

The Health Reformer.

OUR PHYSICIAN, NATURE: OBEY AND LIVE.

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JAMES WHITE, : : : : EDITOR.

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PROGRESS IN QUACKERY.

[The following, published in the *Temperance Standard*, Buffalo, 1847, will give some idea of the estimation in which the writer held drugs and doctors at that time.]

A PARODY.

Oh! for a lodge in some vast wilderness!
Some boundless contiguity of shade,
Where rumor of quack remedies afloat,
Of pills and syrups, liniments and salves,
Might never reach me more. My ear is pained,
My soul is sick with every day's report
Of "cures astonishing," which fill our prints.
There is no room in country merchants' stores
That is not lined with bills. Th' old-fashioned way,
To wait till one is sick; then call a quack
To feel the pulse, deal out the "fatal grains;"
Is fairly distanced by the *modern* quack.
He finds his fellow subject to disease
In various forms; and having strong desire
To fill his empty purse, and fearing lest
Each invalid may not cast his mite
To fill that "aching void," he scruples not
To write upon his label, "*This cures all.*"
(Much cheaper this, and safer far, to boot,
Than call a quack who lengthens out disease,
And multiplies his visits by the amount
Of property of which you are possessed).
Thus man still cheats his brother and deceives.
Some rob the industrious hand of what it earns,
The toiling poor of their last piece of bread;
But worst of all, and most to be deplored,
As human nature's broadest, foulest blot,
When dire disease deprives the arm of strength,
The poor, afflicted, like a drowning man,
Would grasp at every straw to save himself,
Quacks, with a heart more callous than the rest,
Take his last mite and speed him to the grave,
And leave his family to want and woe.
Then what is man? And what man seeing this,
And having human feelings, does not blush
And hang his head, to think himself a *man*?
I would not have a fortune thus acquired
From the afflicted poor, for all the wealth
Quack nostrums bought and sold have ever brought.
No; dear as riches are, and in my heart's
Fond estimation prized at all they're worth,
I would much rather be myself the dupe,
And buy the pills, than sell them to the sick.
Quacks get no fees at our house; if their shade
E'er falls within our door, they've lost their way.
They send us pamphlets, but without effect.
And so it should be; and if every one
Would serve them so, they surely must resort
To some more honest way of gaining trash—
The country freed from this its worst disease.

R. F. COTTRELL.

The Successes and Reverses of Hygiene.

THE human body, like everything else, is governed by wisely-established laws. By strict attention to physical laws, life is prolonged—the most intricate working of the human machinery regulated, and the growth of the most delicate fiber maintained. A departure from original simplicity has unbalanced the silent workings of this living body, hence the idea of inventing some way by human power to equalize and harmonize its discordant workings.

The history of medicine unfolds to us the many experiments tried to find the elixir of life, and thus regain health, independent of those laws by which life is regulated. But three thousand years spent in varied research has developed many failures, and told wonderfully upon human life. Scarcely one can be found who has not been made the subject of medical experiments, and still in all these so-called "scientific manipulations," comparatively few are bettered in condition of mind or body.

The various branches of old-school medicine have developed many wonderful things, and given to the world a flood of light on chemistry, toxicology, physiology, anatomy, &c.; but in the practice of medicine but little improvement has been made since the days of the "Father of Medicine." Hippocrates announced to the world many truths which hold true still. He was more careful of life than any of his followers. In the use of mercury, he confined it to external use; but since his day, it has been used indiscriminately for internal and external ills; and to-day there is no drug so popular, and none which has caused more misery and taken more lives, directly and indirectly, than the various forms of mercury. Cripples, from the effects of this drug alone, may be counted by hundreds, in city, town, and country; and yet the popular opinion is, that life cannot safely exist without it.

Each theory of medicine has its devotees and enthusiastic admirers, its theorists and experimenters; each alike has had its successes and reverses.

During the last half century another theory has arisen, under the title of hydropathy. Although it existed in rudimentary forms in past ages, yet not until the present century has it taken a definite form as an independent system. The world is indebted to the genius of an Austrian peasant, who first tried its virtues upon

his own person; but soon his success attracted the attention of the more learned physicians, who gave it a more scientific basis, and christened it, Hygienic Medication. Foremost among these reformers were Trall, Shew, Jackson, Johnson, Gully, Currie, and others. From small beginning in the days of cold water, it has steadily increased in proportions until it embraces nearly everything that is really essential to the health and growth of the human system. From errors committed by those who used heroic treatment in the past, much prejudice exists in the minds of the people; and this state is kept up by bugbear stories told by those who are not particular as to what they say, or by those who are directly interested in some other system. As an instance, I here relate a case in point:

I once gave a lady a warm pack of some twenty minutes' duration. Being called from town until late the next day, I learned that an old school physician had been called in my absence, who gave her large quantities of medicine. She lost her life in a few days. Two stories were reported, by different authors: One, that I packed her for twelve hours in fourteen sheets wrung out of ice water; the other, that I scalded her until the flesh dropped from her arms.

Many such inconsistent stories are reported and believed by people, and thus the best boon to man, for the ills of life, is looked upon with dread and unnecessary terror.

It is a fact, however, that many systems suffer from the most devout friends of the cause they try to uphold; and especially is this so in regard to hygiene and health reform. Some are overanxious to extend the benefits to all, indiscriminately, and even offer to become physicians, in many cases; and not understanding the nature of those cases, make grave mistakes, and a just cause is given to opposing parties to ridicule, and they lose confidence in reforms of all kinds, and are satisfied with the way their fathers have lived and died. The hygienic system is expected to do too much; and because it does not save all who apply, they lose confidence in all except drugs.

When the true theory is received by the people, that nature cures and not drugs, then there will be less suffering, and a better state of health imparted to all who adopt the common-sense theory of modern hygiene.

Another great objection urged against it by many is, the restriction laid upon the stomach. Some one has been heard of who was starved to death at a "Water Cure;" but many of these stories would be found to be like the case above mentioned. True, many are injured by injudicious treatment, but what system is free from these defects. Should half the mistakes of those who give drugs be known, and dealt with according to medical jurisprudence, three-fourths of the physicians now in practice would be safely lodged behind bolts and bars, boarding at county

expense. But as there are no fixed rules regulating the dose of medicine given, it is a difficult matter to reach cases of maladministration of medicine. Each gives as fancy may dictate; but it is universally found that those who give the most sparingly of medicine are the most successful practitioners.

One of the great discouragements of hygienic treatment to many patients is, that after taking treatment awhile, a crisis comes on, and they feel worse than they have, perhaps, for years; but by the intelligent attendant it is hailed as an omen of good; and an explanation here may set at rest many who may be troubled upon this point.

Physical transgressions are not all developed at once; but years of violation of nature's laws have caused a wide departure from the normal standard of health, and from these oft-repeated violations the system becomes dormant in sensibility, and many times the vital energies sink down in discouragement. But under the various kinds of hygienic treatment the system begins to react, and by alternate periods of reaction and rest, the various parts of the body rouses up to nervous sensations, which, to the patient, causes great alarm; but, to the physician, are sure indications of nature's recuperative work. In this work nature seems to bring them back over the road of transgression, and the safest way is to let nature work in her way; and those who quietly submit will, in the end, come out safely, all other things being equal, and health, bloom, and beauty, will again return to many a desponding invalid—at least this is our experience of many years.

But many expect to regain health while continuing their old habits. Nature makes compromise in special cases, but he who deals with her with this idea in view will, in nearly all cases, meet with disappointment, and fall a victim to his rash experiment. But if dame nature is left to her own way of doing her work, she will do it quietly, and well; and all who thus place themselves at her disposal, will generally have cause for rejoicing in the end.

The wonderful works of the hygienic system may be seen in various ways. At this writing, we hear of a patient who had both legs cut by a mowing machine. One leg was treated with water, and recovered; the other by medicine, and was lost, after an expense of several hundred dollars. It is a fixed fact that those who use flesh diet in case of ulcers on any part of the body, suffer very much more by excessive discharges, and which are more offensive in smell, than those who use a vegetable diet; and suffer more from excessive inflammation in diseases of all grades.

Thus while we compare the results of the various systems of medication, and look at them with unprejudiced eyes, we feel compelled to pay the highest tribute of praise to the system of hygiene.

J. H. GINLEY, M. D.

Health Institute.

Fever and Ague.

INQUIRY has been made as to how fever and ague can be treated hygienically; therefore, for the benefit of all who may be interested in the matter, I will give a brief statement of how it should be treated. It is often very difficult to treat successfully, under any kind of treatment, and those trying the hygienic system, if they do not get well at once, become discouraged, and resort to drugs. Sometimes they find temporary relief, but often they do not. In all such cases where drugs are used, the cure is incomplete, and the person is liable to have it again; if not ague, will have liver complaint, or some other chronic ailment. But those who rely on the powers of nature, as regulated by the principles of hygienic practice, will be thoroughly cured.

When the remote symptoms are felt, such as yawning, slight chills passing up and down the spine, thirst, inclination to get near the fire, &c., put the patient to bed, and apply a fomentation of four thicknesses of flannel over the entire chest and abdomen covered with a dry flannel, put a jug or bottle of hot water to the feet, knees, and back, wrap the head up in a cold napkin, and give warm water to drink.

If the patient is very feeble, apply hot, dry flannel instead, or, in any case, it may be used alternate days with the fomentation. When the fever has reached its height, give a dripping sheet for one or two minutes. When the sweating stage is past, sponge the entire body with a towel wrung out of warm water. Put the patient in bed, and apply a tepid or cool compress over the liver and stomach, extending somewhat over the bowels. Move the bowels daily with tepid enemata. Let the diet be very abstemious, eating only two meals per day (one is better on the sick day, providing it be of the tertian form). If it be quotidian, or every-day ague, the above is about the course to be pursued. As in all other diseases, pure air, light, and sunshine, are of great benefit. In tertian, or third-day ague, that is, when the paroxysms occur every other day, on the well day, when the strength will permit, give a sitz bath at 100° for seven minutes, then increase to 110° and remain as much longer, or until perspiration starts freely, then put the patient into a cool pack for one hour. Let this be followed by dripping sheet one minute, give thorough dry hand rubbing, and let the patient retire, and sleep if possible.

When the patient is strong, the above treatment may be continued for one week, after which time give less, great care being always taken not to exhaust the patient too much. In giving sitz baths, packs, fomentations, &c., invariably keep the head cool.

WM. RUSSELL, M. D.

Health Institute.

CAUTION and care baffle many a snare.

How Consumption Is Sometimes Induced.

FIRST among hygienic or health-preserving agencies may be placed right mental conditions. It is quite evident that a cheerful spirit and contented mind have much influence over health, and that strong mental emotions are a fruitful cause of disease, especially on some temperaments, causing liver complaint and dyspepsia, with their train of evils. Therefore it will be well for those feeling unpleasant sensations, and pain locating in various parts of the body, to take heed to it, and trace its cause, and seek to obviate the difficulty if possible before there are serious results impending.

There is truth in the adage "An ounce of prevention is worth a pound of cure." Pain in a part is an admonition of something wrong in the system. It is not always the case that the part where most pain is experienced is the primary seat of disease. The cause of the trouble may arise quite remote from it. Pain in the side, though slight at first, and perhaps only occasional, may run on and increase till it terminates fatally in consumption. The disease which proved destructive to life, of which the pain was a symptom, originated in care and anxiety of mind, and sorrow of heart. Immoderate grief and mourning affects the function of respiration perceptibly. Often we see those who are grieving catch for breath, sigh, or draw a long breath. This is the language of the lungs asking for air, saying, We are not well supplied. Sometimes children, when crying and sobbing, lose their breath and nearly suffocate, and, if left to themselves, would die. This is interrupting the function of respiration in an extreme degree. Less interruption of the process of breathing will show less immediate effects; perhaps not enough to be discerned by the external senses, still cause is producing its legitimate results.

Engaged in severe mental exercise, of either intense thought or feeling, we breathe insufficiently. If this is carried to excess, or permitted moderately to be prolonged, it surely undermines health, and insures sickness. The rapidity with which vital power will decline will be in proportion to the strength and vigor of the constitution, and intensity and concentration of the exercise. When we breathe insufficiently, the blood is not decarbonized. In expiration, impure matters are depurated by the lungs. The life-principle is imparted to the blood by the inspiration of pure air. Should these processes of inspiration and expiration (or taken together respiration), be less than the requirements of the body, the blood retains poisonous, obstructing material in it. These morbid elements circulate through the various parts of the body. The weaker portions will be most readily affected by it. This continued for a time will more or less affect all the functions. Those organs associated with the lungs in depurating waste matter will espe-

cially perceive the failure of the lungs to accomplish their part of the work of depuration. At the same time these organs are not supplied with nourishment which comes to them from the air through the blood. Thus while the ability to act is decreased, more work is thrown upon them to do.

This occurring in a constitution where there is inherited or acquired tendency to liver derangement, the liver will be the first organ to be overburdened, and manifest disease. Pain will usually be felt in one or both sides, or in the shoulders. The pain may not be severe nor alarming; for, like other structures, the nerves derive their peculiar property of sensation from the air, through the medium of the arterial blood. Without receiving it, they are not qualified for duty, and give only feeble warning of danger. This is why consumption is called such a flattering disease. And the reason why consumptives are usually so hopeful, is because sensation is impaired from the imperfect aeration of the blood. The appetite will become capricious, digestion impaired, there is slight emaciation, and a sense of weariness and fatigue comes on in attempting to exercise. Daily labor may be performed, but what was once delightful is now viewed as a task. There is little cough, and scanty expectoration, not enough to be thought worthy of notice or mention except to the skillful observer.

Things in the system progress from bad to worse, till from extra labor, the skin and kidneys are overtaxed, the liver is exhausted and torpid. Cough increases, the chief burden of depuration is thrown upon the lungs, night sweats and chills and hectic flush supervene. From this stage of the disease there is little hope of recovery.

This is a brief history of many consumptives. They are frequently hopelessly its victims before their friends or themselves arouse to a sense of the critical condition, and a precious life is sacrificed that might have enjoyed many years of usefulness.

P. M. LAMSON, M. D.

Health Institute.

Letters from Patients.

MRS. CHAMBERLAIN, M. D.—*Dear Friend:* I am very happy to tell you that I am quite well, and think you would hardly recognize me as the little invalid you knew, for I show very little signs of being one now. My friends tell me that I look better than I ever did. I am able to work a good deal, and mother thinks me quite a help to her, and says she has cause to feel thankful to the people at the Institute, for their kindness to me. I walked almost a mile the other day. I go all over the farm. I do not go out when it is very cold. My regular hour for retiring is eight o'clock. I live hygienically altogether, and have converted some of my friends to eat brown bread and some other

hygienic dishes. I see many of my friends daily falling victims to diseases, and they will not listen to reason and common sense.

I should like to see you all, and hope I shall have the pleasure some day. Remember me with much love to Dr. Ginley and family, and all the helpers. My brother who was with you wishes to be remembered to all. With much love I remain your friend.

JENNIE C. UPDEGRAFF.

REMARKS.

This young lady remained with us eleven months. When she came, she had been bedridden for a year and a half. At the time she came, she could not get her hand to her head without suffering pain. She had so much internal heat that, although it was in December, she could bear no heavier clothing over her than a sheet or light blanket.

It was our first business to subdue the unnatural heat. At first, once a day, we had her stand on her feet, assisting her, then gradually had her take one step, next time two, and so on from one to three times a day, until she could take steps alone. We continued this until she became sufficiently able to help herself. When she left us, she had not fully regained her strength in the limbs, but from her own story we see what nature has done for her.

J. H. GINLEY, M. D.

PHYSICIANS OF HEALTH INSTITUTE—*Dear Friends:* I trust you will forgive my negligence for not writing sooner. I have not forgotten you, nor your great kindness to me while at the Institute. I feel thankful that I was enabled to go there; for I believe that I would not now be alive had I remained at home. If our circumstances had been such that I could have remained two months longer, I think it would have been better for me; but I have gained considerable since I came home. I am very much stronger, and feel better. My friends say I look much better, but I do not gain any in flesh.

By being very careful as to quantity and quality of food, I am tolerably comfortable; but after every meal I am aware that I have a stomach. I do not suffer as much as when I left you. Can't eat much of a variety; no vegetables, not even potatoes. Can eat sweet fruits. Milk I find I must discard. I suppose it would be superfluous for me to write that I live hygienically; you know what a thorough believer in hygiene I am.

I feel that nature has had a hard battle with disease, and has not yet given up the contest, but hope at last to vanquish the enemy. My improvement is slow, but I do not for a mo-

ment lose faith in hygiene, or feel like taking medicine or stimulants, although often urged to do so.

I as firmly as ever believe if I can ever become a well woman, or even enjoy comfortable health, I shall obtain it through obedience to the laws of nature.

I now realize how far my vitality was exhausted when I went to Battle Creek. Had I then known how small a chance there was for me to improve, I should have been so discouraged that I could not have gained at all; but, thank God, you tried to encourage me, and I had good faith in the hygienic treatment. The sky seemed dark and gloomy sometimes, but I trusted in God and nature, and I am happy today that I can write you I am yet alive and improving a little. I hope, with the blessing of God, to prolong my life a few years; to partially fill a wife's and mother's place. I have more care of house and children than is good for me, but I can see no other way for me. I have taken light baths all of the time, two a week for awhile, and now three in two weeks. I rest every day, and did ride out nearly every day, until cold weather. I read and write but little; have been sewing too much lately, but hope to be able to do better now. I find it very hard to take life as easy as I ought, for I see so many things that need to be done. I would like very much to hear from you all. Dr. Lamson, will you take time to write me, even if it be but short? My husband joins with me in sending kind regards to all. I fear I transgress in writing so lengthy. Very sincerely, your friend.

MARY E. BROMLEY.

REMARKS.

This lady's case was very taxing, to herself and to us.

She came very near the grave before coming to us; but we trust that by carefulness on her part her hopes may yet be realized.

J. H. GINLEY.

Who Will Care for the Children?

WE have wished in vain thus far that some one would open a special department in this journal on the cases and management of children. We hereby invite some one of experience, whether lady or gentleman, to come to our aid and occupy this important field. It is a subject of the greatest interest. There are no grades of society who suffer greater injustice than the infantile part of community.

We shall look with interest for an answer to the above important question.

J. H. GINLEY, M. D.

HE who can suppress a moment's anger, may prevent days of sorrow.

A Card.

HAVING been called to Battle Creek on business, I spent nearly two weeks at the Health Institute, about Jan. 1, 1872. Although a health reformer in the main, I had some doubts with regard to according to this Institution all it claimed in the removal of diseases; but seeing its practical workings, the many appliances it commands, and the common sense principles which underlie all its remedies, I am fully convinced that it merits all its claims, and would say to the afflicted and diseased, If you want to regain your health, go to the Health Institute, and you will not be disappointed. Drs. Ginley, Russel, and Lamson, as well as the superintendent and helpers, are a compound of those social and fraternal qualities which at once makes you feel at home. Everything is done that can be, to make the Institute a pleasant home for the invalid.

J. HARE.

Mt. Pleasant, Iowa.

Tight Lacing.

WE ridicule the vanity and stupidity of the Chinese for putting wooden shoes on the feet of their children, crippling and disabling them for walking; but it hardly compares with the folly of the fashion of Americans, who deprive themselves of sensibility and vitality by putting on garments to cripple the most important organs, the lungs, liver, heart, and stomach, in their functions in the system, of which the following, which we clip from a recent number of the *Battle Creek Journal*, is a sample:

"Mrs. Updyke, at Unadilla, N. Y., only two days after her wedding, ran up stairs rapidly, a compressed blood-vessel broke, and she fell dead on the last step. This was a result of tight lacing."

P. M. L.

A HINDOO priest called in all the members of a large family, one of whom was known to have committed a theft, and thus addressed them: "Take each of you one of these sticks, which are of an equal length, and put them under your pillows to-night. I do not at present know the offender, but you must return the sticks to me to-morrow morning; and the one belonging to the thief will have grown an inch during the night." The family retired to rest; but before he went to sleep, the man who had committed the theft, thinking to outwit the priest, cunningly cut off an inch from his stick, firmly believing, by this means, to attain the length of the others by next morning. The sticks were returned, and by comparing them, the priest was instantly able to pitch upon the offender, to his great surprise and dismay.

A KNOWLEDGE of our weakness creates in us charity for others.

To Correspondents.

P. C., Cicero, Ind., says:

I am troubled with neuralgia. Can you tell me what to do for it?

Ans. Look well to your teeth. If they are all sound, the difficulty may be in the stomach, caused by stimulating food, which is usually the cause of such trouble. Regulate all your habits; use only a vegetable diet, which will greatly relieve the congestion. Apply fomentations to the affected parts two or three times during the twenty-four hours. Take a sitz bath twice a week, from ten to twelve minutes, at from 100° to 85°. Rub briskly half a minute or so, dipping the hands into hot soft water; then dip the hands into cold water, and rub as before. Continue this process from six to ten minutes, then rub dry.

Mrs. E. B. S., Illinois, asks:

Which is the best work on the diseases of women and children?

Ans. Best works on the diseases of women are Dr. Trall's; diseases of women and children, Bedford and Shew. We have, as yet, no first-class work on the hygienic treatment of children.

C. W. T. C., Greece, N. Y.:

1. Apply to a good surgeon and have the film over the eye removed.

2. For the enlarged liver, use now and then a fomentation, also wear a wet girdle over the liver and stomach for three or four hours two or three times a week.

3. Bathe the child twice a week in tepid water; give plenty of fresh air night and day. Be careful in diet in each case. The child is badly troubled with scrofula, and a pure diet is the best medicine you can apply.

See REFORMER for various kinds of diet, &c.

P. M., of Wisconsin, says:

My wife is troubled with something like a sore in the passage from her nose to her throat. By snuffing and hacking she every day throws up a scab from one side, nearly the size of a penny, dark colored and hard. The other side runs for some time considerable matter. She is nearly sixty-two years of age, is nearly or quite deaf in one ear, caused by sores gathering in her ear when a small child; uses some tea, also tobacco, &c.

Ans. Your wife has catarrh; there is exfoliation of the soft parts, which, caused by the acrid discharges, corrodes the tissue wherever it touches. There will be a decaying of the nasal bones sooner or later, unless arrested by correct habits. In her extreme age, the cure will be very slow. She must break up all her former habits of diet as fast as she can. Condiments of

all kinds and tobacco are hurtful. Use no grease of any kind, and select a strictly vegetable diet. Bathe twice a week for the purpose of keeping the skin active.

W. T. R., California:

Will you please tell me through the REFORMER what to do for my wife, who has had the whites for the last nine years?

Ans. Your wife's case is of so long standing that considerable time will be required to effect much change. Her uterine difficulty is symptomatic of general derangement of the whole system. She should, when weather permits, be out of doors, working, walking, or riding, much of the time. Live hygienically, that is, on fine grains and fruits properly prepared. Once a week take a sitz bath 90°, seven minutes, 85°, five minutes, foot bath at 105° same time, dipping them in cool water before drying; and also a dripping sheet once a week, standing in a foot bath 100°. Use vaginal injections every other day at 105°, then use a little cool. Let the clothing be exceedingly loose around the waist, and the feet and limbs warmly clad. She ought to be at the Institute.

E. R., Crystal Lake, Ill., says:

A lady who has used opium for a number of years wishes to know what course to take to free herself from the habit.

Ans. She will find it a hard habit to break up, and must throw away the drug and put herself under the care of some friend to watch her and see that she uses no more of it. It will take longer or shorter time according to determination of will. She may take a pack once a week for twenty minutes, and a general wash-off or sponge bath. Let her live on a strictly hygienic diet. Like all other bad habits, it requires time and persevering effort.

Mrs. E. W., of Virginia writes:

When I was eighteen months old I had the scarlet fever, throat distemper, and canker rash, which left me with a cough, from which I have never recovered. I am now twenty-five years of age and have two children. I take cold very easily, and my digestion is not very good. Do you think I can ever be cured?

We cannot give much encouragement in your case. We fear you are fast on the road to consumption. Live out-door much of the time, using a simple grain and fruit diet, such as nice unleavened graham bread, oat-meal cakes and puddings, and all kinds of choice fruits. Learn to breathe deep, and do not let your household duties oppress. Wear the reform dress. Your clothing must be loose, and all garments suspended from the shoulders. Bathe the chest and throat every other morning in cool water, rubbing well with the wet hand, also plenty of dry friction afterward, and take one general

bath per week. Keep the feet and hands warm.

Mrs. K. M. T., Portland, Oregon, asks :

Will you please tell me through the REFORMER where I can get "Knowlton's Universal Bath"?

Ans. For particulars, address E. J. Knowlton, Ann Arbor, Mich.

T. G. A., Ohio :

1. For treatment of brain, see January number of REFORMER.

2. If our friends will look more attentively at answers to questions by Dr. Trall and by us, we will not be under the necessity of answering them over and over.

M. S., of Pennsylvania :

Mrs. J. D., my daughter, had asthma when a girl, but otherwise had good health until about twenty months ago, when she had congestion of the lungs; was drugged a good deal. Since that time has frequent attacks of choking, with pain in the side, breast, and throat, and spits a bloody serum. Can you prescribe?

Ans. Your daughter's case is probably asthmatic consumption. She should have some kind of occupation that will call her out of doors during the daytime, especially in pleasant weather, and have her rooms well ventilated at night. She should adopt a healthful style of dress, having it very loose around the chest and waist, and no heavy skirts hanging on the hips. Use a simple diet, discarding fine flour and all condiments. Bathe the entire chest four mornings each week on rising. Take frequent foot baths on going to bed, and a general bath weekly. Practice full and deep breathing, and be very temperate in labor.

Ula, Colorado, says :

Please inform me through your journal what treatment to give for croup in a child one year old; also what treatment you would give for colds in weakly persons.

Ans. Apply warm or hot cloths to the throat and give a warm general bath in a tub or boiler for eight or ten minutes, at 100°; then cool the water down to 88° or 85° for two minutes. Wipe dry, and put the child in a warm bed and apply cold water to throat for several hours at a time, to keep the membrane from forming. Give the child no milk, as this tends to hasten the membranous exudation. Give frequent sips of cold water to drink. The greatest danger from this disease is from three or four o'clock in the afternoon to the same time in the morning.

See also article on scarlet fever in the January number of REFORMER. Diet for a few days on such as graham or oat-meal gruel, stewed fruit juice, &c., substituted for a more solid diet of fruits and grains when convalescent.

Mrs. H. E. S., of Rhode Island, writes :

I have been troubled with the female weakness known to physicians as leucorrhœa, for the past eight months. What can be done for me at home under the hygienic treatment?

Ans. As many of our lady readers are afflicted in a similar manner, we will, in hope of benefiting many others, give your question due attention. It is a well-known fact to many physicians, who have given the subject proper thought, that three-fourths, if not nine-tenths of female complaints and weaknesses originate in a bad style of dress, by being too tight around the vital organs, and pressing too heavily upon the abdomen and hips, and being so long as to retard the free exercise of the limbs. We would say, First see that your dress is faultless. Let the shoe be large with a very low, broad heel. Do not have too many household cares to keep you in from the pure out-door air and sunshine, but go forth every day possible to enjoy out-door life. Cultivate proper breathing. Use strictly a simple, hygienic diet. Take especial pains to expand the chest. Secure a good circulation of the blood by exercise and bathing. Take, say on Monday, a sitz bath at 90° seven minutes, 85° three minutes, and foot bath at same time 105°, dipping the feet in cold water on leaving the bath. On Thursday, a dripping sheet at 90° five minutes, and every other night on going to bed a foot bath. Use daily vaginal injections of water 100° two minutes. Also enemas per-rectum to keep the bowels free, if necessary. Be very temperate in your sexual relations. Be cheerful and happy, and you will improve.

A subscriber asks some important questions respecting quinsy, &c., but we have decided, and given notice in the REFORMER some time ago, that the full name must be given, although the initials only appear in the answer. It is important for us to know the sex in answering many questions.

AN elegantly-dressed young lady entered a railway carriage in Paris, where there were four gentlemen, one of whom was lighting a cigar. Observing her, the Frenchman asked if smoking would incommode her. She replied: "I do not know, sir; no gentleman has ever smoked in my presence."

OYSTERS have become of late so entirely beyond the means of men in moderate circumstances in France that snails have become a common substitute, and it is reckoned that from 50,000 to 70,000 are daily consumed in Paris, being sold at from twelve to fifteen cents (American) a dozen.

HE that pelts every barking dog must pick up a great many stones.

DR. TRAILL'S
Special Department.

The Prince of Wales.

THE late sickness and unexpected recovery of the Prince of Wales, ought to teach the drugging doctors and the love-to-be-dosed people a lesson. Whether they will or not, remains to be seen. His father, the late Prince Albert, was killed by alcoholic medication. The Prince of Wales was nearly killed by it. Why he was not entirely killed by it was because it was discontinued before he was quite dead. This is the whole story. But it may be amplified, illustrated, and applied, to any extent.

At the crisis of his fever, the Prince of Wales remained in a semi-unconscious state, varied by a "little sleep," "muttering delirium," "less restless," &c., according to the bulletins, for several days. At length another physician was called, and after consultation, the treatment was changed from "brandy and other stimulants to milk." In this little quotation is the key to unriddle the whole case.

In about twenty-four hours after discontinuing the medicines, the patient was decidedly convalescent; and from the very moment that milk was substituted for brandy and other stimulants, the patient began to improve. We do not think the milk was so good as water would have been, but it was not so bad as the brandy, hence it did not prevent the patient from getting well, as the medicines surely would have done had they been persisted in a day or two longer.

While the patient was apparently in *extremis*, the learned medical gentlemen in attendance diagnosticated several very terrible and absolutely fatal complications. They had pronounced a total "goneness" of one lung, and a "perforation of the bowels." Since Sangrado, there have not been more egregious blunders in diagnosis. And the blunder borders on the ludicrous when it is understood that they mistake the effect of their own medicines for "goneness" and "perforation." Aside from the "*modus operandi*" of the drugs the physicians administered, there was not a single symptom indicative of any structural disorganizations. We marvel at such stupidity, and can only account for it on the supposition that the physicians were so anxious to find something necessarily fatal, to excuse their failure in saving the patient (in view, too, of what they regarded as impending death), that their reasoning powers became strangely obfuscated.

The narcotics and stimulants had so congested the brain that the patient's breathing was very much oppressed, and this the doctors mistook for a "goneness" of one of the lungs; and the occasional vomitings by which the stomach

rejected the accumulated doses they mistook for evidence of "perforation of the bowels." Probably the medical gentlemen who had the Prince in hand are not familiar with the phenomena of intoxication. Perhaps they have never seen a person drunk. Probably nobody gets drunk in England, Ireland, Scotland, and Wales. Possibly they have never very carefully observed the phenomenology resulting from frequently-repeated doses of morphine, brandy, and other stimulo-narcotics. We have observed and studied these things a hundred times, and feel entirely competent to give the differential diagnosis between narcosis of the brain and "goneness" of the lungs, and between the vomiting of intoxication and "perforation of the bowels." And we respectfully suggest to Dr. Jenner and his *confreres* that, whenever they have another Prince whose prognosis is dubious and diagnosis more so, we will, for a reasonable compensation, say a moderate pension of a few thousands and the "Order of the Garter," attend as consulting physician, and explain to them the distinctive differences between pulmonary "goneness" and enteric "perforation" on the one hand, and narcosis and inebriety on the other; provided always that, if we do not make out the case, we will forego all fees and pay our own expenses both ways.

It is well known to some medical men, if it is not known to others, that persons who have taken several *drinks* (in the Prince's case "doses") of intoxicating liquor, are temporarily, and often permanently, relieved by vomiting. During the "turning point" of the Prince of Wales, he is reputed to have "vomited occasionally," after which he was so relieved that he could sleep. The truth is, the patient was at no time dangerously sick only so far as the sickness was caused by the medicines. It usually requires from twelve to twenty-four hours for persons to expel morphine and brandy sufficiently to manifest returning sobriety, quiet sleep, or convalescence, after having been dosed with them for several days. It was so with the Prince of Wales.

Of course, now that their distinguished patient is nearly well in spite of them, the physicians will lay claim to supereminent skill in the management of his case. And no doubt the *London Lancet* (as it did in the case of Prince Albert) will fabricate some plausible story to humbug the rabble, and keep the profession and its druggery in repute. Already the obsequious newspapers begin to eulogize the medical gentlemen whose blunders are ridiculous if not unparalleled. The *London Standard* of Dec. 22, lads off in the following style:

"The happy recovery of the Prince of Wales brings into greater prominence the services rendered him by his physicians, and the intense anxiety with which they must have conducted the case day by day. The strain upon mind

and nerve must have been more than severe for something more than thirty days—until, indeed, the last week or so, when his Royal Highness gave promise of certain recovery; and this should not be forgotten by a grateful nation. Under Providence, their judicious management of the case saved his Royal Highness, for there were conditions of urgency to frequently mitigate, and frequently mitigated they happily were, by proper and timely measures.”

Was ever twaddle more twaddlesome? It required an awful “strain of mind and nerve” (and we might add of muscle and bone) to diagnose “goneness of one lung” when only narcosis of the brain existed, and to predicate “perforation of the bowels” on the indications of intoxication, and the strain, we are told, was “more than severe.” In the name of all that is fearful, what is more than severe? The only degrees of comparison we have ever heard of in pathology are, mild, severe, and fatal. Was the “strain” fatal? Are the Prince’s medical attendants all dead? But, dead or alive, they should not be forgotten. Whatever they did or suffered themselves, they did not quite kill the Prince, and this is more than physicians under such circumstances sometimes do (or do not do), and for this the British Empire ought to be thankful. Each of the Prince’s physicians who consented to the substitution of milk for brandy ought to have a monument erected to his memory, surmounted with his own statue in immortal bronze, an empty cognac brandy bottle lying prostrate under his feet, and a can filled with new milk crowning the crown of his head!

Tomato and Calomel.

Harper’s Weekly gives us the following significant item:

“A chemist of some celebrity—Dr. Bennet by name—considers the tomato an invaluable article of diet, and ascribes to it important medical properties. He regards it as peculiarly useful in all those affections of the liver and other organs where calomel is considered indispensable; and believes that a chemical pill can be obtained from it which will altogether supersede the use of calomel. He says that it is also almost a sovereign remedy for dyspepsia and indigestion, and advises the frequent use of it as an article of diet.”

Has not Harper’s scientific itemizer been in a Rip Van Winkle slumber for twenty or thirty years? Thirty years ago some celebrity of a doctor made the same discovery somewhere down in old Connecticut (where artificial nutmegs are supposed to have originated), and sold extract of tomato pills as a substitute for calomel, for liver complaints, “and all diseases of the chest and abdomen.” The headquarters of the tomato pill trade were in Hartford, and the stuff

had quite a run for several years. In those days tomatoes were little used as food; but the marvelous virtues of the extract got the people into the habit of taking tomatoes the natural way, and that ruined the pill business. Several attempts, more or less ingenious, have since been made to revise the tomato-pill speculation; but the people have become so fond of taking the tomato whole as food, that they do not care to swallow the extract as medicine. The fact is, that victuals and medicine are antagonistic ideas, and, although our eclectic friends teach that vegetable remedies, being organic productions, may make their impressions on the system as medicines, and then be digested and assimilated, thus answering a two-fold purpose in the vital economy, we are unable to find any evidence of this assertion in chemistry, physiology, geology, or conic sections.

Tomato is not a sovereign remedy for dyspepsia; but it is good food for dyspeptics in the same sense that apples, peaches, pears, squashes, pumpkins, watermelons, &c., &c., are. A “chemical pill,” when obtained from tomato, will be a curious curiosity indeed. We hereby offer a reward of a whole scholarship in the Hygeio-Therapeutic College for the sight of one!

Vaccination and Small-Pox.

As the small-pox is still very prevalent in many places, and in others increasing, and in still other places likely to appear soon, the following article, written for the *Philadelphia Evening Star*, may be interesting to the readers of the REFORMER, premising that, in Manchester, England, the question, whether vaccination is a preventive of small-pox? was publicly debated, and unanimously decided in the negative:

“Under the head of “A Phenomenon that Bothers the Doctors,” the *Evening Star* had an article in its issue of the 18th inst., calling for light respecting the failure of vaccination to prevent small-pox. I propose to enlighten the muddlement.

The accepted theory of the preventive efficacy of vaccination, or inoculation, is erroneous. The theory is that the virus works through the system and changes some constituent of the blood, analogous to the operation of yeast in bread making, or ferment in beer brewing; and that the disease ceases, “runs its course,” when that constituent is wholly changed.

A little reflection from the physiological standpoint, will show that this theory is utterly absurd. No constituent of the blood, nor of any organic fluid or structure, can be abstracted, destroyed, or changed, without disorganization and death. Again, the process of fermentation, or anything analogous, is unknown to and incompatible with living fluids or tissues. It is a process of dead matter.

The virus of small-pox occasions catalytic or

fermentative changes only in the impurities or effete matters of the blood. These are chiefly the products of morbid secretions, depraved excretions, or accumulated waste matters, in the system. When these abnormal elements are present in sufficient quantity, a very little virus will create very great commotion in the blood-vessels, attended with a correspondingly violent febrile disturbance, and a corresponding inflammation and eruption of the skin. But when the blood contains very little of the kind of impurity susceptible of catalytic changes, a large amount of virus will occasion but little disturbance.

This explanation shows how it is that eruptive fevers are purifying efforts of the system, and it solves the bothersome problem, why some persons have the small-pox so mildly—in the distinct or non-malignant form; and others so severely—the confluent or black form. It answers other perplexing questions also, why do some persons have the disease several times despite repeated vaccinations and inoculations? and why do others have it only once, or never, notwithstanding exposure to it in the natural way, or by the introduction of virus beneath the cuticle ever so many times?

As the disease destroys or expels the matters liable to the fermentative changes (which reproduce the virus as ferment reproduces itself), it follows that the patient can never be liable to a second "attack" until a sufficient quantity of impurity again accumulates in the blood, when the previous "attack" affords no further immunity.

All contagious matters are produced in the disorganizing processes of organic matter. They must all contain the nitrogenous element, as must all formative organic matters. If all offal, garbage, and excrement, were immediately decomposed by chemicals, or buried deep enough in the soil, there would be no such thing as contagious diseases.

The small-pox, which lately prevailed in Philadelphia, is now increasing in New York and Brooklyn, and raging terribly in London and other European cities, is always more frequent and more fatal in filthy localities. All the virus that all the doctors of all the civilized world can get into the bad blood of the predisposed, will not stay its ravages; not because the virus has run out or lost its "virtues," but because causes and effects are inseparable.

The preventive remedy is purification, and this means a removal of the causes.

The *Star* said, in the article alluded to, "It would be interesting to learn why this singular coincidence of the unusual prevalence of small-pox with the unusual enforcement of vaccination." It is an important question, and I think I have answered it. I do not believe in vaccination. I never practice it. My children (now adults) have never been vaccinated. They have

been many times in the same house with small-pox patients, but have never had the disease. I am of the opinion that they never will, for they live preventively. One thing, however, is perfectly certain, if one keeps his blood reasonably pure, the small-pox will get the worst of it if it "attacks him."

R. T. TRALL, M. D.

Florence Heights, N. J.

Organic and Inorganic Food.

R. T. TRALL, M. D., *Dear Sir*:—In a work recently issued, entitled "Eating and Drinking," by Geo. M. Beard, of New York, I find the following statements: "Not only organized but unorganized substances seem to be capable of sustaining life. During those seasons when fruits are scarce, the Ottomac Indians of South America subsist almost entirely on earth which they make into balls and consume in enormous quantities, and take very little else besides. They seem to thrive on dirt-eating, for Humboldt describes them as 'men of very robust constitution,' but they do not take much exercise." Page 50. Again on page 142 it is said, "The fact that the phosphorus is *not organized* is no objection, since the experience of mankind in general, of the earth-eaters in particular, and of physicians, who use phosphorus, iron, etc., in their practice, show conclusively that life may be sustained, and health improved, by the use of inorganic substance."

Per contra, A popular writer and lecturer said recently, "It stands in God's economy of the human organization, and organic chemistry has demonstrated it, so that it is just as true, as any mathematical problem when demonstrated is true, that the way in which living animal organisms appropriate inorganic substances, must be through the department of the vegetable. You must eat some vegetable, or some animal which has eaten some vegetable, if you would appropriate inorganic substances."

Can you, through the HEALTH REFORMER, harmonize these statements? or if you have no power to perform impossibilities, will you state which of the statements is in harmony with the principles of eternal truth? R. L. LAMB.

REPLY.

Nearly all the modern dietetical writers are in the same muddlement as Dr. Beard. All physiologists argue that animals neither create food nor feed on inorganic materials. This settles the whole question, if true, and true it is. The vegetable kingdom feeds on inorganic elements, and transforms them into proximate compounds which become the food of animals. This is a law of nature to which there is no exception. I know of no writer who has jumbled sense and nonsense, truth and error, together more promiscuously and absurdly than the Dr. Beard you refer to.

Answers to Correspondents.

CONGESTION OF THE WOMB.—M. W.: "Dr. Trall: As we are readers of the HEALTH REFORMER, and believe in its teachings, I take the liberty to ask your opinion in the case of my wife. An itinerant doctor who stopped in this place a few days called it congestion of the womb, and said he could cure it in three months. Do medicines ever cure such cases? Is she curable by your system? In early life she had suppressed menstruation in consequence of taking cold, which was probably the origin of her subsequent ailments. The uterus is quite hard, especially the cervix. Is there such a thing as stricture?"

The uterus is probably indurated, and should be promptly attended to or it may become cancerous. It is undoubtedly curable now, but delay is dangerous. She should go to a health institution at once.

FOUL BREATH.—W. W.: We cannot tell the cause of the boy's fetid breath, sour stomach, and voracious appetite, without knowing his dietetic and other habits. These symptoms may be caused by worms; but they are more likely to be attributable to unhygienic habits. He should not use sugar or milk.

"**TAKING AN ATTACK.**"—J. M.: "Dr. Trall: I have read some of your works with much interest and some benefit. I have been afflicted with several attacks of inflammatory rheumatism, since which I have been very weak and nervous. But I have kept from taking another attack, yet am frequently troubled with colic, and have been for several years. Since I adopted some of your teachings I am better, but would like to know how to prevent an attack. I have had an old school doctor attend me when under the effects of the disease."

You had better dismiss the "old school" or you will get out from "under the effects of the disease" to under the ground. Your constitution has been badly shattered by the way in which your rheumatism has been doctored, and you are badly dyspeptic. When you understand the hygienic system better, you will not use the nonsensical phrases we have placed between quotation marks. You must have got the idea of "taking an attack," etc., from the old school doctor. Hygienic physicians never use such twaddle. You need a thorough undrugging and renovation; such as can only be had by six months' treatment at a health institution.

CHILDREN STUDENTS.—E. V. D.: We admit scholars to the primary school and students to the medical class at all ages. We often have parents and their children in the same class.

INDURATED GLANDS.—H. R.: The tumors are enlargements of the glands of the part. You are very scrofulous, and the tumors may become cancerous. Your only safe way is to

live in all respects hygienically. Especially avoid all greasy things and condiments. Do not use milk or sugar.

VACCINATION.—A. M. B.: Your inquiries are answered in an article on the subject in another column. Pure vaccine virus is mythical. It could only be obtained of wild animals who live in a state of nature; but the particular conundrum consists in the fact that such animals never have variola.

BRAIN FEVER.—P. S. F.: The case you describe was not brain fever—cephalitis—at all, but typhoid pneumonia. Such errors in diagnosis are frequently made. When there is considerable delirium, with slight cough and expectoration, the physician, unless expert, is liable to mistake the real inflammation of the lungs, for a supposed inflammation of the brain. The *American Agriculturist* recommends, for brain fever in cattle, bleeding the animal till it faints; and then applying a blistering plaster between the horns! There may be some horned cattle tough enough to survive such treatment, for we have known human beings to live through it. It is a dangerous experiment, however.

EVERTED EYELIDS.—J. F.: The affection is caused by extreme relaxation occasioned by chronic inflammation. The remedy is surgical, and consists in cutting out a small strip of the mucous membrane.

CHRONIC LARYNGITIS.—F. O. S.: Your case has already advanced to tuberculation of the lungs, and we cannot give you any encouragement.

SPINAL CURVATURE.—M. M.: Your disease is curable in from three to six months, provided the bones are not carious. If this condition exists, the time required to cure will be from one to two years, if indeed a cure be possible.

"**WILD TEA.**"—A. R. R.: We know nothing of this pretended plant which is said to rival curandango in curing consumption. We have no doubt of the rivalry. But if we were to trace out and publish all the medical humbugs of the day, we could do nothing else. The remedy for medical delusions is like that for satanic illusions. It consists in educating the people above their machinations.

• Poor Taste and Poor Economy.

HERE is a poor man with a large family who, of course, wishes to live the best he can for the smallest cost. In his crib he has a lot of fine, sound, golden corn, as clean as the manna that fell from Heaven. This corn contains just the very elements which his system needs to build it up strong and healthy. But look! He takes that clean, sound corn, goes to the hog pen, the most unclean and filthy place on the

whole farm, and throws it into the dirt and mire, before one of the lowest and greasiest animals! After months of feeding, he gets back out of the pen a part of his corn in the form of the flesh and grease of a dead hog! How much cleaner and more healthy is this corn now than before it was eaten by the hog? Verily, it seems to me I would rather take my corn first hand, than to put it in the mud and then let the hog eat it for me before I do. Poor taste that!

But is it economy? Read the following from the *N. Y. Tribune*:

“AMOUNT OF PORK FROM A BUSHEL OF CORN.—Milton Briggs, of Kellogg, Iowa, says, in *The Homestead*, that various experiments have proved the fact that corn fed to hogs has produced all the way from two to twenty pounds gain a bushel, according to the different modes of preparing feed, and the age, breed, or condition, of hogs fed. He is satisfied that over one half of all the hogs fed in Iowa do not produce over five pounds gross weight for each bushel of corn fed, which, counting hogs at \$3 per 100 pounds, gives 15 cents per bushel for corn.”

Think of it! about twelve pounds of meal for one pound of pork! How much farther would that twelve pounds of meal have gone in feeding his family than that one pound of pork? Then that pork may be full of scrofula, trichina, or some other disease of which we knew the corn was free. Friends, this is poor economy as well as poor taste.

D. M. CANRIGHT.

Advertisement of an Honest Rumseller.

Friends and Neighbors of Beatrice:—Having determined to open a commodious and elegantly-arranged saloon for the sale of liquor, I embrace this opportunity of informing you that on the first of next month I shall commence the business of making drunkards, paupers, and beggars, for the sober, industrious, and reputable portion of the community to support. I shall deal in “familiar spirits,” which shall excite men to deeds of riot, robbery, and bloodshed, and by so doing, diminish the comfort, augment the expenses, and endanger the welfare, of the community. I will undertake, on short notice, for a small sum, and with great expedition, to prepare victims for the asylum, the poor-house, the prison, and the gallows. I will furnish an article that will increase the amount of fatal accidents, multiply the number of distressing diseases, and render those which are harmless, incurable. I will deal in an article which will deprive some of life, many of reason, most of property, all of peace; which will cause fathers to be fiends, wives widows, children orphans, and all mendicants! I will cause the rising generation to grow up in ignorance, and prove a burden and a

nuisance to the nation; I will cause mothers to forget their babes, virgins their priceless innocence; I will corrupt ministers of religion, obstruct the progress of the gospel, defile the purity of the church, lead astray her many young converts, and cause temporal, spiritual, and eternal death; and if any person should have the impertinence to ask why I have the audacity to bring such accumulated misery upon this happy people, and why I circulate a petition for license, I will tell them that the spirit trade is lucrative, and some professedly good citizens give it their careful countenance. I have applied for license, and expect to get it, and if I don't bring these evils upon you, somebody else will. I live in a land of liberty; I am purchasing a right to demolish the character, destroy the health, shorten the lives, and ruin the souls of those who choose to honor me with their custom. I pledge myself to do all I have herein promised. Those who wish any of the above splendid evils brought upon themselves or dearest friends, are requested to aid me in this enterprise, and meet me at my bar, where I will, for the sum of ten cents per glass, furnish them the certain means of doing so.—*Golden Censer*.

My Experience in Health Reform.—No. 4.

I HAVE spoken of my own prostration of health in the former articles of this series. When we placed our son under hygienic treatment, his mother and myself decided that we would undertake at home, so far as habits of life were concerned, to carry out precisely the same course that he would follow at Dansville. Our reasons were, first, that it seemed to be the only consistent and right method of living, to abstain from every hurtful thing, and to use such things only as should be best adapted to sustain life; thus avoiding all waste of vital force, and, so far as possible, securing all the benefit that could be realized from wholesome food, and from sufficient and refreshing sleep. But our special reason that moved us to immediate action, was the desire to benefit our son. We knew that it could be but a brief period before he should return to us; and we realized that if he was to be permanently benefited, he must continue to live in a hygienic manner.

And so we commenced in good earnest to live strictly according to the principles of hygiene. We did not do this with any particular expectation of benefit to ourselves, but because it seemed plainly right, and because we hoped that it might do good to our lame boy. I certainly had no idea of any manifest personal advantage in the recovery of my own health.

We adopted the two-meal system, and have strictly adhered to it till the present time. We put away from our table, spice, pepper, vinegar, etc. We also put away butter, meat, fish, and substituted graham for fine flour. But we en-

deavored to secure plenty of good fruit, and, with our vegetables and grains, we have always used some milk and a very little salt. We have strictly abstained from eating anything, except in connection with our meals, and have taught our children to act on this plan. For a space of time, we took a brief season for rest each day before the second meal. This plan of rest-hour, however, we have not regularly followed for several years last past, but have occasionally regarded it as necessity has demanded. But we have tried faithfully to follow the hygienic system in every essential point. And now to state its consequences in my own case:

1. One of the first results which I observed upon the change made in my diet was, that my food had once more the keen relish which I can remember that it possessed in my childhood, but which it had long since lost.

2. That headache, dizziness, nausea, and the like, were gone.

3. But several months elapsed before I found any increase of strength. Nor is this strange when I state that, though I made so great a change in my living, and withal omitted the third meal, I did, nevertheless, continue my labor as before the change. But after some months I became sensible of an increase of strength, and this continued to be the case till I could say in strict truth that I possessed greater strength and powers of endurance than at any former period of life.

4. One of the immediate consequences of omitting my third meal was entire freedom from morning faintness. When I dispensed with suppers, I did also close my acquaintance with what seemed to be a living creature gnawing in my stomach each morning before breakfast. I thus found that it was not the lack of food of which my stomach complained each morning, but quite the reverse. It had toiled all night to dispose of the supper when it should have had rest.

5. And as to the strength derived from a hygienic diet I have this testimony to bear, that whereas I often suffered from faintness under the common method of living, I have no recollection of one case of this kind in my own experience for the whole period of my present course of life. I have often remarked that I can omit one of my two meals with less inconvenience than formerly I could one of the three.

6. As the direct consequence of omitting unhygienic articles from my diet, my salt rheum has totally disappeared. Boils used to be frequent with me, but I have not had one in eight years. And the painful sores which came upon my under lip every few weeks in former years, have absolutely discontinued their visitations. These things I attribute largely to the entire disuse of butter.

7. When I adopted the health reform, I had, as I supposed, an incurable catarrh. I was ignorant of the fact that it was caused by an ina-

bility of the liver to keep up with its work while its owner was continually taking into the stomach substances which would vastly increase its work beyond the design of the Creator. But after some months of correct living, especially in the matter of diet, I found some intervals of relief from that terrible scourge. Then it seemed as bad as ever. Then after a time there came a longer period of relief. Then again a relapse, and then a still longer season of freedom. So it continued for nearly two years, when to my great joy it ceased to come back at all. I have never mourned its absence.

8. One thing which I learned from rest hours, when I took them regularly, was to go to sleep whenever I felt the need of it. This has been an incalculable blessing to me. I cannot lie down regularly for rest hour, but when I feel that nature requires it, I lie down, if possible, and sleep comes to my immediate relief.

9. I owe to God a debt of gratitude for the health reform which I can never repay or even fully express. It is to me something sacred, constituting, as Christian temperance, an essential part of true religion. In one respect only do I knowingly allow myself to transgress, and that is in the endeavor to discharge the responsibilities of the work which devolve upon me, which sometimes requires a large part of the twenty-four hours. Yet with the strength derived from correct living in other respects, I hope not to destroy myself by thus laboring at times beyond what I would approve in secular business.

J. N. ANDREWS.

Disease the Rule, Health the Exception.

COULD it be shown that our horses, cattle, and hogs, were running down with distempers, and half of them dying before attaining their first year, the interest in efforts for remedies would be universal and intense. Were but the ancient experiment of malignant spirits rushing our swine herds into the deep repeated, communities would assemble *en masse* to devise means to stay the destruction. Let the same awful facts be shown as to our own race, and scarcely a ripple of interest is awakened! This may, in part, be accounted for on the ground of its coming on gradually, and the silly teaching that there is no remedy. Still it shows a most criminal indifference to the interest and honor of our own most noble race. How, on considering this terrible fact, one can doubt the dogma of total depravity, is hard to see. Can it be that, as there is more money in a hog than in a child, the owner is that much more concerned for its life than the parent for the child's? or rather shall we attribute the lamentable phenomenon to the false teaching of druggists? To some extent both causes probably contribute to such an astounding effect. As evidence of

the fact that universal disease is sapping the very foundations of our race, let me give my observations during a late journey on the frontier of Kansas.

I left my home near Florence, the first of October, taking the road leading south-west to Wichita. As night-fall came on, I had traveled twenty miles, and applied to one of the oldest settlers (eight years) for lodging. He had been dosing by prescriptions from grannies, eclectics, allopaths, homeopaths, botanics, steamers, and inventors of patented cure-alls, for many years; and as his wife and children were not very well, and three or four men had somehow taken quarters there, I had to go further to seek rest. Coming, in a half mile, to one of his poor neighbors, I was welcomed to his humble cabin. While he and his wife had toiled themselves on to a good quarter section, and commenced hopeful improvements, they had poor health, especially the wife. From their mode of living, and especially dosing, I saw no hope of any mitigation of her pains and miseries this side of the grave. Explaining briefly the laws of health, and the destructive nature of drugs, I persuaded them all I could to take the HEALTH REFORMER, and yet left them, as I fear, on the old road to death.

The next family I stopped with had little to eat save corn-meal and meat—mostly buffalo, and were less sickly, though his pen of poor hogs indicated evil ahead—death in the pot. Besides, the man was a hopeless inebriate.

Next, I stopped over night with a hard-working New Yorker and his wife, on their claim but a few months. While by no means extravagant in quantity, their diet was bad enough in quality. Fat pork and indigestible bread and coffee made up the *regimen*. In the morning, the wife was unable to leave her bed, having suffered through the night, and, as I soon perceived, was badly, and under their living, permanently, diseased. Once more I tried to dissuade from bad habits, and induce them to adopt a pure living, but with little hope of success.

On driving four or five miles, I stopped by the camp-fire of two men and a woman, eating their breakfast. All were out of health, especially the woman, from the effects of eating fat meat and drinking bitter coffee, and even stronger liquid poison.

My next stopping place was at Wichita, a little city of much worldly promise. Here, while I enjoyed the acquaintance of five or six families, I had not the pleasure of finding the first one in health. Headaches, rheumatisms, fevers, and dyspepsia, with diarrhea among children, prevailed, while the most unhealthy diet, including sour bread, hot coffee and tea, with tobacco and drugs, made matters worse.

On the road from Wichita to Belle Plain and Oxford, villages in Sumner County, I found two or three families all out of health. Indeed, to

shorten a long story, there was not a single household in at least twenty I visited, during my stay of four weeks in all this region, that enjoyed good health. And I found but a single family at all willing to learn how to find this pearl of great price. While this in the west seems to be the darkest cloud, we rejoice to perceive with joy a light in the eastern clouds. Minds are there seeing men as trees walking. A few are radical, others are moving toward the light, and a third class standing still. Here lies our hope, that truth is mighty and will prevail. We must sustain our theory by practice. Apparatus is needed to establish principles. Go to a sick family, heal them in a few days without a drug, or, if you please, without a word, and you do more for the cause of hygiene than by a lucid lecture. Not that precept is to be ignored, nor lectures discontinued—for we must have both—but men are too blind to see principles in the abstract. They must have results—seeing the tree through its fruits.

Hence the conclusion of the whole matter is, that since disease and death are abroad in the land, and as our only hope lies in such as do see, and may yet be brought to see, the only remedy, reformers should be, and *must be*, wise as serpents and harmless as doves in winning sufferers to our saving principles. As Dr. Trall once said to me, Patients must be brought to the system, not the system to the patients. By so doing, purity and health will soon be the rule, and disease the exception. W. PERKINS.

Poisonous Cheese.

THERE has been considerable stir in the vicinity of Battle Creek, and other places, by the report of *poisoned cheese*. Specimens were sent to Ann Arbor to be analyzed, and Prof. Douglass reports that he found no mineral poison in them; but the poisonous property is peculiar to the cheese itself, so that it turns out not to be *poisoned* but *poisonous* cheese. Similar danger has been discovered in England, and Prof. Douglass refers to some reports published in England to corroborate his previously expressed opinion, and the result of his recent investigation, that "it was an organic poison produced in the ripening of the cheese."

Providence seems to come up wondrously to the aid of the health reform. When people were slow to accept the argument, based on hygienic principles, proving that pork was unfit for food, the *trichina* strengthened their judgments and hastened their decisions, and thousands have discarded the filthy combination of grease, scrofula, and vermin, from their tables. But cheese—why, everybody believed in cheese—though it was oft declared not to be good food. And now comes the fact, corroborated by scientific analysis, that cheese is poisonous; not

always very bad, but in some cases producing serious results.

The following are the extracts produced by Prof. Douglass. It will be readily seen from these that the eating of cheese is a hazardous thing:

"**POISONOUS CHEESE.**—Some time ago, an action for damages was raised against a Cheshire cheese maker, by a purchaser, on the ground that the cheese supplied was of a poisonous character. The case was mysterious, and a portion of the cheese complained of was sent to Dr. Voelcker, the eminent agricultural chemist, for analysis. His investigation proved beyond a doubt that the cheese was deleterious, but he could not determine the nature of the poisonous matter. 'We know,' he said, 'that it is a poison which is developed when the curd of milk is kept too long exposed to the air before it is salted, or kept in damp, badly ventilated places, and too much whey is left in it.' In fact, all the circumstances which tend to produce an acid curd, and to generate free fatty acids, are likewise apt to produce this peculiar poison. It has been noticed that this peculiar organic poison is particularly apt to be generated when curd, before being salted, is left for sometime in a heap until it begins to ferment. The cheese made of such curd ripens more readily than when made in the ordinary way, but at a certain stage of its decay is a downright poison.

"Hunefield says that poisonous cheeses are yellowish red, soft and tough, with harder and darker lumps interspersed; that they have a disagreeable taste, redden litmus, and become flesh-red instead of yellow, under the action of nitric acid." J. H. WAGGONER.

Save Your Money.

INTELLIGENT reader, look out for the thousand and one "tricks and traps" of sharpers to get your money. "A penny saved is as good as a penny earned." Said a lady not long since, I am tried with myself that I should have paid that gentleman his price for those recipes, though he said the original price had been cut down four-fifths. Don't send for articles of which you have no knowledge where you are offered "three times your money's worth."

The gentlemen who sent to an advertising firm for "beautiful steel plate engravings of Andrew Jackson, twenty-five cents each," and in return received for each quarter sent, a two-cents postage stamp, were, to say the least, a little wiser on beholding the face of the brave general and worthy president.

Now what was paid for four of these stamps would pay for the HEALTH REFORMER one year, at the end of which you have about four hundred pages of valuable reading matter, to instruct yourself, your friends, and neighbors.

Think of the thousands of bottles, boxes, and packages of patent medicines everywhere advertised as just what you need. Here, annually, is a tremendous sacrifice of money, health, and not unfrequently, life also, by those who turn their stomachs into a medicine and drug reservoir. The principles taught by the REFORMER teach the opposite of this expenditure of means, and how to preserve health and life, and to live to the glory of God.

Said a botanic doctor of intelligence, who recommends a plain, vegetable diet, "If people would live as I recommend, doctors would have but little to do." A merchant said of a patent medicine which he had sold, "I am not aware of any one's receiving benefit from it. I think it is about as well to let such stuff alone." An agent from a great medicine house in New York said of some he sold, "It is worthless."

Now why not post up on those laws which relate us to life, and save this heavy tide of expense and suffering much of "many physicians"?

Years since, a feeble little girl in this State was seized with epilepsy. Great solicitude filled the hearts of the anxious parents. Months passed away, and the child grew no better. A physician of some note was consulted. They dare not give his medicine. It was autumn. She was warmly clothed. Sent freely into the open air. Her diet was changed to that which was plain, healthful, and nutritious, of which she partook only at regular intervals, while she had moderate baths. The medicine remained upon the shelf, and the little sufferer got well.

The same well-informed mother treated one of her children in a very severe case of worm sickness with the most marked success. With proper application of water, and abstemiousness in diet, forty-two worms (some quite large) were removed in two or three days. Truly, "knowledge is power."

On such great and important principles on which are suspended health, life, and happiness, let us "buy the truth and sell it not."

A. S. HUTCHINS.

Vermont.

THERE are many fruits which never turn sweet until the frost has laid upon them. There are many nuts that never fall from the boughs of the forest trees till the frost has opened and ripened them. And there are many elements of life that never grow sweet and beautiful until sorrow touches them.

So NECESSARY is fun to the mind, that a late philosopher says if you should build school-houses without play-grounds, nobody would get beyond short division in a lifetime.

SORROW is the furnace that melts selfish hearts together in love.

The Health Reformer.

Battle Creek, Mich., March, 1872.

Appetite and Taste.

WEBSTER defines appetite to be "Specifically, a desire of food or drink." His definition of taste is, "The act of tasting, gustation; a particular sensation excited by the application of a substance to the tongue; the quality or savor of any substance as perceived by means of the tongue; flavor; as, the taste of an orange, or an apple; a bitter taste, an acid taste, a sweet taste."

When controlled by the higher powers, the appetite is one of God's blessed gifts. But uncontrolled, it becomes a debasing tyrant, crushing out of man that which is noble and God-like. The history of the human appetite is indeed a sad one.

In the beginning, the Creator designed that the appetite should be man's servant, and not his master. It was the plan of God that the appetite should be subordinate to the moral and intellectual. This great fact is seen in God's first prohibitory declaration to man, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2:16, 17.

God made man upright, and endowed him with powers of mind far above any of the living creatures of his hand upon the earth. He placed man upon probation, that he might form a character for the glory of the Creator, and for his own happiness. The first great moral lesson which the innocent pair of Eden were to learn was self-control. God appeals to man's nobler powers. He graciously gives him all he needs for the delights of taste, and the support of his nature. And it was for man's moral good, to say the least, that God prohibited a single tree. Of all the trees of the garden he might freely eat, *save one*. In this prohibition, the Creator places the appetite under the watchcare and guardianship of the moral and intellectual.

When man came from the hand of his Creator he was declared to be "very good." He was put upon probation that he might develop a perfect character. This achieved, his probation would have ceased, and the race would have con-

tinued to enjoy the seal of perfection of character transmitted from their representative. In this state of things, existence would have been for the glory of the Creator, and the highest possible delights of man.

But man did not develop a perfect character before God. He basely yielded to the tempter, lost his innocency; and his entire being, soul, body, and spirit, for six thousand years has felt the taint of sin, and the weight of accumulated guilt and ruin resulting from continual transgression of moral and physical law. Sickness, sorrow, pain, and death, are the legitimate fruits of transgression.

And man, alone, is to be blamed for the moral and physical wretchedness under which the race suffers. There was no need of Eve yielding to the tempter. And Adam is quite as inexcusable, in rashly plunging himself into the same fearful dilemma as that in which he found his unfortunate wife. In Eden they were surrounded with unparalleled variety of plenty, and the perfection of beauty. "And out of the ground caused the Lord God to grow every tree that is pleasant to the sight and good for food." Gen. 2:9. The surroundings of our parents in Eden were delightful. The Infinite Head had spread out before their joyful eyes a feast of pleasure in the stately trees, the climbing vines, and in the beautiful shrubs and flowers. God is the author of the beautiful.

Eden also abounded with that which was "good for food." God had caused every good fruit tree to grow, affording variety, and an inexhaustible supply. He welcomed man to "freely eat" of them all, excepting one only. And then he warned him, face to face, not to partake of the fruit of the *one* tree on pain of death. Thus surrounded with the beautiful and the variety of the most delicious plenty, and thus warned by the beneficent Author of his happy existence, man basely yielded, and plunged the race in consequent ruin.

It was that curious, bewitching longing for just one more variety, on the part of the beautiful Eve, that led to the transgression. When she had all that heart could wish, she still wanted one more variety—only one more. She did not need the fruit of this tree; but she was charmed with the idea of just one more variety. The tempter succeeded in making Eve believe that eating was a very important matter, and

that she should not at all restrict her desire for food. She was flattered with the idea that eating the forbidden fruit would raise her to a higher and happier life. Her reason was dethroned, and her appetite reigned in ruin. The fall was a terrible one. And let it be remembered that uncontrolled appetite occasioned it.

But Infinite Wisdom immediately devised the scheme of redemption, which placed man on a second probation, by giving him another trial, with the great Redeemer to help him in the work of forming a perfect character before his Maker. And, to say the very least, it is reasonable to suppose that, in the second probation, the great test would come just where God tested our parents in Eden, and that the indulgence of the appetites and passions would be the greatest moral evil in this world during the period of human probation.

But we are not left to mere supposition in forming an opinion upon this subject. The Sacred Record shows, in the clearest manner possible, that God has tested his people since the fall, just where he tested man before the fall, and that among the most flagrant sins of fallen man, resulting in the greatest amount of human woe, has been the indulgence of appetite.

Gluttony and drunkenness were the prevailing sins of Sodom. It is said of the people of Lot's time, "They did eat, they drank." Appetite ruled them, or their eating and drinking would not have been mentioned. For their sins they were visited with fire and brimstone. It is also said of the people in the time of Noah, "They did eat, they drank." Gluttony and drunkenness led to other crimes, and to wash the world from moral pollution, God poured around it a flood of waters.

For the first twenty-five hundred years after the fall, Sacred History is exceedingly brief. For example, the life and wonderful translation of holy Enoch is contained in a few lines. While, doubtless, the almost numberless good deeds and careful acts of obedience in the long life of this wonderful man would furnish to some modern writers material for several voluminous religious novels, the whole matter is summed up in these few words, "And all the days of Enoch were three hundred sixty and five years; and Enoch walked with God; and he was not; for God took him."

We cannot reasonably expect that very much could be said upon any one subject when the

history of twenty-five hundred years, embracing many of the greatest events in this world's history, is crowded into the first fifty short chapters of the Bible.

But when God is about to establish the tribes of Israel in the good land of promise, and they to be to him "a peculiar treasure above all people, a holy nation," it is then that the sacred historian speaks more fully, and the fact appears that God tests his people since the fall just where he tested man before the transgression in Eden.

In the providence of God, the sons of Jacob went down into Egypt, where they sojourned in a strange land four hundred years. There they were humbled by the most oppressive slavery, from which they were delivered by the special hand of Providence in the most triumphant manner. The entire providential experience of the Israelites, both in their servitude, and in their miraculous deliverance, was designed to lead them to revere, and trustingly obey, the God of the Hebrews.

The history of their departure from Egypt, the parting of the Red Sea before them, and the destruction of their pursuers, is one of thrilling interest to all Bible Christians. These manifestations were designed to remove their infidelity, draw the hosts of Israel very nigh to God, and deeply impress them with the fact that the Divine Hand was leading them, and thus prepare them to stand the test which God was about to bring to bear upon them in the gift of the manna.

"Then said the Lord unto Moses, Behold I will rain bread from Heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." The habits of the Hebrews in Egypt had become such that a change to the simple manna was a very great one. But this change, God being judge what was best for them, was necessary to them, physically, mentally, and morally. God well knew that unless the Hebrews could control appetite, they could not be controlled by law; hence the test brought to bear upon them in the manna. In the case of the Israelites, he designed to bring a whole nation near to himself, and give them an opportunity to develop a perfect character before him. God tested the Hebrews on the appetite, as he did man in Eden, and with

about the same results. Appetite dethroned reason, and reigned in murmuring and rebellion. Had the Hebrews stood the test of God, he would have taken them through the wilderness in the brief period of eleven days, and he would have triumphantly planted the mighty hosts of Israel, whom he had borne "on eagle's wings" from Egypt, in the land of promise.

But the Hebrews failed to bear God's test, and, in consequence of yielding to the clamors of appetite, strewed their carcasses all along the way of their forty years' wanderings in the wilderness, so that only two of the adults who left Egypt were permitted to reach Canaan. We repeat it: The history of the human appetite is a sad one.

For want of space we leave, for the present, the Old-Testament record upon this subject, after stating that in the Jewish age there were men of God who controlled appetite, as did a holy Daniel, in refusing to defile himself with the king's meat and wine. Please read the first chapter of this bold representative of pure hygiene.

The mission of John the Baptist was to prepare the way for the first advent of Jesus Christ. In the address of the angel to Zacharias relative to John, there is a brief chapter on hygiene. "And thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall neither drink wine nor strong drink."

It is said of this plain, temperate, and yet mighty man of God: "And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey." Matt. 3:4. We seriously call in question the opinion that the prophet of God subsisted upon a sort of grasshopper diet. We would sooner take the following position, which seems to be sustained by good authority:

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

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

"Locust, *akris*, Gr., may either signify the insect called the locust, which still makes a part of the food in the land of Judea, or the top of a plant. Many eminent commentators are of the latter opinion."—*Clarke*.

Dr. M. G. Kellogg, of California, while at the

Missionary Rooms in New York City, obtained there some of the veritable pods which are called locusts, or "St. John's bread," and sent them to the office of the REFORMER, where they may now be seen.

At the very opening of the Christian age, the mission of Jesus Christ is heralded by John, who sets an example of Christian self-denial and temperance. And the teachings of our Lord Jesus Christ and his holy apostles are in perfect accordance with the proposition that God, in all dispensations of probationary time, tests man just where he tested the innocent pair in Eden. "And take heed to yourselves," says the Son of God, "lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34. And the words of Paul, addressed to the Christian church, make proper eating and drinking matters of grave importance, "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. The apostle argues in another place, that if there be no resurrection of the dead, there would be no future life, and his laborious and abstemious life would bring him no future reward. He says, "What advantageth it me if the dead rise not? Let us eat and drink; for to-morrow we die." 1 Cor. 15:32. However much the apostle regarded it important to live temperately in order to a life of usefulness and happiness here, it is evident that he looked forward to the resurrection of the dead for the great reward of self-control. He says, in another place, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9:27.

But the professing Christian churches of this day treat this matter as though God had become discouraged in trying to lead men and women to lives of self-denial and self-control, had changed his plan, and no longer tests them upon the appetites as formerly. At least, we fail to see any distinct exhibition of this principle in their lives. And we do not hesitate to say that, instead of restricting the appetite, the churches of our time are, with few exceptions, bodies of baptized gluttons, and their ministers, with as few exceptions, are ordained gormandizers.

It is a humiliating fact that the moral powers of the majority of those who profess to be the

followers of Jesus Christ have become so far weakened by the indulgence of appetite and passion, that the most successful way to move them to acts of benevolence is through the appetite. Hence the almost universal custom of holding church fairs. These gluttonous feasts strengthen morbid appetite, and inflame passion, and in the same degree weaken the moral powers, and benumb the finer sensibilities of the soul. If you appeal to the benevolence of such through the channel of gluttony, you will succeed. But direct appeals, outside this channel, may be made in the name of Christ and humanity, and scarcely touch the benevolent feelings of a single soul. You may bring to bear upon the mind and heart of the slave of morbid appetite such worthy and stirring considerations as the glories of the eternal world, the reward of philanthropic deeds in this life, and the final righteous retributions of a just God, and he is moved almost infinitely less than if treated with roast turkey, oysters, ice-cream, and the like. These charm his soul, and apparently open the closed avenue to his feelings of benevolence, and to his purse, which the worthy considerations of Heaven, earth, and hell, failed to do.

If God is now testing professed Christian men and women upon appetite, as he tested Adam and Eve, and the Hebrews, then the case, with the exception of a decided minority, is a lost one. With the majority, the moral and intellectual powers are the servants, and appetite the master. This was the condition of our first parents as they stood in paradise lost, the condition of the Hebrews, perishing in the wilderness under the wrath of God. And in the light of the Scriptures of the Old and New Testaments, these are not walking in the favor of God any more than the perishing Hebrews, or Adam and Eve when passing out of the gate of paradise.

As an illustration of the great fact that the body of professing Christians are ruled by appetite, therefore have no title whatever to the Heaven of the Bible, we cite the fact that ministers and people generally are slaves to the expensive, health-destroying, and filthy habit of tobacco-using. Ninety-nine out of one hundred of these tobacco slaves will own up all the evils of this practice of which we speak. Then why not abandon the use of tobacco? Simply because the nobler powers are enslaved by appetite.

We have not a word of censure for such men as Drs. Dio Lewis and R. T. Trall for calling in question the piety of those professed followers of Jesus Christ who are controlled by appetite and passion. We wish to simply say to these gentlemen that those do not represent the religion of the Bible. The religion of our Lord Jesus Christ is entirely another thing. The Redeemer of the world was tempted on all points as we are, and yet without sin. In the wilderness, he was tempted, and overcame, not on his own account, but for us. And Christians are to overcome, as he overcame. That our adorable Redeemer might know how to succor his tempted followers, and help them to overcome, he, in the forty days' fast in the wilderness, went down to the very depths of the pangs of appetite, that his arm might reach to the very extent of human wretchedness. In him, the glutton, the drunkard, and the poor inebriate of every stamp, may hope to overcome. Out of Christ, the work of overcoming is exceeding doubtful with those ruled by appetite. And we can hardly conceive of anything more insulting in the very face of Heaven, than the profession of the pure religion of the divine Son of God by men whose reason and conscience are ruled by appetite and passion.

Letter Budget.

THE true friends of reform and of the HEALTH REFORMER will be pleased to learn that our prospects never looked brighter than at the present time. We are in daily receipt of letters congratulating us upon our success, and containing the warmest expressions of interest for the HEALTH REFORMER, and the more substantial tokens of regard; viz., subscriptions accompanied by cash.

R. A., Wis., writes: Inclosed please find one dollar for the best health journal in our knowledge. For this, please send the HEALTH REFORMER to my brother. I consider the first number of present volume worth the year's subscription.

R. H. M., Ind., writes: Of all the papers and magazines that come to our table, there is none more welcome than the HEALTH REFORMER. Fearless in its vindication of right, and leading the mind on to a higher plane of reasoning than all the drugopathic literature of the day, it is a beacon to guide the shipwrecked invalid to the shores of health and happiness.

S. A., Texas, writes: A copy of your journal came under my observation last fall, and I.

immediately subscribed for it. Have received three numbers, all of which I have carefully perused. Am thus far pleased with not only the tone and spirit, but with the very principles on which the system of practice is based. I feel assured that I can secure in my immediate neighborhood quite a number of subscribers for the HEALTH REFORMER.

M. W., Mass., writes: By a little effort on my part, I send you two more names accompanied with the cash, and would say that people in this city are becoming interested in health reform. A gentleman called on me a few days since, and thanked me very kindly for ever asking him to subscribe for so valuable a journal as the HEALTH REFORMER. A Mrs. E., also of this place, thinks she could not possibly get along without it. And others speak in the highest praise of the HEALTH REFORMER, as being one of the best health journals in the world.

F. W., Minn., writes: I tell my neighbors that I would not be deprived of the HEALTH REFORMER for fifty dollars a year. I honestly think it worth double that amount to any family. Please continue it to me, etc.

I. D. T., Ind., writes: Having been a reader of your valuable journal for the last year, I am more than pleased with its teachings, and wish it God-speed. Hope it may find its way into many family circles where it is yet a stranger, to impart light and knowledge upon a subject that so much concerns humanity, and of which they are so ignorant.

J. C. T., Wis., writes: I like your journal very much. You can put me down for a life subscriber.

R. B. D., Mich., writes: Inclosed please find one dollar for HEALTH REFORMER. Can't well do without it. I deem it unnecessary to say anything farther in its praise, as you will understand by this that I prize it above all other publications. You have my best wishes for your prosperity.

H. J. M., Iowa, writes: My husband and myself spent the past summer at the Health Institute, for the benefit of my health. And we have been benefited not only in improved health, but in information received and knowledge acquired in regard to the great principles of health reform. We subscribed for the HEALTH REFORMER before leaving the Institute, and would not willingly do without it. It comes as a monthly instructor and reminder of duty.

G. D., Ont., writes: I wish to say to you I am well pleased with your able periodical. Do not wish to lose a number. I am glad to be able to send you the name of one new subscriber.

W. P. A., Mich., writes: My wife takes your valuable journal, and we all think it the best thing out. I want my brother to have it.

J. B., Mo., writes: We have read all the papers on health reform. None of them, however, will compare with the HEALTH REFORMER. Have some wonderful cures to report sometime. Nothing has ever appeared in your journal half so miraculous. Still they are true.

W. W. W., Ill., writes: Permit me to say that although I am acquainted with a number of health publications, I prize the HEALTH REFORMER most of all.

N. D. R., Mich., writes: I received the appeals all right in due time. Many thanks for the favor. As the result, I send four new names and four dollars. Please send the REFORMER to them as soon as possible; they are all anxious to receive them. Please send a few specimen numbers of the REFORMER as I can labor to much better advantage than with a single copy. I have sent ours away to friends as fast as we read them. I love this work. The more I engage in it and try to do others good the greater blessing I receive.

C. E., Ill., writes: Without having previously notified you, I took the liberty to solicit subscribers for the HEALTH REFORMER and with my husband's help, have secured five new names. There is only one copy of the REFORMER taken here, and we are the first to canvass in this part of the country. We would be happy to have the privilege in future of aiding in its circulation as far as we possibly can, for we consider it an excellent journal, and, as we are thorough hygienists, we are anxious to have it taken and read by every family in the land. Those of our friends who evince a dislike to being talked to on the subject of hygienic living, would, we think, by reading its pages, be brought gradually to see the error of their ways in wrong living, and would be persuaded by its convincing arguments to form new habits which would promote health, happiness, and a long life.

M. S., Kansas, writes: We have practiced the water treatment in our family for ten years, and it has saved us many a doctor's bill. I commenced with the last volume of the old *Water Cure Journal*, and have taken most of the papers on that subject since, and must say the decidedly religious tone of your journal is a peculiarity which has never appeared in any of them, and which has my hearty approval. I can assure you, you have my sympathy in the work in which you are engaged. The REFORMER, which we have taken for three years, is always a welcome visitant, and is continually improving. May you have abundant financial success, is my wish.

H. C. B., Ill., writes: For a long time I have been a reader of the HEALTH REFORMER, and I feel like bidding you God-speed in the noble work in which you are engaged. I am alone in this county, so far as I know, in adhering to

what the people persist in calling "cold water cure," and I sometimes think if those practicing the hygienic system were to scald a majority of their patients to death, the enemies of the system would still cry "cold water." Some nine years since, my health became impaired, and believing in the efficacy of medicine, I took, by the advice of different physicians, quantities of drugs "to operate on the liver," "to purify the blood," and to do many other wonderful things, all of which they failed to do. Drank, by advice of said physicians, dozens of bottles of the modern curse known as Hostetter's Bitters, "to tone up the system;" but it failed to tone. In the meantime I had squandered, as I fully believed, my share of the *twenty-five or thirty millions*, annually spent by the American people for drugs and quack medicines. I had come to doubt the efficacy of the aforesaid drugs, as they had proved an entire failure in my case, and in that of several of my neighbors who had suffered much as I was suffering; and notwithstanding the thousand never-failing remedies advertised and prescribed by first-class drug M. D's, died in the prime of life and literally surrounded with empty bottles. Having lost my faith in drugs, I concluded as a last resort, to try the "water cure," and strange to tell was cured, and have enjoyed fair health for eight years, without the aid of drugs, pork, coffee, or tobacco. During this time, members of my family have been successfully treated for typhoid fever, diphtheria, scarlet fever, etc., and all without the aid of medicine.

We have not room to add the testimony of any more relative to health reform or the HEALTH REFORMER, or to mention the names of those who have sent in large clubs during the past month. But be assured we have room on our list for the names of all the new subscribers you can send. Last month we added to our list the names of three hundred and fifty new subscribers. We have about one hundred regularly authorized agents in the field, some of them receiving a slight compensation for their trouble, others only that which arises from the consciousness of contributing a little to the happiness and welfare of humanity. Many of them have just commenced to canvass. We feel assured we shall hear favorable reports from them soon.

We would say to all who are getting up clubs that we can supply all new subscribers for the January and February numbers of this volume. As with the new year we commenced a new volume, those who commence with the January number will have the volume complete. It is never too late to subscribe for the HEALTH REFORMER. Now is as good a time as ever. Neither is there anything gained by waiting. No time like the present.

ONE WHO KNOWS.

SYMPATHY with a dyspeptic stomach is the originator of nervous derangement of the liver.

The Hog an Important Animal.

NOTWITHSTANDING all that has been said and written about the precious hog, perhaps the readers of the HEALTH REFORMER may not yet, all of them, be aware of all the uses to which the swine is put in the culinary department. Not only is his tail considered very nice for a roast; his snout, heels, and ears, for souse; his intestines to be eaten with sausage meat; his lungs and liver gracing the table, from the wealthiest to the humblest of mankind; and his blood enters bread, pies, and cakes; and every baking tin, griddle, or kettle, is honored with swine oil; but his stomach, which has been the receptacle of rattlesnakes, lizards, toads, and every filthy thing that can be thought of, is prepared with care, lest the virtue of the inside coating be lost, to be used in making cheese.

A lady of my acquaintance, in relating her early experience in cheese-making, said that at one time her mother left her and others to prepare some hog's rennet for use. Concluding that, as a matter of course, it should be thoroughly cleansed, they washed it until it looked white, expecting to receive words of commendation from their mother. Upon her return, they told her how nicely they had prepared the rennet. With a dejected countenance and a tone of voice which indicated disappointment, she said, "I am afraid you have spoiled it in washing." She informed them that it required the inside coating to make good, strong cheese.

Truly, no other animal is so important. When living, he is the scavenger to all that which is unfit to be eaten by man, and when dead, man uses the entire scavenger, even the bristles (the most sensible part used.) The genuine health reformer, however, finds no use for him in the cooking line.

S. N. HASKELL.

MEAT.—The death of George Temple, a Boston butcher, and the revelations which followed, showing that he came to his death by handling the meat of an ox taken dead from the yards of the Boston and Albany Railroad Company, has caused anxious inquiries in all parts of the country. The anxiety is increased by the fact that the meat which caused Temple's death was sent to market, and probably found its way to many tables, and unsuspecting mouths. A correspondent in this city writes to us: "I only yesterday made personal inquiries of some of the butchers in this city in relation to this very subject, and I find that the proprietors of many of our markets purchase most of their meats ready dressed from parties that buy cattle freighted on our railroads." Our correspondent suggests that some measures be taken to protect consumers from meat not honestly slaughtered. He thinks that if meat killed in cattle yards, as in the above instance, is fatal to butchers, it must be doubly dangerous to those who eat it.—*Sel.*

Diet.—No. 4.

MRS. M. H. HEALD, M. D.

OF the many millions that compose our population, there are tens of thousands that have tried the better ways of hygiene to some extent, and a few thousands who have tried them faithfully, and these have an experience to present to our notice. It is true that most of them were miserable invalids before they made the trial; but, even with this great disadvantage, they have a testimony to bear to this effect: Under the hygienic system, we have improved in health and vigor; we are stronger and more enduring than upon our former diet; we are less liable to yield to the influence of miasm and contagion than formerly; our lives are simpler and purer; and we are more secure in our health and hold upon life.

But though the experience of each individual is precious to himself, we may err if we judge a cause or a truth in the light of individual experience; the thoughts just presented are not those of individuals, prominent or otherwise, but the collective thought of a very large majority, if not of the entire number of those who have tried the hygienic system faithfully for a term of years. If a few thousands may diminish the proportion of disease and mortality among them, by a careful adoption of hygienic measures after reaching maturity, how great the ground for our opinion that if the entire nation could be led to make the change, the next generation, who would have the advantage of a good dietary from early infancy, would show marked improvement in health, and a greatly increased term of years for its average life.

Those who have long been accustomed to the use of meat, butter, gravies, spices, pastry, and confections, are not only so habituated to such diet as to let their minds control them in the matter, so that it is difficult for them to enter heartily into the idea that a hygienic diet is the better, but they suffer physically for a time while making the change, just as the slave of alcohol, tobacco, or opium, suffers when he abandons these poisonous articles.

The secretions of a structure accustomed to stimulating food are different from those of a hygienist. Especially is this true of the gastric and intestinal juices. A person making the change must either do so very gradually or be prepared to suffer. If he is brave enough to endure the perturbation and suffering that result from making the transition suddenly, it is well to do so provided he will not tax his brain, and will perform only light labor during the period.

It is amusing to hear otherwise intelligent persons tell their experience in such directions. They will gravely assure you that though a hygienic diet may be good for some persons, they are satisfied by *experience* it is not best for them;

that they tried it, two or three weeks, or one or two months, and were the worse for it. The mere temporary suffering endured in the transitional period while the system is accommodating itself to a new diet, is no argument against the change. We must look farther than that for arguments upon either side. The transitional period is an uncomfortable one, whether from better to worse, or from worse to better.

For permanent increase of strength, for enduring vigor, our simple, unstimulating, nutritious diet is the best, provided it is the habitual one.

Healds' Hygienic Home, Wilmington, Del.

Truth Commends Itself.

ALL that is necessary to satisfy one of the truth of the principles of the reform we advocate, is candid and careful investigation. These principles are so self-evident that nothing is necessary to convince, but to examine. But to embrace and live out these principles calls for independence of mind, a little self-denial in the beginning, and perseverance that will not be baffled till right habits have been formed and established. When this is once done, there will be no disposition to return to former habits. He that has fairly tested hygienic living will not wish to return to the hurtful habits he has discarded, and be again in bondage to perverted tastes and pernicious habits. For our tastes, though once perverted, can, by proper education, be brought to choose the good in preference to the evil. We can educate ourselves to relish wholesome food, and to conform to good and healthful habits.

Why, then, is health reform so slow in its progress? One reason is, that the self-denial appears so great. They feel that they cannot afford to part with those hurtful articles of diet which taste so good. Another reason is, it will make them so out of fashion. What will friends and neighbors think of it? In other words, sinners love their sins, and hate to part with them; and besides this, they are ashamed to have their friends know that they design to amend their lives. The yoke of health reform looks too heavy; and therefore they will not interest themselves enough in it to investigate its principles. They choose darkness rather than light, which would convince them that their deeds are evil. If they would take the yoke, they would find it easy, and the burden light. That which looked so burdensome would be their delight.

But here is the great difficulty: Men are so stupefied and blinded by a course of sin and evil, that they cannot be induced to investigate the principles of a better way. Abnormal appetites have been formed, and wrong habits indulged in, till the mind has become so beclouded that evil

seems to be good, and good, evil. To break this spell, and induce men to inquire earnestly for the good, is the thing needed. Those who will inquire earnestly for the good way, will find it.

And when it is found, how good it is! That which was dreaded as an enemy, is the very best friend. All is transformed. It is found at length that what the reform proposes is the very thing that is for our good, and not only so, but it is the good thing which we desire. It does not rob us of one good thing or any real pleasure. The wrong course promises pleasure, but gives us pain. This is the "deceitfulness of sin." The right course gives real pleasure, and that continually.

And the health reform lays the foundation for every other reform. Health of body gives health of mind. The clear mind can appreciate moral and religious truth. Hence there is better ground of hope in the case of one who has seen the value, and partaken of the benefits, of health reform. But what good hope can there be in the case of those who are so besotted and beclouded that they cannot be induced to choose the good and forsake the evil, so far as their own bodies and the present life are concerned? In other words, What hope can there be for sinners, if they will not repent of their sins, which are most evidently working their ruin?

R. F. COTTRELL.

Tobacco.

AS AN evidence of the corruption existing in many of the professed churches of Jesus Christ at the present time, I would present a few facts relative to the use of the filthy weed, tobacco.

At a conference of a religious society of considerable respectability in this country, one of the ministering brethren present offered a resolution looking to the abrogation of the use of tobacco among them, denouncing it as sinful. Remarks condemnatory of the resolution were made by several, and among others a presiding elder said in substance, as follows: "Dear brethren, in a few weeks you will assemble here for communion, and if this resolution be adopted by you, as truthful in sentiment, you will have the sacrament administered to you by an *old sinner*; for I have used tobacco for a long time, and expect to continue to use it." After this, an expression was taken, whereupon all voted against the resolution, but one. Thus they could all go on their way rejoicing, snuffing, smoking, and chewing; even teaching, both by precept and example, that the filthy, injurious, and disgusting practice of tobacco-using is not opposed to the pure principles of Christianity. Why can they not see that the common use of this fetid weed is contrary to every principle of purity and holiness found in the word of God? How shameful! that professed followers of the holy Jesus should be guilty of such degrading habits.

Another sect of religionists, remarkable for their tenacious adherence to the rule of their discipline, had the following experience: One of the principles of decorum enjoined upon their members is, that the brethren shall always and invariably greet each other with a kiss. One man was brought to trial for neglecting this duty. It was certain he had passed a brother without giving the accustomed kiss. He confessed to the truthfulness of the charge, but stated by way of self-justification and defense, that the slighted brother, at the time referred to, had his external mouth and otherwise noble beard all besmeared with the vile spewings of tobacco, and that he could not and would not kiss such a man. In vain his plea. He was actually excommunicated! Now it is my judgment that they expelled the wrong man. It appears to me that here is an example of straining at something even smaller than a gnat, and swallowing something a thousand times more disgusting than a camel. Who of us would desire to press the lips of a being, even of the *genus homo*, whose mouth and beard were blackened with the foul slobberings of tobacco?

The things above mentioned are more than straws, showing how the tide of corruption, which will drown men in perdition, is sweeping over this world in these last days. I came near saying that a clean mouth and a pure breath were inseparably connected with a clean heart and a right spirit. Reader, if your mouth is polluted with tobacco, will you please read the following scriptures, and as you read, try to realize that it is the language of a pure and holy God addressed to you. 1 Cor. 9:25-27; 6:19, 20; 3:16, 17; 2 Cor. 7:1.

H. A. ST. JOHN.

Small-Pox.

SEVERAL correspondents have requested that we give them information as to how small-pox should be treated, with which request I will endeavor to comply. Small-pox is a highly contagious disease, being propagated by a virus, and by a miasm emanating from the bodies of those affected. This poison may be carried in clothes, or even transmitted through the mail. There are three varieties, viz.: discrete, or distinct, confluent, and varioloid, or modified small-pox. In the first variety, the pustules are distinct and separate; in the second, they coalesce, or run together, until the whole surface, or nearly so, becomes pustular, subsequently forming a scab over the parts affected. The varioloid is called modified small-pox, occurring in those who have been vaccinated.

The disease in its course is marked by several distinct stages, which will be noticed in their proper place. The time that elapses from the time of exposure until the disease commences

visibly is called by some authors, the stage of incubation, which is a period of from one to three weeks, from twelve to fourteen days being the time that usually intervenes.

STAGE OF INVASION:—"The disease is ushered in by a chill, in the majority of cases, and the chill is usually marked, more so than in the other eruptive fevers. In some cases a series of chills occur, alternating with flushes of heat. Febrile movement follows, accompanied generally by more or less perspiration. The latter is apt to continue or recur more or less frequently up to the maturity of the eruption, a feature distinctive of this as compared with other eruptive fevers. The febrile movement is known as the fever of the eruptive, or the primary fever. Nausea and vomiting are apt to be prominent symptoms in this stage. The tongue becomes coated. Pain is referred to the epigastrium, accompanied with tenderness on pressure, either with or without notable nausea and vomiting. Generally the bowels are constipated, but diarrhea is sometimes present, especially in children. Cephalalgia, pain in the limbs, and general debility, are more or less marked, as in the early part of other essential fevers; but in this fever, pain in the loins is usually a marked symptom, and possesses diagnostic importance.

"Incomplete paraplegia is occasionally observed, generally disappearing with the development of the eruption. Paralysis of the bladder, giving rise to retention of urine, sometimes exists without paraplegia. Convulsions often attend the development of this disease in children, and sometimes occur in adults. Delirium is an occasional symptom."

The subsequent course of the disease can be approximately determined by the severity or mildness of the invading symptoms. If the chill and febrile movement is marked and severe, it indicates a grave form of the disease; if they are slight, a milder phase may be looked for.

The second or eruptive stage makes its appearance about the third day; sometimes not until the fourth, and even as late as the fifth day. In some cases the eruption makes its appearance on the second day, which is an unfavorable omen, indicating the confluent variety. The later the eruption comes out, the milder will be the disease, as a general rule. At first the eruption appears on the face, usually on the chin and lips, and at about the same time on the wrists and neck, gradually spreading over the body, coming out last on the limbs. It first appears in small, red spots, sometimes of a purple hue. In about two days after the eruption appears, these little spots have changed into vesicles; the change commencing in about twenty-four hours from their first appearance. About the fifth day of the eruption these vesicles are fully matured, being about one-third of an inch in circumference, and near one-fourth of an inch above the

level of the skin; many of them presenting a depression in the center.

The next important stage is that of suppuration, which continues from three to five days. In this stage the vesicles have become pustules, and suppuration takes place and the matter is absorbed or partially eliminated from the body. Next comes the stage called desiccation, in which the pustules become crusted over with a scab. In mild forms, convalescence may be said to have commenced with this stage; but in the more severe forms, as modified by bad states of the system, ulceration and sloughing off of the scabs, with fever, may still continue. When the eruption appears, the primary fever subsides and the pulse falls to nearly the normal beat; but as the vesicles begin to form, the fever comes on again, and is designated, secondary fever. The subsidence of the fever is not so well marked in the confluent variety.

It is of much importance to ascertain as soon as possible what the disease is. It is sometimes confounded with measles or scarlatina, but close scrutiny will generally determine at an early date the true nature of the disease.

TREATMENT.—We have now reached the point most desired by our correspondents. The disease can be very much modified by proper treatment, yet must run its course. In the first place, put the patient into as large and airy a room as the house affords, where plenty of pure air and light can enter unobstructed. The temperature must be so low that attendants will need extra clothing to keep comfortable in winter time. Then proceed, in stage of invasion, to treat it as you would any fever of similar nature. I will at this point give an extract from Dr. Shew's "Family Physician," p. 425: "If I were again to have an attack of small-pox, I would, from the first, have almost the entire surface of the body—the more the better—covered with wet linen, in the form of sheets, towels, compresses, etc. I would have, at times, perhaps three or four times a day, the entire pack; at other times I would have the folded wet-sheet about the trunk of the body, which would allow of easier movement in bed, while at the same time it could be opened in front and re-wet without the trouble of taking it wholly off. I would, at the same time, have wet towels or bandages about the limbs, above and below the knees, and upon the arms above and below the elbows. In short, I would, as much as might be, *live* in those wet casings, keeping all, or nearly all, of the time as much of the surface as possible exposed to the soothing effect of these wet applications. The face too, as well as the head, neck, and throat, should be subjected to the same process. I would also have tepid ablutions in water at from 70° to 80° Fahr., a number of times daily—as often as once in three or four hours, both night and day. By these means the fever would be kept in check, the amount of eruption and

maturation would be lessened, the surface would be kept clean—which is a great desideratum in so filthy a disease—and the general case of the body (if I may use the term ease in relation to a disease which is of itself all *soreness*) would, in every respect, be promoted. Sleep, too, which is almost a stranger to small-pox, under any other mode of treatment except that by water, would in this way be promoted in a remarkable manner."

The above may be regarded as the most heroic treatment admissible in any case. I would advise a modification of this in most cases. The plan is eminently the right one, and in persons of strong constitution, perfectly safe; but in more feeble persons, use less bathing, and of a milder temperature. During the first stage, use tepid enemata freely every six or eight hours; when the eruption begins to appear, omit them until the beginning of the formation of vesicles. In all cases observe strict cleanliness and neatness, as much as possible, in the room and everything connected with the patient. Avoid fatiguing the patient in giving treatment, as much as possible.

DIET.—This must be simple. Graham, oat-meal, corn meal, or farina gruels may be used in small quantity after the fever subsides, also a little nice fruit may be used. The danger is in feeding too much; be very cautious here, especially in severe cases.

DRINK.—Let the patient drink at pleasure pure soft water of the temperature most agreeable, but not too much cold water at once. A little lemon is admissible.

DURATION AND FATALITY.—The disease usually runs from two and a half to four weeks. Cases that do not recover, die most frequently the second week, more the first than the third or fourth. When they pass the fourth week they generally recover. Few diseases present as high a death-rate as this. The mortality is greatest among children and the aged.

VACCINATION.—Some have inquired what they should do in regard to vaccinating their families. There is danger on both sides of this question. Many are ruined for life by poison taken into the system by vaccination. If the virus used was healthy, it would no doubt be proper to use it, especially in cities, where much exposed. Diseases of various kinds have been given in this way, such as erysipelas, numerous skin diseases, and even syphilis in its most terrible forms, worse than small-pox seven times.

Those who adopt a right system of living, if careful, have little to fear from small-pox or any other disease.

WM. RUSSELL, M. D.

Health Institute, Battle Creek.

The Blessings of Hygiene.

It is universally admitted that good health is the greatest of all earthly possessions; and that without this priceless gift, all other advantages are powerless to procure happiness.

The wasted invalid may own untold wealth, may be surrounded by fond friends and dear relations who are unwearied in their efforts to alleviate his pains, may possess the most valued talents and virtues, may be on the road to honor and fame, yet without health he is unhappy and miserable.

Such a one looks with envy upon the poor laborer who, from morn till night, exerts all his strength to earn the allowance which is necessary to supply his little ones; for the health enjoyed by the laborer brings him more real happiness, without wealth, or learning, or fame, than all these bring the invalid, without health.

If, then, there is a system of life which will procure the blessing of health, all should know of this system; and those who do realize the truth of such a system, should be zealous, not only to defend but to propagate the same, and to publish to all the good news.

Those who understand the laws of hygiene, or the laws of health, as they look around and see in how many ways these laws are violated by nearly all their associates and friends, indeed, as they feel how difficult it is for any to resist the many inducements spread out in all directions to entrap the feet of the unwary, we say, as the true disciple of reform beholds the state of affairs in this world, he must feel a missionary spirit springing up within him; and he longs for the day when all shall possess the knowledge he possesses, and the principles he advocates.

To spread these doctrines now becomes his aim; and he longs to warn the victims of appetite and passion of their danger; and he would, if possible, snatch them from the fire.

How many are borne down with needless, nay, with hurtful burdens, and taxed with expenses they are not able to bear, merely from want of the light we possess. Many are being poisoned with drugs, and poisonous medicines, and narcotics, whose strength and virtue are needed to support their families. Life, health, and strength, are worse than wasted upon what are deemed necessary medicines, or perhaps pleasant stimulants.

The more is our zeal stirred to action when we see men of learning, and talent, and influence, stand out, the unblushing advocates of tobacco, and alcohol, and poisonous drugs, and stimulants, such as tea, coffee, and unhealthy food.

Reformers are compelled to battle for those principles of right which are often and most generally violated, hence, from necessity, they often reiterate the same principles: and this being so, their opponents, not always seeing the importance of reform, will endeavor to fasten

THE perfection of wisdom and the end of true philosophy is to proportion our wants to our possessions, our ambitions to our capacities.

upon them the various epithets that language affords; but righteous men can afford to be misrepresented, if any can. JOS. CLARKE.

Going into a Decline.

"Good afternoon, Mrs. Simpson," said I to a lady the other day. "How do you do to-day?" I asked.

"Very well, I thank you," was the reply.

"How are your family?" I continued.

"They are all well, except Emily."

"What is the matter with her?"

"I don't know, but I am afraid she is going into a decline."

"I am sorry," said I; "I hope not."

This was the end of our conversation at the time; but the memory of that interview is still fresh in my mind, and everywhere I go, the echo keeps ringing in my ears—"Going into a decline;" and every young lady I have seen since that time, brings this ever-living question to my mind: Is she going into a decline?

Going into a decline. You may laugh at the idea, and call this a foolish notion, but is it really so? Alas! it is too true. Every place we go, everywhere we turn, we meet with intelligent young ladies just commencing life, with fair prospects before them, who scarcely cross the threshold of womanhood when their prospects and life are blasted, and the hopes so fondly cherished are turned to disappointment. We see them fair and lovely; but their beauty is doomed to fade and perish at the very commencement of life's opening day. They reach the age of fourteen, sixteen, eighteen, or twenty; when lo! this ever-unwelcome fact stares us in the face: She is going into a decline.

The expectations of fond parents are all frustrated; the efforts of loving teachers are rendered of no avail; the joyous hopes of youth are blasted; and the sun, which was so bright and fair in the morning of childhood, even before the approach of midday, disappears behind black and awful clouds, and even before the noon of life, they are weighed down with the trials, troubles, cares; the disappointments, sorrows, and the decrepitude of old age.

Going into a decline. Think how many in the circle of your acquaintance, young, fair, beautiful, and talented, perhaps, are going into a decline in the morn of life. In place of bright expectations realized, they are doomed to disappointment. It is awful, fearful, dreadful. Only think of the long years of sickness, weariness, painfulness; day after day, week after week, month after month, year after year, dragging around a feeble, sickly body—appetite gone, nerve gone, memory and hope gone—nothing bright and pleasant left in life, only wretchedness and despair. Think of the long days and nights of pain and suffering, while the body

grows more weak and feeble, and sinks down at last into a premature grave.

"Going into a decline," would that this could be written as an epitaph on the tombstone of every one who died in this way: She went into a decline—her sun set in the morn of life—her beauty faded before it had been kissed by the warm sun of meridian day.

Did God ever intend this should be so? Others may say what they please; but a creed so hard, so cruel, so terrible, as this which considers this premature decay a necessity, I can never accept, for I cannot but think that, by obeying God's laws, we may avoid so terrible a calamity.

REV. W. T. CURRIE, A. M., M. D.
Newton, Iowa.

Reasons for Not Using Tobacco.

1. It is a filthy weed. No person of refined taste will deny this statement. Its truthfulness is established by the foul breath and besmeared lips of tobacco users, and by the almost ceaseless labor bestowed in cleaning up after them. "There are," says Dr. Shew, "only three animals that ever touch tobacco: the tobacco worm, the African rock-goat—a most filthy, disgusting, and loathsome animal—and man. The two former take it only one way—by the mouth; but the latter dries, concentrates and compounds the article; grinds, rolls, cuts, and bakes it, and by snuffing, chewing, smoking, smelling, dipping, rubbing, and the like, obtains its strength."

2. It is a rank poison. Says the same author: "All medical writers of high repute have recorded cases of sudden and accidental death by this drug. * * A single drop of nicotine has been found to kill a dog, and small birds have quickly perished at the approach of a tube containing it. Dr. Mussey ascertained by experiment, that two drops of the oil of tobacco, placed on the tongues of cats that had been brought up, as it were, in the midst of tobacco-smoke, destroyed life in three or four minutes. Three drops rubbed on the tongue of a full-grown cat killed it in less than three minutes. One drop destroyed a half-grown cat in five minutes. Two drops on the tongue of a red squirrel destroyed it in one minute. A small puncture made in the tip of the nose with a surgeon's needle, bedewed with the oil of tobacco, caused death in six minutes. Two drops of nicotine, injected into the jugular vein of a dog, has been found to act in ten seconds, proving fatal in two minutes and a half. At the Cape of Good Hope and Van Dieman's Land, the empyreumatic oil of tobacco, accumulated in the tube of old-smoking pipes, is employed for killing snakes. A Hottentot, says Mr. Barrow, applied some of it from the short end of his wooden tobacco-pipe to the mouth of a snake darting out its tongue. The effect was instant-

neous as an electric shock; with a convulsive motion that was momentary, the snake half untwisted itself, and never stirred again; and the muscles were so contracted that the animal felt hard and rigid, as if dried in the sun. Worms and vermin of all kinds, it is well known, are readily destroyed by this poison. The wool-growers in Vermont are in the habit of killing ticks upon sheep by immersing the latter in an infusion of tobacco. If due care is not observed in regulating its strength, the sheep, as well as the vermin, are liable to be destroyed.

3. Its use in chewing and smoking causes an unnatural and almost ceaseless flow of spittle. This almost constant oozing of this precious fluid, which the system so much needs, must necessarily be attended with loss of vitality, wasting of flesh, etc. But the question will naturally arise, Why this extra spitting? and the only correct answer to this question is, that it is an effort of nature to repel poison; and this helps to account for the fact that those using tobacco do not die at once.

D. T. BOURDEAU.

Brevities.

A HEALTH (?) journal has this recipe:—"A teaspoonful of mustard, mixed in four ounces of hot water, will remove obstinate hiccup," but it failed to state whether it is the process of mixing it, or the sight or smell of it, or whether it must be swallowed, to effect a cure. If the latter, I would prefer to hiccup.

Another health magazine contains the following statement: "Several cases lately of poisoning by chloral hydrate have been mentioned. They were people who took the drug without the directions of medical men." Query.—Could it have acted as a poison had it been administered by a medical man?

TOO BAD.—A physician writes asking a renewal of a note which he owes, giving as a reason therefor: "We are in a horrible crisis; there is not a sick man in the district."

SAYING MORE THAN HE MEANT.—Intending customer to druggist: "Do you keep dye-stuffs for sale here?" Facetious druggist, briskly and with emphasis, "We-ll, we do n't keep *anything else!*"

"Willie M., a little boy four years of age, and only son of J. M., of Allegan County, Mich., was killed on Monday last, by drinking hive syrup in which some other medicine of a poisonous nature was mixed unknown to the parents. The little fellow lived about two hours." It was certainly unnecessary that "some other medicine of a poisonous nature" should be mixed with the syrup, as that alone, no doubt, was quite enough to complete the destruction of a four-year-old.

"DOCTOR AND PATIENT BOTH DRUNK.—Fordyce sometimes drank a good deal at dinner. He was summoned one evening to see a lady patient, when he was more than 'half seas over,' and conscious that he was so. Feeling her pulse, and finding himself unable to count its beats, he muttered:



"'Drunk!'"

"Next morning, recollecting the circumstances, he was greatly vexed, and just as he was thinking what explanation he should offer to the lady, a letter from her was put into his hand. She too well knew, said the letter, that he had discovered the unfortunate condition in which she was when he last visited her; and she entreated him to keep the matter a secret, in consideration of the inclosed—a hundred pound bank-note."

HARD ON POETS.—An article entitled the "Confessions of a Murderer," concludes as follows: "Little confidence is placed in the statement of the prisoner, who writes poetry, and shows other signs of weakness."

In this, I fully concur: "WOMAN'S DRESS.—A gentleman who has read Miss Phelps's statement that women dress to please the men, does not agree with her, but says that women dress mainly to please themselves, and they carry matters to excess, because, not of the men, but of other women. They dress for other women's eyes. They often indeed outrage common sense, and common decency, and more often their own sense of propriety and duty, and more often still, the laws of health and the proprieties of things, because of other women's eyes. The approbation of men is a secondary consideration, even if it has any consideration, so far as the ridiculous extremes of fashion are concerned. Indeed, many women daily outrage the common-sense feelings of husbands and fathers, under the awful sense that other women's eyes demand that they should make popinjays of themselves, and this they will do, day after day, against the earnest and positive remonstrances of the men whom they ought most to honor and regard. The correspondent quoted says that the woman who wears a chignon, and a bustle, and a tucked-up overskirt, and flounces, and furbelows, and perhaps a mud train, wears them, not because of any man for whom she cares a straw, but simply because of other women's eyes."

"'Indian Joe,' a Piute medicine man, well known among the whites, was stoned to death by his tribe, having failed to restore to health two sick Indians. The practice of medicine among Indians evidently has its unpleasant features." Lucky, indeed, for many, that this is not practiced among the whites. When it is, fewer will enter the medical profession, and mortality will decrease. J. R. T.


 MRS. WHITE'S DEPARTMENT.
 

THE BLESSINGS OF TO-DAY.

STRANGE, we never prize the music
 Till the sweet-voiced birds have flown;
 Strange, that we should slight the violets
 Till the lovely flowers are gone;
 Strange, that summer skies and sunshine
 Never seem one-half so fair
 As when winter's snowy pinions
 Shake the white down in the air.

Lips from which the seal of silence
 None but God can roll away,
 Never blossomed in such beauty
 As adorns the mouth to-day.
 And sweet words that freight our memory
 With their beautiful perfume,
 Come to us in sweeter accents,
 Through the portals of the tomb.

Let us gather up the sunbeams
 Lying all around our path;
 Let us keep the wheat and roses,
 Casting out the thorns and chaff;
 Let us find our sweetest comfort
 In the blessings of the day,
 With a patient hand removing
 All the briars from our way.

—Churchman.

Sentimentalism.

"WISDOM'S ways are ways of pleasantness, and all her paths are peace."

Those who follow the path of wisdom and holiness will not be troubled with vain regrets over misspent hours, neither will they be troubled with gloom or horror of mind, as some are, unless engaged in vain, trifling amusements.

Many cherish the impression that spirituality and devotion to God are detrimental to health. There are many professing Christians with diseased imagination who do not correctly represent the religion of the Bible. They are ever walking under a cloud. They seem to think it a virtue to complain of depression of spirits, great trials, and severe conflicts. The Saviour of men has said, "Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven." It is the duty of all to cherish the light, to walk in the light, and to encourage habitual cheerfulness of mind, that they may reflect light rather than shadows of gloom and darkness.

We take the position understandingly that godliness and righteousness do not conflict with the laws of health; but are in harmony with them. Some may teach that vain amusements and cheap nonsense are needful to cheerfulness, and to keep above despondency. This may divert the mind for the time being; but after the excitement is over, and the mind reflects, conscience arouses, and makes her voice heard, that this is not the best way to obtain health, or true happiness.

Amusements excite the mind; but depression is sure to follow. Useful labor and physical ex-

ercise will have a more healthful influence upon the mind, and will strengthen the muscles, improve the circulation, and will prove a powerful agent in the recovery of health.

"What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile; depart from evil, and do good; seek peace and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles."

The consciousness of right-doing is the best medicine for diseased bodies and minds. The special blessing of God resting upon the receiver, is health and strength. A person whose mind is quiet and satisfied in God is in the pathway to health. To have a consciousness that the eyes of the Lord are upon us, and his ears open to hear our prayers, is a satisfaction indeed. To know that we have a never-failing Friend in whom we can confide all the secrets of the soul, is a privilege which words can never express. Those whose moral faculties are beclouded by disease are not the ones to rightly represent the Christian life, or the beauties of holiness. They are too often in the fire of fanaticism, or the water of cold indifference, or stolid gloom.

There are those who do not feel that it is a religious duty to discipline the mind to dwell upon cheerful subjects, that they may reflect light rather than darkness and gloom. This class of minds will either be engaged in seeking their own pleasure, in frivolous conversation, laughing and joking; and the mind continually elated with a round of amusements; or they will be depressed, having great trials and mental conflicts, which they think but few have ever experienced or can understand. These persons may profess Christianity, but they deceive their own souls. They have not the genuine article. The religion of Jesus Christ is first pure, then peaceable, full of righteousness and good fruits. Many have fallen into the sad error which is so prevalent in this degenerate age, especially with females. They are too fond of the other sex. They love their society. Their attentions are to them flattering, and they encourage, or permit, a familiarity which does not always accord with the exhortation of the apostle, to "abstain from all appearance of evil."

Some mingle with their religion a romantic, love-sick sentimentalism, which does not elevate, but only lowers. It is not their mind alone that is affected, but others are injured by their example and influence.

Some are naturally devotional. If they would train their mind to dwell upon elevated themes which have nothing to do with self, but are of a heavenly nature, they could yet be of use. But

much of their life has been wasted in dreaming of doing some great work in the future, while present duties, though small, are neglected. They have been unfaithful. The Lord will not commit to their trust any larger work until the work now before them has been seen and performed with a ready, cheerful will.

Unless the heart is put into the work, it will drag heavily, whatever that work may be. The Lord tests our ability by giving us small duties to perform first. If we turn from these with dissatisfaction and murmuring, no more will be intrusted to us until we cheerfully take hold of these small duties, and do them well; then higher and greater responsibilities will be committed to us.

We have been intrusted with talents, not to be squandered, but to be put out to the exchangers, that, at the Master's coming, he may receive his own with usury. God has not distributed these talents indiscriminately. He has dispensed these sacred trusts according to the known powers and capacities of his servants: "To every man his work."

He gives impartially, and he expects corresponding returns. If all do their duty according to the measure of their responsibility, the amount intrusted to them will be doubled, be it large or small. Their fidelity is tested and proved, and their faithfulness is positive evidence of their wise stewardship, and they can be intrusted with the true riches, even the gift of everlasting life.

Many have a self-complacent feeling, flattering themselves that if they had an opportunity, or were circumstanced more favorably, they could and would do some great work. These do not view things from a correct standpoint. Their imagination is diseased, and they have permitted their minds to soar above the common duties of life. Day-dreaming and romantic castle-building have unfitted them for usefulness. They have lived in an imaginary world, and have been imaginary martyrs, and are imaginary Christians. There is nothing real and substantial in their character. This class sometimes imagine that they have an exquisite delicacy of character, and sympathetic nature, which must be recognized and responded to by others. They put on an appearance of languor and indolent ease, and frequently think that they are not appreciated. Their sick fancy is not helping themselves or others. Appropriate labor, and healthy exercise of all their powers, would withdraw their thoughts from themselves.

Despondent feelings are frequently the result of too much leisure. The hands and mind should be occupied in useful labor, lightening the burdens of others; and in doing this, they will benefit themselves. Idleness gives time to brood over imaginary sorrows. If they do not in reality have hardships and trials, they will be sure to borrow them from the future. God,

by his prophet Ezekiel, addresses Jerusalem thus: "Behold this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness, was in her and in her daughters, neither did she strengthen the hand of the poor and needy."

Invalids should not allow themselves to drop down into an inactive state. This is detrimental to health. The power of the will should be brought into action. And, even if some dread exercise, which involves responsibility, they should train their minds to it. Exertion is what they most need to recover health. They can never obtain health unless they overcome this listless, dreamy condition of mind, and arouse themselves to action.

There is much deception carried on under the cover of religion. Passion controls the minds of many who have become depraved through perversion of thought and feeling. These deceived souls flatter themselves that they are spiritually minded, and especially consecrated, when their religious experience is composed of a lovesick sentimentalism, rather than of purity, true goodness, and humiliation of self. The mind should be drawn away from self, and exercised in blessing others, and being elevated by good works. "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." True religion ennobles the mind, refines the taste, sanctifies the judgment, and makes its possessor partaker of the purity, and the influence of Heaven, brings angels near, and separates more and more from the spirit and influence of the world.

E. G. W.

The Beauty of Winter.

THE beautiful aspects of nature are not limited to times and seasons. This would be a strange world if the revolving year clothed it now with grace and then again with ugliness. Winter, to those whose frames are in harmony with it, is neither sullen nor repulsive. The cold gray of its clouds, the somber hue of its earth, and the dimmed brightness of its brief days, have a charm of their own. The colors of the universe are toned down, but the reverent eye can detect the touches of the divine Artist still. The keen air of winter is more resonant than the moisture-laden atmosphere of summer; the sense of hearing grows more acute, and sounds which, in other seasons, would be dull thuds, in winter bring echoes. The chords of nature are strung to their utmost tension, and every one rings out melody.

Perhaps to this fact of nature is due the musicalness of winter winds. Dwellers in cities, where houses in long rows shelter each other, know little or nothing of this weird music. The winter wind, as it sweeps round the country

house—now sobbing like a fretful child, now dying away with a long sigh, now coming on ten thousand strong, with a whistle and a whir, as if it would storm its way in-doors—creates the feeling that the whole mid-region of air is vital, and endowed with semi-intelligence. One is now and then startled with sounds that almost resemble human calls. To the lover of the beautiful, such sounds are but strains from nature's great orchestra, which never cease their outpouring of melody, though the melody falls for most part on inattentive ears.

But the eye is not left in winter unblest by sweet visions. The glinting of the sunbeams through the bare and blackened branches of the forest, all the poets love to celebrate. The cloud formations follow each other so rapidly that there is a constant change in the tone of the landscape. And as we are made to be affected by the aspects of nature, we find our feelings played upon with a power which it is impossible to resist. Our sensibilities are toned down with the subdued coloring of the outer world. Occasionally, however, there comes to us in the midst of winter, with the south-west wind, a return of mellow October. We see all things in the golden mist once more; the haze gathers again upon the horizon, and at sunset is burnished until it is all aflame. Such days we have had since the beginning of our new year, and they make our winter inexpressibly lovely. If the lesson of summer is gentleness, the lesson of winter is force. The winter is not dark; it is brightness relieved of the glare, which, if not suspended for a time, would become painful.—*The Methodist*.

Domestic Life.

SPEAKING of domestic life, how rarely one takes into consideration the whole complex nature of it, judging that it is an affair of pots and kettles, of eating and drinking, of lying down and rising, sweeping and dusting; and though, to be sure, these are the frame-work upon which it hangs, so to speak, they are not its essence. A domestic life is not necessarily one of drudgery, a perpetual devotion to the fire-god, a continual opening of oven doors and watching of boiling pots. It is, rather, a life of unity, in which each part is subservient to the whole, of which no part is mean and insignificant, since the whole being the science of living, and life a gift from God, it follows that no fraction of it is beneath our attention. It is the old story of the convertibility of things.

There are some homes which seem pervaded with an atmosphere of repose; where domestic life is like a melody, worn old, perhaps, but associated with sweetest reminiscences. It may not be a wealthy home, it may merely afford "a sufficiency," or even a shabby gentility; but the tune never loses tone or descends to discords.

And there are other homes where it is one hurry and skurry from morning to night; where the china drops into fragments at a touch; where the bread is sour, the cake heavy, and everything at loose ends; where plenty masquerades in the garb of poverty; where there is waste instead of economy; because their domestic life is a thing of low aims and petty ambitions, does not move equably toward order and happiness, and is unrelated to the suggestion that this life is but the phase of the heavenly condition, where we shall form one harmonious family, moved by one aspiration, informed with never-failing love.—*Harper's*.

Castor-Oil.

WITH all our vaunted discoveries, we have never been able to produce an agreeable article of castor-oil or a specific for sea-sickness. Breathes there a man with soul so dead that he does not recollect the castor-oiling which his poor machine used to undergo at stated periods of his youth? To castor-oil a child of from two to seven years of age requires three or four strong women, a spoon, a magnum bottle of the fluid, a lump of sugar, a towel, a jumping jack, and a seraphic temper. The first motion is to endeavor to ring in the medicine on the unsuspecting babe, thinly disguised in milk. This maneuver failing, you parley with the enemy, and attempt to corrupt its infantile integrity with bribes of its pa's gold watch, imperial revenues of small change, and Hesperides of oranges. After having tempted it thrice to put the spoon of Tantalus to its lips, it refuses point blank to touch the nasty thing. Thereupon your surcharged indignation finds vent in corporal chastisement of the rebellious infant. It howls. Peace being restored, you bring up re-enforcements, and, strategy and diplomacy having failed, determine to accept nothing but unconditional surrender, and prepare to march at once upon the enemy's works. A grand combined attack is made. The left wing firmly holds the child's hands, the right wing pinches its nose so as to compel it to open its mouth, into which the center pours a deadly fire from the spoon. Meanwhile the reserve holds up a lump of sugar, commiseratingly saying, "Poor 'itty tootsy pootsy, was it nassy medicy, eh?" and keeps the towel ready. The baby yells and chokes, the young mother, afraid of killing it, lets go of its nose, the infant catching breath, discharges the whole dose upon her, and ruins all the front breadths of her black silk, and follows up its advantage by so heartbroken a yell that the attacking party surrenders at discretion, and calls it a poor, injured, mamsie's own tootsens, and it won't take any nassy casty-oil if it don't want to. A treaty of peace is then ratified, whereby the infant is ceded immunity from castor-oil and an ample indemnity in lollipops, and then the young mother enters into a war

with the infant's grandmother, who vigorously reprehends the weakness exhibited in dealing with children nowadays.

People have tried all sorts of expedients; taken it in milk; in porter; in soda-water; from a hot spoon; every way; but no later Franklin has ever been able to overcome and annihilate the nastiness of castor-oil. It has a sluggish, cold, aperient look about it, like an ill-omened pool in a deadly swamp. It uncoils itself into the fatal spoon like a boiled rattlesnake. It tastes like molten graveyards, and one's gorge rises at it as if it were one of Mrs. Woodhull's lectures. But the feeling, when it has been achieved, that one's inside is full of earthworms and cork-screws—!

It's no use. The Table-Talker cannot dwell upon the subject any longer. He had meant to write something about sea-sickness, but he feels that to do so would be cruelty, therefore, he defers the literary treat to a more convenient season.—*Chicago Post.*

Night Visits.

THROUGH your valuable paper, I wish to make the inquiry, whether the practice, so prevalent in many country places, of allowing young ladies, and even little girls, to make night visits, is conducive to their good, or whether it is not often detrimental both to their physical and moral well-being.

Many mothers may not be aware of the fact, that in a multitude of instances where daughters are permitted to spend the night abroad, a great share of it is spent in conversation which certainly must be injurious, morally and physically. If the conversation was on subjects that tend to improve and elevate the mind, it would be less objectionable, though in that case, how much better to take some other opportunity for improvement, than the time which nature has evidently designed for repose. But when we reflect that this time is usually spent in communicating on subjects which themselves would consider quite inappropriate on ordinary occasions, should not mothers consider well before they yield assent to such visits? Said a highly distinguished New England teacher, who had had charge of many hundreds of young ladies, in addressing her school, "Young ladies will talk in the dark in a manner which they would be ashamed to do by daylight."

Aside from this, cases have occurred where young ladies have taken advantage of the absence of paternal restraint and gone in the darkness of the evening to those places and scenes of amusement where they could never go with the knowledge of their parents, where they would have no suspicion of their going, and where the amusements of the company would meet with their entire disapproval.

By allowing such visits, is it not placing a temptation in the way of our children which some, yea, many of them, are unable to withstand? Is it not better, far better, rather, is it not a solemn duty which we owe to God and to our children, to know where they are, and how they spend their time while they are under our control? But suppose their companions go from house to house, spending one night here, and another there, and suppose our children wish for the same privilege, and, withal, fear they shall offend their companions by not returning their visits, what is duty in such a case? Even though we should not regard their temporal interests, such considerations will surely have little weight with those who have consecrated all to the Lord, and who feel that the immortal interests of their children are of infinitely more importance than the fear or favor of their worldly-minded companions and friends. Let us discharge parental duty as those who are looking forward to that day when every one shall reap according as he has sown, and shall be rewarded according to his works.—*Sc.*

THERE is not a girl on earth, whether the daughter of prince or pauper, who, if made a perfect mistress of all household duties, and were thrown into a community wholly unknown, would not rise from one station to another, and eventually become the mistress of her own mansion, while multitudes of young women, placed in positions of ease, elegance, and affluence, but being unfitted to fill them, will as certainly descend from one round of the ladder to another, until at the close of life, they are found where the really competent started from. Mothers of America, if you wish to rid your own and your children's households of the destroying locusts which infect your houses and eat up your substance, take a pride in educating your daughters to be perfect mistresses of every home duty; then, if you leave them without a dollar, be assured they will never lack a warm garment, a bounteous meal, or a cozy roof, nor fail of the respect of any one who knows them.

WHEN the nervous system has been long habituated to any habit, as of certain stimulants, and to certain circumstances at certain periods of the day, the whole system seems to expect these changes at these respective times.

It is not the mind alone that is the creature of habit, but every sentient twig of nerve and every irritable capillary, blood-vessel, of every tissue of the frame.

QUIT chewing and smoking tobacco, for it blunts the moral sense, and makes the imagination dull. Liquor makes the ideal faculty wild and unsettled, while tobacco makes it obtuse.

Items for the Month.

The Health Reformer.

WE do not hesitate to say that the REFORMER is the most practical, therefore the most useful, health journal published in our country. It is far better than pills. We are receiving letters from hundreds of persons who regarded themselves as invalids at the time of subscribing for the REFORMER, and who have regained a good degree of health simply by following the practical instructions of the REFORMER.

What our Exchanges Say.

"THE HEALTH REFORMER.—If you want to know why you are sick; if you want to know how to get well; and if you want to know how to keep well, subscribe for the HEALTH REFORMER, a monthly magazine, published at the Health Reform Institute, Battle Creek, Mich., at only \$1 a year, and devoted to an exposition of the laws of health and the treatment of disease without drugs. Dr. Trall, of New York, has a special department in each number. Specimen copies free to any address. Send for one before you forget it. Address, HEALTH REFORMER, Battle Creek, Mich.

"The Health Reform Institute, located at Battle Creek, Mich., where all diseases are successfully treated without drugs. Send for their circular, and learn something concerning their system. Address, Health Institute, Battle Creek, Mich."—*Silver Tongue*.

"THE HEALTH REFORMER, a monthly journal, published at Battle Creek, Mich., is one of the best periodicals of the kind in the world. The February number is filled with choicest articles and items pertaining to health reform, including, of course, the indispensable 'Special Department' of Dr. Trall, which is one of the most valuable features of this excellent periodical."—*Chicago Sun*.

"Its articles are all outspoken, pointed, and replete with meaning. The authors who supply the reading to this journal, are individuals who know themselves, and being thoroughly devoted to the good work in hand, they are making their journal and their institution a grand success. The REFORMER is a welcome monthly visitor."—*Athol (Mass.) Transcript*.

"It is ably edited, earnest in its opposition to the use of drugs, and an advocate of very simple and healthful modes of living. Dr. Trall has charge of a department in each number devoted largely to the answering of questions on health and diseases."—*Laws of Life*.

"THE HEALTH REFORMER is devoted to the principles of physiology, health, and the laws of our being, also the pathology and treatment of diseases. It is edited with ability, and published at One Dollar a

year by the Health Reform Institute, Battle Creek. It should find a place in every family."—*Hillsdale (Mich.) Weekly Business*.

"It seeks to induce a more general and thorough investigation into the laws of our being. The articles in the number before us are interesting and instructive, and the magazine ought to have a very large circulation."—*Meriden (Conn.) Republican*.

"THE HEALTH REFORMER, Battle Creek, Michigan, comes regularly to our table, and is filled with very readable and useful articles on the preservation of health and treatment of disease."—*True Woman*.

"The HEALTH REFORMER is published at Battle Creek, Michigan, by the Health Reform Institute. Patients at this Institute, we are informed, are treated on 'hygienic principles,' and the magazine supports the methods practiced there. Terms, One Dollar a year."—*Port Huron (Mich.) Times*.

"We would acknowledge the receipt of the HEALTH REFORMER from month to month at the hands of some unknown friend. It is a valuable journal devoted to the exposition of the laws of our being. Published by the Health Reform Institute, Battle Creek, Michigan."—*Alliance (Ohio) Monitor*.

Book Notices.

THE Health Reform Institute has just published the best work on tobacco-using that has ever appeared in this country. It is one of Trall's best efforts. Price, post paid, 25 cents. Let it be circulated everywhere.

Also, a most valuable work, comprising three of the able and most important Lectures on the Science of Human Life, by Sylvester Graham. Price, post-paid, 30 cents.

Other important works upon the subject of life and health will very soon be issued.

THE *Laws of Life* for 1872, Dansville, N. Y., Harriet N. Austin, M. D., editor, takes the magazine form, which improves it much in appearance. This journal enters upon its fifteenth volume. It has ever stood in bold and able defense of the hygienic system.

FRUIT.—See advertisement of Plants, Roots, and Vines, on last page of cover, and be in season with your orders. If they are large, reasonable deductions will be made. If desired, by old and reliable friends, time will be given. W. C. W.

WE have a net gain of subscribers for the REFORMER during February, of 286. This is good. But 500 for March will be better.

A DOUBTFUL chap being asked, denied that he was a spiritualist; but believed in communion with saints. Do you mean dead or live saints? Dead saints. Then what is needed to make you a spiritualist? To go into freeloivism, &c.