

The Health Reformer.

OUR PHYSICIAN, NATURE: OBEY AND LIVE.

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THE "BEST ROOM."

THERE was a parlor in the house, a room
To make you shudder with its prudish gloom,
The furniture stood around with such an air,
There seemed an old man's ghost in every chair.
Each looked as it had scuttled to its place,
And pulled extempore a Sunday face,
Too snugly proper for a word of sin,
Like boys on whom the minister comes in.
The table fronting you, with icy stare,
Strove to look wistless that its legs were bare,
While the black sofa, with its horse-hair pall,
Gloamed like the bier for comfort's funeral.
Two pictures graced the wall in grimest truth,
Mister and Mistress W. in their youth—
New England youth, that seems a sort of pill—
Half wish-I-dared, half Edwards on the Will,
Bitter to swallow, and which leave a trace
Of Calvinistic colic on the face.
Between them, o'er the mantle, hung in state,
Solomon's temple, done in copper plate;
Invention pure, but meant, we presume,
To give some Scripture sanction to the room.
Facing this last, two samplers you might see,
Each with its urn and stiffly weeping tree,
Devoted to some memory long ago,
More faded than their lines of worsted woe.
Cut papers decked the frame against the flies,
Though none e'er dared an entrance who were wise.
And bushed asparagus in fading green
Added its shiver to the Franklin clean,
When first arrived I chilled a half hour there,
Nor dared deflower with use a single chair;
I caught no cold, yet flying pains could find
For weeks in me—a rheumatism of mind.

—*Oliver Wendell Holmes.*

A MEDICAL journal gives it as its opinion that firm religious faith is conducive to health; and in this it seems to agree with a book of still higher authority, in which it is written: "The people that do know their God shall be strong."

A HAPPY heart makes a blooming visage.

Is Consumption Curable?

SCARCELY a country or neighborhood can be found where consumption does not exist. There is no disease so flattering in its workings and yet so subtle in its effects. It is very appropriately named "Death's beginning." Its symptoms are too well known to need any description here. There exist causes, reaching far back, even before birth, which may lie dormant for years; but one of the greatest causes lies in imperfect nutrition. The digestive organs fail to do their proper work in elaboration of food; hence, marasmus creeps on slowly, and a state of atrophy is thereby induced, and at the same time the whole system will be far advanced in consumption, even while there are yet no symptoms of cough or expectoration present. The food thus unassimilated becomes a fruitful source of evil, which may be seen in the form of tuberculous deposit. These, in turn, cause an irritation in the delicate air-cells of the lungs, and ultimately break down their structure; and thus the foundation is laid for the more destructive process of ulceration, which may, in nearly all cases, be known by regular or irregular chills.

The expectoration of pus is by no means always a sure indication of this disease, although it may lead, directly or indirectly, to it, by a slight imprudence on the part of the patient; so that many can trace this disease directly to exposure from a current of air, or the feet having been set upon a damp floor.

There is a kind of sputa which seldom fails of being indicative of the existence of true phthisis, and is found in those globular, flocculent, wool-like masses, or it more nearly resembles pieces of money, which, on dropping into a vessel, assume a flattened form and remain distinct from each other, and if dropped into water some will sink to the bottom, while others remain on the top, or at different depths. When agitated, the water becomes slightly milky. Hemorrhage, from first to last, is always an unfavorable symptom, and is generally indicative of tubercles, but is not always absolutely conclusive. It may sometimes arise from suppressed catamenia, from bruises or other injuries of the chest, and even from diseases of the heart.

Shortness of breath and pain are by no means certain in the diagnosis, although they are always more or less present. Hectic fever, on the other hand, is a symptom of great importance, and usu-

ally makes its advances steadily. Among its prominent symptoms are chilliness toward evening; which may be quite marked, or mere rigors, followed, more or less, by sweats, which, if profuse, greatly exhaust the strength. The pulse, in all cases, is the surest guide. It is quick, indicating that the sands of life are fast running out. A hurried pulse, under all circumstances, is to be looked upon as unfavorable.

When diarrhea, emaciation, and bloating of the lower limbs appear, the last moments of life are rapidly drawing to a close. And yet there is no time in the history of the disease when patients are more hopeful. The reason for this is because nature has given over the struggle, and all the nerve centers seem to lose their fine sensibility and cease to perform their functions, resulting in freedom from pain, which beguiles the patient into a delusive hope of recovery. For these reasons this disease may be looked upon as one of the most discouraging in the whole catalogue of ills.

In regard to the treatment, little or no good can be done in the last stage. It is only in the first and second stages that we can hope to benefit patients thus afflicted, and then only by improving the digestion and assimilation.

We have but very little confidence in heavy water treatment, and even light treatment in most cases does but little good. We had expected to find an efficient agent in the Swedish movements, but a fair trial, and the testimony of those who have conducted them extensively, leave but slight hope from this quarter.

Electricity I thought at one time would meet the demands of this class of invalids; but a careful test convinces me that only in the first two stages can it be made available. The conclusion is, therefore, that the greatest good in these cases is to be found, first, in good breathing; second, in suitable hygienic food; third, in appropriate exercise. Without these three fundamental points, and the strictest observance of them, it will be entirely useless to expect a lease of life even for a single day.

J. H. GINLEY, M. D.

Health Institute, Battle Creek.

Arsenic in our Dress and Habitations.

THE State Board of Health of Massachusetts publish annually a full and comprehensive report—this year of more than three hundred pages—in which all the topics bearing on the general health of the towns and the State, suggested by the year's experience and investigations, are treated in an effective manner. In the report of the present year, we find a valuable paper on "The Evil Effects of the Use of Arsenic in Certain Green Colors"—in dress, in confectionery, in paper.

Although arsenic does not appear in all the green colors—not a small proportion of those in

ordinary use "are of other and comparatively harmless constitution"—it is the basis of many of the brightest and clearest ones—of those which most readily take the eye. Such colors are used in many of the green sprays of grass and leaves in the beautiful artificial flowers worn by the ladies. "The quantity of arsenic which, in the various processes of their manufacture, these artificial leaves are sometimes made to take up would appear almost incredible. Careful chemical analysis has determined this amount repeatedly. Hoffmann found, in a single twig of twelve leaves, ten grains of pure arsenic. A lady might thus carry, in all innocence, to an evening party enough arsenic in her floral adornments to destroy herself and a score of her fellow guests.

"A case is reported of a clerk who always had vertigo, headache, nausea, and cough, whenever he opened and handled new packages of green, artificial foliage. In another instance which is recorded, a lady's shoulders became the seat of a painful eruption directly after each occasion of wearing a wreath of artificial flowers and leaves at evening receptions; and in two other reported cases, an erysipelatous eruption on the forehead was traced to a similar cause."

A certain green tarlatan is colored with this arsenic. "In the manufacture of this material, the color is fixed only by starch or size, and when tarlatan is torn, a plentiful cloud of light green arsenical dust arises. The slightest agitation also serves to disengage the colored powder, and to diffuse it through the adjacent air. It is easy to discover how readily the wearer of one of the expensive dresses prescribed by fashion might, under certain circumstances, surround herself with a cloud of poisonous dust, of whose effects on herself and on those about her she would be unhappily ignorant. The arsenical green tarlatans contain nearly half their weight of coloring matter." From the analysis of a sample by Prof. Nichols, of the Institute of Technology, it appears that a dress of ordinary dimensions would "hold feebly in its texture between three and four ounces of pure arsenic."

This poisonous green, it is shown, is often insinuated into the paint of children's toys. Being mixed with water instead of oil, the child wipes off some of it whenever he puts his mouth to the color. The lighter of the two greens in the child's box of water-colors is often an arsenical green. The bright green paper which is used to cover boxes, for show-cards, tickets, wrappers, lamp-shades, etc., often owes its beautiful tint to the same poisonous pigment. A sample of one of the papers thus colored—a very common shade of light green—bound in the Board's reports, contains, by analysis, 8.67 grains of arsenic to each square foot. This paper is often found inclosing packages of confectionery.

"The arsenically-colored paper-hangings have been nearly driven out of the market by the dis-

favor which has arisen against them since public attention was called to their deleterious qualities. A few are still offered, and there is not much doubt that they will be pressed again as actively as ever, if the subject is allowed to be forgotten. A large record is presented of cases which have occurred within a dozen years, of persons who, having lived in rooms papered with these hangings, have been seriously affected with symptoms varying in detail, but in all cases clearly of arsenical poisoning. The cases reported are only the unequivocal ones, which could be readily and undoubtedly traced to arsenical action. The number of cases arising from similar causes, which have been held unaccountable, or for which more remote or merely collateral causes were assigned, or which have not been mentioned, or have been forgotten, may be justly considered as very large. Two specimens of these papers, bound in the Board's report—one a mere tint of pea-green, the other a thick tint of dark green—contain, respectively, 5.42 and 29.32 grains of arsenic in each square foot. Taking the average of these results (between the two and other papers), a room of ordinary dimensions, decorated with arsenical paper-hangings, would hold on its walls considerably more than a pound of poisonous coloring matter, containing half its weight of arsenic. This paint is loosely put on, with size only; rubs off readily when brushed by the coat or otherwise; floats in the air, or lodges in the impalpable dust of the room, and is set afloat when the room is dusted.

"As with the other greens, not all the green papers are arsenical. The arsenical ones, however, are the brightest, and clearest, and most beautiful. The non-arsenical ones should always be inquired for and purchased even though they may look dull and compare unfavorably with their alluring, but dangerous, rivals."

The above is clipped from an exchange. We consider everything important and interesting that bears upon the subject of health, therefore add testimony to the injurious effects of handling or using goods containing arsenical green. An acquaintance, a young woman aged twenty, of robust constitution, and in the enjoyment of good health, engaged to weave green gingham in a cotton factory. In a brief time, she began to have sick spells. Had pain in the head and in the lower part of the back and bowels. She would stay out of the mill a few days until she felt better, and then return to her looms. This course was pursued for about two months, the sick turns increasing in frequency and violence.

Physicians were consulted, who said she had spinal complaint and rheumatism. Distressing, prolonged vomiting was added to her symptoms. One day, she was taken with a fit. Another physician was called, who inquired if she had not been using water that passed through lead pipes. The answer was negative. He said she was

poisoned. The poisoning was traced to the inhalation and absorption of poisonous substance taken in from the dust that arose in the process of weaving the green gingham. The vomiting continued for six weeks. A portion of the time she was crazy from severe headache. Two years after this, she had not recovered from the effects of the poisoning, her feet and legs still bloating.

P. M. LAMSON, M. D.

Health Institute.

Narcotism and Stimulation.

WE are living in a fast age. Men of all classes and all occupations are hurrying as for their lives, to accomplish whatever they have purposed in their hearts to do—whether to seek riches or honor, pleasure or profit. The mind being tasked to its utmost capacity to accomplish the most in the least possible time, the nerves are kept on a constant strain, and, as a natural result, there is a breaking down of the vital forces. Time cannot be taken for sleep and repose—nature's great restorers—and so resort is had to all the various forms of stimulants and narcotics to brace up the nervous system and recuperate nature's flagging energies.

When we look around in the world and see to what extent the various forms of stimulants and narcotics are used, we are led to exclaim, Where will all this end? In Kentucky, the practice of opium-eating is carried to such an extent that the legislature of that State have been compelled to pass a law to provide for the taking care of such persons as have become incompetent to manage themselves or their estates through the excessive use of opium, arsenic, hasheesh, or any other drug.

Hydrate of chloral is another narcotic which is being very extensively used. It is said that even in Europe it is superseding the use of opium, absinthe, and alcoholic stimulants, while its manufacture has increased enormously. Liebig says that a single establishment produces half a ton per week, while, according to the *London Spectator*, taking chloral is the new and popular vice, particularly among women, and is doing at least as much harm as alcohol. The drug is said to be kept in thousands of English dressing cases, and those who begin to use it often become so addicted to it that they pass their lives in a sort of contented semi-stupefaction.

We learn from the *Chicago Post* that the practice of opium-eating is increasing with fearful rapidity in that city. I copy the following from that paper: "The retail druggists sell immensely more than they formerly did, and there is scarcely a drug-store in the city that does not have from two to ten customers who habitually use opium in some form. The doctors say that the practice is increasing, and the number of

opium-eating patients for whom they prescribe is constantly on the increase. They also say that any observing philanthropist who will index the casualties resulting from the use of opium, and will watch the startling maneuvers made by our business men in times of impending failure, will not be slow to guess that in the one case the use of the drug terminated fatally, and in the other that the great nerve-awakening agent only spurred up the exhausted mind to new and unheard of expedients.

"An instance in point is the case of a heavy operator on the Board of Trade, who, finding himself unable to hedge against the power of the short interest that nothing seemed able to stop, was unable to sleep, and resorted to opium in order to procure a night's rest. The rest proved very broken indeed, but the most astonishing visions and calculations filled his mind. Taking another dose of the drug before going on 'Change, his mind was so quickened that he was able to retrieve himself in large measure before the usual closing hour. Another night's excitement followed the use of the fascinating poppy juice, so that the next day he found and entered into a combination to bull the market, which resulted in a success that netted him over \$100,000. But it was money earned at the price of both body and mind. To day, he goes about the streets with a yellow skin, a dry, dull eye, and if not continually under the influence of morphine, accompanied by the most tormenting pains.

"Another instance of the opium slavery was the case of one of our dry-goods merchants, who, immediately after the great fire, did not sleep six hours in as many nights. In the torments of despair, for the first time in his life he took half a teaspoonful of laudanum, and three hours after, at midnight, took a like dose. He calculated that by morning light he had composed two newspaper columns of poetry, got his safe out of the ruins, compromised with his creditors, got new stock and credit, and had again gone into business. For four weeks only he took opium, and then taking the advice of his physician, he swore off. Said he, as his medical counsel relates, 'It was the hardest work that I ever tried to do. Every nerve and muscle in my body, every element of my mind, pulled me down stairs, across the street, to the drug-store. My will and judgment yet remained, and shouted in my ears, "If you do, you are lost." I went to the upper floor, and dismissing the packing clerks for the day, with one old man who had been in the store for many years, and who was like a father to me, I pitched in and did the work of four men. The perspiration did me good, and I began to feel genuinely hungry. I knew that was a good sign, and rushed home; yes, rushed is the only word. I shut my eyes and ears when I went by the drug-store, and then I knew the awful, awful temptation that

besets the dram drinker when he passes the hell of the rum-seller, and how passing strange if, involuntarily, his feet should go down the steps that lead to the bottomless pit. I went home. My wife knew how hard I was struggling. She made a cup of strong coffee, and spread mustard on both sides of a slice of biscuit, and I ate it, and for a long time (oh! how long it seemed to me!) I relished it. I went back to the store, and my feet took me straight into the drug-store! Knowing that I must do something desperate, I raised my hand and shattered a large show bottle into fragments, and cut my hand fearfully with the glass. With almost a demoniac yell, I rushed out, and went back to the packing-room, and, while B. was picking the glass out of my hand, I told him my trouble. For two weeks he never let me go home alone, and now I can say I am my own man. I am not the slave of opium.'

"The business men, half crazed with the terror of impending protested paper, are not the only ones who use opium. It is no uncommon thing to see a doctor take out his little vial of morphine from his vest pocket, pour out a grain or two, and lick it up as a three-year-old would sweep so much candy down his throat.

"A clergyman in this city entertains delighted audiences every Sunday. His eye and his tongue are one fire as he delivers the sacred word, and inspiration almost seems to flow from his pen. Delighted parishioner, that eloquent sermon and that impassioned delivery are the children of opium! The inspiration smells of laudanum."

In the Sandwich Islands, the privilege of selling opium for one year was bid off at auction for the sum of twenty-one thousand dollars. What an amount of the drug must be used when such a sum can be paid for the privilege of selling it!

Now, when we look at the enormous amount of stimulants and narcotics that are consumed, of what are called the stronger and more destructive kinds, to say nothing of those stimulants and narcotics that we have been wont to look upon as harmless, such as tea, coffee, tobacco, and the various spices and condiments, we would inquire, Where are we drifting? What is to be the end of all this? What the result of so much nerve and brain stimulation?

In the first place, we can see the result in the record of crime with which every secular paper now teems. Under the influence of the various forms of stimulation, deeds of rapine and murder are committed, too revolting for the mind to dwell upon, and which no one could commit in his sober senses; but, having the brain fired and crazed by the intoxicating beverage, they are prepared for any deed which cupidity, avarice, or revenge, can prompt them to perform.

In the second place, look at the increase of brain and nervous diseases within the last few years as the result of nervous stimulation. I

find as the result of my observation during over twenty years of extensive practice that a large majority of the cases of palsy and apoplexy are the result, directly or indirectly, of stimulation; also the great amount of nervous dyspepsia may be traced to the same source. By overstimulating the stomach with spices and rich condiments, more labor is thrown upon the stomach than it can bear up under, and dyspepsia is the result. Under the influence of this condition of the stomach, the general system becomes impaired, the mind unbalanced, and a state of despondency and gloom is induced, under the influence of which nearly all suicides are committed.

But, having extended this article beyond what I anticipated, I reserve further remarks for a future number.

M. S. MERRIAM, M. D.

To Correspondents.

T. D., of Wisconsin, says:

I have been troubled with catarrh for fifteen years; what shall I do for it?

Ans. We have answered this question several times in the past. But few persons are willing to submit to as strict a course of living as is necessary to recover from this disease. Your better way is to come to the Institute, or send for a home prescription. It requires an article too lengthy for this department to fully explain the course to pursue. Under the most favorable conditions, months, and even years, are sometimes required to restore to health, and many are incurable. A strict diet of grains and fruits, and bathing sufficient to keep the skin active, are the first steps to take.

A. C., you have dyspepsia. Regulate your dietetic habits.

B. J., Lake Co., Ohio, asks:

Will you please tell me through the REFORMER how you would treat a bee sting?

1. Wash the parts in salt and water. 2. Apply raw onions. 3. Dry earth may be applied to advantage. 4. Foment the parts well each day. For general treatment, give packs, sitz baths, or dripping sheets, etc. One each of the above may be taken each day.

J. W., Ohio:

Your child has scrofula, probably inherited more or less from father and mother. It is quite a query with some health reformers why they should be subject to various ills after having lived more or less on hygienic diet. But many of these ills have been inherited or brought on by various irregularities before and after adopting hygienic life, and the penalties are sure to follow these transgressions. None should expect to have

these impurities expelled in a few weeks. It takes years to correct these errors. Give your child plenty of out-door exercise, good hygienic food, and a simple wash off once or twice a week, and patiently wait for nature to make the cure.

A. H. P., Ohio:

Milk is generally regarded as good for children, but is known to clog the liver, and otherwise disagree with many persons.

B. B., Erie Co., N. Y.:

Your case being so complicated, you ought to spend from three to six months in a good "Cure," under special treatment. But as that may not be convenient, we advise you to use a simple, nutritious diet. Continue the foot baths, and, if you could, have leg baths weekly at 100° ten minutes, 85° two minutes, once in two weeks half pack for forty minutes at 100°. On alternate weeks use hot and cold applications up and down spine, also fomentations over the head for ten minutes. Occasional sitz baths may be taken, but do not take treatment more than twice per week.

R. C. W., Vermont:

Apply to a good surgeon near you.

J. S., Peoria Co., Ill.:

Send to this Office for "Exhausted Vitality," by E. P. Miller, M. D., price 75 cents.

G. W., Kane Co., Ill.:

Use fomentations on the eyes night and morning for five or ten minutes at a time, followed by the constant use of cool compresses for a few days. For general treatment give a pack once a week, one sitz bath at 98° for eight minutes, cooled to 88° or 85° for two minutes. For diet use fruits, grains, and vegetables. Should these means fail, consult a good oculist.

S. S. P., Ohio, asks:

Are you acquainted with the "Portable Bath," price \$25? If so, is it a good one?

1. Bath is good, but rather dear. It will not stand hot water very well, yet, with care, may last a long time for family use.

2. We think his case is doubtful. Let him enjoy his rich living and doctors. Cannot prescribe in his case.

B. C. C., Mass.:

Your cough may be from bronchial affections, or the primary cause may be from diseased liver; probably the former. In the morning, on rising, three times a week, bathe the throat and chest in tepid or cool water. Once a week apply fomentations on spine between shoulders. At the same time apply a cool compress on the chest. Once in two weeks apply fomentations to the liver and stomach for fifteen minutes. Take one general bath weekly. Be careful in diet, and regulate your habits.

PHYSICIANS.

DR. TRALL'S
Special Department.

The Black Art.

THE earliest physicians of whom we have any record were magicians. They practiced charms and incantations, and sold amulets and other nostrums. They pretended to have discovered in some way that certain ceremonies would exorcise the demon of disease, and that certain substances possessed remedial virtues applicable to the treatment of certain diseases. And the credulous and unthinking multitude who performed the prescribed abracadabra, and swallowed the required doses, very naturally concluded that the recovery of health, when it did occur, was attributable to the medication, and that death, when that resulted, was owing to the power of the adversary. The poor patient, living, blessed the doctor; or, dying, cursed the fates. And medication by magic has gone on from that day to this. The educated and scientific physicians of the nineteenth century are treating disease on the same principle, or the same absence of principle, as did the ancient Egyptians.

If there is a blacker art this side of the realms of darkness than that of poisoning persons because they are sick, we should like to know its name. And this poisoning process is called the healing art! Every poison under the sun is supposed to have curative virtue, and two thousand or more of them constitute a "materia medica!"

The ancient people were unreasoning and superstitious, therefore their imaginations could be better managed, and less medicine was required. Now people, especially in our country, are intelligent and inquisitive; they can be treated less through the imagination, and must have more medicine. Have we not made a very bad matter very much worse?

The prevalent modern theory of disease is essentially that taught by the ancient magicians. Words, but not ideas, have been changed. Physicians in these days do not call disease, devil, spirit, sprite, or goblin. But they treat of it and medicate it as an entity. They endeavor to cast it out, subdue it, break it up, arrest it, carry the patient through it, interrupt its course, kill it, or cure it, as though it were a fiend, or imp of Diabolus. For what other reason do they give poisonous drugs? Why practice the black art unless to deal with the emissaries of the evil one? Surely, it is not the human constitution, the vital structures, the living organism, that should be medicated in that killing way.

Disease is not an entity. It is an action. It is not an enemy at war with vitality; but a remedial process of self-preservation. It should

neither be cured nor killed, hence the whole black art of drugging is wrong.

Discarding Medical Testimony.

IN the late trial of Stokes in New York City for the murder of Fisk, the medical testimony, as is usual in such cases, was very contradictory. The prisoner was accused of shooting deceased with a revolver. He confessed the deed, but could not be convicted because the medical witnesses disagreed. It was proved that the attending physicians gave the patient very large doses of brandy, and still larger doses of morphine—a large quantity by hypodermic injection. Fisk lived but a few brief hours after being shot, and the medico-legal question arose, Did he die of the wound? or of the drug medication? On this point, the medical evidence was nearly balanced, and two eminent professors in New York Medical Colleges—Drs. Sayre and Carnochan—testified point-blank against each other. But, as they were professionally hostile, Judge Ingraham, in his charge to the jury, discarded the testimony of both of them.

The readers of the HEALTH REFORMER may take little interest in the details of a murder case in which neither assailant nor victim was of any use in the world, except to serve as frightful examples of a life of selfishness and sensuality. But there are two important questions growing out of the trial, which concern the public: 1. Why should a person be potently poisoned because he has been badly wounded? 2. Why cannot doctors tell the truth about third persons although they are professionally or personally hostile?

The huge dosing raised a doubt in the mind of the jury whether death resulted from the pistol ball or the morphine; and this doubt virtually acquitted the prisoner. He may be tried again, as the jury disagreed, but the same medical testimony will raise the same doubt with the same result. It would be illegal if not unjust to convict Stokes of murder, or even manslaughter, unless Fisk died of the wound he inflicted. The crime, technically, could only be assault with intent to kill. It is clear, however, from the testimony of other witnesses that Fisk died of the medication and not of the wound. There had been little hemorrhage, and the post-mortem examination showed little inflammation; moreover, the organs were all found in a normal condition. If the wound had actually been a fatal one, and the patient had not been drugged to death, he would have survived the injury several days, and probably several weeks.

Medical men, in their treatment of injured persons, generally act on the same pernicious principle that they do when persons are sick of disease. "Powerful diseases require potent remedies" is a maxim that has slain its thousands.

As usually understood and practiced, the sicker a person is, the bigger must be the doses of poisons. And this is consistent with the theory that disease is an entity that must be destroyed. The larger and stronger the entity the more powerful the dose required to kill it. The hygienic theory of disease reverses this rule of practice. The severer the disease, the more the necessity of avoiding all poisonous or injurious things.

If a person is wounded or injured in any manner, the practice obtains of administering quantities of drugs in proportion to the extent of the injury. If Fisk had been stabbed as well as shot, probably the doses of brandy and morphine would have been doubled; and if in addition to shooting and stabbing, his skull had been fractured by a blow, an additional fifty per cent of druggery would have been indicated, if he could have swallowed, and administered hypodermically if he could not. The circulation must be kept up, and this requires brandy; and the nerves must be quieted down, and this requires morphine. But the more the patient is stimulated, the more his nerves will be disquieted, hence more brandy is needed; and the more he is narcotized, the more the circulation will be depressed, requiring more brandy. There is no end to this absurdity but death, unless humanity be exceptionally tough.

And now if medical men cannot be trusted on their oaths unless their relations are friendly to other medical witnesses, who is safe in their hands?

False-swearing is one of the most heinous of crimes, and doubly heinous when the motive is purely selfish. It indicates a demoralization of character that may not hesitate at other crimes when opportunity presents. Physicians are sometimes suspected of over-dosing obnoxious patients with homicidal intent, and of dosing so as to prolong the sickness of well-paying patients from considerations of acquisitiveness. And as these practices are comparatively safe from public observation and almost impossible to prove, the temptations and opportunities are a hundred-fold greater than those which lead to perjury on the witness' stand.

Bonnets vs. Polygamy.

"We cure one disease by producing another," say the philosophers of drug medication. One evil in society is sometimes caused by another. War is an evil, but may conquer a peace. A fever is an evil to bear, but may purify the vital domain. Sneezing is neither commendable nor polite, yet may deterge the nasal organ of offending substances. Poisons often neutralize each other, and scavenger insects and animals disinfect the atmosphere by devouring the offal. A writer in the *Independent*, who has lately visited Salt Lake City, expresses himself in the

following very significant words concerning its peculiar institution:—

"However, all diseases are self-limited. Polygamy is as sure to disappear before civilization as flails are to go down before steam-thrashers. A shrewd old man who lived in Salt Lake City for several years said to me one morning, pointing to the windows of a milliner's shop, before which we stood: 'They need n't trouble themselves to legislate about polygamy. This sort of stuff' (waving his hand back and forth in front of the bonnets and ribbons)—'this sort of stuff will put an end to it. It's putting an end to monogamy, for that matter! It will very soon be here, as it is elsewhere, more than most men can do to support even one wife!'"

Here is a lesson of tremendous import for the women of America. Will they heed it? Polygamy is a small matter socially. It exists only in a single place, and will soon come to the end of its self-limitation. But what of monogamy? Is that also limited? It is certain that the prevailing extravagance for showy dress and expensive ornamentation among our girls, with their attendant frivolities and follies, inclines thousands of young men away from matrimony. They greatly prefer to marry. But how to support a wife is the question. If they think seriously of a help-mate, one look at the window of a millinery shop dissipates that delusion. They have learned that fashion has become the ruling passion with the majority; and they rightly judged that, if their income cannot sustain the fashions, the wife is one of the most uncertain things in the world; for, what is love with a fashionable woman unless her passion for display can be gratified? They see, in prospective married life, certain toil, probable invalidism, and uncertain happiness. They choose the lesser of two evils, and remain single. They flirt, but do not propose. They court, but do not marry. Or, they marry as an experiment, and then visit Chicago. If our women and girls would save the race and themselves, they must dress decently and healthfully, and abjure this meretricious display that has ruined more than one of the nations of the earth.

Our Next College Term.

WE have received more than the usual number of applications from students who propose to attend the ensuing college term; hence we may reasonably anticipate a larger class than we have ever had before. We have reason to believe that the female element will predominate in the next as it has in one preceding class. And this will be as it should be; for if there is any vocation on the earth for which woman is naturally superior to man, it is the healing art. She may be a good farmer, mechanic, lawyer, minister, or politician. Indeed, she has succeeded in

each of these departments of human life. But medicine is peculiarly her business. We do not mean drug medication. That ought to end as it begun, with male mankind.

To see a woman dealing out drug poisons to sick persons is as revolting a spectacle to a hygienist as to see her sell or use liquor or tobacco. Who would not be shocked at a woman in the butchering business? Not that slaughtering animals is in itself less right or less wrong whether performed by man or woman; but we are accustomed to see men do many things with perfect composure, which if done by women would be regarded as perfectly awful—an awful reason, perhaps, why they should not be done at all.

Women drug doctors are, negatively, an improvement on men drug doctors—the lesser of two evils. Woman's intuitions, common sense, and natural tact, are not all educated out of her at the drug-medical colleges, and as good nursing is the essential element of success in all systems of medication, women doctors of any school will, as a general rule, be more successful practitioners than men physicians; a remark which is as true of hygienic as of other physicians. And when it is recollected that, in the United States, there is nearly one physician to every five hundred of the population, and that nearly or quite seven-eighths of all diseases treated are those of women and children, the importance of more women physicians and the room for them are manifest enough.

We can see no more reason for educating the sexes separately in medical colleges, than we can for separating them in the family, the school, or the church. It is pretended that woman has not the mental capacity nor physical stamina for the more trying situations in professional life. But the contrary has been proved in ten thousand instances. There is no branch of medicine or surgery that demands more ready mental resources and bodily endurance than obstetrical practice; and herein women have proved their equality at least. No men who have ever lived have equaled Madames Bouvin and Lachapelle, of France, either as practitioners or authors.

Again, it is said that, in certain surgical cases, it is indelicate and embarrassing to lecture or operate before mixed classes. Admitted. But these cases are extremely rare, and when they do occur, let the sexes be separated for the occasion, those whose sex does *not* correspond with that of the patient retiring.

Medical journals that oppose the co-education of the sexes (and they mean the *no* education of one of them), assume that, by associating men and women together in medical colleges, the men would become rude and indecent, the women coarse and vulgar, and all would be demoralized. We cannot believe that any medical man who ever had sense enough to write a thesis can be so stupid as to be honest in this objection. If so, he is altogether too imbecile to be

permitted to deal out dangerous drugs to delicate little babies. His proper place is not as a teacher in the medical profession, but as a clerk in a thread-and-needle store, or a waiter in a first-class restaurant. But if any one inside or outside of the profession should entertain any fearful forebodings, we can assure him that twenty years' experience in teaching mixed medical classes has demonstrated the contrary to be true. The influence is ennobling and refining to both sexes.

Cognac and Cholera Infantum.

DR. C. H. HAESELER, of Philadelphia, has written an article on the prevention of cholera infantum, which has been published with editorial laudations in the *Press* of that city. Dr. H. imputes the disease to a heated atmosphere, injudicious feeding, and impure water, from which plain propositions no one will probably dissent. But when he recommends the preventive remedies, we must beg leave to differ. To keep the children cool, the doctor advised bathing them several times a day, "even half an hour at a time," in water "regulated to about 65 or 70 degrees." Such a "regulation" would be safe for the tougher sort, but we are of the opinion it would *regulate* some of the feeble ones out of the world. It is not coldness so much as cleanliness that the children need. The heat is only a predisposing cause; and if the pores of the skin are kept open by a tepid ablution daily, and the bowels kept free, the children will not have cholera unless they are poisoned in some way.

To purify the water, the doctor recommends boiling it, and then adds, "But to do still more towards neutralizing the injurious effects of the water, a few drops of pure cognac brandy should be added to every drink given the infant." The minds of the medical profession are so thoroughly alcoholized that it seems almost impossible for any one of them to prescribe a regimen, preventive, or curative, for any disease, or any age, without attainting it with the liquid damnation. How brandy can obviate the injurious effects of *pure water*, Dr. H. does not undertake to explain; and it is perfectly certain that the case does not admit of any explanation. To poison every drop of water a child is allowed to drink with the alcoholic bane, is not only to predispose it to cholera infantum in the worst form, but to create the morbid appetite which may lead to drunkenness and ruin in after life.

DR. JOLY attributes the inefficiency of the French soldiers in the late war to the effects of alcohol and tobacco.

LADIES are being admitted to the practice of dentistry in Germany.

Answers to Correspondents.

A COMMON COMPLICATION.—O. A. M.: "Dr. Trall—*Dear Sir*: If possible, please inform me what my disease is from the best description I can give you of my symptoms: I have much sharp pain in the region of the heart; frequent throbbing of the heart, which produces dizziness and faintness; am often distressed for breath; if I go up stairs quickly, my heart flutters, and if I stoop, my head becomes dizzy; if anything startles me, I feel pain near the heart instantly, and then become faint and pale. I have severe pain between the shoulders, numbness of the arms, and often feel as though I should suffocate for want of breath. I have always been subject to sick-headache. Food often distresses me, and I am troubled with flatulence. I often feel as if I were breaking across the stomach; I am also subject to diarrhea. I have always lived and dressed as the majority of folks do. Physicians disagree as to the nature of my complaint."

Your ailment is a common one. You are badly dyspeptic. You have contracted your chest by tight-lacing or some other cause. But the chief point of your case is a badly-diseased liver. That organ is congested, very much enlarged, and in a state of chronic inflammation. And all this means that you are too desperate a case for home treatment, and should go at once to a health institution.

MALARIA.—R. R.: The chemical nature of the gases which emanate from organic matter in a state of putrefaction, and which induce intermittent and other miasmatic fevers, is not well understood. Carbureted-hydrogen, and compounds of sulphur and hydrogen, are supposed to be the more prevalent malarial influences. Organic germs, fungi, parasites, &c., are among the supposed products of decomposing animal and vegetable matters which occasion fevers. Ague and fever prevails more in very dry seasons for the reason that a greater amount of rotting vegetation is then exposed to the atmosphere.

PRESERVING FRUIT WITH ICE.—J. F. C.: Apples, pears, and probably some other fruits, can be kept sound and fresh for years, if kept sufficiently cold and dry. All that is needed is a building so arranged that the ice will be placed over the fruit, and a sufficient quantity of it to maintain a temperature not more than two or three degrees above the freezing point. Ventilation must be provided to carry off the moisture resulting from the melting of the ice. In order to economize the ice, the building should have double walls, and the space between filled with saw-dust, tan-bark, straw, or other non-conducting material.

BILIOUSNESS.—F. T. R.: There are no fruits

or other food that are specially anti-bilious. All wholesome things are conducive to the health of the liver as well as of all the organs. Biliousness is always the result of an improper dietary. Leave off the bad things and the biliousness will disappear. Milk and sugar are very objectionable for persons biliously inclined.

CARIES AND CURVATURE.—N. O. M.: The spinal column may be very much incurvated without caries of the bones; or the bones may be carious with very little curvature. Your case is doubtless one of simple curvature, and only requires attention to the general health, with proper local manipulations. As the immediate cause is relaxation of the muscles, every exercise that tends to bring them into harmonious action is remedial. Wands, clubs, dumb-bells, and lifting machinery, are useful.

CHRONIC OPHTHALMIA.—A. R.: The reason that your eyes do not get well is because your digestive organs are not well used. Few affections are more obstinately prolonged by a disordered stomach than those of the eyes. Local applications are useless unless the digestive organs are properly treated. The dietary should not only be very plain, but rather abstemious. Two meals a day, and moderate at that, are enough. Avoid sugar, milk, fine flour, and all seasonings.

TEMPERATURE FOR FEEBLE INVALIDS.—S. M.: It is a rule in hygienic medication, that the more feeble patients are, the less they can bear extremes of either heat or cold; hence all bathing processes should be regulated by this rule. Local applications, when indicated, cold or hot, may be made to any part, provided the general temperature is not disturbed. For general bathing, cases like yours should have the temperature between 85° and 95°.

Wise men who have made the matter a study tell us that very valuable portions of the wheaten grain are sifted out by the miller's bolting-cloth. The aim of the miller is to get pretty flour, in order to please his customers; and truly, the flour, freed from bran and middlings, does look white and pleasing to the eye. But it lacks something. There is too much tender starch, not enough tough gluten and solid organic elements needful to keep the whole body in repair. Those despised parts that are so carefully separated lest they might offend are those which should go to feed bone, and muscle, and brain. And, unless these can be supplied from other forms of food, the man who eats the beautiful bread will come short of good health and perfect strength. He may get fat, but not muscular. True, the bread made from whole wheat may not look so temptingly delicate as that made from bolted flour, but then it nourishes the whole man.

TIED TO DEATH.

My lady is tired to death!

She has studied the print of the gay velvet rug,
And given her dear darling poodle a hug,
And from her bay-window has noticed the fall
Of a ripe nectarine from the low, sunny wall;
She embroidered an inch on some delicate lace,
And has viewed in the mirror her elegant face,
Has looked at an album, a rich bijouterie,
Then restlessly owned herself dead with ennui.

And my lady is tired to death!

Exhausted! Is it strange that as day after day
Of her frivolous life passes slowly away,
So aimless and "stylish," so empty and fine,
So free from those duties sometimes called divine—
She wearies of something, she hardly knows what,
Thinks of not what she is, but of what she is not?
Oh, no! all emotions are vulgar, you know,
And my lady's have always been *comme il faut*.

Still, my lady is tired to death!

O woman, false woman, false mother, false wife!
What account can you give of your poor, wasted life?
Of that life which has passed like a feverish dream,
The life that has been not to be, but to seem?
What account will you give in the awful last day,
When the pomp and the show of the world pass away,
When the Master demands of the talents he's given,
A stewardship rendered on earth and in Heaven?

Tired to death!

Cast off for a moment your diamonds and lace,
And shine in the light of true womanly grace;
Look around you and see, with eyes raised to the light,
Strong men and true women, who live for the right;
Brave hearts that ne'er falter, though distant the goal,
Great lives whose fierce struggles will never be told,
Whose wild, straying hearts stern duties control,
Whose only true life is the life of the soul!

"Iron in the Blood."

THIS caption stands at the head of a flaming handbill posted about the country. It is the object doubtless to make people think that if they would have an "iron constitution," they will do well to add to the quantity of iron in the blood by buying a nostrum said to be composed in part of iron.

But if there is iron in the blood, how came it there? Not by eating cut nails, crow-bars, and axes. Our blood is formed from the food we eat; and by the process of digestion it is prepared to be received into the blood. Our only digestible food must come from the vegetable kingdom directly by eating the productions of the earth, or indirectly by eating the flesh of animals. By eating flesh, we get our food at second hand. Some think it improved by passing through the animal laboratory and being manufactured over into flesh. Be that as it may, we get our food from the soil, not by eating the soil, but through vegetation. And if there is iron in the blood from eating our proper food, I shall

presume there is enough, without vainly striving to add to it by eating the indigestible products of the mineral kingdom.

R. F. COTTRELL.

What my Corsets Cost Me.

It did seem as if that German lesson was interminable. Herr Angelburgher was such an enthusiast in his specialty that his grasp upon our mental powers was as relentless as that of the devil-fish on Victor Hugo's hero. For two mortal hours he had driven us around a grammatical race-course with the lash of, "Give me the active voice of this, of that, of the other," till I was faint with exhaustion. I had writhed and twisted in my chair till its every joint creaked with querulous repinings. I had slipped my slippers off and on (they were a very tight pair, so their "offs" were much longer than their "ons") till my feet puffed up with rage, and refused to enter their bondage of kid again. I had written exercises till my sight grew dim, my face flushed with the hue of fever. My head ached as if every one of those horrid verbs was an armed dragoon, with clashing arms and jingling spurs, dashing in a mad ambition of speed through my brain. My belt grew tighter every moment, as if some dreadful fate was forcing me to the dimensions of a side-show fat woman, without releasing me from the stricture of my ordinary measurement. My hands were numb with swollen veins, and rapidly assuming a purple hue. And no wonder; for my arms were nearly sawn asunder, as I bent forward to write, by the unyielding stiffness of my whale-bones.

Toward the last it became unendurable. My head was so bowed down beneath its stylish paraphernalia of coils, bands, and braids, that I felt like a withered sun-flower deserted by its god. I looked at Aunt Kate with envy. Our beautiful, graceful Aunt Kate, whose complexion was so stainless, whose features so round and unshrunk as to deny, by broadest implication, her more than forty years. There she sat, so calm, so fresh, as if to taunt with her untarnished loveliness the haggardness, the sallowness, and the habit of coarse flushings that had come to me in the train of my twenty-two years. Her hair was so bright and shining that I realized, as I watched the gleam of the sunlight upon it, how a woman's hair can be a crown of glory. It was all her own, too; for she wore it loosely thrown in an invisible net, so that, by making the most of its quantity, she needed no artificial additions. Her forehead was so smooth and white that I wondered, as I gazed, why the angel of sorrow, whose black wings I knew had trailed across her life more than once, had left no furrow there. Not a morbid excrescence destroyed the smoothness of

that brow, not a cloven foot of dyspepsia or yellow fiend of biliousness, had left a mark thereupon.

Why was it, I listlessly wondered, that she should be garlanded with every sweet flower of her forty-three springs, while my fewer years had pelted me with only withered husks of beauty?

For, had I not followed the spirit of beauty with eager entreaty, that she bless me with her presence? Had I not covered her altars with painful oblations? Surely, I had studied books of the toilette without number. I had concocted more messes for the improvement of my complexion than a druggist's laboratory ever evolved. I had greased and anointed, whitened, reddened, softened, purified, and cleansed, with a pertinacity of attempt, which, if given to a better cause, would have furnished me with noble eminence among the workers of the world. Had I not crushed my waist with inexorable clasp of corsets to gain a figure that a broad hand might inclose? Had I not suffered untold agonies of stifled breath and aching ribs, that "Fairy" and "Sylph" might be the gerdon of my success? Ah, yes! No one could say that I had not worshiped faithfully at beauty's shrine! For years, I had wedged, with quivering nerve and shrinking tendon, a number four foot into a number two gaiter. Winter after winter, I had chilled to the marrow in silk stockings, that I might crowd my foot into a circumference too small for woolen ones. Many a day had I limped painfully over the pavements, scarcely able to convince myself that my feet were not solid concretions rather than animate tissues. Many a time had I been forced to retire from social assemblies to a deserted dressing room, there to remove my inquisitorial tortures, and give the stagnant blood chance to move in my feet. Did not disgusting corns bear testimony of my faithful adoration of beauty? Was not that ingrowing nail a continual sacrifice of comfort?

For years, I had not known a day free from excruciating headaches. It would seem as if an invisible imp dwelt in every artificial hair I wore, to tug and tear with preternatural malignity at every tress nature had given me. The more I piled on, the worse it grew, till this miserable day of the German lesson, when I had added the new style of pompadour to my already laden head, it grew insupportable.

Yet with all this battling against the epicureanism of ease had I failed of my object most miserably. For, though my waist had graciously shrunken to the measurement of sixteen inches, the perverse fates had drawn my shoulders out of the graceful slope which had made them once my pride, till they described an abominable acute angle. Day by day, my elbows grew crooked and shrewish, more and more like interrogation points to my perpetual question, "What shall I do to be beautiful?"

My eyes grew heavy and often broided along their lids with crimson tracery. Then my golden locks grew thin, till finally I could hardly cover my innumerable coils, "mice," and "rats," with a natural growth. But alas! the most soul-harrowing misfortune of all was my complexion. Bilious spots began to appear upon my forehead with a persistency of profusion which no Oriental Cream or Bloom of Youth could conceal. Angry eruptions broke out across my chin and around my nose. Lifeless flakes of skin stood continually upon my lips as if the curse of leprosy made me forever unclean. I grew thin as one of Ossian's ghosts. In vain I crammed myself with all the dainties of mother's bountiful table; the more I ate the more attenuated I became, till it did seem as if my favorite viands had entered into an alliance to defraud me of sustentation. So now, at twenty-two, I mourned over a pyramid of faded hopes, and ruefully beheld every charm with which nature had once endowed me blighted as by a simoom.

And I looked at auntie too weary for articulate questionings, but with a listless curiosity how she had bound her youth so firmly in its flowery chains that time had never succeeded in snatching it from her. I was watching the soft color come and go in her face, as she laughed blithely at her errors in conjugating some guttural verb, when suddenly she shivered into a dazzling myriad of aunties; then an opaque curtain of mist dropped down before my sight, the air was filled with the roar of a thousand cataracts, and I fell in a conglomerate heap of animal, vegetable, and mineral, upon the floor.

When, fifteen minutes later, I awoke from my swoon, a curious sight met my eyes. The bed, upon which I lay, was strewn with "relics," as if an unexpected tornado had rent me into fragments. There was a medley of hirsute ornamentations lying loosely about. Curls, switches, rolls, braids, coils, pompadour, hair-pins, and nets. Then there were my long, pendant ear-drops that had given my ears a foretaste of purgatory all the afternoon by their weight. There were my tight slippers gaping at my feet with a fiendish glee, as if gloating over the tortures they had inflicted. There were those dreadful corsets that had been so long a procrustean couch to which my size must be reduced. There was the napkin with which my face had been bathed. It smelt of camphor, and showed a tell-tale stain of carmine. There was my white bustle grinning with its rows of white teeth at my discomfiture. There was the small bottle of lavender, with the paper of loaf sugar, which had been slyly hidden in the bosom of my dress, and which I often used to stimulate my lagging elements when my eyes grew dim, my head too heavy. So, while Aunt Kate bent over me with kind inquiries, I rose upon my elbow to say in a serio-comic tone:

"I'm like the old woman in the melody, auntie, and must ask, 'If this be I, which be I's?'"

After I grew strong enough to sit up in an easy chair, I remembered the curiosity which was the last exercise of my faculties before faintness overtook me. I turned to Aunt Kate, as she smilingly gathered together my multiplicity of shams, and said,

"Do tell me, Aunt Kate, why it is that you need none of this rubbish, and I need so much!"

"Need, Nannie? Did you don these monstrosities after you 'needed' them, or before?"

I thought a moment, then answered:

"Why, I believe I *did* have a profusion of hair before I began to wear false, but I thought I could n't have too much; the other girls wore imitations, so I thought I must."

"And sacrificed your own golden luxuriance to the heat and weight of these abominations. How about your complexion?" said she.

I blushed with shame at this allusion; for rouge is a sin more heinous in the social code than any other deception of the toilet. But I managed to stammer:

"Oh! you know I became so awfully thin and pale as I grew up that I had to do it or look like death on the pale horse. I would n't do it if I had a complexion like yours."

"When you were fifteen, Nannie, your face was like a snow drift upon which two crimson rose leaves had floated; mine, at fifteen, was not half as brilliant. Can you not guess why you have faded before your spring is past?"

"I know what you mean, auntie, you mean corsets."

"Yes, Nannie, you have ruined your health and your once promised harvest of mature beauty by your blind idolatry of a murderous fashion. Look at my waist, then at yours. See that my twenty-seven inches of circumference have preserved for me my youthful health and bloom, my natural strength of hair, my undimmed eyesight, my vigor of limb. Think of my buoyant spirits, born of unimpoverished vital forces, and consider if you have not paid too great a price for your dainty form. Does your small waist compensate you for those frequent sideaches, those 'all-gone' feelings of which you complain? Is it a just equivalent for your sallow complexion, your angular shoulders, your elbows like the pickets of a fence? Don't you know, child, that those corsets have so retarded the operations of your bodily functions that the deposits are arrested, and you deprived of your normal heritage of warm, pulsing flesh? Don't you know that your liver is almost paralyzed by this crushing together of your vital organs, and that the bile, which should have served a wise purpose in your physical economy, is forced from your blood into the tissues of your skin to disfigure your skin with those 'moth' patches? Corsets are the principal agents in the overthrow

of your beauty, Nannie, but another one is your intemperance."

"Intemperance!" shouted I, with wild-eyed amaze, "why, I never tasted a drop of intoxicating liquor in my life."

"I did n't say intemperance of drinking," she answered, "I mean intemperance of diet. Your regular pabulum of mince pie, hot bread, strong coffee, and rich cake, is as inevitably, though more tardily, suicidal in its effects as arsenic eating. No pure, healthful flesh can be the chemical resultant of such unfusible and insoluble ingredients. If you asked me for bread, I would as soon give you a stone as these dyspeptic prime factors of your diet. Why," she continued, waxing earnest with the importance of her subject, "try my plan for three years, and if at twenty-five you are not a healthier, handsomer, happier girl than you are at twenty-two, you may return to your flesh-pots, not only with my sanction, but with my blessing."

"Tell me what to do and I will do it," exclaimed I, roused into enthusiasm by the magnetism of her fervor.

"Well, dear, in the first place, throw those life-sapping corsets into the fire. They reduce your waist to sixteen inches, while it should be twenty-four. To-morrow, you and I will make some waists such as this I have on. They are made with darts, with no thought of compression. They are buttoned in front, are loose over the breast, loose around the waist. They give ample room in the arm-holes, and are furnished with buttons around the bottom, upon which the skirts are suspended. Then, you know, I always wear nice merino under-garments in the winter, that no torpor of chill shall check the warm currents of my life. You know, too, that I always have my dresses made of just as elegant and tasteful material as your own; but, instead of drawing them in at the waist, as if my arms were pest-house patients, whose contact is fatal, I make them all with fancy sacques or pretty shirt-waists."

"Pretty! indeed they are, beautiful, auntie," I said; for I had always admired the graceful outlines of those pretty dresses which made Aunt Kate's figure so Zenobia-like, and I looked at her now with admiration growing almost to ecstasy. That grand woman—tender and pure and loving in spirit as a sinless child; so superior in intellect as to hold a royalty of mind among women; so beautiful in body with that patrician grace of movement which had never known bondage; that rare beauty of feature which comes of a perfect trinity of powers—body, mind, and spirit.

She continued, not heeding my interruption, except to smile at me:

"My first object is to make my clothing so free that not a fractional inch of my breathing capacity shall be impeded; so suspended that not a fractional pound of weight comes upon the

hips. After that, I go hand in hand with fashion so long as she transgresses no fundamental principle of true taste. Then there is another thing, Nannie. I never allow my feet to be cramped, any more than my waist. I wear a number four shoe, and have it made on a last expressly my own. They are elegantly made, cost just as much (and expense is a virtue to some minds) as your flimsy foot-screw apparatus. I insist upon their being wide enough for that expansion of muscle necessary to a comfortable walk, as well as to a graceful one. I will not submit to heels unless they are flat and wide. But my boots are tricked out with just as consummate an elaboration of white stitching as those of a devotee of style. I do n't scrimp my boot maker on buttons, but I *will* have the ankles of my walking boots high enough to protect my limbs from the dampness. Besides all this, I never fetter myself with elastics or any of those pretty devices for garters which are so numerous and so uncomfortable. I have an elastic strap running from a loop in the top of my stocking to a button on the top of my waist. So my stockings are supported without wrinkle or strain, and no harsh pressure checks the bounding flow of my veins. Thus, you see, Nannie, why I can take such long, inspiring rambles all over the city without reck of horse-car or omnibus. This is why my walks invigorate, not depress me. This is why I come home every day, not lame and footsore, as you come from the street-car corner, but fresh and active enough for an Alpine scramble. These walks explain the appetizing flavor I find in my graham bread and simple fare, but which your voluptuous food never contains."

"Oh, auntie," I gasped, "it all sounds delightfully easy and feasible, but I do n't believe I can ever do it. I can't hold myself up an hour without corsets, my stomach is so weak. And I know I can never walk as you do in all weathers; dampness always gives me cold."

"Poor child," replied auntie, "you have relied upon an artificial support so long that your flaccid muscles have forgotten their duty. Shame on an incompetent stomach that lazily refuses to serve itself. Let it suffer from weariness and lassitude awhile, till it learns that the first law of hygienic economy is that each member shall be self-supporting. Then when its healthful strength returns, it will not cry for corsets."

"You always look handsome and lady-like in your dress, auntie, but I am afraid that I shall have no style with only my plain merinos and unexpensive silks."

"Style! would you not give every iota you ever possessed for the health and beauty you had five years ago? You think you can never encounter dampness without taking cold. Enlarge your breathing power so that tides of warm blood are driven by every breath all over your

body; provide yourself with waterproof and triple-soled boots, and you may cast defiance at your bugbear cold."

So I made up my mind to discard all my unhealthful substitutions and to strive, with a faithful firmness, for the beauty of reality. Not willingly did the enemy give me up, for headaches, lassitude, weariness, and nausea, followed me long. But now I have given two years to the trial, and those odious moth patches have grown small by degrees, and beautifully less. A pale, tender rose is beginning to bud upon each cheek, while the "beauty of the lilies" opens to a fresh revelation each day upon brow and chin. My waist is twenty-two inches in span with a rapture of promise that the day will not be long delayed when it shall have gained the coveted twenty-four. My elbows are pickets no longer, but with rounded curves that look as on small provocation they might dimple. My diet is simple, my stomach is self-supporting and my heart is light, and it was only yesterday that I heard brother George say to auntie: "I'd like to know what has come over our Nan. She's as pretty as a pink, as sweet as a rose, as jolly as a mayor, and as fat as butter. But how she looked about two years ago, when her waist was n't bigger than the neck of a vinegar jug and her complexion like a petrified lime! I used to be glad I was n't one of those fops who used to come here almost every evening and praise her 'fairly grace!' Fairy fiddlesticks! They do not come here now, though." That reminded me of what Dr. John Patterson, my betrothed, said to me the evening before:

"I always hoped that God would give me a wife large-brained, and pure-hearted, with shoulders broad enough and waist large enough to bless her with affluent, radiant health. I was always firm in conviction that no wide range of mental powers, no generous capabilities for grand intellectual, moral, and physical development could accompany a curbed and cheated form. When I first saw you, I looked with delight upon your superb figure, and now I thank God that he has given me, in you, an actualization of my life's ideal."—*Herald of Health.*

THE man who has begun to live and work by artificial stimulant never knows where he stands, and can never count upon himself with any certainty. He gets into his castle a servant who becomes the most tyrannical of masters. He may resolve to turn him out, but will find himself reduced to the condition in which he can neither do with nor without him.

AN advertisement of cod-liver oil winds up: "Patients who have once taken it can take no other." A candid confession.

A GOOD life keeps off wrinkles.

Something to Be Considered.

THE following is from the New York semi-weekly *Tribune* of July 16:

"Mr. Loring Moody, who is a sort of missionary in Boston for promoting kindness to animals, prints in the newspapers what he calls 'a drover's diagnosis in the case of a sick ox.' Mr. Moody saw a gang of men and boys at Brighton hauling the animal out of a car with a rope. He was informed that the ox was 'still fed,' and the drover added: 'It takes all the strength out of their hind legs.' He further observed that the poor creature's 'insides got melted down at Albany.' 'He ain't used up,' continued the man, 'he is only melted down; but nothing ails him.' At this point the crowd of Brighton boys unanimously testified to Mr. Moody as to the wholesomeness of the beef obtained from still-fed oxen, melted down and with a tendency to weakness in the hind legs! The ox was taken to the slaughter-house, and by this time has been killed, cut up, sold, and eaten. Mr. Moody has in vain endeavored to discover the particular butcher who thus swindled the carnivorous public; but he testifies that under the present system or no-system of transportation it is impossible to bring cattle into market in a healthy condition."

Two things are suggested by this statement. 1. The cruelty to which the brute creation is subjected in order that men may eat flesh. 2. The serious danger of disease to those who eat that which is slaughtered for the market.

Query: Is not abstinence from animal food the best and safest course?

J. N. ANDREWS.

"I'll Not Work for a Living."

THE above declaration was made in my hearing a few days since by a young man of ordinary abilities, fair education, but not worth fifty dollars in worldly goods. "I'll not work for a living!" Vain and insipid boast! miserable vagabond of the world to make it! What sort of beings do such propose to class themselves with? Who is it that works? or rather who are they who do not work? Take the clergyman for example: he must rack and ransack his brain to produce something new each and every week of the year, else he is set down as prosy, always running over the same round, and his hearers soon neglect to attend worship where he occupies the pulpit. The lawyer must work and work earnestly and carefully over indictments, demurrers, replies, and all the "crooks and corners" and quibbles with which the profession is so abundantly supplied, else his clients will seek other parties who are not afraid of labor. The physician must ride from the most pretentious mansion to the most humble cot-

tage, night and day be ready to respond to the call of the high or low, rich or poor, else his patients will seek aid of some one not regarded as too shiftless to work. The author oft sits down with throbbing brain before the midnight lamp to record the facts or fancies with which his mind is stored, and ever regards his studio as the work-shop in which his daily bread is earned by earnest toil. The merchant, the banker, the broker, the salesman and the soldier, alike, must work "day in and day out," else their failure is inevitable. In Holy Writ we learn that the Almighty himself wrought for six days, and "on the seventh rested from all his work which he had made."

"I'll not work for a living!" Most unreasonable and conceited of mortals! What would you do and what would you make of yourself if the opportunity should ever present itself? You would like to be a traveling sign-post for some ambitious tailor, if it were not for the trouble experienced in walking. You would enjoy yourself dressed in your best, leaning against some friendly lamp-post, gazing upon the passing throng and puffing away at five cent cigars, if it were not too much trouble to "lean" and draw the smoke through the fragrant (?) leaves. I fear our inventive powers will fail us in trying to imagine what sort of an employment is suited to such as you. The simple, undisguised fact is, that such young men as you are unworthy the place you occupy in the universe. You ought to have been left out from the list of created things, and toadstools allowed to grow up in your place. We are not sure but you are one of nature's great mistakes, or else to evade a vacuum (which is said to be nature's greatest abhorrence), you were brought into existence as the least of all things that would prevent it.

"I'll not work for a living!" If you chance to be blessed by some rich uncle with no other relative in the world, you could ingratiate yourself into his favors and inherit his wealth if it were not that it would require too much of an effort on your part to receive the legacy.

"I'll not work for a living!" The time will come when you will change your mind, be assured of that. It will not take you long to become apprised of the fact that the world detests no class of men so thoroughly as those who feel themselves above employment of some kind. It will not soil your fingers any worse to handle the saw, the hammer, or the plow, than it will those of your neighbor who is worth his thousands. Your mind will be no worse wearied by active employment than is that of the banker, the merchant, the author, or the lawyer, who possesses sufficient of this world's goods to sup-

port him in luxury through life, yet works from choice rather than to remain idle. No, you will not always look upon life and action in the same light in which you now regard them. The time will come when to engage in employment of some kind will be a privilege highly prized; when the mind will grow weary for want of something to do; when cares and trials, anxieties and troubles, will come upon you, and forgetfulness will be earnestly sought in the whirl and turmoil of business. Wait not for "something to turn up," but look about you, and "what thy hand findeth to do, do it with all thy might." No matter if it is not just suited to your taste; you yet must learn that high positions of trust, with the accompanying large salaries, are only reached by paving your own way, step by step, with deeds of honesty and honor, until the eminence is reached; then your reward is certain. But, on the other hand, if you persist in lying idle, waiting for the opportunity to gain all by one great stride, you may be sure that the world will go on just the same, and at the last grain, death will come along with his scythe and sickle and find you still waiting.

"The gleaming fields are turning now,
With a bountiful harvest to reap;
There are laborers few for a work so vast—
Do not like an idler sleep."

—Ohio Farmer.

Experience in Health Reform.—No. 2.

YEARS rolled away after the almost disastrous result of my first experiment in changing my mode of living, and though I had not lost confidence in the vegetarian diet, nor in the utility of frequent bathing, yet I was not so tenacious of the cold bath, nor so strict in reference to flesh-meats. I ate some flesh, not very much, but still continued my habit of eating largely of milk—a thing which I now believe was much more to my injury than beef and mutton would have been.

It was in 1849, I think, that I had the cholera, and from that time up to 1863, I enjoyed fair health most of the time, when the ague and fever took me in hand for the first time. During that summer and the two following, I had several spells of ague, and sometimes broke it up with patent medicines, but the last time I parted with it under hydropathic treatment alone. This was in 1865, since which I have only had occasional symptoms to put me in mind of my old friend who had so often shown his punctuality in meeting me on time and giving me a hearty shake of the hand, and more.

By this time I had adopted the hygienic mode of living quite fully; but, being away from home much, I often found it difficult, yes, impossible,

to get a supply of healthful food. A hygienist at a fashionable table is in a tight place. Well may they ask in surprise, What *can* you live on? In this case I have thought that the best I could do was to take my old favorite, bread and milk, with potatoes and what little fruit I could get.

In the fall of 1867, though I had reformed my diet, as I have stated, there was yet a settlement to be made. Arrearages were still due. This time the typhoid fever brought me even nearer to the gate of death than the cholera eighteen years before. Weeks passed, which, to me, are a blank in my life. But though unconscious myself, I escaped the drugs entirely. My family were by this time too much enlightened in hygienic principles to dare risk the result of employing a drug doctor of any school. They diligently nursed me, gave me plenty of fresh air, with a daily sponge-bath, and change of clothing, keeping the head cool and the feet warm, etc., and trusted to nature and to nature's God for my recovery. And so I recovered without the use of a particle of medicine. Had I taken the drugs instead of the treatment I received, I have no idea that I should ever have told the story of my recovery. I should have lain quiet in yonder graveyard, instead of now writing my experience.

I consider myself fully confirmed in the principles of health reform, as taught in the REFORMER. And though my constitution is broken, in the ordeals I have passed through, yet by carefully living out the principles I have adopted, I hope to live and labor for years to come.

And I would recommend to the reader these principles. No one can realize the benefit of them till he has reduced them to practice. And I have yet to learn the case of one who has fully tried them, and is dissatisfied with the result, or would willingly exchange them for their former course of living. Venture the trial before you venture your condemnation.

R. F. COTTRELL.

The Teacher.

THIS most important post of duty requires no mean capacity and talent. Some suppose if a person be genial, good-natured, a good scholar, and have force and pride enough to control the rough boys, he is qualified for a teacher. Though these qualities are requisite, they are by no means the only ones called for in the teacher, when it is remembered that the young require to be molded in all that belongs to a noble humanity, and that in proportion as they are weak and wanting in these qualities, is there the greater need that the teacher should have a surplus, an overflow, to supply the deficiencies of the pupil, and lead him to look to his teacher as an embodiment of wisdom, goodness, and power. It is not enough that the teacher have educa-

tion, nor that he can communicate his knowledge, nor that he has governing power. He must have these, and in addition he should have both the moral and social affections strongly marked.—*Sel.*

Men, Stick to your Rights.

“Breathes there a man with soul so dead,
Who never to himself hath said,
This is my own, my *perfect right*?”

THE right, I mean, to use that healthful tonic, *tobacco*! This is the right of *true* manhood. If this earth contains a man who does not know his highest good in this respect, to him I would say, You know nothing of a true “feast of reason and flow of soul.” If you are wise, you will begin at once to attain this intellectual enjoyment. Show your courage by sticking to it like a man, even if it is a little tough at first. Keep in mind the grand old truth, “There is no excellence without *great* labor.” In this department of science the greatest labor will be in getting a good start, for the stomach will sometimes act very disorderly, and it will require no little effort to keep it quiet; but never “let on,” as aunt Becky says, “if you are awfully riled.” Keep a serene countenance, and don’t look pale; you will conquer in time; never fear.

After you are once well started in this good way, you will never want to go back. You will be a smart man. You will want to hurry up in the morning so you can get the sweet morsel to roll under your tongue until breakfast is ready—it will give you such a good appetite. Then you will hurry through the meal so you can have time for a good smoke to begin your day’s work on. All through the day, whenever you are tired, or afraid of becoming so, you will have the sweet comforter ever at hand. Your nerves will be steadier, your head cooler, your stomach sweeter—as well as your disposition—and your breath purer. In fact, you will feel yourself growing every day into a more perfect man!

If you are so fortunate as to have a foolish wife who acts disgusted with your attainment, just stick to it like a *hero* in the face of her frowns. Let her see that you will have your rights. She will soon get over her squeamishness, and, in time, become elevated to your ideas; she will be pleased with the odor of your sweet cigar, and think it an honor to clean your fragrant spittoon. At night, when you go home from your hard day’s work, and find baby crying, and the other little ones fretful and sleepy, you can quietly slip the little morsel into your mouth and take the paper and read amid the confu-

sion, with a satisfaction known only to “those that part the hoof and chew the cud.”

If you are so fortunate as to have darling little boys who look up to papa as the embodiment of all virtues, *you*, surely, ought to stick to this habit, in order to set them a noble example. Let them early learn that you despise disgusting excess in anything; that you can chew tobacco without saturating your beard or spotting your shirt front; that you can spit with precision and smoke with an ease and elegance befitting a gentleman. Ah, the little dears! it will not take long for their sweet young lips to learn this science to perfection; then what a proud and happy father you will be!

If you are a young man and poor, trying to work your way through college and up in the world, especially do you need this poor man’s comforter. Of course it is expensive, and the money spent for cigars and fine-cut would pay your tuition, and perhaps buy a good book or two. What of that? Who would be so deluded as to prefer Longfellow, Tennyson, Scott, or Shakspeare, to tobacco? Perhaps you are a married man and poor. What you spend for tobacco might buy many home comforts and luxuries; maybe your wife a sewing machine; at least, might enable you to take a couple of good papers; but you have to work hard, and it is your perfect right to use your money as you please, of course, for you earn it all. You could not work and support your family if you did not have this invigorator. You ought to have it. Talk about women’s rights! Let others do that. I say, Men, stand up for your rights. You are so apt to give up the noble occupation if a woman foolishly requests it. You so often quit smoking in her presence, or cease making a hydropult of your mouth. You are too easily abashed in this respect. I say to all, not only to the wise and good, but to the down-trodden, the ignorant, the vile, use tobacco. It will elevate you so; and you know the low and degraded seldom aspire to such an intellectual pleasure. Use it, one and all, and stick to the sweet habit, though you have to spend your last cent; stick to it, though you have no clothes; stick to it, although your children go cold and hungry; though your wife be shabby, and toothless, and bare-foot! Yea, stick to it, ye lords of creation. You have the Bible on your side; for what saith the Holy Book?—“He that is filthy, let him be filthy still.” Oh! *do* stick to it!—A SYMPATHETIC WOMAN, in *Marshall Statesman*.

A SINGLE hour in the day given to the study of some interesting subject brings unexpected accumulation of knowledge.

Air.

ALL the works of God speak his wisdom, power, and goodness. While the natural heart knows not God, nor sees him in any of his wonderful works, the heart that has been purified and enlightened by grace sees God in everything. Ps. 10:4; 14:1; Rom. 1:21; Matt. 9:8; Ps. 111:2. Let us, from the subject before us, endeavor to draw some lessons of God's power and love, as well as useful information.

The air, or atmosphere, surrounds the earth like a transparent fleece, extending upward about forty-five miles. It is composed of 23½ parts oxygen, 75½ nitrogen, 0.1 carbonic acid, and 1 of watery vapor, in each 100 parts. In these proportions we may see the hand of God. Scientific men tell us that if any of these proportions should be varied the effect would be disastrous upon every living thing. For instance, increase the carbonic acid from one tenth of one part to five parts, and we should be breathing poison. The oxygen of the air, uniting with hydrogen gas and carbon in fuel, forms fire; while the watery vapor, condensed near the earth, forms dew; high above the earth, rain; and, being frozen, it forms snow.

Although the air is "for the most part invisible," yet it possesses the properties of matter. Let us speak of two of these, weight and elasticity. The former is one of the most wonderful and useful properties of the air. A column of air, forty-five miles high, presses with a weight of fifteen pounds upon every square inch at the earth's surface. It grows lighter as we ascend; at a height of four miles it is so rare that men can only breathe with difficulty. It is the weight of the air that enables us to drink liquids. We place our lips below the surface, withdraw the air from the mouth, and the pressure of the atmosphere upon the surface of the liquid forces it into the mouth. It is in the same way that water is raised by a pump; the air being withdrawn from the pump by the action of the valves, the weight of the air, pressing upon the surface of the water, forces it up into the vacancy.

Elasticity is that property which enables us to compress the air, and, when the pressure is removed, causes it to expand to its former bulk. Every property of every work of God is bestowed with wise design. He knows just what is needed; everything is adapted to its place. It is only where there is rebellion against the will of God, actual transgression of his law, that we find confusion and darkness. The air, by its elasticity, is constantly pushing upward, downward, sideways, with the same force in every direction, into every crevice and vacant space. And herein is manifested the wisdom of God. The pressure of the air upon an average-sized human body is about 32,000 pounds! which would crush it to atoms were it not that air underneath and within

the body exert an equal pressure. But the air is not always of equal weight, the variation in pressure amounting to 2500 pounds; and this explains why we feel dull and listless upon a hazy, rainy day, when the air is lightest, and are sprightly upon a bright, clear day, when the air is heaviest. Asthmatic patients, especially, feel this.

It is the elasticity of the air that enables us to breathe. By the action of the muscles of the chest, the air-cells of the lungs are opened, the air enters; again the cells close, forcing out the air. But it has undergone a great change in the lungs. A cubic inch of oxygen has been withdrawn; somewhat less of carbonic acid added; so that instead of one-tenth of one per cent of acid, it contains four and one-half per cent. This change of elements is necessary to support life. But it may be asked, "How is the air kept pure?" In the answer, we have another example of the wisdom of God. Plants, in sunlight, absorb carbonic acid and give out oxygen; thus the air is purified. Yet we may interfere with this plan of our Heavenly Father and injure our health. If we shut ourselves in a close room, keeping out the fresh air, that within the room soon becomes so changed that we breathe poison. For this reason, sleeping rooms should not only be aired during the day, but, if there is no other means of ventilation, we should never sleep without lowering one window half an inch, or, if possible, two on opposite sides of the room. Nor should we sleep in a room containing plants; as they give off carbonic acid in the dark. So, too, the rooms in which we spend the day should not only be well ventilated, so that a person coming in from the fresh air will perceive no bad odor; but they should also be thoroughly aired every day, by opening the doors and windows.

J. W. N.

Vermont

ANGER.—Never get angry. It does no good. Some sins have a seeming compensation or apology, a present gratification of some sort, but anger has none. A man feels no better for it. It is really a torment, and when the storm of passion has cleared, it leaves one to see that he has been a fool in the eyes of others, too. A passionate man adds nothing to the welfare of society. He may do some good, but more hurt. Heated passions make him a fire-brand, and it is a wonder if he does not kindle flames of discord on every hand. Without much sensibility, and often void of reason, he speaks like the piercing of a sword, and his tongue is an arrow shot out, and found only "in the bosom of fools." Why should it be indulged in at all?

PASSION is a fever that leaves us weaker than it finds us.

WHERE reason rules, appetite obeys.

The Health Reformer.

Battle Creek, Mich., September, 1872.

Bible Hygiene.

VEGETARIANISM PUT TO THE TEST IN THE DAYS OF
THE PROPHET DANIEL.

THOSE who have a fixed position, which may resemble that of Lot's wife, hold themselves ready to take fright at the mention of reform. They see no need of reform. The very idea of changes which interrupt some of their present habits, however injurious they may be to health and life, irritates them. And sometimes their pent-up feelings of narrow prejudice find vent in outcries and whinings which manifest their ignorance of the real facts in the case. Who has not heard the puerile alarm against "bran bread," "radicalism," "extremes," "new notions," "you will starve yourself to death," etc., etc.? And the alarm takes, of course, as it is on the side of fixed positions, in the service of indulgence of morbid appetite, and the gratification of the lower passions.

We do not object to the idea of new truths, or the development of truths especially applicable to the time being; but that progress in which its wild and fanciful proclaimers are "ever learning, and never able to come to the knowledge of the truth," is generally from bad to worse. That view of progress that represents the present generation as the only truly wise and strong, and all before it fools, or tapering back to imbecility and nothingness, stands rebuked by the plainest facts of Sacred History.

Who can for a single moment credit the idea that Adam, fresh from the hand of his Creator, endowed with powers sufficient to perpetuate an existence, even after the fall, for more than nine hundred years, was inferior to men of the present generation, in whose blood, and bones, and flesh, and brain, the accumulated taint resulting from the transgression of Natural Law for six thousand years, now exists? Preposterous! Because the great men of past ages did not handle steam as a means of locomotion, or the lightning as a news bearer, is not sufficient evidence that they were inferior to the men who now do. Benjamin Franklin's old printing press would poorly compare with the improved printing presses of our time, and yet the world worships

the wisdom and greatness of Franklin. We would like to see a few Franklins in 1872.

We are not so anxious to reach forward to ideas and customs of which the men of past ages have never heard, as to return to those established by the Creator, and honored by the world's great good men of the past. Vegetarianism was first established by the great God. To the representatives of the race, God said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen 1:29. Their bill of fare embraced the fruits, vegetables, and grains only. And those in the ages past who have stood nearest to God in perfection of character, have stood the most firmly for God's original design in reference to the proper food for man.

The Hebrew Daniel was probably the most brilliant character of his time. The address of the queen to the king of Babylon relative to Daniel sets forth his true character from a worldly, idolatrous point of view. She says, "There is a man in thy kingdom in whom is the spirit of the holy gods; and in the days of thy father, light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king, Nebuchadnezzar thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of devils, were found in the same Daniel."

In these words the queen goes back to the very time when Daniel's vegetarian principles were put to a severe test. Daniel and his three Hebrew friends, Hananiah, Mishael, and Azariah, were at this time among the captive children of Judah, in Babylon. The king of Babylon ordered that a select number of the best looking, and the most intellectual, should be fed from his table, and drink of his wine, for the period of three years, when they should be put upon exhibition in his presence. He seems to have had the idea, so very prevalent at the present day, that good looks and intellectual strength and improvement are dependent upon the gratification of the appetite for flesh-meats, rich dainties, sweet-meats, and wine. So he ordered their daily portion, and entered upon a sort of stuffing

process, which was probably agreeable to most of those whom he had selected to fatten. But there were four noble Hebrews in that select company who rebelled against this royal gluttony and drunkenness, and refused the king's meat and wine. The sacred narrative runs thus:—

“And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; children in whom was no blemish, but well-favored and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat, and of the wine which he drank; so nourishing them three years, that at the end thereof they might stand before the king.” “But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself.”

By this time the king's chief steward is in trouble. He fears that these “radical,” stubborn vegetarians will be the means of his losing his head. We can easily imagine him standing before Daniel, Hananiah, Mishael, and Azariah, imploring them to eat of the king's food, assuring them that “it is not rich,” and that a little wine will certainly do them no harm. And as they refuse, we can almost hear him exclaim, “Why, you will starve yourselves to death!” The narrative continues:—

“And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink; for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

“Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat; and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days.”

Ten days seems a very brief period to test the

virtues of vegetarianism. But these Hebrews, who understood the nature of swine's flesh, and the influence of Babylonish excesses upon the human system, were willing to risk the matter upon only ten days' trial. But when we consider that these four Hebrews were improving their physical condition in the use of the simple pulse to eat, and water to drink, and that their companions were, at a more rapid rate, injuring themselves with the king's meat and wine, the test virtually becomes one of twenty days, when the parties are viewed in contrast. But the trial comes off victorious on the side of temperance. The king's steward yields to the request of the four Hebrews, and breathes easier. The narrative continues:—

“And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink, and gave them pulse.”

The pulse which Daniel and his Hebrew friends ate is said to have been pod-like vegetables, like peas and beans.

The following are credible authorities on this point:—

WEBSTER.—“Leguminous plants, or their seeds; as beans, peas, &c.”

WATSON.—“A term applied to those grains or seeds which grow in pods, as beans, peas, vetches, &c.”

BIBLE DICTIONARY.—“A general name for peas, beans, and all large leguminous seeds.”

COVEL.—“A term applied to those grains or seeds which grow in pods, as beans, peas, and vetches.”

GESENIUS' HEB. LEXICON.—“Seed-herbs, greens, vegetables, *i. e.*, vegetable food, such as were eaten in a half fast, opposite to meats and the more delicate kinds of food.”

The Sacred Record gives the happy results of testing the virtues of vegetarian life for not only ten days, but its benefits physically, mentally, morally, and spiritually, are gloriously manifested in a trial of three years. Whatever may be said of the especial manifestation of divine favor in behalf of these four Hebrews we shall claim on the side of vegetarianism, on the ground that men who are living in harmony with natural law certainly may expect more gracious manifestations from the Author of that law than those

who live in violation of it. The triumphant narrative closes:—

“As for these four children, God gave them knowledge and skill in all learning and wisdom, and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael and Azariah; therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.”

Letter Budget.

THE letters from our friends this month are very numerous and encouraging. We have space only for the following:

P. G. C., Kansas, writes: The candid, serious, and irrefutable reasoning of your most excellent journal is everywhere received in kindness and consideration, and very many are led to say in their hearts (if not audibly), “Almost thou persuadest me.” While others say, “Go thy way for this time, and when I have a more convenient season, I will investigate this matter,” for many are ready to say with the Athenians, “May we know what this new doctrine, whereof thou speakest, is? for thou bringest certain strange things to our ears;” and like them are ready to say, “We will hear thee again of this matter.” This, however, should give us courage; for perhaps they may eventually be led to investigate, and, as a result, adopt the principles of reform as taught in your journal.

With high regards for the Editor and all the co-workers in the great and good work in which you are engaged, I am yours, &c.

M. W., Mass., writes: Some six months ago I sent the HEALTH REFORMER to a lady in this neighborhood, but it was so repulsive to her and her mode of living that she wished me to discontinue it as she did not want it in her house. Yet month after month the REFORMER found its way into the home of our lady friend, until it found her upon a bed of sickness. She now finds the REFORMER for the first time a journal of truth, interest, and profit. Of late she has discarded the use of swine's flesh, and is using graham instead of fine flour.

A gentleman called on me a few days ago and expressed himself much pleased with the principles set forth in the HEALTH REFORMER. He has been in feeble health for several years.

Since he commenced taking the HEALTH REFORMER, he has refrained from the use of swine's flesh, tea, coffee, &c., is using graham instead of fine flour, and wants our works on health. There are many more who are interested in the cause of health reform. It is doing its work.

J. F., Ill., writes: Some eleven years ago my health became impaired, and having lost faith in the efficacy of drugs, I was persuaded to try the water cure. In three months my system was so purified and renovated I resumed work, thoroughly satisfied it was the best method of treating disease.

I have seen most of the health journals, but believe the HEALTH REFORMER will meet the wants of the western people more readily than any other.

S. T. D., N. J., writes: Professor M. handed me a number of your HEALTH REFORMER, with which I am much pleased. It occurred to me that in my sphere of action as clergyman and lecturer I might assist you in your good work. I sincerely wish you all possible success in your noble enterprise. I already take several health journals, but like yours best of all, for its independence, originality, and adherence to the simplicity of nature.

L. P. K., Ohio, writes: Please send me some specimen numbers of the HEALTH REFORMER. Health reform has done so much for me (saved me from an untimely grave) that I want to do all I can to extend the circulation of the REFORMER and thus benefit my friends and neighbors. The HEALTH REFORMER is worth its weight in gold.

B. F. K., South Carolina, writes: I have been an advocate of hygiene for fifteen years, but I need line upon line, precept upon precept, and consider the HEALTH REFORMER the very thing. The June number is worth every cent of the subscription price. Yes, much more; it is inestimable.

C. D., Mich., writes: Some kind friend sends us the HEALTH REFORMER in which I am getting to be quite a believer, inasmuch as I have struck pork from my bill of fare and am trying to do with as little meat as possible of any kind.

E. J. K., Cal., writes: Inclosed find one dollar, for which please send the HEALTH REFORMER to my father, who I hope will learn to prize it as highly as I do. It is ever a welcome visitor, and I only wish it could come *weekly*.

J. M. G., Texas, writes: The HEALTH REFORMER is received regularly, and is appreciated. I wish the millions of our land could but know the teachings of your little book or even that such a magazine is published at the low price of one dollar.

J. W. H., O., writes: I have taken the

HEALTH REFORMER three years, and have become so attached to it I can't afford to do without it. What I have learned from it and at your Institute has saved me in doctors' bills more than twenty times what it has cost. You may consider me a life subscriber. God speed the health reform.

J. A. T., Kansas, writes: I have been a reader of the HEALTH REFORMER nearly two years, and I feel sincerely thankful to you for the good it has done me. I had adopted the reform mode of living to some extent several years ago; but the more I read and practice the more firmly do I believe its doctrines. It seemed hard to stand up alone for hygiene; but that sensitiveness has been overcome. Let my neighbors do as they will, I am determined, by the help of God, to obey the physical and moral laws of the great Law-giver.

A. W. F., M. D., Mich., writes: Do n't fail to send me the HEALTH REFORMER, as I cannot spare its healthful advice from month to month. One reason among many is, I feel that we need an ever-present prompter to remind us of duty; and I know of no journal that does the work so well as the HEALTH REFORMER. I love it more and more.

O. L. W., Ohio, writes: Several years ago having lost my health and confidence in drugs, I commenced reading whatever would be of service to me so I could doctor myself. Some health publications and the HEALTH REFORMER were read by me, and thus I became acquainted with the principles of health reform. To health reform, under God, I feel that I owe my present degree of health and even the preservation of my life.

J. M., Iowa, writes: We are much pleased with the REFORMER, and although we do not agree with all your principles and ideas, yet we believe you are fighting a good fight, and say, most heartily, "God speed you."

W. B., Ind., writes: I have taken the HEALTH REFORMER three years, and think every man in the United States would be benefited by doing likewise.

E. A. S., Mich., writes: The HEALTH REFORMER is a very valuable paper, and I wish it might be read by every one, and that they would pay attention to its teachings. It has done a great amount of good in our family.

A. I. S., Texas, writes: I owe many thanks to the HEALTH REFORMER. It is worth more to me than all the drug-stores in America.

The notices of the press, the tone of the letters received, and a rapidly increasing circulation, lead us to infer that the HEALTH REFORMER is taking a high rank among journals of its kind in America and elsewhere. Gratifying as this may be to the publishers, we shall not consider that we have done all that we can do, or

that our journal cannot be improved; but, with "Excelsior" for our motto, shall endeavor to make the HEALTH REFORMER the *very best* health journal.
ONE WHO KNOWS.

Benefits of the Hygienic System.

"A TREE is known by its fruit," is a declaration from high authority, and universally admitted as a true maxim. It is only by comparison of the effects of the many theories afloat regarding the various systems of medication and dietetics that we are enabled to judge of their merits.

It is no difficult thing to invent a plausible theory, in appearance, and to induce many to believe it; but to understand the laws of nature to which our daily lives must conform in order to have health, requires much study, experience, and observation. It is a fact well known to medical men that the human system can accommodate itself to almost every kind of unhealthful influences, and yet maintain tolerable health. But in relating ourselves to these influences, it is necessary to approach them gradually. In case of epidemic diseases and malarial influences, the system will accommodate itself to them until it seems to bid defiance to such enemies to health; but this is done by coming in contact with them gradually. If called to visit those suffering from malignant disease, make your first visit short, the second may be longer, the third longer still, and so on until you need have no fear. Sometimes, however, a generation or two may be sacrificed before their posterity can long inhabit the country. We have seen this in the history of people who have inhabited malarial districts, where intermittent and bilious diseases prevail.

Again, persons accustom themselves to taking opium, morphine, and various other stimulants, commencing with small doses, until large quantities are taken, with seeming impunity. And so it is with various kinds of diet, including unhealthful varieties. The system accommodates itself to them without any apparently bad effects, although they may be very injurious, and sooner or later the penalty must be met. These things have so long existed that the people "accept the situation," and think a change unimportant, if not injurious. On the other hand, we find a class more credulous, and inclined to seek after new truths. They are not satisfied with the mere routine and humdrum of life. They investigate the basis upon which these different systems stand. The history of men and women of experience, with arguments drawn from nature, together with their own observations, convinces them that the hygienic system embraces the most truth, conforms more nearly to nature's law, and therefore must be conducive to health and longevity. But, notwithstanding their judgments are convinced, there is a trial

before them to put in practice those principles of which they are little aware. As the system must gradually approach those changes and laws of adaptation by which it is enabled to withstand various morbid influences, so it must now, with care, recede from long-established habits, and gradually accustom itself to the new and better way.

But many, overlooking this law of adaptation, and being zealous to promote their adopted theory, proceed to make rapid and radical changes, often to the injury of their own health and the cause they would advance. And after struggling for a longer or shorter time under discouragement, abandon it as inexpedient in their case.

The great Hahnemann says: "A universal diet is an idle dream." In the present state of society, this, no doubt, in part, is true; yet because it may in part be true, it does not follow that we may not approximate a universal diet. It would require many generations, providing all should live as strictly as was compatible with health and comfort, before all could adopt in the strictest sense, the same habits and the same diet; for, in order to do this, we should have to return to man's first estate, physically at least.

It has been said by some one that, "at forty, a man is either a physician or a fool." What we are to infer from this is, that man at this age has learned by experience what is for his best good, that his habits are fixed, and that he cannot deviate much from them with impunity. Allowing the saying to be true, I think there are many more fools than physicians; for, but very few, indeed, have learned to live in a way to best subserve health and comfort.

A practical experience of a dozen years, and over three of that in this Institution, where almost every phase of disease is treated upon hygienic principles, enables me to speak with confidence upon this subject. Comparatively few, as yet, understand the benefits to be derived from proper living, or the relief to be had from hygienic treatment. If they did, every good Institution in the land would be filled to overflowing, and hundreds would exist where but one does now.

Those come to us who have tried medicines from all schools, dieted somewhat, but in the main have lived after the manner of the world, using pork, lard, pepper, spices, butter in profusion, strong tea and coffee, eating at all hours, late and early, and often to excess. We do not at once place them on the most radical diet, but teach them to make great changes carefully. But, be as careful as we may, it is often like tearing a man down and making him all over new. Every tissue undergoes change. Old effete matter must be removed. The stomach, whose internal coats are literally burned with medicine, its walls inflamed and ulcerated, may have lost its vital instincts, and become a reservoir of slimy mucus. What a job for the physician!

or rather for nature; but the physician assists by supplying the conditions.

Any one of discernment must see that time is required to perfect a cure in such a case. The work is commenced, many injurious things are cut off from the dietary, which the instinctive organic nerves feel keenly. This is communicated to the sensory nerves, the whole system feels depressed, and, if this depression becomes too intense, their instinctive longing must be met. But a point has been gained, and a longer time will be passed before a like demand becomes imperative.

And thus we proceed, often amid dissatisfaction and complaints. The patient has his ups and downs, one day feeling a little better; another, not quite so well. He does not understand why he feels as he does. The physician, who well knows the road he has to travel, tries to console him. By-and-by, he passes the "Rubicon;" those terrible feelings begin to subside. The remote symptoms of returning health are seen, and as the land in the distance inspires the weary seaman with fresh courage, so the heart is filled with joy unspeakable that there is yet hope of being restored to loved ones that for years have sighed for them as one that was dead.

But sometimes the patient's stay, from force of circumstances, must be short. Perhaps the mother, as a last and only hope, has left her darling babe in strange hands, that she may seek health and be spared to guide its feet in after years. Oh! how the heart yearns, and deep sympathy wells up within the soul for these afflicted ones; and added to this may be the scanty purse. The last dollar has been raised, may be the last cow has been sold, in order that health may be obtained.

Oh! can it be possible that these afflicted ones shall now be disappointed? No, no. Nature is true, and will not disappoint those who trust in her. A few weeks only can be given to health-seeking, even by those who have been years transgressing the laws of life. It cannot be expected that much benefit can be secured short of several months' treatment, and all who intend to seek the blessings of such Institutions should arrange beforehand to stay three or four months. But we have often been surprised and cheered to learn from those who could only remain a short time, that by continuing in well-doing, putting in practice what they learned, that health was returning rapidly. Sometimes these symptoms of returning health are not seen and felt for several months; but as sure as effects follow their causes, the blessings of health will, sooner or later, follow obedience to natural law. We have seen this exemplified in hundreds of cases, and have never seen a failure where there was enough vitality remaining upon which the beautiful superstructure, health, could be built.

But we have sometimes been pained to learn of persons who have come to us wrecked in body

and mind, remain for a few months, without any marked symptoms, at least visible to them, of improved health, return home perhaps dissatisfied, but in a few months learn that they were much improved, and were giving the glory to some quack medicine, or change in diet, which better suited their perverted appetites, instead of giving the praise to hygiene, in obedience to which the foundation of health was laid.

We would say to all who are seeking health, and to all who may desire to preserve it, that the hygienic system holds out the strongest inducements to all; her blessings are universal; none seek her in vain. But she is jealous of her honor, and will only reward those who are obedient to her laws.

W. RUSSELL, M. D.

Health Institute, Battle Creek.

Items for Thought.

It is often amusing, as well as suggestive, to a health reformer, to notice, in the various journals of the day, the fears of disease and the clamors of appetite arrayed side by side. Glancing over a San Francisco *daily* this morning, I found the following items:—

"BEEF EATING.—The largest ten cities of the United States eat beef annually to the amount of 2,040,000 head of cattle, exclusive of pork, mutton, etc. Taking the other cities and towns of the country, the probabilities are that this number would be swelled to at least 4,000,000. This enormous amount is required, let it be understood, by consumers, not producers. Add to this the number of cattle required to supply the farmers of the country with beef, and some estimate may be formed of the annual demand. The demand now exceeds the supply, which may be the reason for the present exorbitant prices. People who cannot live without meat will very soon be obliged to raise their own cattle, or go the way of all the earth; assuming, of course, that they are not the possessors of ample fortunes and willing to squander them in the purchase of steak."

This looks as though the noble cattle were in danger of being exterminated to gratify man's appetite. Oh! no. If the cattle fail, there will be a relish for the sheep; and if the flocks become so diminished as to greatly increase the price of the useful wool, then the swine must be multiplied, for man says he "must have" meat.

But here comes another item from the same page.

"THE TRICHINA SCARE.—It will be a great relief to the public to learn that the story of the San Jose *Mercury*, to the effect that the *trichina spiralis* had been discovered by a gentleman of that city in a Chicago ham, turns out to be a mistake. The hooks of our market-men and

grocers are hung with these hams, which have come to be regarded as a table luxury. They have been in common use in hundreds of families, who, on reading the *Mercury's* alarming account, conceived toward them a dislike, and in many instances were even apprehensive that they might have become the living receptacles of countless millions of the parasites whose presence in the human body is represented as almost certain death. It would be well, perhaps, in view of the alarm that still exists, if the Academy of Sciences would give the subject its attention, and after microscopic examination of the Chicago and other hams, publish the result of their investigations."

People are to have their "dislike" cured by the examination of a few hams, and virtually have it said to them, "Chicago hams do n't have trichina in them;" eat your sweet morsels of clean (?) pork. What will result from the scientists' examination I know not. If my memory serves me right, a few years since Chicago examinations proved that about one hog in ten slaughtered there had the trichina in it. The fears of the people were measurably allayed then by telling them that cooking at a high temperature would "kill the trichina." Many concluded that "cooked worms" were not bad, and so ate on of their sweet morsels.

As I read in the above quotation "a table luxury" I could but contrast with it the sight of yesterday, and thought I could not see the "luxury." Having been to the house of a farmer friend, engaged for the day in canning ten gallons of splendid peaches—hygienic luxuries—on our return home we had to pass a stubblefield where swine had been turned out to do "the gleaning." A most intolerable stench "stopped our noses." We looked to see from whence it came, and there lay the carcass of a once noble horse in a well-advanced state of putrefaction. Two of these living, "luxurious, sweet-morselled ham" hogs, with bristles erect, were regaling themselves on the dead, putrid horse, while the gleaning waited until some other day. "If offered food, thus flavored," we said, as we hurried away, "we beg to be excused."

But we are not through with this one journal yet. There seems to be trouble with other "luxuries."

"A new enemy of the tobacco plant has appeared in Hartford County, in the shape of a large, black grub, which attacks the plant during the night, and eats the center, thus rendering it worthless."

What a pity that these "enemies of tobacco" could not increase to that extent that the crop would fail everywhere.

But here comes a puff of another "luxury."

"THE BENEFITS OF USING TEA.—A Boston journal publishes a lengthy article on the prop-

erties of tea, in the course of which the writer says that it is no matter of wonder with him that the brain-workers, in all the years since tea was introduced, have regarded it with the highest favor. It has a power to subdue irritability, refresh the spirits, and renew the energies, such as is possessed by no other agent. When the system of man is exhausted by labor or study, a cup of tea reinvigorates him and restores as no other form of food can."

This statement it seems to me caps the climax. Such a puff as this of tea as "*food*" (?), when it is set down as the fruitful and direct source of over sixty diseases.

But before we close the column we will have one item more.

"The strange and very fatal disorder known as "Bright's disease," is alarmingly on the increase in this country. It is only during the last three years that any accurate statistics have been filed respecting this disease."

Is there not a direct and close connection between this disease and the list of luxuries set forth in the same journal? Think of it.

J. N. LOUGHBOROUGH.

Santa Rosa, Cal., August, 1872.

The Moral and the Physical.

THAT there is an intimate relation between the moral and physical part of man, and such that what oppresses the one will painfully and injuriously affect the other, and what has a favorable or profitable effect on the one will have a similar influence on the other, is a fact admitted by all who have given the matter consideration. A mutual sympathy exists between the two natures. Intense fear, or anger, or grief, has been known to take away life in a few moments, and it has been proved that these passions, in a less degree, have retarded digestion, taken away appetite, and brought on sickness. A fretful, malicious, or discontented man cannot expect to have as perfect health as he would have if love and cheerfulness shed their bright beams in his heart, on his face, and all around him. Who does not know the sustaining and restoring power of hope? When the last remedy failed, hope, long fled, and by some particular circumstance returning to the despairing bosom, has re-animated the whole system, and reclaimed the patient from the verge of the tomb to the glow and vigor of health. Illustrations of this are abundant.

Further, the influence of the religious state upon the health is greater than is often supposed. So long as one is distressed about his relation to his God, conscious of his anger and distrustful of his favor and mercy, or suffers remorse for his moral turpitude, or loathes himself, his health will suffer. All this religious anxiety and distress make large draughts upon

the nervous energy. His strength and vitality are remarkably depreciated. They take away the *animus* which is essential to the continuation of the work of the physical functions with its proper intensity. On the other hand, it is equally true that ill-health is very unfavorable to moral development. It tends to make men peevish, harsh, and uncharitable. Besides giving a positive bent to character, it often casts a dark shadow over one's religious feelings.

A sincere Christian, with a crazy stomach, or a redundancy of bile, or an oppressed, over-worked, feverish brain, will consider himself so sinful as to be beyond the reach of infinite mercy—will doubt God's grace; in fact, will distrust everybody whom he has the greatest reason to trust, will think everything going wrong with himself and with everybody else. At other times, when the physical functions act normally, he will be transported with God's grace and love, his heart will overflow with peace and gratitude, and he will feel "strong in the Lord;" whereas before, he felt he could do no good in the world.

In ill-health, one thinks that he is the most miserable of all men (perhaps this is not far from the truth), that no one has so many misfortunes as he. It seems to him the world is cold, and no one cares whether he lives or dies. There is no beauty in nature. The earth is of iron, and the heavens are of brass. Everything is against him, and he might better have never been born. But when the blood has resumed its healthy flow, and lost order and normal activity have been restored to his "earthly tabernacle," everything moves on harmoniously, and he wonders how any one can be unhappy in such a beautiful world. All his bugbears have vanished. He can do everything now. There is no such thing as *fall* with him. His fears have gone to the winds. He is brimful of hope. Every one he meets greets him with a smile.

A remarkable case of religious gloom, very probably occasioned by ill-health, is that of the unhappy, yet pious, Cowper. He was possessed of a religious despair which, toward the end of his life, never left him. It was painful to witness. Whether his religious state was the cause or the result of his ill-health may be a question. Very probably his moral and physical distresses mutually aggravated each other; but it seems to us that his physical derangement or disease was the great agent of all his misery, and that this, in the first place, was a great cause of his despondency. We meet with illustrations of these truths daily. Seeing these things are so, how careful we should be to preserve or regain health by rational means, that we may not only "feel well," but we may thereby favor our moral development and thus further our highest happiness; and, on the other hand, to improve our characters and live virtuously, and make our peace with God, that we

may thereby promote our health and bodily comfort. Hereby we appeal to the dispositions of two classes of people. To those who are inclined to be immoral or vicious, but prize their health, we say, Live godly, that you may have good health; for "godliness hath promise of the life that now is." To those who are careless of the laws of health, but foster the hope of being Christians and living accordingly, we say, Live hygienically, that you may promote your godliness. It is very hard work to serve God with a sickly, deranged body. Especially to those who carry about a troubled mind in a feeble frame, we would say, You will never be well until your mind is at rest. Throw all your cares on the God of all grace, resign yourselves to him whom your sins have pierced, and think no longer of your misery. When you find "peace in believing," you will be freed from a serious obstacle to the recovery of your health.

Mental anxieties or excitement have been the cause of more disease or ill-health than is generally supposed. Many a one for whose recovery all imaginable expedients have been used in vain has sat daily brooding over his soul's misery who needed a physician for the soul before the physician of his body could expect success in his most unremitting efforts. So long as he pleases to look on his misery, his ailment will not be mitigated. He must look on the Physician of souls. His disease is moral, and demands moral treatment; then all will be right. His physical system will be righted by having his moral nature righted.

There is danger on the one hand of ignoring physiological causes and agencies, and on the other, of ignoring or slighting moral causes or operations. Both should be acknowledged, not only abstractly, but in the most intimate connection with each other. The same God formed both natures, and there should be, and is, no scism in this grand structure of humanity.

TIS.

Mental Culture.

EDUCATION does not so much create faculty, as it trains and invigorates it. It is to the mind what the grindstone is to the ax, giving it sharpness, not necessarily adding quality. A little more than this, however, is true, when we apply it to the culture of the mind; the very process of thinking and study has a tendency to work out the dross, thereby refining it, like hammering iron on the anvil; but the training of the mind, of which we hear so much among educationists, is that to which we now allude. It is not so much that the mind by exercise gains facility of action through habit as that it learns the law of its own action. It finds out its own natural channel, and, like the river, wears it broader, deeper, and straighter, as it may have occasion; while the untrained mind is like a river

emptied out upon an unmarked prairie, having no channel sought out adapted to its use, and thus left to spread, and wander, and stagnate.

Education has an effect upon the mind analogous to that of the training of a horse to work in the harness. When first put to service, the horse may be strong; but the collar feels strange to his neck, and often chafes it. He is strong, but knows not how to use his strength to advantage; but by habit his muscles become more vigorous and harmonious in their action, until at the end of twelve months, without, in reality, being a pound heavier, or any stronger, he can move a load with ease, which at first it would have been impossible for him to start.—*Illustrated Annual of Phrenology.*

A Tribute to the Health Institute, Battle Creek, Mich.

HAVING received great benefit from the treatment which the Health Institute offers to the afflicted, I esteem it a privilege to say something in regard to my case, hoping it may be a benefit to others who are in poor health. Before going to the Institute, I had been a sufferer from dropsy for twelve years, and also had dyspepsia and liver complaint. For the last five years of that time, I was gradually becoming helpless with serofulous hip-joint disease. The last-mentioned disease was what led me to seek the benefit of the treatment at the Institute, though I was a great sufferer from disease of the kidneys, constipation, etc.

I had sought relief from many of the most eminent physicians in the State, till I had spent about \$1000, but in vain, for I grew worse continually. I next consulted a hygienic physician, who considered my case nearly hopeless, but advised me to go to the Health Institute. I staid in the Institution six months, at the end of which time I was so much relieved that I was able to help myself out of bed, and to walk a little with crutches. I then went home, and continued to gain until now, at this writing, I am able to do my own work, and to-day have walked a half mile with ease, and feel no pain in my hip.

Words are too feeble to express my gratitude to all for the kindness with which I was treated, and the kind care which was so lavishly bestowed upon me in my extremely painful and helpless condition while there. I felt it a privilege to give myself up to the care of the physicians during my stay with them. I feel to tender them my heartfelt gratitude, who, under God, were the instruments of my recovery. Medicines would not reach my case, and I feel to recommend the treatment which this Institution offers to all who are thus afflicted.

MRS. M. E. A.

Van Buren Co., Mich.

The Lungs.

THE human lungs, in the adult, average a respiratory capacity of three hundred and seventy-six cubic inches. They are composed of a vast number of minute air cells, varying in diameter from one two-hundredth to one-seventieth of an inch. The whole extent of respiratory surface in both lungs would amount to about fourteen hundred square feet. The respiratory surface is completely covered with very minute blood-vessels, which are about one three-thousandth of an inch in diameter. Thus the blood comes in contact with the air we breathe, is purified, and prepared to do its work in all parts of the body; hence, we should breathe pure air.

We should exclude from our dwellings all forms of putrefying animal and vegetable matter; such things poison the air and produce disease. Every room where a human being is, should be ventilated. The quantity of air daily used in breathing by one adult is not less than six hundred thousand cubic inches, or three hundred and fifty cubic feet. Pure air invigorates the blood, and intensifies its pure, bright, red hue.

D. D. STEVENS, M. D.

Cedar Co., Iowa.

Young Ladies' Services in the Family.

IN every family, from the highest to the humblest situation, there is a necessity for active services on the part of young ladies, too evident to require enumeration. So soon as the cares of a young lady's education are over, every mother has a right to expect from her daughter such attention to the domestic arrangements, the younger members of the family, and the entertainment of company, as will lighten the burden she has so long and patiently borne. Such occupation need not, however, at all interfere with the elegant pursuits or the common amusements of social life, if early rising be adopted; for two hours in the morning are more valuable than four at any later period, when the routine of family engagements is entered upon.

But in addition to domestic usefulness, the improvement of the mind is also of special importance, and mental improvement is likewise to be made conducive to moral advancement. To render a young woman wise and good, to prepare her mind for the duties and trials of life, is the great purpose of education. Accomplishments, however desirable and attractive, must always be considered as secondary objects, when compared with those shining and solid virtues which form the character and influence the power of woman in society.

Home has justly been called woman's "empire;" and it is certain that to her it is a hallowed circle,

in which she may diffuse the greatest earthly happiness, or inflict the direst misery. The virtues of a woman in elevated rank extend far beyond the mansion where she presides—by the example she offers—even in the most unostentatious manner and in the most trivial actions, to those around her and below her. Gently, imperceptibly, but most certainly, will she imbue with her own purity and beneficence, the atmosphere in which she moves. Those, also, who are not placed in so brilliant a sphere, may, by their conduct, produce the same effects in a more limited circle and in a less degree.—*Scel.*

Manners.

A GREAT deal is said about good manners in these days. Parents constantly preach on this subject to their children. Teachers try to initiate their pupils into the art of behaving well. The boarding-schools devote their utmost ingenuity and skill to polishing the deportment of young ladies with superfine graces and attractive airs. There is a great deal of ornate and artistic performing on the part of gentlemen and ladies, who would be thought polite; yet, in most cases, the politeness is merely the form and color; the fair outside of the fruit, and the delicious and satisfying flavors of generosity and refinement. Our manners have the stem, and rind, and complications, of noble-mindedness, without its edifying body and the luscious juices which are its soul.

It is because manners are so often merely external, the tricks of posture-mongers, the veneer and varnish, the paint and gilt, which cover what is coarse, and worthless, and mean, that so many good people despise all politeness, and look with suspicion upon whoever shows good breeding. Rouge and ribbons have been so often used to cover wrinkles and baldness, that blooming cheeks and pretty bows are at a discount.

Most people despise pretenders; they have no patience with the polish that is used as a substitute for principle; they want reality, and not make-believe. And they prefer ten times over a little roughness, bluntness, and awkwardness of deportment—a manner that has the wholesome, hearty, and hardy elements of nature in and behind it—to any of the superfine ways and artificial graces which are made so much of in our best society. Pinchbeck is so deservedly unpopular that real copper is more prized than silver that is suspected, and even gold that cannot be told from the gilt.

The difference between the true manner and the false, is just that between the real features and flesh of the face and a mask. So all effective cultivation of manners must begin with man. Make him generous, intelligent, refined, affable, sympathetic, and his actions will naturally tend

to politeness as the smoke curls upward. True, this is not all; but this is the alphabet of which all else is application. Having these, it needs but a constant effort to express them in the simplest, noblest, most natural manner, to acquire the best manners.—*Science of Health.*

Read the Reformer more Carefully.

MANY of our friends are asking us questions and desiring us to write upon many subjects which have already been made plain. We wish our friends would hereafter keep in mind the above heading.

One wishes us to write upon scarlet fever, its symptoms, treatment, etc. If our friend had turned to the January number, 1872, he would have found a satisfactory answer to his request.

Another asks us how we treat inflammation of the brain. This question is answered in the same place.

We are always glad to serve our friends to the best of our ability; but our time is nearly all taken up in caring for the sick under our immediate supervision, and we hope they will ask us to explain only the more difficult questions, which will benefit all. We hope our friends will try and think for themselves, and not depend so much upon us.

Here is a specimen of some of them: "I wish you would give me the addresses of all the hygienic physicians in Iowa, and if there are any rattlesnakes there, and what is good for snake bites; as I may sometime travel, and would like to know."

J. H. GINLEY, M. D.

The True Standard of Dress.

WE are always excessive when we sacrifice the higher beauty to attain the lower one. A woman who will sacrifice domestic affection, conscience, self-respect, honor, to love of dress, we all agree, loves to dress too much. She loses the true and higher beauty of womanhood for the lower beauty of flowers and colors. A girl who sacrifices to dress all her time, all her strength, all her money, to the neglect of the cultivation of her mind and heart, to the neglect of the claims of others on her helpfulness, is sacrificing the higher to the lower beauty, her fault is not the love of beauty, but loving the wrong and inferior kind.

In fine, girls, you may try yourselves by this standard. You love to dress too much when you care more for your outward adornings than for your inward dispositions, when it afflicts you more to have torn your dress than to have lost your temper—when you are more troubled by an ill-fitting gown than by a neglected duty—when you are less concerned at having made an unjust comment, or spread a scandalous report, than at having worn a *passee* bonnet; when you

are less troubled at the thought of being found at the last great feast without the wedding garment than at being found at the party to-night in the fashion of last year.

No Christian woman, as I view it, ought to give such attention to her dress as to allow it to take up *all* of three very important things, viz.: *all* her time, *all* her strength, *all* her money. Whoever does this, lives not the Christian, but the pagan life—worships not at the Christian's altar of our Lord Jesus, but at the shrine of the lower Venus of Corinth and Rome.—*Mrs. Stowe.*

Consistency.

A LADY who reads the REFORMER, and has full confidence in the principles it advocates, was lately taken dangerously ill. Her family being much alarmed, sent for a doctor, who prepared the usual prescription of drugs to be swallowed by the patient, who, meanwhile, meant to do as common sense and faith in God and his physical laws dictated. Accordingly, none of the medicine was administered; but the principles of restoration to health, as advocated in the REFORMER, were practically carried out in the best manner possible, under the circumstances. Gradually the disease yielded to treatment, and now this intelligent, consistent health reformer is gaining health and strength.

Such are the kind of health reformers now needed, who take their principles with them down to the sick bed, and to the gates of death; who have as much faith in their principles when severely tested, as when no cloud darkens the prospect.

JOS. CLARKE.

HEALTH is the one thing needful; therefore no pains, expense, self-denial, or restraint which we submit to for the sake of it is too much. Whether it requires us to relinquish lucrative situations, to abstain from favorite indulgences, to control intemperate passions, or undergo tedious regimens; whatever difficulties it lays us under, a man who pursues his happiness rationally and resolutely will be content to submit to.

It is almost as difficult to make a man unlearn his errors as his knowledge. Mal-information is more hopeless than non-information. Ignorance is a blank sheet on which we may write; but error is more presumptuous. Ignorance has no light; but error follows a false one. The consequence is, that error, when she retraces her footsteps, has further to go before she can arrive at the truth than ignorance.

GRAHAM BREAD.—Keep it before the people and on the table till dyspeptics are no more.—*N. J. Mechanic.*

MRS. WHITE'S DEPARTMENT.

PLEASURE.

Oh! not amid the giddy throng,
The truest pleasure smiles;
'Tis not the genuine, but the false,
There oft employs her wiles.

'Tis not the brightest joys to bow
To fashion's stern decree;
And following blindly where she leads,
Become no longer free.

But in the path of duty plain,
Our steady course pursue;
Or recreation wisely seek,
With but a chosen few.

Then, life to us will ever bring
True joy, and peace, and love.
Our years grow brighter as they pass,
Till perfected above. —Sel.

Proper Education.

It is the nicest work ever assumed by men and women to deal with youthful minds. The greatest care should be taken in the education of youth to vary the manner of instruction so as to call forth the high and noble powers of the mind. Parents, and teachers of schools, are certainly disqualified to educate children properly, if they have not first learned the lesson of self-control, patience, forbearance, gentleness, and love. What an important position for parents, guardians, and teachers! There are very few who realize the most essential wants of the mind, and how to direct the developing intellect, the growing thoughts and feelings of youth.

There is a period for training children, and a time for educating youth. And it is essential that both of these be combined in a great degree in the schools. Children may be trained for the service of sin, or for the service of righteousness. The early education of youth shapes their character in this life, and in their religious life. Solomon says, "Train up a child in the way he should go, and when he is old he will not depart from it." This language is positive. The training which Solomon enjoins is to direct, educate, and develop. In order for parents and teachers to do this work, they must themselves understand "the way the child should go." This embraces more than merely having a knowledge of books. It takes in everything that is good, virtuous, righteous, and holy. It comprehends the practice of temperance, godliness, brotherly kindness, and love to God, and to each other. In order to attain this object, the physical, mental, moral, and religious education of children must have attention.

In households, and in schools, the education

of children should not be like the training of dumb animals; for children have an intelligent will which should be directed to control all their powers. The dumb animals need to be trained; for they have not reason and intellect. The human mind must be taught self-control. It must be educated to rule the human being, while the animal is controlled by the master. The beast is trained to be submissive to his master. The master is mind, judgment, and will, for his beast. A child may be so trained as to have, like the beast, no will of his own. His individuality may even be submerged in the one who superintends his training, and the will is to all intents and purposes subject to the will of the teacher.

Children who are thus educated will ever be deficient in moral energy and individual responsibility. They have not been taught to move from reason and principle. Their will was controlled by another, and the mind was not called out, that it might expand and strengthen by exercise. They were not directed and disciplined with respect to their peculiar constitution and capabilities of mind, to put forth their strongest powers when required. Teachers should not stop here, but give especial attention to the cultivation of the weaker faculties that all the powers may be brought into exercise, and carried forward from one degree of strength to another, that the mind may attain due proportions.

There are many families of children who appear to be well-trained, while under the training discipline. But when the system, which has held them to set rules, is broken up, they seem to be incapable of thinking, acting, or deciding, for themselves. These children have been so long under iron rule, not allowed to think and act for themselves in those things in which it was highly proper that they should, that they have no confidence in themselves to move out upon their own judgment, having an opinion of their own. And when they go out from their parents, to act for themselves, they are easily led by others' judgment in the wrong direction. They have not stability of character. Their minds have not been properly developed and strengthened by being thrown upon their own judgment, as fast and as far as practicable. So long have their minds been absolutely controlled by their parents that they rely wholly upon them. Their parents were mind and judgment for their children.

On the other hand, the youth should not be left to think and act independent of the judgment of their parents and teachers. Children should be taught to respect experienced judgment, and be guided by their parents and teachers. They should be so educated that their minds will be united with the minds of their parents and teachers, and they be so instructed that they can see the propriety of heeding their

counsel. And when they shall go forth from the guiding hand of their parents and teachers, their characters will not be like the reed trembling in the wind.

The severe training of youth, without properly directing them to think and act for themselves, as their own capacity and turn of mind would allow, that by this means they might have growth of thought and feelings, of self-respect, and confidence in their own abilities to perform, will ever produce a class that are weak in mental and moral power. And when they stand in the world to act for themselves, they will reveal the fact that they were trained, like the animals, and not educated. Their wills, instead of being guided, were forced into subjection by harsh discipline of parents and teachers.

Parents and teachers who boast of having complete control of the mind and will of the children under their care would cease their boastings, could they trace out the future life of these children who are thus in subjection by force and through fear. These are almost wholly unprepared to engage in the stern responsibilities of life. When these youth are no longer under their parents and teachers, and are compelled to think and act for themselves, they are almost sure to take a wrong course, and yield to the power of temptation. They do not make this life a success. And the same deficiencies are seen in their religious life. Could the instructors of youth have the future result of their mistaken discipline mapped out before them, they would change their plan of action in the education of children and youth. That class of teachers who are gratified that they have almost complete control of the will of their scholars are not the most successful teachers, although the appearance for the time being may be flattering.

God never designed that one human mind should be under the complete control of another human mind. And those who make efforts to have the individuality of their pupils submerged in themselves, and they be mind, will, and conscience, for their pupils, assume fearful responsibilities. These scholars may, upon certain occasions, appear like well-drilled soldiers. But when the restraint is removed, there will be seen a want of independent action from firm principle existing in them. But those who make it their object to so educate their pupils that they may see and feel that the power lies in themselves to make men and women of firm principle, qualified for any position in life, are the most useful and permanently successful teachers. Their work may not show to the very best advantage to careless observers, and their labors may not be valued as highly as the teacher who holds the will and mind of his scholars by absolute authority; but the future lives of the pupils will show the fruits of the better plan of education.

There is danger of both parents and teachers commanding and dictating too much, while they fail to come sufficiently into social relation with their children, or their scholars. They often hold themselves too much reserved, and exercise their authority in a cold, unsympathizing manner, which cannot win the hearts of their children and pupils. If they would gather the children close to them, and show that they love them, and manifest an interest in all their efforts, and even in their sports, and sometimes be even a child among children, they would make the children very happy, would gain their love, and win their confidence. And the children would sooner respect and love the authority of their parents and teachers.

The principles and habits of the teacher should be considered of greater importance than even his literary qualifications. If the teacher is a sincere Christian, he will feel the necessity of having an equal interest in the physical, mental, moral, and spiritual education of his scholars. In order to exert the right influence, he should have perfect control over himself, and his own heart should be richly imbued with love for his pupils, which will be seen in his looks, words, and acts. He should have firmness of character, then can he mold the minds of his pupils, as well as to instruct them in the sciences. The early education of youth generally shapes their character for life. Those who deal with the young should be very careful to call out the qualities of the mind, that they may better know how to direct their powers, and that they may be exercised to the very best account.

The system of education generations back has been destructive to health and even life itself. Five hours each day many young children have passed in school rooms not properly ventilated, nor sufficiently large for the healthful accommodation of the scholars. The air of such rooms soon becomes poison to the lungs that inhale it. Little children, whose limbs and muscles are not strong, and their brains undeveloped, have been kept confined in-doors to their injury. Many have but a slight hold on life to begin with. Confinement in school from day to day makes them nervous and diseased. Their bodies are dwarfed because of the exhausted condition of the nervous system. And if the lamp of life goes out, the parents and teachers do not consider that they had any direct influence in quenching the vital spark. When standing by the graves of their children, the afflicted parents look upon their bereavement as a special dispensation of Providence. By inexcusable ignorance, their own course had destroyed the life of their children. Then to charge their death to Providence is blasphemy. God wanted the little ones to live and be disciplined, that they might have beautiful characters, to glorify him in this world, and praise him in the better world. In order to be in accordance with

fashion and custom, many parents have sacrificed the health and life of their children.

Parents and teachers, in taking the responsibilities of training these children, do not feel their accountability before God to become acquainted with the physical organism, that they may treat the bodies of children and pupils in a manner to preserve life and health. Thousands of children die because of the ignorance of parents and teachers. Mothers will spend hours over needless work upon their own dress and that of their children, to fit them for display, who plead that they cannot find time to read up, and obtain information necessary to take care of the health of their children. They think it less trouble to trust their bodies to the doctors.

To become acquainted with the wonderful organism, the stomach, liver, bowels, heart, bones, muscles, and pores of the skin, and to understand the dependence of one organ upon another, for the healthful action of all, is a study that most mothers have no interest in. The influence of the body upon the mind, and the mind upon the body, she knows nothing of. The mind, which allies finite to the infinite, she does not seem to understand. Every organ of the body was made to be servant to the mind. The mind is the capital of the body. Children are allowed flesh-meats, spices, butter, cheese, pork, rich pastry, and condiments generally. They are allowed to eat irregularly, and to eat between meals, of unhealthful food, which do their work of deranging the stomach, and exciting the nerves to unnatural action, and enfeeble the intellect. Parents do not realize that they are sowing the seeds which will bring forth disease and death.

Many children have been ruined for life by urging the intellect, and neglecting to strengthen the physical. Many have died in their childhood because of the course pursued by injudicious parents, and teachers of the schools, in forcing their young intellect, by flattery or fear, when they are too young to see the inside of a school room. Their minds have been taxed with lessons, when they should not have been called out, but kept back until the physical constitution was strong enough to endure mental effort. Small children should be left free as lambs to run out of doors, to be free and happy, and be allowed the most favorable opportunities to lay the foundation for sound constitutions. Parents should be their only teachers, until they have reached eight or ten years of age. They should open before their children God's great book of nature as fast as their minds can comprehend it.

The mother should have less love for the artificial in her house, and in the preparation of her dress for display, and find time to cultivate, in herself and in her children, a love for the beautiful buds and opening flowers, and call the attention of her children to their different col-

ors and variety of forms. She can make her children acquainted with God, who made all the beautiful things which attract and delight them. She can lead their young minds up to their Creator, and awaken in their young hearts a love for their Heavenly Father, who has manifested so great love for them. Parents can associate God with all his created works. Among the opening flowers and nature's beautiful scenery in the open air should be the only school room for children from eight to ten years of age. And the treasures of nature should be their only text book. These lessons, imprinted upon the minds of young children, among the pleasant, attractive scenes of nature, will not be soon forgotten.

In order for children and youth to have health, cheerfulness, vivacity, and well-developed muscle and brain, they should be much in the open air, and have well-regulated employment and amusement. Children and youth who are kept at school and confined to books, cannot have sound physical constitutions. The exercise of the brain in study, without corresponding physical exercise, has a tendency to attract the blood to the brain, and the circulation of the blood through the system becomes unbalanced. The brain has too much blood, and the extremities too little. There should be rules, regulating their studies to certain hours, and then a portion of their time should be spent in physical labor. And if their habits of eating, dressing, and sleeping, were in accordance with physical law, they could obtain an education without sacrificing physical and mental health.

True Beauty.

HOW EVANESCENT is mere beauty! It is a thing of an hour, a creature of accident, subject to be modified or to decay by every infectious breath. It is inviting, certainly, and attractive to the eye; but if there is no beauty of the soul to sustain it, if there are no charms of the mind which accompany it, how soon does it become insipid, and even repulsive,

"Like dead sea fruits which tempt the eye,
But turn to ashes on the lip!"

The beauty of a gentle nature, of a cultivated mind, of a pure soul, is a thing of joy; it endureth forever. It grows upon us the more we behold it, it attracts us where no other attraction exists, and it weaves a chain of friendship and of love which grows all the stronger for the test of time and the accidents of life.

How many a home is rendered desolate because the eye only has been pleased in the selection of a life's partner; the imagination has filled up a character from a glance, and falsely conferred all the virtues of an object possessing but a single perishing charm. It is a beautiful dream while it lasts; but there must come an awakening, and when it does come,

"In darkness dissolves the gay frost-work of bliss," and the heart seeks in vain for some compensation to relieve its utter bankruptcy. Alas, and alas, that this should be a "thrice told tale," an every-day story, making itself felt at the hearth and in the hall, and on the lives of early manhood and womanhood and lisping infancy!

Where the soul seeks its choice, and has reason and reflection to assist, it does not reject beauty merely because it is beauty; but it does not accept it for the same reason. It looks for congeniality, for sympathy, for mind, for truth, for virtue, for gentleness; and where these are found, beauties of person and feature develop with them, even where the critical eye of the stranger can discover no beauty. "Beauty lies in the lovely eyes," is a phrase as true in sentiment as it is hackneyed in expression, and its frequent application proves that there is a beauty more universal, and more generally recognized than that which merely meets the eye—a beauty like that of the Beast's, in the fairy tale, and when it is recognized and appreciated, the possessor becomes disenchanted from his or her deformity, and rises in the presence of the loved and loving—beautiful in virtue and in goodness—a beauty which decays not with the lapse of years, but lasts until time becomes merged in eternity.—*Sel.*

The Mind Cure.

It is not a new nostrum, nor a new "school" in medicine. It is old as the world, and besides it is, as the advertisers of pills and potions say, "indorsed by the faculty." The "Mind Cure" is recognized by all learned doctors, and yet because it is theoretically recognized and practically forgotten, we wish to speak "a word by way of admonition."

The finest curative agency in the world is the mind of the patient. We do not mean to say that you can cure corns and bunions by resolving to dispense with them, or that you can restore your lungs, after disease has destroyed them, by having a cheerful temper, or that cancer can be eradicated by a hopeful heart. The "Mind Cure" is not warranted to act as a "specific" for everything. But there is no medicine that is susceptible of such a variety of uses as this. There is no disease in which the state of the mind has not much to do with the state of the body.

The first thing to do then is to keep a clean conscience. "A clean conscience and a clean shirt," said our old school-master, "make a happy man." The man who defiles his life with sin, suffers a terrible retribution often in his body; not that he feels any keen pang of remorse, but everything that impairs one's self-respect hurts the vitality and shortens the life. One does not need to be killed by such a "damned spot" as that which stained the hands

of Lady Macbeth in order to suffer in life and health for sins unshrived. It is enough that one cannot look one's conscience in the eye, enough to depress the thermometer of the heart, and by subtle sympathy impair the life.

Physicians prescribe travel and sanitarium; they send one man to Minnesota and another to Florida, without taking the temperament of the man into account. We have seen a man acting Chief of Police in St. Paul, who had been carried ashore from the steamboat on stretchers, so far was he reduced by hemorrhages. Climate? Yes, and more than climate. Doubtless he was a man of hearty temperament, and enjoyed the new and strange scenes about him. We have seen a hundred invalids in the same climate pine for home and older civilization, and die of nostalgia. Let it be understood that no invalid is benefited by a climate when he stays in a place an hour after that stay is enjoyable. If you are an invalid, arrange your life so that it may be restful and happy to you, and then enjoy it. We recall a man, a bridge builder, who carried his consumption over bleak and snowy prairies, who slept in cold beds in frontier taverns, coughing all night, who built bridges and drove business when his lungs were all wasted away. He said that he was happy at work, and that work had kept him alive. And it did. Year after year he managed to spin out his broken life, happy always, and making all about him happy, until he became a walking miracle. At last came the catastrophe, and he died. If your business amuses you, and you are succeeding, and you can keep your temper happy, then there is no better medicine. But he who has a distasteful business, and who has not the will or the power to adapt himself to it, is indeed to be pitied.

Life insurance companies thump your ribs and listen to the whispers of your heart. They ask about your father and your grandfather and your mother's sister and grandfather's brother. They want to know whether you have had any or all of the following diseases, etc. But when did a life insurance company ever think to ask about your clear conscience, your cheerful heart, your business success, your amiable domestic relations, your religious faith, and all the rest that go to make sunshine and clouds in your life?

Do not listen to anybody who tells you to travel if travel is uncongenial to your temper. But if you enjoy it, then is travel best of all medicines. An invalid struggling for life should not have any duties. The main business at such a time is to enjoy yourself. Joy is a tonic above all.—*Hearth and Home.*

THE wise man changes his mind; the ignorant man will not. The former will acknowledge his error and correct it, but the pertinacity with which the latter adheres to his opinions, always bears a just proportion to his ignorance.

Items for the Month.

SPECIAL NOTICE!

TRIAL TRIP!

Four Months for Twenty-Five Cents.

We are determined to get the REFORMER before the reading public. To do this more fully, we now make the following liberal offer: We will send four numbers of the present volume of the REFORMER, for the small sum of twenty-five cents.

Every one who takes the REFORMER has some friend or acquaintance before whom he should be anxious to place the REFORMER. Now here is the opportunity. Every one can send one. There is no subscriber for the REFORMER who cannot send at least one name of a friend, accompanied with twenty-five cents for a trial trip with us. Many can, and doubtless will, send more than one. Let the quarters come.

We are anxious to get this journal before your friends, and we are satisfied that after they have had a chance to examine it, they will not be induced to part with it lightly. We want to raise the subscription list of the REFORMER for next year to 10,000. This is no hard task if each one will help a little.

We say again, Send in the quarters, accompanied with the names of those who are willing to examine.

Address HEALTH REFORMER,
Battle Creek, Mich.

The above notice appeared in the August REFORMER. In response to it, we have received a large number of new subscribers. But still we are not satisfied. The circulation of the REFORMER has come up to over 7000. We want it to reach 10,000 by next January. Let us show you how easy it would be to have it reach even more than that. If each present subscriber will send one name, which will cost him but twenty-five cents, the circulation will immediately reach over 14,000. How easy that would be. How small a sum for each one, and yet how much good it might accomplish as a whole. Let every one consider that he has not done his duty in the great cause of health reform until he has sent from one to ten copies to friends on trial. It has been decided to continue this offer through September. Let us see how many we shall receive this month.

Wanted.

UNDER the above head, a call was made last month for 500 new subscribers for the REFORMER. We can report that instead of receiving 500, we have received 1011. This is encouraging, and leads us to hope that our friends will do more in the future. We now call for 1500 new subscribers during the month of September. Let all our friends set to work with a will and it can easily be reached.

Take Notice!—MANY will receive this number of the REFORMER who have not subscribed for it. It is sent to you free by friends on trial.

WANTED.—At this Office 1500 new subscribers for the HEALTH REFORMER, a journal that meets the wants of the people everywhere.

A RARE OPPORTUNITY.—We are now offering four numbers of the HEALTH REFORMER for twenty-five cents. The hundreds who have testified to the benefits of health reform, and have expressed a wish that others might share its benefits with them, have now an opportunity of realizing or fulfilling this wish at a trifling expense. The amount saved for a single month in what health reformers consider superfluities, but others deem necessities, will send the HEALTH REFORMER to a large number on trial.

Do not fail to improve so favorable an opportunity for diffusing light upon a subject of such great importance, yet so little understood by the masses.

SAN FRANCISCO is greatly exercised over the discovery that the drugs prescribed for patients in the County Hospital have been stolen from them by the physician whose business it was to prepare the delectable poisons. We presume the physician did so out of regard for the patients. Their chances of recovery will be improved by the larceny.—*Sun.*

THE HEATED TERM.—The reports of deaths in the city and country during the warm weather show that disease is making inroads into all classes of society, and especially that class who are deprived of pure air and proper food, either from necessity or ignorance. We believe that a practical knowledge of hygiene would diminish the mortality at an astonishing rate, and we know of no better way of diffusing this knowledge than by circulating the HEALTH REFORMER.

The Science of Health.

A NEW FIRST-CLASS HEALTH MONTHLY!

To educate the people in the Science of Life, which includes all that relates to Preserving Health and to the Art of Retaining Health, is the whole subject and purpose of this Journal. It will not be the organ of any person, business, or institution, but an independent, earnest Teacher or the Laws of Life and Health; the exponent of all known means by which Health, Strength, Happiness, and Long Life, may be attained, by using and regulating those agencies which are vitally related to Health and the treatment of Disease, including Air, Light, Temperature, Bathing, Eating, Drinking, Clothing, Working, Recreation, Exercise, Rest, Sleep, Mental Influences, Social Relations, Electricity, and all normal agents and hygienic materials. Terms.—\$2 a year in advance. Address all letters to S. R. WELLS, Publisher, 389 Broadway, New York.

CORRECTION.—B. J., Ohio: On page 261, for one each day, &c., read, One of the above may be taken each week.