stomach, liver, and bowels. She should frequently be out of doors, exposed to the sun and air.

R. D. N. of Mt. Morris, Ill., asks:

What treatment would you recommend for

preventing the body, especially the head and ears, from being sensitive to the cold?

Ans. Take general bath by dipping the hand in cold water, and rubbing briskly.

J. E. S.: Your use of quinine is the cause of aching, &c. Improve general health by proper diet, ventilation, living largely in the open air, and having a cheerful mind; then wait the result with patience.

H. E. W. writes from Iowa:

I have a difficulty of the throat; general health good; and I suffer no pain. My throat is very red; little white specks upon the tonsils, also what I call canker sores in the back part of the throat may be plainly seen at times. There is also a tickling or smarting sensation (cause unknown to me) which is so severe that it causes the tears to flow. If I sit in a little draft, or if my shoulders get a little too cool at night or any other time, also if I talk too loud, or too much, it causes cough. I am much better in warm weather than in cold; in winter, I do not usually have warm hands and feet. My habits are quite regular. I do not adopt the health reform particularly, in some things I do. Please tell me my disease, and what it is best to do.

Ans. Your disease is bronchial catarrh. Adopt the health reform "particularly." Keep hands and feet warm by proper clothing. Apply cool compresses to the throat about three times a week. Take a general bath once a week.

E. W. of New Hampshire asks:

Is the inclosed sample of meal ground fine enough? Please answer through the REFORMER.

Ans. The bran is too coarse.

J. W. N. writes:

About nine years ago my wife's hands broke out with something like the tetter, and she has been troubled with it ever since. It is generally worse during the winter season of the year. Sometimes they break out with small, watery blisters, and keep up an itching and burning sensation for hours together—worse at night—which she says is almost intolerable. Frequently they become dry, and harsh, and crack open—worse in the knuckles. Last spring her hands became hot, and swollen, and were very painful. Her arms were also very much swollen through sympathy.

Ans. Her disease is salt rheum. Let her take a general bath once a week, the dripping sheet the next, and fomentations the third, repeating them in the same order. Use a grain, fruit, and vegetable diet. Eat freely of cranberries, and also apply a poultice of them to the hands over night. During the day, apply a wash made of one drop of alcohol, and one of carbolic acid, diluted in fifty drops of water. Use no hard water in washing the hands.

PHYSICIANS, HEALTH INSTITUTE.

Labor Produces Long Life.

IN view of the short duration of life entailed by some occupations, it must be regarded as a consoling, yea, a sublime fact, that labor in general does not tend to shorten life; but on the contrary, by strengthening health, lengthens life: while, on the other hand, idleness and luxury are productive of the same results as the most unhealthy occupations. Dr. Guy, an Englishman, in calculating the average duration of life in the wealthy classes, arrived at the very surprising result, with regard to adults, that the higher the position in the social scale, the more unlimited their means, the less the probability of a long life.

We have so long been accustomed to consider the possession of riches as the best guarantee for physical welfare, that many will be surprised to hear from Guy that "the probability of the duration of life lessens, with regard to adults in each class of population, in the same degree as the beneficial impulse for occupation is lacking. If a person who for a long time has lived an active life retires from business, it may be taken for granted, with a probability of ten to one, that he had seized the most effective means to shorten his life." We may smile at the soap-maker who, after having fortunately retired from business, went, nevertheless, on each day of soap-boiling, into his workshop; but it must also be acknowledged that his instinct did not mislead him. Of all conditions of life, idleness is the hardest for nature to combat; and this is especially true of persons who have accustomed themselves to a busy life.—*Restitution.*

GOOD HUMOR.—It is not great calamities that imbitter existence; it is the petty vexations, the small jealousies, the little disappointments, the "minor miseries," that make the heart heavy and the temper sour. Do not let them. Anger is a pure waste of vitality. It helps nobody, and hinders everybody. It is always foolish, and always disgraceful, except in some rare cases when it is kindled by seeing wrong done to another; and even that "noble rage" seldom mends the matter. No man does his best except when he is cheerful. A light heart makes nimble hands and keeps the mind free and alert. No misfortune is so great as one that sours the temper. Till cheerfulness is lost, nothing is lost.

The company of a good-humored man is a perpetual feast. He is welcome everywhere. Eyes glisten at his approach, and difficulties vanish in his cheering presence. Franklin's indomitable good humor did as much for his country in the old Congress as Adams' fire or Jefferson's wisdom. He clothed wisdom with smiles and softened contentious minds into acquiescence.—*Sel.*

DR. TRALL'S
Special Department.

The Medico-Temperance Platform.

DR. JOHN HIGGINBOTTOM, of Nottingham, England, has written a long article advocating the disuse of alcohol as a medicine, which article has been published in a monthly journal in this country "as a proof of the preference of the non-alcoholic method of treating the sick." As there is not and never has been any such method in existence—and never will be until nothing becomes something—we fail to see the point of the argument. Alcohol, in all drug-medical systems, is only one of many medicines which are employed, and it is a misnomer to term its conjoint use the alcoholic method. It is the use or disuse of alcohol, as one of several medicines, not the alcoholic nor non-alcoholic method, that is in dispute. The real issue is, whether alcohol *per se* is good or bad as a medicine, and all different statements of the subject only confuse the reader.

But we fear that the reasoning of Dr. Higginbottom, like all reasonings from false premises, is calculated only to damage the cause it is intended to subserve. In the disuse of alcohol as a medicine Dr. Higginbottom does well. So far his patients are the gainers, *provided* he does not employ other drugs as substitutes which are as bad or worse. However, the ground on which he bases his argument against alcoholic medication is so self-evidently fallacious and absurd that it can hardly fail to strengthen the hands and encourage the hearts of rumsellers and drug doctors. No truth can ever be sustained on false premises.

Dr. Higginbottom proposes to substitute "natural stimulants" for alcoholic stimulation. He uses the term natural, in the sense of normal. Now, a stimulant is a poison. Stimulation is disease. Hence there is no such thing as a normal or "natural" stimulant. Dr. Higginbottom mentions "air, pure water, exercise, and simple, nutritious diet," as examples of natural stimulants. But neither of them is a stimulant at all, in the scientific or medical sense of that term. They are, simply, hygienic agents—materials to be used by the vital domain; and nothing used or usable is a stimulant. They are food, influences, and vehicles, not stimulants. Cayenne pepper is an example of a *pure* stimulant. What relation has this drug to "air, pure water, exercise, and nutritious [is not all diet nutritious?] diet"? Stimulation, being a pathological state, not a physiological effect, can only be induced by a poison; by something which the living system resists and repels, instead of using and appropriating. All use of stimulants, whether of alcohol, pepper, salt, or mustard, occasions disease, in any or all quantities the effect or amount of

disease always being proportioned to the quantity taken. Air, water, food, and exercise, never occasion disease except when taken in excessive quantities or at improper times. Dr. Higginbottom contrasts "natural [is any food unnatural?] food" with "the artificial stimulant of alcoholic fluids." Now all food is natural, and all stimulation is artificial, hence these distinctions where there are no differences only serve to muddle the whole subject.

The gist however, of Dr. Higginbottom's reasoning is presented in the following paragraph:

"I do not consider alcohol as a medicine in the true sense of the word. What is a medicine? It is a term derived from *medeor*—to cure. During my long and extensive practice, I have not known nor seen a single disease cured by alcohol; on the contrary, it is the most fertile producer of disease, and may truly be considered the bane of medicine, and the seed of disease. *It is entirely destitute of any medicinal principle.*"

The absurdity which commences in the first line culminates in the last. The popular and the professional idea of a medicine is that which cures disease; and this is the sense in which Dr. Higginbottom employs the word. In this sense alcohol does cure, and to assert the contrary is to oppose common sense, and contradict the observation and experience of thousands of physicians as candid and as competent as is Dr. Higginbottom.

But the fallacy consists in a false theory of disease, and in confounding the disease with the patient. Alcohol does cure diseases very frequently, but it never cures the patient. Indeed it often cures the disease by killing the patient. Disease is abnormal vital action; therefore whatever will destroy the vitality will end the action and cure (or kill) the disease. When Dr. Higginbottom asserts that alcohol does not cure disease, he means that it does not restore sick persons to health. This is true. It may cure disease, but it damages the patient. And the same is true of calomel, antimony, opium, cod-liver oil, ipecac, and, indeed, of every other article of the drug shop. And in this respect alcohol is no better and no worse than a hundred other agents of the *materia medica*. "We cure one disease by producing another," is the language of Prof. Paine in his "great work," "The Institutes of Medicine." And this is the principle that underlies the whole system of drug medication, whether administered in allopathic or homeopathic doses. To make alcohol an exception is ridiculous.

By what rule of law or evidence can Dr. Higginbottom claim a "medicinal principle" for opium, arsenic, strychnine, aconite, henbane, prussic acid, etc., and deny it to alcohol? If they *cure* diseases or persons, so does alcohol. If they *kill* persons or diseases, so does alcohol. And to designate them as "natural stimulants" with "medicinal principles," while declaring that alcohol is an "artificial stimulant" without a "me-

dicinal principle" is employing language about as preposterous as is possible to imagine.

No wonder the *Independent*, in its notice of the monthlies, accuses the *Herald of Health* (for which the article was written) of "publishing such ignorant views as ought not to be listened to." Error is the proper word. The *Independent*, however, is strictly just in its criticism; and when it asserts that alcohol is as useful as quinine or vaccination, it states only the plain truth. We regard alcohol, quinine, and vaccination, as alike pernicious.

Dr. Higginbottom is not an ignorant person. On the contrary, he is an unusually intelligent medical gentleman. It is his misfortune rather than his fault that he retains in theory the errors that the medical profession has taught for thousands of years. The idea of excluding alcohol from the materia medica and retaining all the rest of the drug shop, or even any of it, is an egregious blunder. It will never be done. If alcohol goes, the whole drug shop will follow; and some physicians see this as clearly as did a noted personage in sacred history the hand writing on the wall.

Dr. Higginbottom quotes Dr. Trotter who enumerates twenty-eight diseases which are caused by the use of intoxicating drinks. But he does not name a single disease occasioned by the use of alcohol as a medicine. It is the medicine, not the drink, that is under consideration.

Now, we have taken pains to search the works on pathology and materia medica, to ascertain how many distinct diseases are attributed, by the standard authorities, to mercury, *when employed as medicine*, and we find the number to be just *fifty-one!* As only one malady, drunkenness, is known to be the consequence of alcoholic medicine, it is not fair to charge upon it the diseases induced by alcoholic beverages. True, the difference is more technical than toxicological, but science is always technical, and we are discussing a scientific problem.

Dr. Higginbottom has fifty-one times as many reasons for condemning mercurial medicine as he has for condemning alcoholic medicine. We wonder if he ever prescribes mercury—and if so, why so?

Dr. Higginbottom says: "I have discovered a great truth, and have made a great discovery: that alcohol in every form may be dispensed with in medical and surgical cases, and is not recognized in a single disorder or disease."

This great discovery of a great truth is not original with the Doctor. A hundred others have discovered the same great truth before. Twenty years ago we discovered a truth just two thousand times as great as that made by Dr. Higginbottom, which was, that the twenty hundred poisons of the drug shop may all be dispensed with beneficially in the treatment of all diseases.

The most successful practitioners now living are those who use no medicine of any kind. Dr.

Snow, Health Physician of Providence, has treated an endemic of small-pox without giving any medicine and without losing any patients. Prof. Flint of New York has stated that pneumonia can be successfully treated without medicine. Prof. Barker, also of New York, testifies that he treats scarlet fever with no medicine and without losing a case. We have treated hundreds of cases of acute diseases, running through a period of twenty years, comprising nearly all the severe and malignant diseases known to this climate, without a particle of medicine and without losing a single case.

The problem of alcoholic medication is vital to the Temperance Reformation, and to the cause of Drug Medication. Let alcohol be disused as a medicine and the cause of temperance will soon triumph, and the cause of drug medication will soon die. But, to condemn alcohol as a medicine while approving a hundred worse things is just about a silly a thing as we can conceive of.

Hydrophobia.

MR. L. A. ROTH, of Gettysburg, Pa., (a student of the Hygieo-Therapeutic College in the class of 1869-70), writes us an interesting statement of some experiments he has made in relation to the poison or virus of hydrophobia. As the cicatrix of the wound of the part bitten by the rabid animal wholly becomes irritated or inflamed just previous to the development of the spasmodic affection, Mr. Roth conceived the idea that more or less of the virus may remain in the cicatrix in a dormant or confined state. Having an opportunity, he put the question to the test of experiment, by inoculating cats and dogs with the matter of the cicatrix. In every instance the animals so inoculated became affected with hydrophobia.

This seems to be a very important discovery; and if further experiments confirm the deductions from these facts, the knowledge obtained may be the means of saving many persons from one of the most horrible of deaths. The practical application of the theory suggested is, as soon as the cicatrix is fully formed, to have it carefully and completely dissected out, rapidly cauterizing the part with aquafortis or carbolic acid. A useful precaution would be to freeze the part, and while frozen cut out the disorganized or cicatrized portion, and quickly apply the caustic. This proceeding would effectually prevent the germs or corpuscles of the virus from extending into the adjacent parts, or being absorbed into the circulation.

DANIEL WEBSTER said of agriculture: "No man is so high as to be independent of the success of this great interest, and no man is so low as not to be affected by its prosperity or decline. The cultivation of the earth is the most important labor of man."

Cideropathy.

IN the Farm and Garden department of the *Independent*, Alexander Frear gives us a long article on the manufacture of cider, concluding with the following paragraph, which to read makes one's head feel slightly ciderish :

"In thus treating of the manufacture of cider, we would not be understood as advocating it as a steady drink. Neither do we believe in cutting down our orchards and totally discarding cider, as was advocated some years since, and possibly as some zealots may still advocate. For many bilious complaints, sour cider is a specific, and in such cases is one of the good things to be received with thanksgiving. Cider guzzlers are an abomination ; but if dyspeptics will take a little with their dinner, they will find digestion greatly aided. We go in for the manufacture of a good, pure article, and in the use of it to let our moderation be known to all men."

Mr. Frear seems to think that unless apples are made into cider, orchards are useless. We take pleasure in informing him that apples are excellent things to eat. Indeed they are food, and were never intended for drink. To pervert apples into cider-making is as great an abuse of a good thing as to pervert corn into whisky-making. The miserable delusion that cider will aid digestion and cure sick livers is just what enables one hundred and fifty quacks to make fortunes in selling as many nostrums of alcoholic bitters. It is the delusion that is fast making us a nation of drunkards. It is the delusion that sends one hundred thousand of our people annually to drunkards' graves. There is not a rum-seller in all the land that will not shout his loudest amen! to Mr. Frear's logic. They all "go in" for moderation ; they all "abominate guzzling." None of them recommend rum, brandy, whisky, gin, wine, lager, nor even cider, as a "steady drink." But they all commend them as "good for dyspeptics," and as "specifics for many (very many) bilious complaints." And as we are a nation of dyspeptics, and as almost every one has some form of bilious complaint, we shall all become moderate toppers if not "guzzlers," if the teachings of the *Independent* are to be followed.

And perhaps a fitting commentary on the cider cure, as well as a pertinent conclusion to this criticism, is the following result of cider-drinking which we copy from an exchange, and which is opportunely, if not providentially, on our table at this writing.

The Lancaster (South Carolina) *Ledger* prints the particulars of a desperate rencounter which took place near Zoah camp-ground, in Chesterfield County, on Saturday night last, between Mr. Ransom Arant and Mr. Joseph Plyler, the former a citizen of Lancaster, and the latter living just over the State line in Union County, North Carolina. It appears that a difficulty had sprung up

between the parties that evening, while riding along the road on their way to attend preaching at the camp-ground, which was quieted down, and, as it was thought, satisfactorily settled. Upon returning home, Plyler's horse happened to kick Arant on the leg, which caused Arant to make some idle threats against the horse. From this a quarrel sprung up, and both of them sprang from their horses, drew their knives and went for each other about the same time. Two gentlemen who were in company with them, endeavored to keep them apart ; but both the combatants, being stout men and resolute of purpose, rushed at each other as madmen bereft of reason and insensible to danger. The contest continued until Arant's knife (whose hand was wet with the blood of his antagonist) slipped from his hand, when he seized a piece of rail and knocked Plyler down three times. Other parties arriving at the scene about this time, the combatants were separated. Both Plyler and Arant had been *drinking cider*, and were a little intoxicated. Plyler was cut in seven, and Arant in five, different places. It is thought both of them will recover.

Answers to Correspondents.

JAUNDICE.—N. S. : R. T. Trall, M. D. : *Dear Sir* : Please inform me through the HEALTH REFORMER how to treat the following case, also what the disease is : The patient is thirty-one years of age. At the age of ten, she had the jaundice, from which she never recovered. The whites of the eyes are still affected : the skin of a greenish cast, the nerves badly shattered, and her mind occasionally affected. Her right side troubles her more than the left, and she has nervous headache most of the time. She can walk but little. She has been treated by the best physicians in this part of the country for liver complaint and dyspepsia, but without benefit. She asked one of her physicians if one of the gall ducts was not closed. The physician replied that if such were the case, she could not live twenty-four hours. How is this ?

The disease is jaundice still, but now complicated with enlargement of the liver and dyspepsia. No water treatment will amount to much unless the diet is properly attended to. The tepid half-bath, rubbing sheet, and sitz, are specially adapted to the case. The wet girdle, for an hour or two each other day, alternated with fomentations not exceeding five minutes, would also be advantageous. But we always recommend patients who have been sick fifteen or twenty years, and drugged nearly to death, to go to a Health Institute, if practicable. Biliary concretions sometimes form in the gall-ducts, obstructing the flow of bile entirely. But patients may live for months, or even years, in this condition, although, of course, health can never be regained until the obstruction is removed.

HAY ASTHMA.—H. M. N.: Strong coffee, taken without sugar or milk, will alleviate the paroxysms of difficult breathing, as will chloroform, stramonium, and other narcotics. But such treatment never cures. A congested condition of the liver is the immediate cause of the malady, and all curative medication should have reference to this fact.

HEMORRHOIDAL TUMORS.—A. L.: These can be removed, if necessary, by ligature or caustic. But we seldom find surgical treatment necessary. On restoring the healthy state of the alimentary canal, the tumors will disappear, or cease to be troublesome.

CIDER AND GALL.—P. O. R.: That cider has a specific virtue in obstructions of the gall-ducts, and in promoting the excretion of bile, is one of the multitudinous whims of the age. Gin and sulphur, whisky and gun-powder, rum and saltpeter, and a hundred other pernicious nostrums, have had an equal reputation for just as good reasons.

ALCOHOL AND PROVERBS.—J. M. W.: I noticed in the August REFORMER your statement that better reasons can be given why alcohol may be used as a beverage than can be given for employing it as medicine. Will you please show how we may harmonize this statement with Prov. 31: 6, 7? Do you consider King Lemuel's mother a quack?"

We do not see the inharmony. We believe that the texts referred to are strictly true; and we know that our statement is true; and, taking the Bible language literally, and our statement literally, we see nothing but perfect harmony. If any one will point out any discrepancy which we are unable to see, we may have occasion to say something. We do *not* consider King Lemuel's mother a quack. On the contrary, we regard her words of wisdom as given to her son *regularly scientific*, as well as religiously orthodox.

BILIOUS FEVER.—S. P. T.: The term bilious is applied to various forms of fever, whenever the excretion of the liver happens to be prominently disturbed, as is the case in all putrid fevers. The "biliousness" requires no special treatment. If there is pain with heat in the region of the liver, apply the wet girdle; if pain without heat, apply fomentations, and the same for difficult breathing.

FREE SCHOLARSHIPS.—M. C. and others: We shall not give any free scholarships for the ensuing college term; but we can give a few more ladies and gentlemen who have not money, a chance to work out a medical education. The lectures will be given at Florence Hights, as usual.

A SPARE and simple diet contributes to the prolongation of life.

A Cheerful Countenance.

THIS world of ours is made up of a great variety of minds. These are like the flowers that blossom upon our broad prairies, some of which, lifting their heads above the surrounding grass, look strong and healthy; while others appear pale and sickly, and grow scarcely three inches high. Some are beautiful, while others are not.

We discover in every society of individuals a similar contrast. There are some who appear hopeful and cheerful; while others are sad and gloomy. Some, though at times surrounded by discouraging influences, will yet pass through all the varied scenes of life scattering smiles wherever they go, thus lighting up the pathway of those by whom they are surrounded; while there are others that, like the weeping willow, send their branches downward. Instead of looking up toward Heaven, they look down toward the grave.

Some there are who are eyes to the blind, feet to the lame, and a friend to the homeless; while there are others so selfish they can never find time to labor for the benefit of those around them. To the first of these classes belong every real lover of his fellow-men and every true follower of Christ. Such are a blessing to the world. By their hopeful and cheerful countenances, by their firm and abiding faith and courage amid all difficulties and by the smiles which they scatter wherever they go, they give joy and gladness to the grieved and stricken heart. They cause light and sunshine to pierce through the heavy cloud, and turn darkness into day. They administer aid and comfort to the afflicted, faith and hope to the doubting and fearful, and strength to the weak and tried ones. Our world without them could only be compared to a barren, sandy waste, where there is none of that life giving element—water; or to the dreary wilderness where there are no flowers to decorate its lonely wilds.

The afflicted may have joy and peace. They whose minds are under a cloud of gloom and darkness may enjoy the light and sunshine. The cold, distant feeling, the hatred and envy, may all be removed, and love, joy, and peace, may fill the heart. The remedy is found in that healing balm which "doeth good like a medicine"; viz., "A merry heart." This is something we cannot enjoy in the fullest sense of the word, unless we are in the full enjoyment of physical, mental, and spiritual health. This condition is attained only by obedience to the laws of God, both moral and physical. In perfect obedience to these there is joy and peace; and the person who is both a Christian and a thorough health reformer may "rejoice evermore."

Such a person is of a "merry heart." He wears a hopeful and cheerful countenance. The countenance is but an indication of what is within. It is the outward manifestation of the

inward thoughts and feelings. If we have anger, wrath, malice, hatred, envy, and murder, in our hearts, it can generally be detected by our countenances, and if our hearts are filled with the opposite; viz., love, joy, peace, kindness, gentleness, &c., it will also be manifested by the countenance.

Then if we would enjoy health ourselves, and promote it in the person of others, by wearing a pleasant and cheerful countenance, let us strive to have our hearts filled with the good fruits of the Spirit, which can be obtained by perfect obedience to all the laws which govern our physical, mental, and moral natures.

C. H. BLISS.

Advantages of Temperance in Eating.

THE ancient physicians of Egypt ascribed all diseases to the overloading of the stomach, and their *materia medica* was limited to emetics and cathartics, and abstinence from food was their chief advice. Certainly the surest method to preserve constitutional health and strength is to eat less than we are in the habit of doing.

Cheyne said that if we would keep our stomachs clean, we should find our heads clear. The lamentable prevalence of brain diseases is more attributable to the overloading of the stomach, than to the overworking of the brain. The brain is weakened by the general prostration of the whole system, and first proclaims the misuse of its powers.

The ancient philosophers, from Pythagoras, all agree that it was needful to relieve the stomach by a careful abstemiousness, when they desired to make demands upon the imagination or reason for the exercise of all their forces.

Mr. Pitt, when he intended to deliver an oration before the House of Commons, dined on cold mutton.

Newton confined himself to a slight diet while he was composing his dissertation upon colors.

Boerhave remarked that the oppression of food on the stomach almost extinguishes the active powers of the mind.

A mathematician can resolve a problem before dinner, while after a full repast his mind would be too dull and inactive either to study or demonstrate. A blind man who had learned to distinguish colors by the touch, could do it only when fasting.

Law, the founder of paper credit, and a financier of great ability, was remarkable for his great abstemiousness, and ate the smallest possible amount to support life when engaged in subjects of deep calculation.

The newspapers of the day are filled with notices of sudden deaths, attributed to heart disease, when often the verdict should be, "Died of over eating."

Habitual over-eating produces dyspepsia, nau-

sea, headaches, colics, and many of the other ills so common to mankind. The quality of our food and its preparation, are often of as much importance as its quantity. We all eat too much grease, condiments, rich sauces, and gravies.

Temperance and simplicity in food will contribute more to our health and vigor than all the medicines or tonics in the druggists' shops.

When our country fails to produce so great an abundance of the luxuries of life, we shall learn that one half the substances we have been accustomed to waste in solid and liquid diet, are sufficient to support life, and will support more strength of body and vigor of intellect than the *plethora* of eating with which their fathers "obfuscated" all their powers of mind, plagued themselves with bile, and were clothed with melancholy in the midst of happiness, ease, luxury, and security. Sir James Eyre, physician to Queen Victoria, says perhaps we might lay it down as a rule, that the majority of men eat twice as much as is really required for the support of health and strength; but in most cases, the error is to be referred to ignorance of the laws of health, rather than to the mere pleasure of over-indulgence. It is a common mistake among all classes, that the more we eat the stronger we shall be, and nothing is more fully believed than that our vigor depends upon the quantity as well as the quality of our food.—S. O. J., in *Country Gentleman*.

CLEANLINESS.—The origin of the proverb, "Cleanliness is next to godliness," has recently been the subject of minute investigation. Bartlett's "Familiar Quotations" attributes the phrase to Rev. John Wesley, but as this prominent Methodist clergyman uses this sentence in his sermons as a quotation from some other work, it has been suggested that further search is requisite. Rev. Dr. A. S. Bettelheimer, of Richmond, Va., asserts that he has discovered this maxim in an abstract of religious principles contained in an old commentary on the Book of Isaiah. Thus the practical doctrines of religion are resolved carefulness, vigorousness, guiltlessness, abstemiousness, and cleanliness. And cleanliness is next to godliness, which is next to holiness.—*Sel.*

DOES IT PAY TO BE SICK?—The *Medical and Surgical Reporter* estimates the cost, to the people of the United States, of medical services and medicines, at \$1,000,000, and adds, \$25,000,000 for the quack medicines swallowed. "Let the people," it says, "study these figures awhile, and then reflect that probably one half, or certainly a large fraction of this expense, is incurred by a deliberate infraction of the laws of health; that if they tipped less, smoked less, overworked less, were less "fast" and less self-indulgent, they would save some thirty or forty millions a year."

Treatment of the Sick.

It sometimes happens that those who advocate and practice the hygienic mode of life and diet, and who treat the sick without drugs, themselves become sick. Either from unavoidable labor or exposure, or neglect, or by some irregularity in diet, from carelessness or other wise, they may be as violently attacked by disease as others who do not practice the health reform. I say it *may be* that there is occasionally such a case, although it is by no means common, for those who practice the health reform do not become sick, while living hygienically. A transgression of these laws is always punished by dame nature; for whom she loves she chastens.

Now it is easy for a novice in this reform to hold forth upon paper in its praise; it is easy to talk fluently of baths, and packs, &c.; but when you see your best friend prostrate upon a bed of sickness, perhaps burning with fever, or some acute inflammation, local or otherwise, your loud professions are put to the test. You may be alone in your opinions. All around you are devotees of the drug system, and your friends clamor for the presence of the physician, who will dose and purge and blister, &c. Alas! what will you do? Perhaps it is your wife who is in the fires of some terrible fever, of what kind you do not know, for there is not a physician of your favorite school within a hundred miles.

Many would now give up, and send for Dr. Allopath or Homeopath, and follow his prescriptions to the letter, thus acknowledging the practical supremacy of venerable error. But you are not the man to go back upon the truth, and thus break down the walls you have labored to erect; but sadly and solemnly you go to work. With faith in God, and in his system of physical and natural laws, you breast the storm of public opinion by which you are threatened, and assume the characters of both physician and nurse; for you cannot ask the opposer to practice what he knows nothing about, and what he voluntarily ignores.

Now you wonder that your opportunities of acquiring medical knowledge have been so poorly improved; for at every turn you must consult Trall or Jackson, and your work is clumsily done. You forget to apply the wet cap at the proper time, or you use cold water where it should be tepid or warm, or the bath or pack or fomentation is given, unfortunately, at the wrong time; and you a thousand times mentally say, "Oh! that I understood the system of treatment I have so often recommended to others." You inwardly resolve to be a thousand times more modest hereafter in your eulogiums of this hydropathic system, and at the same time you vow that you will be a thousand times more earnest in studying its principles, and practical relations.

But how great and solemn is the responsibility you now feel, as you see your beloved friend, who has committed all to your care, trembling in the scale between life and death. The fever is high, and the pulse beats quickly, and in spite of baths, packs, fomentations, enemas, &c., it stubbornly refuses to quit the citadel it has entered. Now you keenly reproach yourself for letting the fever run for a week before you fought it. You know well enough that Allopaths and other 'paths will rejoice at your failure, even at the grave; and you suffer agony of mind. But you have made up your mind that drugs kill, and that water, properly applied, cures, and your sick friend is of your mind and feels just as you do; so you both have resolved to do the best you can, and leave results with God.

Relatives and neighbors become frightened and visit you with rueful countenances. They recommend Dr. Herb, and Dr. Calomel, and Dr. Pin Head; but you are solemnly committed to nature, and nature's God. You know that, if your friend dies now, you will be considered blameworthy at least. All these things stare you full in the face; but you have your feet upon a rock. The billows around you roll tumultuously, but you stand. Good symptoms at last appear, and increase; and you rejoice with trembling.

To cure the sick is a great and exalted profession; but to be forced unwillingly to take charge of them, when you know but little of the healing art, is not very agreeable. But you cannot prove false to your principles; therefore there is no choice left you, but to become posted on this subject and then to do the best you can.

JOSEPH CLARKE.

Not Afraid—But Ashamed.

It is related of a distinguished Massachusetts clergyman, that on a certain occasion, having partaken too freely of a seductive, but dangerous, delicacy, he was suddenly prostrated by violent illness. His symptoms were so alarming that the physician in attendance found it proper to warn him of the possible fatal termination of the attack. Even a clergyman has a right to be disconcerted by such a communication. The physician saw the distress of his patient, and remarked, "But you certainly are not afraid to die?" "Not afraid but ashamed," was the clergyman's answer. He escaped the *shame* of death under such circumstances; but the shame of illness and danger from his imprudent gratification of mere appetite probably prolonged his life, by making him "temperate in all things," and abstinent from such things as are positively pernicious.

There may have been a gleam of sarcastic humor in the clergyman's answer. For it has been often observed of wits that, with them, as with

other people, "the ruling passion is strong in death." But there is a world of wisdom in the substitution of shame for fear, when a man knows that his illness is distinctly the effect of his own imprudence. It is not simply indulgence in "hot and rebellious liquors" which causes disease and death. There are many dishes, especially among those which are classed as luxuries and delicacies, which are poison rather than food. And a scientific analysis of what people eat would, probably, cause many things of common consumption to be classed among irritants, instead of edibles. It was the custom a few years ago with a prominent school of physicians to give their patients a list of forbidden and another of permitted articles of diet. The patients were enjoined to abide by these tables, or the medicine would be valueless. Perhaps it is not too much to say that, if the patients had added the medicine to the list of forbidden things, and followed the wholesome diet indicated, without medicine, their recovery would have taken place in most cases, if not in all.

It would be, perhaps, a good idea for a new school of medical practice to institute a series of scientific analyses of the articles of food in current use. The doctor, then, might send his prescriptions to the cook in the kitchen, instead of the apothecary. That different articles of food act in various modes upon the human constitution is a fact universally admitted; and the new school of medicine, hygienic rather than therapeutic, would meet at the beginning some if not all the ills that flesh is loosely said to be heir to. No man can truly be said to be 'heir' to that which he procures for himself; and the truth that many of the diseases in the world are simply of man's own procuring, or invitation, may well make us, when ill, like the New England parson, *ashamed* rather than *afraid*, if not both ashamed and afraid too.—*Sel.*

Haste and Health.

It is not at all wholesome to be in a hurry. Locomotives have been reported to have moved a mile in a minute for short distances. But locomotives have often come to grief by such rapidity.

Multitudes in their haste to get rich are ruined every year. The men who do things maturely, deliberately, are the men who oftenest succeed in life. People who are habitually in a hurry generally have to do things twice over. The tortoise beat the hare at last. Slow men seldom knock their brains out against a post. Foot-races are injurious to health, as are all forms of competitive exercises; steady labor in the field is the best gymnasium in the world. Either labor or exercise carried to exhaustion or prostration, or even to great tiredness, expressed by "fagged out," always does more harm than

the previous exercise has done good. All running up stairs, running to catch up with a vehicle or cars, are extremely injurious to every age, and sex, and condition of life. It ought to be the most pressing necessity which should induce a person over fifty to run twenty yards.

Those live longest who are deliberate, whose actions are measured, who never embark in any enterprise without "sleeping over it," and who perform all the every-day acts of life with calmness. Quakers are a proverbially calm, quiet people, and Quakers are a thrifty folk, the world over.—*Dr. Hull.*

Sleep.

WE cannot have health without having a plenty of good, refreshing sleep. It is something which must be secured, and which cannot be dispensed with except at great loss to ourselves. When persons cannot sleep, it is certain that they must rapidly use up their vital forces. The Scriptures inform us that God "giveth his beloved sleep." And this God-given blessing is not to be despised. As long as we can sleep well, we have evidence that in some important particulars, at least, the machinery of life is still in comparative good order. We must not count that time lost that is spent in refreshing sleep. It is thus alone that we can renew and preserve our energies for the work which we have to do.

Some persons are natural sluggards, as others are natural gluttons. The sluggard knows nothing of good sleep. He is to be pitied for his evil habits which lead him to waste his time in bed which he ought to spend in industrious labor. Laziness is something to be shunned as we would shun vice. But the disease is so nearly incurable that it will not be at this time taken in hand.

But we have a few words of counsel to those who are in danger from overwork. If you would avoid breaking down, be sure to get plenty of sleep. We do not advise you to lie in bed in the morning. But we urge that whenever it is reasonable you retire early and compose your mind to quiet rest. If it be difficult to sleep, it is a proof that you have already begun to exhaust your nervous system, and should cause you to feel determined that this state of things shall be changed. Some things will help you to sleep. Of these we name, 1. A good conscience. 2. The spending of the day in something useful. 3. Keeping the soul from fretting and murmuring. 4. The habit of early rising. 5. The use of food that is hygienic, and abstinence from all other. 6. Never to eat supper. 7. To have your beds composed of that only which should be their proper materials. 8. To have plenty of sunlight in your sleeping room by day, and to have sufficient ventilation while it is occupied.

If you are still troubled with inability to sleep, you will find a sponge bath before retiring an

excellent preparation for quiet and refreshing sleep. It is not the business of life to sleep. No, by no means. Life is full of responsible duties that call for active, painful labor. But to perform these we must have a sufficient amount of good sleep. See to it that this is secured every night, if possible; and when you fail to get it because of duties that cannot be put off, take your earliest opportunity to make up the lack. You need not be afraid to work with zealous energy so long as you are able to secure a plenty of refreshing sleep.

J. N. ANDREWS.

Extremes on Health Reform.

It is inconsistent to suffer extremes of well-meaning health reformers to turn us away from the true health reform; yet some will do this. The errors of conscientious men and women, who in their anxiety to do just right push things too far, are generally heralded from Dan to Beersheba, and they lose nothing by being circulated. And as one extreme usually follows another, this leads some to conclude that what passes for health reform is no reform at all, but only an incongruous mass of inconsistencies. This latter extreme is as bad as the former. We should not judge of a system from the inconsistencies of those who hold to it. As well might we condemn the Christian religion because some who profess it are inconsistent. We should judge of the system of hygiene from the principles on which it is based. Extremes do not touch these. These principles are of divine origin. They stand in direct opposition to all inconsistencies. They are based on the laws and real wants of our being, and are recognized in the Scriptures. They are immortal and are above man and man-made theories. They punish the transgressor, and in keeping them there is great reward. Let us study them and exemplify them in our lives, and never disgrace them by extremes, or turn away from them because of the inconsistencies of others. A second extreme only adds one evil to another.

D. T. BOURDEAU.

Short-and-High-Heeled Shoes.

THE fashion of wearing short-and-high-heeled shoes is a very injurious one to the shape and use of the feet. A short heel does not support the arch of the foot, but allows it to sink, stretching and weakening the ligaments that hold the bones of the arch together, and making the person flat-footed. The purpose of the arch of the foot is to give elasticity and spring to the feet, and prevent sudden shocks being transmitted too abruptly to the body and brain. A person with a high-arched foot steps lighter, easier, and more gracefully, can walk with much less fatigue, and

run and jump much better than a flat-footed person.

Thousands of people lose their natural ease and grace of motion, and become stiff and awkward walkers, simply from wearing short-heeled shoes, and thereby losing their natural elasticity of step. The matter is made still worse by having the heels very high as well as short. Another effect of flattening the arch of the foot is to increase its length, and the foot is often lengthened in this way to the extent of half to three-quarters of an inch. Short-and-high-heeled shoes also readily permit the easy turning over of the ankle, and many a strained and weakened ankle is the result of them.

Ladies are the greatest sufferers from this foolish fashion, but men suffer also to some extent. The heel is usually made at least twice as high as it should be, and oftentimes not more than half as long. They can in all cases be safely made from one-half to three quarters of an inch longer than they are. In conclusion, if you value the appearance of your feet, the ease and gracefulness of your step, and the strength of your *understanding*, LOOK TO YOUR HEELS.—*Herald of Health*.

Out-of-Door Life.

AS ONE cannot be sick whose blood is in good condition, so one cannot be sick whose nervous system is in good condition. Diseases of the nervous system such as are described by nervous debility or nervous derangement are often caused by habitual life in-doors. House life is unfavorable to the health of all persons, whether young or mature, who have what is termed predominant nervous temperaments. Persons who have the sanguine nervous or nervous sanguine or almost pure nervous temperament, have the strongest constitutional reasons for not living in-doors. Out-door life is a necessity, if they would have health. The habit or fashion with our people is to confine within doors most of the time those who are endowed with this peculiar nervous organization.

Most women and girl-children in America live habitually in houses. The great majority of them of Anglo Saxon lineage are of either the nervous sanguine or sanguine nervous temperaments. The worst thing then that can be done for them physically is to shut them up in houses, whether domestic dwellings, school rooms, churches, or other places of confinement. God never made any human being to live in the house. It may do for his sleeping room, his shelter from storm, as a place of warmth, as a place for his individual and special comfort, but to dwell within its walls is wrong, doubly wrong because there is no necessity for it. It is an abuse which should be mitigated if not abolished. The nearer a man gets to nature the nearer he is to God. The more conventional, fettered, and

constrained he is in the expression of his cardinal powers, his essential life forces, and the narrower the sphere of his action, the more savage and deprived he becomes. To understand the laws of his being and to work them up to their noble ends with freedom and a feeling of unconstraint is to give spring to and bring out into relief all the powers with which man is endowed.

That this may be done one needs to consort with nature. He can only grow rightly by doing so. The highest sensibility in spiritual perception is ever connected with keen, delicious sensation. He whose five senses are uncultivated, or if cultivated are perverted, may not calculate on having the inner forces of his nature properly educated and cultured. The lower nature does so impinge on the higher that whoever is falsely developed in his physical man has of necessity a corresponding spiritual falsity. This must be so in the nature of the case from the vital union which exists between the body and soul. Whatever, therefore, in our habits of living subjects us to the incurment of disease affects our higher nature. No person with a highly wrought and sensitive nervous system can live for any great length of time naturally and therefore healthfully in-doors.—*Laws of Life.*

A Good Foundation Necessary.

A BUILDING cannot be good and safe without a good foundation. If we build upon the sand, the first storm may lay our house in ruins.

There is much in the saying, "Health reform is the basis of all reforms." All reforms among men have in view the improvement of the condition of mankind—the increase of happiness by the making of men better.

Now if we would improve intellectually and morally, how important that the physical frame be in the best condition. A disordered body and brain are sure to be accompanied by a disordered mind. Hence it is vain to hope to make men mentally what they should be, while the physical organism is not in a healthy condition.

Health reform proposes to put the body in a healthy condition; so that the various organs will perform their offices in a natural manner. If there is any connection between brain and thought, a healthy body is important to the development of a sound mind.

Health reform then is truly fundamental. It improves the intellectual man. And if it improves the intellectual, it improves the moral. So that our moral and religious improvement depends more upon the health of the body than is commonly imagined. There is more religion in living agreeably with the laws of health than is dreamed of in the religious world at the present time. The Christian is taught to "glorify God in your body and in your spirit." Inspiration has put the body first, making it fundamental.

How shall a man glorify God in his spirit who does not glorify him in his body, but who disregards and continually violates the laws of his physical being? R. F. COTTRELL.

Be Courteous at Home.

WHY not be polite? How much does it cost you to say, "I thank you"? Why not practice it at home—to your husband, to your children, your domestics? If a stranger does you some little act of courtesy, how sweet the smiling acknowledgement! If your husband, ah, it is a matter of course—no need of thanks.

Should an acquaintance tread on your dress, your best, *very* best, and by accident tear it, how profuse you are with your, "Never mind—don't think of it—I don't care at all." If a husband does it, he gets a frown—if a child, it is chastised.

"Ah! these are little things," say you; but they tell mightily upon the heart, let me assure you, little as they are.

A gentleman stops at a friend's house and finds it in confusion. He sees nothing for which to apologize—never thinks of such matters. Everything is right—cold supper, cold room, crying children—perfectly comfortable. Goes home where his wife has been taking care of the sick ones, and working her life almost out: "Don't see why things can't be kept in order—there never were such cross children before."

No apologies accepted at home. Why not be polite at home? Why not use freely that golden coin of courtesy! How sweetly they sound, those little words, "I thank you," or, "You are very kind!" thrice sweet from the lips we love when the smile makes the eye sparkle with the light of affection.

Be polite to your children. Do you expect them to be mindful of your welfare, to grow glad at your approach, to bound away to do your pleasure before the request is half spoken? Then, with all your dignity and authority, mingle politeness; give it a niche in your household temple.—*Western Rural.*

THE man or woman who drinks a cup of strong tea or coffee, or other stimulant, in order to aid in the better performance of any work or duty, public or private, does wrong, because it is to the body or brain an expenditure of what is not yet got.

NEVER enter a sick-room in a state of perspiration, as the moment you become cool your pores absorb. Do not approach contagious diseases with an empty stomach, nor sit between the sick and the fire, because the heat attracts the vapor. Preventives are preferable to pill or powder.

The Gospel of Health.

No ONE, after examining the subject, can deny that eating and drinking have a close relation to our tempers and passions, and to our power of self-control. Of course, they stand closely related to our ability to obey the gospel. The intemperate are irritable, impatient, and restless, under restraint. To understand this is of special importance to mothers, who too often pride themselves on their cooking, and ruin their children in their efforts to gratify this foolish and wicked pride. To feed children on rich and highly seasoned food, on meats and condiments, pepper, spices, &c., and then expect them to be gentle, kind, and obedient, is the greatest folly. Fill their stomachs, and thus excite their nerves, with stimulating, irritating food and drinks, and your prayers, and precepts, and corrections, must be in vain. As reasonably give them whisky to drink, and pray that they may not get drunk, or blame them for becoming so. Children are greatly abused by their parents in this respect, and are much to be pitied.

It is truly gratifying to know that so many are waking up to the importance of this subject, and are in some measure correcting their habits. But few, very few indeed, understand that the subject of *dress* has any relation to morals. It is generally admitted that it is wrong so to dress as greatly to endanger health, but beyond this, little inquiry has been made. I propose to go beyond this, and point to the connection between habits of dress and the great principles of morality.

It is unfortunate that this subject so highly concerns females. Yet it is so. Fashion is the especial tyrant over the female world; and in this, perhaps, more than in any other respect, is woman shown to be "the weaker vessel." I can notice but a few facts, but these are so common that they are continually before us.

1. It is a fact that the majority of women compress their waists by tight clothing; and this is true even of most of those who do not intend to "lace." This evil habit has a direct and powerful influence over the action of the heart, lungs, &c., and prevents the free circulation of the blood.

2. It is a fact that most women wear shoes so small that they cramp the feet, and so thin that they subject the wearers to the effect of changes of temperature, and to the moisture of the ground.

3. It is a fact that almost all womankind, old and young, expose their ankles to the action of the weather; indeed their lower limbs are generally unprotected, being covered only by one or two thicknesses of thin cotton.

From these three causes the circulation is retarded, and the blood often driven almost en-

tirely from the feet and lower limbs. I now notice further.

4. When the circulation is retarded by violence to the system, as tight lacing, compression and exposure of the feet, &c., the blood in the brain becomes congested or inflamed, the imagination is diseased, and the thoughts and feelings are all perverted.

5. When the blood is driven from the lower limbs, it is confined in its action between the brain and the pelvic regions; being checked in its progress in the region of the genitals, these organs are, by the presence of an excess of blood and by its unnatural or clogged condition, stimulated to excessive and unhealthy action. Now it is beyond denial that the brain and the lower parts of the body, as well as the brain and stomach, are closely connected and have a strong influence over one another. And if the brain be inflamed, and the thoughts and feelings perverted, and the genitals and the organs connected therewith be likewise inflamed and stimulated to unhealthy action, libidinous dreams, impure thoughts, and licentious actions, are the result as surely as that effect follows cause. The manner in which most of the little girls of this age are clothed is directly calculated to lead them into licentiousness, and the immoral tendencies and actual immorality of the masses are only what might be expected from the present habits of eating, drinking, and dressing.

"The fashions," especially those for females, are mostly furnished by the most disreputable class of the most licentious city of the civilized world. For this reason it is harder to introduce or induce a reform in dressing, than in eating and drinking. The appetite is strong, but fashion is stronger. The gay, the reckless, and the impure-minded, control the world on the subject of fashions. And "the church," which was designed by its Head to be "the light of the world," has been led captive, and now follows the light that the world holds out, not heeding where it leads. But the trumpet of the gospel gives no uncertain sound on this subject. Oh! that all who name the name of Christ would heed its teachings, and dress modestly and healthfully.

There is a remedy at hand. It is found in a dress comfortably loose about the waist, short enough to avoid the filth of the street and the damp of the ground, with pants sufficiently long and of material to protect the limbs and ankles from the weather. This, with shoes large enough to give free action to the feet and toes, and thick enough to protect from the wet and cold, will, if adopted, relieve much suffering, bring health and comfort, and do much to correct the prevailing licentiousness.

Who can deny that the "dress reform" belongs to the "gospel of health," the gospel of peace, good will, and purity of body and spirit?

J. H. WAGGONER.

The Health Reformer.

Battle Creek, Mich., October, 1871.

Bible Hygiene.

THE great God, in his dealings with the Hebrews, not only restricted their diet to the simple manna, in the wilderness, hence their murmurings, but he also taught them cleanliness. Both these were for their health. Gluttony and physical and moral filth are base companions; while temperance and cleanliness are congenial friends.

The splendid maxim, "Cleanliness is next to godliness," is not found in the Sacred Scriptures, as many suppose; but is in the Jewish Talmud. And he who reads the books of Moses attentively will not fail to observe that in those moral lessons which were given the people through Moses, cleanliness holds a high rank among the preparatory acts for acceptance with God.

When the Hebrews were about to assemble at the base of Sinai, to witness the grandeur of Jehovah as he should descend upon the mount, wrapped in a cloud of glory, to speak in the audience of all the people the ten precepts of his holy law, among the specified preparations for the occasion, we read: "Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes." Ex. 19:10. "And they washed their clothes." Verse 14.

This act of cleanliness, entering so fully into the sacred record, makes it one of importance. This was not simply because our Heavenly Father was pleased to see his children dressed in cleanly apparel; but it was to impress them with the purity of God, and that he cared for their physical and moral well-being.

Again, while the vast camp of the Hebrews were in the wilderness, it was necessary for their physical and moral good, that they should be particularly neat and cleanly in their common habits. In the following particulars, we hardly need to apologize for giving the plain language of Scripture.

"If there be among you any man that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp. But it shall be, when evening cometh on, he shall

wash himself with water; and when the sun is down, he shall come into the camp again.

"Thou shalt have a place also without the camp, whither thou shalt go forth abroad. And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee. For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy, that he see no unclean thing in thee, and turn away from thee." Deut. 23:10-14.

The gross carelessness in very many instances that is manifest in neglected privies is probably attributable in a great degree to that mistaken modesty which leads writers and speakers to be silent upon this subject. God, being judge of propriety, and of the importance of the subject, speaks plainly.

The God of Israel has not changed. That particular and holy God of the Hebrews, who could not view moral or physical impurities with complacency, is the Christian's God. The death of his Son for the sins of men, and the world-wide proclamation of his glorious gospel, were never designed to give the idea that the Christian should be less particular and cleanly in common habits of life than the Hebrew. Then, these were necessary to physical and moral health. And, from the very nature of the case, the same necessity exists in our time.

It is the most degrading and miserable fanaticism to suppose that the freedom of the gospel consists in slovenly and filthy dress, in rough, clownish, and irreverent words and actions, or in careless and filthy habits of life. It is painful to state that there is much that passes with certain classes as plain, humble religion, that is a living disgrace to the Christian name. This is in consequence of the mistaken idea that God has abolished his rules of cleanliness, goodness, justice, and righteousness, found in the books of Moses, and that the gospel frees us from their restraint.

God is the same, yesterday, to-day, and forever. The same practical instructions which he gave to the Hebrews through Moses, for their physical and moral benefit, he also impressed in substance upon the minds of the inspired writers of the New Testament. Paul exhorts to the point: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch

not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:17, 18.

Acceptance and heirship are the greatest blessings that God can offer on conditional promise to mortal men. Paul continues in the very next verse. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Chap. 7:1.

In these impressive words, the purity, or impurity, of the physical and moral are connected. The one is dependent upon the other. The man whose habits are filthy, has a filthy spirit. And the man who obtains real purity of spirit, will be led to cleanly habits of life. Cleanliness, health, and purity of spirit, are all of the same piece, and are priceless adornments of the Christian's pathway to Heaven.

God pity the poor. These labor under disadvantages. But they can be cleanly, neat, and orderly. While it is admitted that poverty, in many cases, tends to make people slack, disorderly, and filthy, it is denied that this is necessarily the case. The log hovel, with its scanty, rude furniture, may show as many marks of tidiness as the mansion of the wealthy. And the scanty clothing may be clean. Though patch may be put upon patch, all may show the rough beauty and cleanliness of a hand and heart that is moved by the true spirit of reform.

But what can we say of the brutal carelessness of many professing Christians relative to their privies? We know of no language that will fully meet the case. We may write the words unhealthy, pestilential, terrible, horrible; but when compared with what the itinerant sometimes meets as he may come near an August or September privy, such words mean really nothing. The sense of smell, and even of taste, can sometimes recognize the existence of such poisonous, demoralizing abominations at almost any distance in the neighborhood.

Diseases are received into the system by improper food, bad water, and impure air. The food and water may be right, but if the air we breathe be corrupt, the system will become poisoned, and sooner or later, sickness must follow. In our frequent tours in New England, the middle and north-western States, we have visited

many sick persons. When searching for the cause of their sickness, if we have failed to detect it as hereditary, or caused by improper diet, or by impure water, we have usually found it existing in a bad condition of the privy.

Whole families will be prostrated with fevers, and more or less deaths occur, and the good people will gravely and tearfully talk of the mysterious providence of God that has caused so much sickness, and removed valuable relatives and neighbors, when the chief cause of the suffering, and perhaps of premature death, was in their own yard. These often are simply the dispensation of a vile and horrible privy.

We do not recommend vaults for the farm or the village, nor anywhere else, where dry earth can be used. Five minutes at the close of each day is abundance of time, with the use of dry, or even damp earth, to make the privy as sweet as the well-ventilated sleeping room. And the man of strength who is too stupid to inform himself in this matter, and too lazy to spend five minutes each day in securing such results, in point of moral decency, can hardly compare with some domestic animals.

We wish to arouse the people upon the subject of securing health, moral elevation, and happiness, by providing themselves with the most healthful food, good water, and pure air. If the people will secure these, and have their other habits temperate and well, they may give the doctor's drugs to the dogs, save pain and money, and be well.

Personal cleanliness by proper bathing is not only a healthful luxury, but a virtue. Again we quote Paul where he connects physical and moral cleanliness. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh, and having a high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10:19-22.

The word rendered "washed," in the expression, "our bodies washed with pure water," is *lavo*, which is defined by Robinson thus: "*To bathe, to wash*, but only the person or the whole body; not merely the hands and face which is expressed by *nipto*."

Liddell and Scott give a similar definition: "To wash, especially to wash the body, *nizo* being used especially of the hands and feet, *pluno* of clothes. Most usually in mid. *to wash one's self, to bathe.*" The derivatives of this word seem to have exclusive reference to bathing. Thus *loutron* is defined, *a bath, a bathing place*; *loutroforeo*, to carry water for bathing; *loutrochoreo*, to pour water into the bath, &c.

The effort of immersionists to press this text into the service of their mode of baptism is an utter failure. Baptism by immersion does not wash the body. Another apostle says of Christian baptism, It is "not the putting away of the filth of the flesh." 1 Pet. 3:19. This ends the matter. The expression of Paul, then, "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," refers to moral and physical cleanliness. These words simply embrace the work of divine grace upon the mind and heart, and the bathing of the body in pure water. Dear reader, you see that our views of Bible Hygiene lead us to adopt the position that the blessing of personal cleanliness was not alone secured to the Hebrew, but that the glorious gospel of God's dear Son recognizes the bath tub as verily as it does the communion cups.

Between the tabernacle of the Hebrew congregation and the altar was the brazen laver containing water in which the Jewish priests were to wash themselves before putting on the pure linen garments, preparatory to entering the sanctuary to minister before God. And it is distinctly stated that they must do this, "that they die not." Here we are again impressed with the purity of God, and how particular he was to impress the Hebrews that cleanliness was, to say the least, closely connected with acceptable worship.

Has the change of dispensations changed the character and mind of God in this respect? Has the death of his Son given license to Christians to pollute their bodies and souls with filthy indulgencies, which in the former dispensation would have been prohibited on pain of death? No! No!! God is the same in all dispensations. And those moral teachings found in the books of Moses, which contain rules to secure moral goodness, cleanliness, justice and the favor of God, are as changeless as the throne of Heaven.

God save us from that Christian (?) dissipation that suffers the professed minister of the holy Jesus to ascend the pulpit with his blood, and breath, and, perhaps, his lips, clothes, and flesh, tainted with the filth of tobacco. But we forbear, lest what we might add in truth should offend some whose moral sense and piety are still enslaved by morbid appetite.

Digestion.—(Continued.)

GASTRIC DIGESTION.

When the food reaches the stomach it is instantly perceived by the delicate little *feelers* which largely abound in the vasculo-nervous web of the mucous membrane, lining the gastric cavity, and these at once inform the presiding center, which throws its stimulus on the several tissues of the organ; the muscular fibres are called into a rapid and vigorous action; an increased quantity of arterial blood is injected into the vessels; the nervous power is exalted, and the temperature is somewhat elevated. By the contraction of the different layers of muscular fibres, the whole stomach is thrown into a gentle commotion, by which the food is carried around the gastric cavity, and everywhere pressed against the internal surface. This excites the little vessels, or, as some say, glands, that secrete a thin, transparent fluid, which very soon begins, like sensible perspiration, to exude from the mucous membrane, in small drops, and mingle with the food. This fluid is called the *gastric juice*; from *gaster*, the ancient Greek name of the stomach. After the first portion of food has been carried about the gastric cavity, and freely mixed with this fluid, if the stomach be not crowded and embarrassed by a too rapid ingestion or swallowing, its muscles relax in some degree, and the organ is prepared for another portion, which, when received, undergoes the same process as the first. These operations are continued till the stomach is distended with food and the meal is finished, when the muscular action becomes less rapid and a gentle, undulating, or vermicular motion succeeds, and is kept up till the function of the stomach is completed and its contents are emptied into the small intestine.

The process of digestion was formerly supposed not to commence till some time after the food is received into the stomach; but this notion is now known to be incorrect. When the functions of the oral cavity are thoroughly performed, the process commences there. The passage of the food from the mouth to the stomach is too rapid to admit of any assimilating change during the transition. But no sooner is the properly masticated food introduced into the stomach, than the process of gastric digestion commences.

Concerning the nature of this process, and the means by which it is effected, the human mind has been busy with its speculations from the time of Hippocrates to the present, and perhaps from a much earlier period; and, until a comparatively recent date, the results were little more than fanciful and erroneous theories. Some supposed it to be a process of putrefaction, others a process of concoction, others of fermentation, and others of trituration. Indeed, a century has scarcely elapsed since anything like a correct notion began to be entertained on the subject; and even yet there is no little discrepancy of opinion in relation to it among physiologists. Dr. Beaumont, of the United States army, from his peculiar advantages, and by his patient perseverance in experiments and observations, has perhaps done more than any other man to settle the disputed points; but even he has evidently been misled in some respects by false theories, and has left broad ground for controversy.

It is, however, well ascertained that the gastric juice is the principal agent under vital control of the change which the food undergoes in the stomach. This fluid as well as that secreted by the salivary glands and the pancreas, has frequently been analyzed by the chemists, but without the most remote advantage to physiology or medicine. As a matter of chemical science, we know what substances are obtained by a chemical analysis of the fluid taken from the stomach; but not the least ray of light is thereby thrown upon the physiology of the stomach. We know no better than we did before it was analyzed, what are the peculiar properties of this fluid in the living stomach, by which it produces its specific effects as an agent in the vital process of digestion; and should we attempt to assist the stomach by throwing into it any of those substances which result from a chemical analysis of the gastric juice, we should be more likely to injure than to benefit the organ. Indeed, it is well known that both the chemical and physiological character of the gastric juice is very considerably affected by the dietetic habits, by the general state of the health, by the affections of the mind, and by the conditions of the stomach; and this is also true of the salivary and pancreatic fluids, and in fact of all the fluids of the body. All physiological and medical and dietetic theories and practices, therefore, founded on chemical knowledge in regard to the secretions and assimilating changes which are produced by the organic economy, are established in utter darkness, and are more frequently the source of evil than of good to mankind.

We are told, it is true, that the gastric juice can be taken from the living stomach and put upon cooked and masticated food in a glass vessel, and that if it be kept at the temperature of the stomach, it will, in the course of several hours, digest the food; and some of the chem-

ical physiologists assert that they can prepare an artificial gastric juice which will do the same. And without doubt they can prepare an artificial gastric juice which will digest the food as well as will the fluid taken from the stomach. But the truth is, that neither the artificial nor real gastric juice can effect the changes in an inorganic vase, which are produced in the living stomach. They may *macerate* or dissolve the substances on which they act, and reduce them to the *consistency* and *appearance* of the digested contents of the stomach, but they cannot produce genuine chyme, from which the appropriate organs of the living body can elaborate chyle.

The gastric fluid, therefore, is in truth a vital solvent; for although it undoubtedly possesses, in some degree, from its intrinsic character, a solvent and an antiseptic power, especially if it be kept at a high temperature, yet it is only when acting under the vital control of the living organ that it can be in any measure the agent of that vital change which is essential to genuine chymification; and even in the living stomach, when the process of digestion is healthfully going on, if by any means the nervous power of that organ be considerably diminished, the process will be retarded, and perhaps wholly arrested, and inorganic affinities will become active, and inorganic combinations result, in direct hostility to the vital welfare. For not only disintegration and decomposition, but new and peculiar combinations take place in the vital changes, which are effected by the digestive organs; and these combinations, as we have seen, are the results of affinities or forces which act in opposition to the inorganic affinities of matter; and the inorganic affinities are subdued, and the vital affinities superinduced, only by the immediate and controlling influence of the living organ.

During the early stages of gastric digestion, the pyloric orifice of the stomach is completely closed by the contraction of the muscular fibers of the pylorus, so that the contents of the gastric cavity cannot be pressed into the small intestine by the muscular action of the stomach, and the alimentary mass is kept in constant motion, and becomes thoroughly permeated by the gastric juice. The temperature of the stomach is somewhat elevated by the concentration of vital power in the tissues of the organ, to enable it to perform its function. In a healthy and vigorous body, it varies from a hundred to a hundred and four degrees *Fahrenheit*. When the digestive organs have been impaired, and chronic debility and preternatural irritability induced in them, this concentration of vital energy during the process of digestion is often attended with a disagreeable feeling of chilliness of the external surface of the body, and many of the symptoms of an internal fever, and more especially if the dietetic habits are objectionable.

By the solvent power of the gastric juice, the

food is gradually reduced to a soft pultaceous mass, and brought into a proximate state of chymification. The portions of the mass which come in contact with the mucous membrane of the stomach are then still further acted on by the vital powers of the organ, and, in a peculiar and inexplicable manner, the nutritious properties of the aliment are converted into a substance very different from anything in the food when it was received into the stomach. This substance is real chyme; and, in the language of physiology, it is said to be homogeneous; and, so far as chemical tests can determine, it is nearly identical in character, whatever be the kind or kinds of food from which it is formed. But in regard to its physiological qualities, and its nice relations to the vital economy, its character varies with the food, as we shall see hereafter.

When the portion of aliment which comes in contact with the mucous membrane of the stomach is converted into chyme, it is carried forward by the muscular action of the stomach, slowly, toward the small extremity, and, as it advances, the chymifying change is more and more perfected, till it reaches the pylorus or gate-keeper, which, by a nice organic instinct, perceives its character and condition, and immediately opens and suffers it to pass into the portion of the small intestine called the duodenum. When the pylorus is in a perfectly healthy state, if a crude mass of undigested food attempts to pass into the duodenum with the chyme, it instantly closes, and the intruder is carried back, to be subjected still further to the operations of the stomach. If it be of an indigestible nature, it is finally either permitted to pass into the intestinal tube, or is suddenly and convulsively ejected from the stomach, through the meatpipe and mouth. But when the stomach is greatly debilitated, and its organic sensibilities become unhealthy, the integrity of the pylorus is impaired, and crude substances are frequently permitted to pass into the intestines, where they become the causes of irritation, and produce many uncomfortable disturbances, and in some instances, fatal disorders.

When one portion of the contents of the gastric cavity is chymified and removed into the duodenum, another portion comes in contact with the inner surface of the stomach, and is operated on in the same manner, till the whole mass is chymified and carried into the small intestine. But if, by a paralysis of the muscles of the stomach, or any other means, the chymified portion in contact with the inner surface of the organ is not removed, the process of chymification is entirely arrested. It is therefore essential to genuine chymification, that every portion of the alimentary matter should come in contact with the living organ; and in order to this, each successive portion, as it is chymified, must be removed; and hence muscular action, though not immediately concerned in the vital

change which takes place in the portion of the food in contact with the mucous membrane, is nevertheless as essential to the general function of the stomach as nervous power.

Not only the unlearned reader, but even physiologists themselves, are often betrayed into error by the indefiniteness of the language used in physiological works. When it is said that the alimentary matter received into the stomach is, by the process of digestion, converted into a *homogeneous* substance called chyme, it should be understood that this is a general statement, which in fact is not strictly true. All the alimentary substances in nature suitable for human food consist of certain proportions of nutritious and innutritious matter, and the alimentary organs of man are constituted to receive and act upon such substances. In the process of digestion, therefore, it is only the nutritious portion of the alimentary matter on which we subsist that undergoes the assimilating change, and is converted into real chyme. The innutritious portion is simply separated from the nutritious, and reduced to such a state and condition as fit it to pass along the alimentary tube as fecal or excrementitious matter. Nor is it strictly true that all the nutritious properties of our food are perfectly chymified in the stomach, as is generally supposed. This error has grown out of the notion that the stomach is peculiarly and exclusively the organ of chymification; but this process, as we have seen, is common to the whole alimentary cavity. The stomach receives the food from the mouth, more or less changed, according as the functions of the oral cavity have been more or less perfectly performed. In the gastric cavity, a general solution of the alimentary matter is effected, and, in the nutritious portion, the assimilating change is very far advanced; and, in some parts of it, the process of chymification is perfected, and the matter is prepared for the action of the organs which elaborate the chyle; and undoubtedly this matter is acted on to some extent by those organs, before it leaves the stomach. In other portions of the nutritious matter the chymifying change is not perfected in the gastric cavity, and therefore the process remains to be completed in other sections of the alimentary canal.

Some kinds of food pass through the stomach much more slowly than other kinds; and the stomach of one individual differs from that of another, in regard to the time employed in the process of digestion; and even the same stomach varies in this respect very considerably with the varying circumstances and conditions of the individual; but, as a general statement, the food received at an ordinary meal undergoes the process of gastric digestion, and passes from the stomach into the duodenum, in from two to five hours.

When water is received into the stomach, it does not appear to undergo any change in the

gastric cavity, but is all removed by absorption in a very few minutes, if the stomach is healthy and vigorous, and still more rapidly in some forms of disease, when the mucous membrane of the stomach is inflamed, and the system is laboring under general symptoms of fever, attended with great thirst. In chronic diseases of a dyspeptic character, on the other hand, absorption often takes place very slowly, and the water which is drank will sometimes remain in the gastric cavity for hours, retarding digestion, and causing acidity, flatulence, and eructations; and finally, perhaps, the greater part of it will be regurgitated or thrown up, with portions of undigested food. When liquid food, or water holding in solution any kind of nutritious animal or vegetable matter, such as flesh or vegetable broth or soup, is taken into the stomach, the aqueous part is all absorbed before the process of digestion commences. Milk also is managed in a similar manner. The gastric juice separates the curd from the aqueous portion, and the latter is absorbed, and the curd is then digested. But when indigestible substances are received into the stomach in aqueous solution, they are absorbed with the water, and pass into the vital domain with no apparent change.—*Graham's Lectures.*

Health Reform Incidents.—No. 5.

THE decision of character manifested by some children in following the right is truly wonderful. In the health reform they are often in the lead, and their example is often a reproof to those of riper years. With natural simplicity, they resist temptation with the ready answer, "We do n't eat 'tween meals at our house." Sometimes they will manifest a firmness and bold independence in the right which is really astonishing.

In a small village in Michigan, a man was one day amusing a crowd with his witticisms on the health reformers. They were only "shadows," "walking skeletons," "bran-bread ghosts," &c. And finally, by way of contrast, he called up a ruddy, healthy-looking little boy (who happened to be the son of a thorough health reformer), and called the attention of the crowd to his healthy appearance. "This lad," said he, "does not belong to the bran-bread tribe." Addressing the boy, he said, "My little man, can you tell us what makes you so plump and healthy?" "That is because I eat *Graham*," was the ready response. Here the laugh came in, to the great embarrassment of the anti-grahamite.

This man, like thousands of others, judged by his own prejudices, and so was found with that class who "speak evil of the things they understand not." If he had followed the Scripture rule to "prove all things," he would not have suffered that mortification. But just as long as men will allow prejudice to blind

their eyes, and they continue to judge by popular custom or feeling, they will find themselves on the wrong side, opposing the onward march of genuine reform.

In one place where the reform was taking quite generally, a hardware merchant ordered a supply of the bake pans. One evening several of the leading citizens were looking at them and talking over the new style of living, and seemed generally to think it a decided improvement, but thought it a pity that it should have been introduced in just the way it had there. They wanted the pans, but were concluding not to run the hazard of getting the little reproach which always attends real reform. The clerk, seeing their embarrassment, came to the rescue. "Look here, gentleman," said he, "you are entirely mistaken about those pans. Those are the genuine French bake pan, and were ordered by that name." He was successful. The men were relieved, half a dozen pans were sold, and the clerk had learned a new lesson in his life.

In the same town a lady thought the new kind of bread a great improvement, but said she put in a little saleratus, just to take off the reproach! These things show what stands in the way of the reform. It must move slow; but it will surely move on, and its speed will be accelerated when the mountains of prejudice are overcome. M. E. CORNELL.

Sebastopol, Cal.

DISINFECTING EXCRETA.—It is of the greatest importance that people be made to know that human excreta from all persons affected with typhoid fever, scarlet fever, cholera, and other infectious diseases should at once be disinfected by diluted carbolic acid, or sulphate of iron. Typhoid fever for instance, often spreads through a family, or a neighborhood, by means of the water used; but it is likely that ten times as many cases are generated by means of the poison passing through the air. Now how does the poison get into the air, and find its way to the bodies of other persons in such quantities often as to assume an epidemic form? Mainly, it is believed by the excreta. Disinfect this. Kill these poison-germs that arise into the air in swarms, and there is little danger of the spread of infectious diseases. We do not claim that all infectious diseases come from germs generated in the excreta, but in civilized communities a majority of them either arise from the excreta, the breath, or the skin. Kill them as fast as formed without injury to the body, and you at once prevent the spread of disease.

The amount of excreta that accumulates about dwellings of every family is very great. Even from healthy persons it may cause disease. To prevent this, we advise general disinfection and cleanliness—one of the most important hygienic agencies in preventing the spread of disease that we can at present adopt.—*Herald of Health.*

MRS. WHITE'S DEPARTMENT.

BE A WOMAN.

Oft I've heard a gentle mother,
 As the twilight hours began,
 Pleading with a son on duty,
 Urging him to be a man,
 But unto her blue-eyed daughter,
 Though with love's words quite as ready,
 Points she out the other duty—
 "Strive, my dear, to be a lady."

What's a lady? It is something
 Made of pads, and silks, and airs;
 Used to decorate the parlor,
 Like the fancy rings and chairs.
 Is it one that wastes on novels
 Every feeling that is human?
 If 'tis this to be a "lady,"
 'Tis not this to be a woman.

Mother, then, unto your daughter
 Speak of something higher far
 Than to be mere fashion's lady—
 "Woman" is the brightest star.
 If ye, in your strong affection,
 Urge your son to be a true man,
 Urge your daughter no less strongly
 To arise and be a woman.

Yes, a woman! Brightest model
 Of that high and perfect beauty,
 Where the mind and soul and body
 Blend to work out life's great duty.
 Be a woman; nought is higher
 On the gilded list of fame;
 On the catalogue of virtue
 There's no brighter, holier name.

Be a woman! on to duty;
 Raise the world from all that's low.
 Place high in the social heaven
 Nature's fair and radiant bow.
 Lend thy influence to each effort
 That shall raise our nature human;
 Be not fashion's gilded lady—
 Be a brave, whole-souled, true woman.

Words to Christian Mothers.

ON THE SUBJECT OF LIFE, HEALTH, AND
 HAPPINESS.—NO. 2.

OBEDIENCE to the laws of our being should be regarded of great importance, and to every individual, a matter of personal duty. Indifference and ignorance upon this subject is sin. The two great principles of God's moral government are supreme love to the Creator, and to love our neighbor as ourselves. We are under obligations to God to take care of the habitation he has given us, that we may preserve ourselves in the best condition of health, that all the powers of our being may be dedicated to his service, to glorify his name, whose we are, and whom we ought to serve. It is impossible to render to God acceptable service while we, through wrong habits, are diseased physically and mentally.

We are also under obligation to ourselves, to pursue a course which will not bring unnecessary suffering upon ourselves, and make our lives wretched, we groaning under the weight of disease. If we injure unnecessarily our con-

stitution, we dishonor God, for we transgress the laws of our being. We are under obligation to our neighbors to take a course before them which will give them correct views of the right way to pursue to insure health. If we manifest an indifference upon this great subject of reform, and neglect to obtain the knowledge within our reach, and do not put that knowledge to a practical use, we will be accountable before God for the light he has given us, which we would not accept and act upon.

I have heard many say, I know that we have wrong habits that are injuring our health; but our habits have become formed, and it is next to impossible to change, and do even as well as we know. By hurtful indulgences these are working against their own highest interest and happiness in this life, and are, in so doing, disqualifying themselves to obtain the future life. Many who are enlightened still follow in a course of transgression, excusing themselves that it is very inconvenient to be singular. Because the world at large choose to war against themselves and their highest earthly and eternal interest, they who know better venture to do the same, disregarding the light and knowledge which hold them responsible for the result of their violation of nature's laws. God is not responsible for the suffering which follows the nonconformity to natural law and moral obligations to him. Enlightened transgressors are the worst of sinners, for they choose darkness rather than light. The laws that govern physical life, they may understand if they will; but the desire with them is so strong to follow popular, sensual indulgences of the day that are in opposition to physical and moral health, that they are insensible to its importance, and will not impress it upon others either by precept or example.

Their neglect of this important subject exposes them to a fearful accountability. Not only are they suffering themselves the penalty of nature's violated law, but their example is leading others in the same course of transgression. But if men and women would act in reference to their highest temporal good, untrammelled by fashion, living naturally, we should see fewer pale faces, hear less complaint of suffering, and attend less death-beds and funerals.

Because the majority choose to walk in a path which God has positively forbidden, shall all feel compelled to tread the same path? The question is not, What will the world do? but, What shall we as individuals do? Will we accept light and knowledge, and live simply and naturally, feeling that we are under obligation to society, to our children, and to God, to preserve health and a good constitution, serene tempers, and unimpaired judgment. We have a duty to live for the interest of others. In order to benefit others, many think they must conform to custom, or they will lose the influence they

might have upon the world. But when they do this, their influence to reform and elevate is lost, and their example leads away from reform. They are on a level with transgressors, therefore, cannot elevate them while their own example sanctions the customs and enslaving fashions of this age. The only hope of benefiting society is in showing them a better way by proper instruction sustained by a correct course on our part.

Those who have means at their command, can do a good work if governed by religious principles. They can demonstrate, if they will, to rich and poor, that happiness does not consist in outward adornings and needless display. They may show by their own simplicity of dress and unaffected modesty of manners that there are higher and nobler attainments than conformity to the latest styles of fashion.

If we would have happiness in this life, we must live for it, and show to society that we can preserve firm principles in defiance of extravagant and injurious fashion. If we conform to the world and bring on disease by violating the laws of life and health, fashionable society cannot relieve us of a single pain. We shall have to suffer for ourselves, and if we sacrifice life, we shall have to die for ourselves. We should as individuals seek to do right, and to take care of ourselves by living naturally instead of artificially.

We cannot afford to live fashionably, for in doing thus, we sacrifice the natural to the artificial. Our artificial habits deprive us of many privileges and much enjoyment, and unfit us for useful life. Fashion subjects us to a hard, thankless life. A vast amount of money is sacrificed to keep pace with changing fashion, merely to create a sensation. The votaries of fashion who live to attract the admiration of friends and strangers, are not happy—far from it. Their happiness consists in being praised and flattered, and if they are disappointed in this, they are frequently unhappy, gloomy, morose, jealous, and fretful. As a weather vane is turned by the wind, those who consent to live fashionable lives are controlled by every changing fashion, however inconsistent with health and with real beauty. Very many sacrifice comfort and true elegance, to be in the train of fashion. The most enfeebling and deforming fashions are now enslaving those who bow at her shrine.

Fashion loads the heads of women with artificial braids and pads, which do not add to their beauty, but give an unnatural shape to the head. The hair is strained and forced into unnatural positions, and it is not possible for the heads of these fashionable ladies to be comfortable. The artificial hair and pads covering the base of the brain, heat and excite the spinal nerves centering in the brain. The head should ever be kept cool. The heat caused by these artificials

induces the blood to the brain. The action of the blood upon the lower or animal organs of the brain, causes unnatural activity, tends to recklessness in morals, and the mind and heart is in danger of being corrupted. As the animal organs are excited and strengthened, the moral are enfeebled. The moral and intellectual powers of the mind become servants to the animal.

In consequence of the brain being congested its nerves lose their healthy action, and take on morbid conditions, making it almost impossible to arouse the moral sensibilities. Such lose their power to discern sacred things. The unnatural heat caused by these artificial deformities about the head, induces the blood to the brain, producing congestion, and causing the natural hair to fall off, producing baldness. Thus the natural is sacrificed to the artificial.

Many have lost their reason, and become hopelessly insane, by following this deforming fashion. Yet the slaves to fashion will continue to thus dress their heads, and suffer horrible disease and premature death, rather than be out of fashion.

Pleasure-seeking and frivolity blunt the sensibilities of the professed followers of Christ, and make it impossible for them to place a high estimate upon eternal things. Good and evil, by them, are placed upon a level. The high, elevated attainments in godliness, which God designed his people should reach, are not gained. These lovers of pleasure seem to be pleased with earthly and sensual things, to the neglect of the higher life. The enjoyments of this life, which God has abundantly provided for them in the varied works of nature, which have an elevating influence upon the heart and life, are not attractive to those who are conformed to the fashions of the world. They rush on unmindful of the glories of nature, seen in the works of God's hands, and seek for happiness in fashionable life, and in unnatural excitement which is in direct opposition to the laws of God established in our being. The *Marshall Statesman* says:—

“A physician, writing a series of letters to a school-girl, devotes one to the nice keeping of the hair. Among other directions he remarks that much is said against wearing switches, or jutes, or chignons, because they breed pestiferous vermin, whose life is fed by their drain on the small blood-vessels of the scalp; but all such objections to these monstrosities become as nothing compared with the objection which arises from the congested condition of the blood-vessels of the back brain by reason of their use. A switch or chignon is a substance which, in itself, is a great conductor of animal heat. As the back of the head has a great deal of blood, and a great deal of blood has a great deal of heat in it, the surplusage of this heat should be allowed to pass off outwardly. To wear one of

these appliances is to keep the heat in, and as the part thus dressed becomes excessively heated, disease takes place in a little while, and the whole bodily structure becomes affected. In women there is such an intimate connection between the back brain and the reproductive structure, that when the former becomes enfeebled the latter invariably takes on morbid conditions."

God has surrounded us with his glories, that the natural eye may be charmed. The splendor of the heavens, the adornments of nature in spring and summer, the lofty trees, the lovely flowers of every tint and hue, should call us out of our houses to contemplate the power and glory of God, as seen in the works of his hands. But many close their senses to these charms. They will not engage in healthful labor among the beautiful things of nature. They turn from shrubs and flowers, and shut themselves in their houses, to labor and toil in closed walls, depriving themselves of the healthful, glorious sunlight, and the pure air, that they may prepare artificial adornments for their houses and their persons. They impose upon themselves a terrible tax. They sacrifice the glow of health God has given in the human face; the blended beauty of the lily and the rose, and tax the physical and mental in preparing the artificial to take the place of the natural. The beauty of the soul, when compared with outward display, is regarded almost valueless. In the anxiety to meet the standard of fashion, beauty of character is overlooked. A writer has well said:—

"Curls and cosmetics are all in requisition to enhance the beauty of 'the human face divine;' but what is the result? Youth's roses only flee the faster—old age will creep on apace; rouge cannot hide its wrinkles, nor can it make any face beautiful. We are decided believers in the old adage, 'Handsome is that handsome does.' No face has true beauty in it that does not mirror the deeds of a noble soul. There is not a thought, word, or deed, that does not leave its autograph written on the human countenance; and we care not whether kind nature has given her child an ugly face or a handsome one, if the heart that beats underneath all is warm and loving. And if the soul that looks out from the eyes be true and pure, the face will be beautiful always, for it has found the true fountain of youth; and though time may fold the hair in silver, and furrow the brow, yet there will ever be a beauty lighting it up that years cannot dim, for the heart and soul never grow old."

Another writer says under the caption,

"DANGEROUS FASHIONS,

"The cruelties the tyrant of Fashion inflicts upon her slaves—willing though they be—are indeed appalling. Just to think of ladies upon whom nature has lavished her charms, submit-

ting to the enameling process only to become subject to paralysis or drop dead from its effects. Others, again, seeking to be fairer than the fairest, are allured by the glaring words, 'Laird's Bloom of Youth,' and similar poetic phrases, and eagerly seize upon the poisonous compounds, only to suffer the excruciating pains of neuralgia or breathe out a painful and lingering existence from the effects of slow poison introduced into the system by their use."

The majority of pleasure lovers attend the fashionable night gatherings, and spend in exciting amusements the hours God has given them for quiet rest and sleep in order to invigorate the body. Hours are spent in dancing. The blood becomes heated; the system is exhausted; and while in this feverish state of excitement, the late suppers are introduced, and the unnatural appetite is indulged, to the injury, not only of the physical, but the moral health. Those things which irritate and burden the stomach, benumb the finer feelings of the heart, and the entire system must feel it, for this organ has a controlling power upon the health of the entire body. If the stomach is diseased, the brain nerves are in strong sympathy with the stomach, and the moral powers are overruled by the baser passions. Irregularity in eating and drinking, and improper dressing, deprave the mind and corrupt the heart, and bring the noble attributes of the soul in slavery to the animal passions.

Many in returning to their homes from these night scenes of dissipation, expose themselves to the damp, chilly air of night. They are thinly clad with thin slippers upon their feet, the chest not properly protected, and health and life are sacrificed. By the limbs and feet becoming chilled the circulation of the blood through the system is unbalanced. Very many have, by pursuing this course, brought upon themselves lung difficulties and various distressing infirmities, which have, in a few months, carried them to an untimely grave.

Many are ignorantly injuring their health and endangering their life by using cosmetics. They are robbing the cheeks of the glow of health, and then to supply the deficiency use cosmetics. When they become heated in the dance the poison is absorbed by the pores of the skin, and is thrown into the blood. Many lives have been sacrificed by this means alone.

The following selection we here insert hoping that it may arrest the attention of some of the votaries of fashion, and excite their fears, if it does not arouse their consciences, to put away the pride and sin which produces such dangerous results:—

"THE FATAL EFFECTS OF PAINTING.

"No one can ride or walk through the fashionable portion of New York City, attend any place of amusement, or go to any evening party,

without becoming aware of the horrible fact that many women of whom better things might be expected, have fallen into the pernicious habit of applying to their skins the enamels which, under various attractive names, are advertised and sold in all parts of the land.

"Not only faded faces, but countenances so young, plump and pretty in outline that they must in their natural condition be attractive, are lacquered over with an unnatural polish of fine porcelain, which produces an effect such as one might imagine if a china doll were afflicted with the consumption.

"This practice is as pernicious as it is disgusting—the seeds of death or paralysis being hidden in every pot and jar of those mixtures, which are supposed to be not only innocent, but also to possess the virtues of the undiscovered fountain of perpetual youth.

"Some who use them will suddenly have a severe illness; and receiving a private warning from the family physician, will cease the use of the cause of their disorder, and recovering, go through life with an extremely bad complexion, as a reminder of their folly.

"Others will drop suddenly, with their features twisted on one side, and perhaps deprived of the use of their limbs. Others will die outright, no one guessing why. The effect on any particular person cannot be calculated. What one suffers paralysis from, may kill another outright. The only safety is in having nothing to do with any of these baneful preparations."

If God had required of society so great a sacrifice for his sake, what mourning we should hear of the terrible burdens imposed upon those who follow Christ. But the slaves to fashion take these burdens upon themselves, and make their own life very wearisome with needless care, in their anxiety to keep pace with fashion. They lay upon the altar of fashion, health, happiness, life and Heaven.

Christians cannot afford to make this great sacrifice. They cannot afford to sow to the flesh and reap corruption. That which ye sow ye shall also reap. Now is the sowing time. The reaping time hasteth. What will the harvest be? The inspired apostle addresses us, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

After completing the foregoing, I found the following. I have had some experience in using Mrs. S. A. Allen's World's Hair Restorative, also Hall's Vegetable Sicilian Hair Restorative. I have made applications of these preparations

upon the head of my husband, to prevent the falling off of the hair. I observed that when using these preparations, he frequently complained of giddiness of the head, and weakness and pain of the eyes.

In applying these preparations, my eyes, that were naturally strong, grew weak, and twice seemed to be greatly inflamed. Eruptions appeared upon the lids, and continued for weeks. I was convinced that I was poisoned by applying these preparations to the head of my husband. We discontinued the use of these altogether, and I have had no weakness of the eyes since. My husband has been free from the peculiar sensations he experienced while using these preparations, and my experience has been for twenty years, that pure soft water is best for my head and hair.

E. G. W.

Evils of Hair-Dyes and Cosmetics.

BY SARA B. CHASE, M. D.

THE composition of a very large majority of the "hair-washes," "hair-tonics," and hair restoratives, so largely advertised throughout the country, and which line the shelves of all the drug-shops in every town in the land, consist chiefly of acetate of lead, flowers of sulphur, and some neutral substance as a medium, as water or glycerine.

Many, in former years, took the following formula upon their own responsibility to the druggist, or purchased the crude materials and compounded them for themselves, as they had occasion to use the wash:

Sulphur.....	1 drachm.
Sugar of Lead.....	$\frac{1}{2}$ drachm.
Rose Water.....	4 ounces.

Some found that they experienced unpleasant and, oft-times, serious effects from its use, and would leave it and resort to some one of the various patent preparations so loudly extolled, without knowing that they were using the very same deleterious substances gotten up and sent out with attractive labels under high sounding names: "Mrs. S. A. Allen's World's Hair Restorative," "Ring's Ambrosia," "Hall's Vegetable Sicilian Hair Restorer," etc.

Of course, all physicians acquainted with the pathogenesis of lead in its various forms, must condemn all these mixtures as dangerous to health and life. Some persons are extremely susceptible to the influence of this metal, and cannot use it for a short time even without feelings its bad effects. Others may use it for years with impunity. The latter have no right to offer their experience as proof that it is harmless, for a much wider experience than they can possess, proves it is dangerous.

Several cases have come within the range of my observation wherein lead colic, lead palsy, and almost fatal poisoning, were caused by just such hair dyes, and very many cases have I met wherein the patients were compelled to discontinue their use on account of the positive and serious symptoms with which they were affected whenever they applied these preparations to the hair.

Partial paralysis of the pneumo-gastric nerve destroying the free action of the lungs, accompanied with lead-colored face and tongue, are by no means infrequent, sometimes terminating in death. I might be permitted here to relate a case which came within my observation, as the symptoms were such as are frequently met with without the patient's being aware of the cause. Mrs. — had been accustomed to the occasional use of Hall's Vegetable Sicilian Hair Restorer, more or less frequently, during the space of two years, always feeling a sense of weariness or debility after each application, continuing a day or two. The eyelids seemed to close down irresistibly, accompanied with lachrymation so profuse that her face was constantly wet with tears. She had sore eyes and styes, that could not be healed while she continued the use of this preparation. These symptoms were attended with paleness of the face and cadaveric and anxious look, constipation, and sometimes pain in the bowels. Not attributing these symptoms at the time to the poisonous effects of the hair-dye, but supposing it to be weariness from hard work, she continued its application once in two or three weeks. During the winter she applied the liquid about milk warm, thinking thereby to hasten its restorative effects, as she had neglected its use until her hair had become whiter than usual. About midnight she was seized, as she says, with "a strange feeling." The house seemed to turn over. Every attempt to lie down or even tip the head in any direction, was attended with this vertigo, so intense as to set everything in the room to turning "upside down." This was accompanied with a frightful headache, and "a feeling as if her mind was gone;" could not keep the points of compass, or tell where she was.

By antidotal treatment she was in a few hours so far relieved that she could with a great deal of care lay her head upon her pillow, but for several days she could not lie down without a sensation as of the bed going from under her, and had to be held up when she walked, on account of this vertigo. For nearly a week she had to keep a band tied tightly around the forehead on account of the feeling as if her head would burst, and the debility and exhaustion which I have before mentioned, disqualifying her for the accomplishment of anything, continued for nearly two weeks.

I have frequently met cases of erysipelatous eruptions commencing on the scalp and running to the ears, and finally extending nearly across

the face, without doubt caused by these washes, and many are troubled with "sores" on the scalp, which come on soon after their application, and aggravated by each repetition.

It is not within the province of physicians, as such, to condemn the various arts of the toilet, however vain and trifling they may appear to us, only so far as the substances used as cosmetics are deleterious to health. The use of powders for the skin, and artificial coloring is common, and such being the case, however much we may disapprove of it, persons should know something about the materials from which these are prepared, and be placed on their guard against dangerous combinations.

The means used for whitening the skin are numerous, and some of the substances made use of are neutral, and are productive of no deleterious effects, only so far as by their application the pores of the skin may become obstructed, and the person suffer only from the natural results of such obstructions. Among these may be mentioned powdered French chalk, Venetian chalk, or "talc," carbonate of magnesia, finely pulverized rice flour.

All these powders, however, have the objection that the hue they produce is not a very brilliant one, and not being satisfied with the effect produced by them, the "*cosmetiqueur*," with daring hands, has laid hold of the most potent and dangerous drugs, and offers them for sale to the first chance comer, and thus many a tolerable complexion has been ruined, and many a woman has poisoned her constitution by ignorantly using these perilous stuffs.

Among the most innocent of these substances which may not be considered neutral, may be mentioned the preparations of bismuth, or "heart white," precipitated carbonate of zinc, mixed with an equal quantity of French chalk, and if the ambition of beauty had stopped *here*, we should have had little cause for complaint; but, in order to obtain a still more brilliant color, recourse is had to those unwholesome metals, lead and mercury. These, in the form of "flake white" and mercurial white precipitate, are in very common use. The names by which these washes are known are as numerous as the parties presenting them for sale, and, of course, indicate nothing of their composition, are only intended to attract attention, and convey to the seeker after artificial beauty the idea that here lies the *summum bonum* of their search: "Bloom of Youth," "Oriental Cream," "Magnolia Balm."

Ladies frequently purchase "flake white" in powder and prepare a wash for themselves, not knowing that said flake white is a preparation from lead, and, even if they are told this, they are ignorant of the danger to which they are exposed. We have met several who were constantly troubled with sore eyes, and some with weak eyes, to such an extent that permanent

blindness was threatened from the use of lead washes on the face.

A lady who had always been remarkably healthy, with a clear, beautiful complexion, was not satisfied with gifts bestowed upon her by nature, and adopted the habit of powdering her face with some of the preparations extant, but later she began to use "flake white," preparing it herself with alcohol. This she would apply from day to day without washing it off, frequently for a week at a time. Her health began to fail. No pain, but debility, weariness, and a decided darkening of the skin which was manifested whenever she was not powdered. Physicians said she was poisoned, but did not suspect the lead upon her face as the source of her poisoning. This discoloring of her skin was apparent some four years before her death, and she was a constant seeker after health during most of this time, yet constantly grew worse. Her hair commencing to grow gray, she used "Hall's Vegetable Sicilian Hair Restorer," and in addition to this, the house in which she lived was painted inside, and from this time she began to decline rapidly. This was only a few months before she died. Her memory was gone, her nervous system completely prostrated, her skin assumed a leathery consistence, and could not be aroused to action, her vision was dimmed, bowels inactive; in fact, there was a paralysis, or letting down, of all the organs of the body. She was finally attacked with vomiting, which continued almost constantly for two days before she died. She never suffered any pain, even her vomiting was not accompanied with nausea, probably on account of the general paralysis of the nerves of sensation.

I will not enlarge upon the various means of tinting the skin, only to speak of *vermilion*, which is to be met with in the cheap rouges, sometimes called "Theater Rouge," "Castilian Rouge," etc.

In the more expensive rouges the tint is simply *carmine*, which is generally considered harmless when applied externally, but vermilion, being the sulphate of mercury, is highly poisonous, and those who use it cannot fail eventually to be injured by it.

But the height of cosmetic daring, it would seem, has been reached in the new process, known as "enameling," which is nothing less than painting the face with lead paint, and for this purpose are used the poisonous salts of lead. The skin is prepared by an alkaline wash, a yielding paste is used to smooth the wrinkles, fill up the crevices etc., and the color laid on, first the white, and then the red. It is needless for us to enlarge upon the dangers of thus exposing the skin to the poisonous action of lead, and from a cosmetic, as well as a hygienic, point of view, they must be condemned, for the effect is so much more brilliant than nature, that any observer can see at once that it is unnatural; and

thus the very design of the art used is subverted. Doubtless we all know by observation that the skin is injured by most of the preparations used as cosmetics, and that when ladies once commence their use and continue it for any length of time, they are compelled to persist in their use during the remainder of their lives, or are forced to be the daily witnesses of their own folly whenever they approach the mirror, which, of course, every woman will do more or less frequently.

The process of enameling is so new, and so few comparatively have as yet ventured to try it, that we have had no opportunity to observe its deleterious effects; yet that it is dangerous to health and even life, no one who is acquainted with the poisonous effects of lead can doubt.—*Herald of Health.*

How not to Be Beautiful.

A VACANT mind takes all the meaning out of the fairest face. A sensual disposition deforms the handsomest features. A cold, selfish heart shrivels and distorts the best looks. A mean, groveling spirit takes all the dignity out of the figure, and all the character out of the countenance. A cherished hatred transforms the most beautiful lineaments into an image of ugliness.

It is as impossible to preserve good looks, with a brood of bad passions feeding on the blood, a set of low loves tramping through the heart, and a selfish, disdainful spirit enthroned in the will, as to preserve the beauty of an elegant mansion with a litter of swine in the basement, a tribe of gipsies in the parlor, and owls and vultures in the upper part. Badness and beauty will no more keep company a great while than poison will consort with health, or an elegant carving survive the furnace fire. The experiment of putting them together has been tried for thousands of years, but with one unvarying result.

Stand on one of the crowded streets and note the passer-by, and any one can see how a vacant mind has made a vacant eye, how a thoughtless, aimless mind has robbed the features of expression; how vanity has made everything about its victim petty; how frivolity has faded the luster of the countenance; how baby thoughts have made baby faces; how pride has cut disdain into the features and made the face a chronic sneer; how selfishness has shriveled, and wrinkled, and withered up the personality; how hatred has deformed and demonized those who yielded to its power; how every bad passion has turned tell-tale and published its disgraceful story in the lines of the face and the look of the eye; how the old man who has given himself up to every sort of wickedness is branded all over with deformity and repulsiveness, and he will get a new idea of what retribution is. This may not be all, but it is terrible—this transforming of a face once full of hope and

loveliness into deformity and repulsiveness, then the rose blushing on its stalk, now ashes and a brand.—*Annual of Phrenology and Physiology.*

More Muscle for Woman.

THE customs of society, the occupations of females to a great extent, and popular prejudices, are unfavorable to the physical culture of women.

Woman has muscles, and she has a right to use them in a proper manner. They were given her for a good purpose, and there is no reason why she should ignore them or be ashamed to develop them. What if the great source of joy, light, and heat, the sun, should leave his seal of approbation on her brow, as she rejoices in his glad presence, inspiring the mountain air, vivified by his healing beams? What if she roams over hills, "catching a sunrise," on their craggy peaks, through the smiling glades, plucking the beautiful flowers, looking through Nature up to Nature's God, or in her rambles, is pleased to run, leap, frolic, and rejoice in freedom, developing, strengthening her hundreds of muscles, giving them hardness and firmness? Such exercise and such breathing of God's pure air, will benefit her as much as her coarser brother, and she needs it as much. What if she should walk to church or on errands of mercy, to the distance of one, two, three, or more miles? She need not be ashamed of it, since such efforts will impart just the vivacity, suppleness, stamina, and endurance that she will need as she assumes the duties of maternity.

Woman's employments are too often unfavorable to the development of muscular power, and the consequent strengthening of powers of health. There is not sufficient play of muscular action. Many of her avocations, under existing circumstances, demand a sitting posture and fixedness of position. Sewing, for example, will bring into exercise but few of the nearly five hundred muscles of the body, the exercise of the few requiring comparatively little effort. The posture while sitting is equivalent to binding the muscles with strong bands, positively preventing freedom of movements.

This posture is especially unfavorable in its effects upon the stomach, heart, liver, etc., resulting almost necessarily in some form of dyspepsia, liver complaint, or supposed derangement of the heart, which, oftener than otherwise, is but a stomach derangement, the sympathy of one with the other. The stomach is a very important organ, and exerts a potent influence, by sympathy, over the heart, liver, brain, etc. These employments are precisely calculated to cramp its movements, actually and positively preventing a certain movement necessary to healthy digestion. Hence, the headaches, the palpitation of the heart, the sinking at the pit of the stom-

ach, the constipation of the bowels, the indigestion, "the wind in the stomach," etc., resulting as naturally from these conditions as effects ever succeed causes. The same remarks apply to other employments, those demanding but little effort, little movement, not enough to circulate the blood, not enough to impart energy or secure vigor.

Woman needs a greater variety of employments, a wider range. It is true that ordinary "housework" affords quite a range; but there are comparatively few of the young ladies who are willing to engage in this highly useful and appropriate avocation, though, unquestionably, it is far better for the health than most of those sought by them. Those whose avocations are of a sedentary character, would be materially benefited by a frequent brisk walk or run even, some effort calculated to improve the circulation of the blood, a matter of the utmost importance. This circulation is also very much improved by surface friction with a crash towel, flesh brush, or even the hand, such action being a kind of substitute for exercise, both being preferable to either alone.

Again, gardening is a very appropriate employment for females. It will prove an advantage even to the ordinary housekeeper, who may often suppose that she has sufficient exercise. It is a change, and will rest the seamstress wonderfully.

Is your blood poor? Purify it by full inspirations of God's pure air, and perspire, throwing off the impurities of the body in nature's way, by active labor in caring for your garden, and you have a better remedy than sarsaparilla. Have you a poor appetite? Take exercise first, and you will be able to omit the "bitters." Are you weak? Use your muscles properly, not over-laboring, exercising and then resting, the only manner in which we can safely add to our strength, and you will reap the reward. Take full, deep inspirations, freely using the "good things of God," air and sunlight, thankful for such a bountiful supply.—*Herald of Health.*

MUFFLING THE THROAT.—What is the best mode of protecting the throat from colds, where a person is very susceptible to them? The common way of protecting the throat is to bundle and wrap it up closely, thus overheating and rendering it tender and sensitive, and more liable to colds and inflammation than before. This practice is all wrong, and results in much evil. Especially is this the case with children, and when in addition to the muffling of the throat, the extremities are insufficiently clad, as is often the case, the best possible conditions are presented for the production of sore throats, coughs, croup, and all sorts of throat and lung affections.

It is wrong to exclude cold air from the neck, and if it is overheated a portion of the time,

when it is exposed, some form of disarrangement of the throat will be apt to occur. The rule in regard to clothing the neck should be to keep in as cool as comfort will allow. In doing so you will suffer much less from throat ailments that if you are always fearful of having a little cold air come in contact with the neck. Any one who has been accustomed to have his throat muffled, should be careful to leave off gradually, and not all at once.—*Herald of Health.*

Early Rising.

HEALTH and long life are almost universally associated with early rising; and we are pointed to countless old people as evidence of its good effect on the general system. Can any one of our readers, on the spur of the moment, give a good, conclusive reason why health should be attributed to this habit? We know that old people get up early, but it is simply because they can't sleep. Moderate old age does not require much sleep; hence, in the aged, early rising is a necessity or convenience, and is not a cause of health in itself. There is a larger class of early risers, very early risers, who may be truly said not to have a day's health in a year—the thirsty folks, for example, who drink liquor until midnight and rise early to get more. One of our earliest recollections is that of "old smokers" making their "devious way" to the grog-shop or tavern bar-room, before sunrise, for their morning grog. Early rising, to be beneficial, must have two concomitants: to retire early, and, on rising, to be properly employed. One of the most eminent divines in this country rose by daylight for many years, and at the end of that time became an invalid, has traveled the world over for health, and has never regained it, and never will. It is rather an early retiring that does the good, by keeping people out of those mischievous practices which darkness favors, and which need not here be more particularly referred to.

Another important advantage of retiring early is, that the intense stillness of midnight and the early morning hours favors that unbroken repose which is the all-powerful renovator of the tired system. Without, then, the accompaniment of retiring early, "early rising" is worse than useless, and is positively mischievous. Every person should be allowed to "have his sleep out;" otherwise, the duties of the day cannot be properly performed, and will be necessarily slighted, even by the most conscientious.

To all young persons, to students, to the sedentary, and to invalids, the fullest sleep that the system will take without artificial means is the balm of life—without it there can be no restoration to health and activity again. Never wake up the sick or infirm, or young children, of a morning—it is a barbarity. Let them wake of themselves. Let the care rather be to establish

an hour for retiring so early that their fullest sleep may be out before sunrise.

Another item of very great importance is: do not hurry up the young and weakly. It is no advantage to pull them out of bed as soon as their eyes open, nor is it best for the studious or even for the well who have passed an unusually fatiguing day, to jump out of bed the moment they wake up; let them remain without going to sleep again until the sense of weariness passes from their limbs. Nature abhors two things: violence and a vacuum. The sun does not break out at once into the glare of the meridian. The diurnal flowers unfold themselves by slow degrees; nor fleetest beast, nor sprightliest bird, leaps at once from his resting-place. By all which we mean to say, that as no physiological truth is more demonstrable than that, as the brain, and with it the whole nervous system, is recuperated by sleep, it is of the first importance as to the well-being of the human system, that it have its fullest measure of it; and to that end, the habit of retiring to bed early should be made imperative on all children, and no ordinary event should be allowed to interfere with it. Its moral healthfulness is not less important than its physical. Many a young man, many a young woman, has taken the first step toward degradation, and crime, and disease, after ten o'clock at night; at which hour, the year round, the old, the middle aged, and the young, should be in bed; and the early rising will take care of itself, with the incalculable accompaniment of a fully rested body and a renovated brain. We repeat it, There is neither wisdom, nor safety, nor health, in early rising in itself; but there are all of them in the persistent practice of retiring to bed at an early hour, winter and summer.—*Hall's Journal of Health.*

VERMIN IN CHIGNONS.—The Lewistown (Illinois) *Union* reports that the daughter of a gentleman in the southern part of Fulton Co., lately found her hair rapidly coming out, and was also troubled with continuous itching on the back part of her head. Upon examination of her scalp, beneath the chignon, it was found to be covered with black insects about the size of a grain of wheat, which had eaten into her head and down her neck in a most frightful manner. Says the *Union*: "This 'head gear' is made of sea moss, and it is supposed to contain the eggs of an insect, which were incubated by the warmth of the head. The vermin were at last removed, though not without trouble and pain. The case was at first reported to be critical, but later we learn that the lady is recovering. She will, however, lose all the hair which grows on the back part of her head, but will, no doubt, consign to the flames the chignon. A similar case near Farmington is reported as having proved fatal, the truth of which we are unable to vouch for.—*Sci.*

Items for the Month.

Cash Premiums Offered.

ONE THOUSAND CANVASSERS WANTED.

THE following liberal cash premiums are offered to responsible persons, who can give good references, and, from philanthropic feelings, for pay, or for both these considerations, will canvass for subscribers for the HEALTH REFORMER. The price of the REFORMER is one dollar a year.

Agents who will, during one year from time of commencing, forward to us, in plain hand-writing, the names of new subscribers, their post office, county, and State, accompanied with the cash, may retain their commission at the following rates:

From 4 to 10 new subscribers, 25 cents each.

15	"	"	26	"	"
20	"	"	27	"	"
25	"	"	28	"	"
30	"	"	29	"	"
35	"	"	30	"	"
40	"	"	31	"	"
45	"	"	32	"	"
50	"	"	33	"	"
60	"	"	34	"	"
70	"	"	35	"	"
80	"	"	36	"	"
90	"	"	37	"	"
100	"	"	38	"	"
200	"	"	39	"	"
300	"	"	40	"	"
400	"	"	41	"	"
500	"	"	42	"	"
600	"	"	43	"	"
700	"	"	44	"	"
800	"	"	45	"	"
1000	"	"	46	"	"

We will furnish canvassers with specimen copies of the REFORMER at the rate of \$5.00 a hundred.

We will furnish good letter envelopes with the advertisement of the REFORMER printed on each envelope; and the full address of the REFORMER printed on five or more envelopes of each pack, for the use of canvassers in forwarding names of subscribers, &c., to this Office, for 10 cents a package.

We have prepared an appeal to the candid public, setting forth the character and work of the REFORMER, in a tract, envelop size, for the use of canvassers. Price, 25 cents a hundred.

Before entering upon the work of canvassing, all new agents must report themselves to this Office. This is necessary in order to prevent two or more canvassing the same territory.

In order that the first number of volume seven of the HEALTH REFORMER may commence with January, where all monthlies should commence, the present volume will close with December, which is number six of volume six.

This change, however, will not in the least affect the terms of the REFORMER with any subscriber. All will receive twelve numbers for the sum of one dollar. For example: Those who have paid for the

current volume are credited on their paster, 7-1; that is, they have paid up to Vol. 7, No. 1. Now in cutting the present volume short six numbers, we shall credit the accounts of such just six numbers ahead in next volume; so their account will then stand, 7-7.

The present time is a favorable season of the year for canvassing. We want one thousand women at this work, and as many men as will push the matter rigorously.

Canvassers have time to get a good start in canvassing for volume seven which will commence with January, 1872. Any, however, who wish back numbers, that they may read all we say upon Bible Hygiene, can have them, and date their subscription back to July, 1871, or they can receive them, post paid, for 8 cents a number.

Read This! Read This!

1. IN writing to this Office, be sure to give the name of your post-office, especially when it is not the name of your town.

2. When you request the REFORMER changed from one post-office to another, be sure to give both post-offices. If you neglect to give your present post-office, we cannot make the change without looking over five thousand names.

3. Always sign your own name at the close of what you write.

4. All communications for the REFORMER, and all questions to be noticed by our physicians, must be on a sheet by themselves.

5. All business matters must be on a sheet by themselves.

6. All matters pertaining to the HEALTH REFORMER should be addressed, HEALTH REFORMER, Battle Creek, Mich.

7. Questions to be answered by physicians, and all matters pertaining to the Health Institute, should be addressed, Health Institute, Battle Creek, Mich.

THE *Household* for September contains a large variety of articles treating upon nearly every department of domestic life. Among others we notice Household Architecture, by Geo. J. Colby; Furniture; The Fashions; Little Soldier Cap, a story for the children; Health; Echoes from the Poets; About Canning Fruit; Cooking Receipts; Questions and Answers; Dressing for Home; etc., etc. This journal is an especial favorite with the ladies, which is a good indication of its merit. Terms, \$1.00 per year. The publishers offer to send six numbers on trial for twenty-five cents, and every lady not already a subscriber will be very likely to try it at this rate. Address, Geo. E. Crowell & Co., Brattleboro, Vt.

MAP OF MICHIGAN.—We are indebted to S. Farmer & Co., 31 Monroe Av., cor. Farmer street, Detroit, Mich., for a copy of Farmer's New Township and Railroad Map of Michigan. This new map is 26x34 inches, embracing the entire State of Michigan, and giving 117 new towns and 76 new villages. It gives in a clear manner, rivers, small streams, lakes, railroads, both new and old, &c., &c. It is, doubtless, the best township map of Michigan that has ever been offered to the public.