

# The Health Reformer.

OUR PHYSICIAN, NATURE: OBEY AND LIVE.

VOL. 8.

BATTLE CREEK, MICH., FEBRUARY, 1873.

NO. 2.

## THE HEALTH REFORMER

IS ISSUED MONTHLY BY

The Health Reform Institute,  
BATTLE CREEK, MICHIGAN.

JAMES WHITE, : : : : EDITOR.

Terms: ~~50~~ One Dollar per Year, invariably in Advance.  
Address HEALTH REFORMER, Battle Creek, Mich.

### MY NEIGHBOR'S FAULTS AND MINE.

I'm well acquainted with *my* faults,  
I've known them long and well—  
Together many, many years  
We've been content to dwell:  
And though to many very strange  
Such statement may appear,  
Still I must say no other faults  
To me are half so dear.

*My neighbor's* faults I do not love;  
They're not such faults as *mine*,  
They're drawn upon another plan,  
And by a different line:  
Whereas *my* faults are peaceable,  
Scarce bringing me a tear,  
*My neighbor's* faults are troublesome,  
And cause me pain severe.

'Tis true I say I hate my sins,  
But 'tis not really so,—  
If I disliked them very much,  
I would not keep them so:  
It is *my neighbor's* sins I hate,  
They give me so much care,  
I have no time to watch my own,  
Or know how bad they are.

If I could see my neighbors all  
From imperfections free,  
*My own* (although such trifling ones)  
Should be discharged by me.  
But since I cannot do it all,  
And *theirs* are much the *worst*,  
I think I should be *neighborly*,  
Attending others first.  
—Rural New Yorker.

A LAZY dyspeptic was bemoaning his own misfortunes, and speaking with a friend on the latter's hearty appearance. "What do you do to make yourself so strong and healthy?" inquired the dyspeptic. "Live on fruit alone." "What kind of fruit?" "The fruit of industry; and I am never troubled with indigestion."

### Temperamental Relation of the Sexes.—No. 2.

THAT there exists a stronger tendency to mortality in some families than in others is a fact noticed by observing minds. The cause of this is to many minds unexplainable otherwise than by attributing it to a "mysterious dispensation of Providence." In the majority of such cases, the chief cause will be found to exist in the temperamental unfitness of the parents. Now, these parents may be perfectly healthy, and yet as the result of such unions there will be found to exist sterility, still-births, &c., or, if the children live to any considerable age, they will be found feeble, subject to epidemic influences and a variety of scrofulous diseases.

If there is too great a similarity of temperaments, even though the parents may possess healthy constitutions, the children, although at birth they appear healthy, are more liable to die during childhood and after reaching maturity than are the children of parents whose temperamental relations are such as to insure healthy offspring.

If there exists too great dissimilarity of temperaments, the effects of physiological unfitness will be reflected upon the children; and mental and physical imbecility will often be plainly stamped upon them. They will suffer, to a greater or less extent, from this cause through life. From more or less observation upon these subjects I think these statements may be regarded as physiological facts, and worthy of the careful consideration of all who may be interested in the great question of health.

The vital temperament seems to be the most gross of the temperaments, and one which appears not to have existed originally, but is the result of indolence, luxury, changes of climate, &c., &c. It will be noticed that persons who are leading inactive lives, whose former habits were active, become plethoric, easy in habits, and gross in body. Such are usually subject to dropsy, glandular swellings, and scirrhus, or cancerous affections, from excessive alimentation.

The Germans, who are given to drinking large quantities of beer, are found to assume the vital temperament from the use of this national luxury. If people of this temperament should continue to intermarry for several generations, their offspring would become less and less healthy. But let this temperament unite with the mental or the motive temperament, and an element of strength of mind

and body will be found to exist in the children, as was seen in Daniel Webster, Gen. Scott, and others. But as the former possessed more of the motive temperament, he had better constitutional powers and a brighter intellect than did Gen. Scott, who possessed more of the vital, and, as a consequence, was given to ease, cared less for display, and had a correspondingly less desire to benefit his race; yet each acted well his part in his respective sphere.

I have now in mind several married couples of the mental temperament, who have numerous children, which are all subjects of scrofula in its varied grades and aspects. I have seen others of the vital temperament, subjects of the most disgusting ulcers, with congenital and constitutional malformations; while others, of the motive temperament, never were blessed with any children; and still others had numerous children, but all died sooner or later, while all these parents seemed perfectly healthy, mentally and physically.

I distinctly remember one family, in a former field of practice, of whose history I learned more or less, although they were not my patients. It consisted of several handsome, active, and intelligent sons and daughters, who grew up to adult age. The parents were tall, strong, and healthy, yet one after another of the children fell by consumption and kindred causes, until I think all died under thirty years of age, while the parents are still strong and active, although quite aged.

From these considerations it seems that the rate of mortality of children might be greatly mitigated by a careful compliance with physiological law in right relations in marriages. Again, the fashionable usage of children tells terribly against them; such as bare limbs, impure air, condiments of various kinds, unsuitable food, and various other unhygienic influences. For all these irregularities the parents are more or less responsible.

J. H. GINLEY, M. D.

(Concluded.)

### Liver Complaint.

By request, I endeavor to make some remarks touching this common disease. I am aware that difference of opinion is maintained respecting the function of this organ. Some physiologists maintain that its office is exclusively excretory; that is, to remove impurities from the blood, especially that portion known as the portal system; while others, of equal eminence, maintain that one important office of the liver is to *secrete* a substance from the blood called bile, the office of which is to aid in digestion. The real truth, perhaps, is that its principal function is to remove impurities, but that the bile does aid in the work of digestion, by neutralizing fatty matter, dispelling gases, and stimulating the intestines, causing them to pour out their juices, and perform their peristaltic action

more perfectly, appears evident from various data. But it is not my purpose to enter into any lengthy discussion upon the subject here, but to leave the reader, who is desirous of learning more fully the opinions of writers upon the subject, to search for himself.

Those who maintain that its office is wholly excretory, attribute very many of the ailments of the people to the liver. This no doubt forms a good hobby, when the real condition is not known. On the other hand, those who regard its office *secretory* think it seldom is affected. Dr. Scudder of Cincinnati, ridicules the idea of so much liver disease as some maintain, and thinks it seldom becomes diseased. Diseases have turns of being in fashion the same as certain kinds of dress. At one time it is the liver complaint; again, nervous affection, or general debility; at another time, heart disease; &c.

So much is often said about sickness or ailments of various kinds, that it becomes almost contagious, and nearly every person thinks he is sick, when it is all imagination. I have seen this verified in time of cholera. Our opinion is, the less people think about their complaints the better. If the time spent in nursing their feelings and in trying to make out that they are sick, was used in studying the laws of health, or in healthy outdoor exercise, their feigned diseases would be dispelled and their minds so well instructed as to enable them to live without being sick. It is our duty to learn to live so as to keep well. Sickness comes by transgression of physical law. Some have diseases entailed upon them by the sin of their parents, for which they are not accountable; but even this class may be much benefited by pursuing "temperate and sober lives."

We fully believe that, nine times out of ten, at least, if people only lived healthfully, such diseases as liver complaint would be unknown; but in consequence of improper diet, poor ventilation, want of cleanliness, and unhealthful surroundings of various kinds, not only the liver but the whole system becomes diseased, in nearly all its organs and tissues.

The symptoms of this disease are numerous. The patient's complexion becomes sallow, of a waxy appearance, dark spots appearing on the skin when the disease is of long standing; there is pain in one or both sides, mostly the right, but sometimes only in the left; pain under the shoulder-blades, more especially the right. The tongue is coated, and often deep creases appear in it; urine highly colored, with sediment like brick dust, sometimes of a different color; bowels constipated, and the evacuations of clay color. Piles frequently accompany this disease. The patient feels despondent, sometimes dull and sleepy, cannot keep awake in church.

The above symptoms usually appear in the chronic form, known as congestion or torpidity of

the organ. Sometimes the patient complains of being chilly, which will be followed by fever. Night sweats are frequently attendants. There is sometimes acute inflammation, attended with high fever and sharp pain, terminating sometimes in abscess; but this is not common to northern climates. Again, we have chronic enlargement, tumors, abscesses, gaul stones, &c. A description of all these would require more space than would be of special interest to the reader.

The treatment of this disease, ordinarily, is simple and effectual; but it requires time and patience to accomplish the work. When I say the treatment is effectual, I mean the hygienic system, of course. All who have carefully observed, know that the drug system only palliates and in the end multiplies disease. Blue pills or calomel in some form is the allopath's main reliance. Dr. Scudder, professor of Eclectic Medicine in Cincinnati, O., claims that the use of calomel, in its various forms, is a cause of the disease. The giving of this and other drugs in remittent and intermittent fevers, produces chronic disease of the liver, and often enlargement of the spleen. Whoever heard of these affections following a course of hygienic treatment?

We cannot deceive the afflicted as the venders of patent medicines do, by telling them "no change in diet required." People will take almost anything if you only keep off restrictions of the appetite. The first thing in the treatment is to cease using the things that cause the disease. Stop using pork, lard, grease of all kinds, pepper, salt, sugar, and all condiments. Let your diet be unleavened bread, made from first quality of graham flour, oatmeal, cracked wheat, and, in winter time, for a change, corn bread, simply made. Use plentifully of subacid fruits, and a limited amount of choice vegetables. The above articles, properly prepared and partaken of in small quantities, with proper out-door life, and thorough ventilation in-doors, with cleanliness, will prove a preventive of, and often cure, the disease.

In addition to a proper diet, if the patient has considerable strength, take from one to two sitz baths weekly at 90° 10 m., 85° 5 m.; on two other days of the week, let him take, on one of them, a dripping sheet at 92°, and on the other, a half pack for one hour. During the night, wear a cool or tepid compress over the liver and stomach. On two nights, when retiring, take a fomentation over the liver fifteen minutes before applying the cool compress. Where the bowels are constipated, let them be moved once in two days by copious enemata of water at 90°. In addition to the above, frequent percussions and rubbing over the liver, stomach and bowels will be of great benefit. But in addition to all this, a cheerful mind, and a determined will to regain health cannot be well dispensed with.

I am fully satisfied that the above course faithfully pursued will prove a thousand times better than all the drugs and liver specifics ever made. The above course of treatment is as heroic as any one needs. The very feeble should take less and be under the direction of a physician who understands how to advise in the case. The best time to take the treatment is from 10 to 11 A. M., after which the patient should be covered up warm in bed for an hour and a half. If the feet are cold or have burning sensations, take foot baths frequently, on going to bed, 100° 5 m., 80° 1 m., with thorough dry rubbing. When night sweats occur, a dripping sheet on going to bed often prevents them. When this is given, less treatment is required during the day.

Those who have had no experience in hygienic treatment should spend a suitable time at some health institute under treatment, and learn how to take or give treatment.

W. RUSSELL, M. D.

*Health Institute.*

#### Treatment of Burns and Scalds.

BURNS may be divided into three kinds; first, redness, second, blistering, and third, that of disorganization, in which the skin is destroyed, and sometimes the structures beneath the skin.

For treatment, if possible, immediately immerse the injured part in water, or cover it with wet cloths of a temperature that is most agreeable. Let the sensations of the patient be the guide. That which is the most agreeable is the best. Usually, at first, the colder the water applied, the better it feels. In a longer or shorter time, according to the severity of the inflammation, tepid water will be the most sedative; and, finally, warm water will be the most soothing. The invariable rule is, the sensations of the patient. The blisters which form should not be punctured or torn, as they form the best protection to the injured surface. They may be covered with soft linen compresses until suppuration takes place. When the skin is off, the abraded surface should be simply covered with fine flour, or pulverized starch. A soft cloth may be placed over the flour and kept continually wet with water. The covering may be allowed to remain until it becomes loose by the purulent matter beneath; when removed, the surface should be gently washed with warm, soft water, and more flour applied.

The flour-and-water dressing may be continued till the sore is healed. As the contact of air, or of a colder medium, is excessively painful to the raw surface, or where the skin is off, the room should be kept quite warm, and all applications should be moderately warm. The patient should be kept under hygienic influences according to his condition. In severe wounds of any kind a person ought not to

be taxed mentally or physically. But the forces of the system should be left free for nature to use in the restoring, building-up process. Fine flour and linseed oil make an excellent application for burns.

P. M. LAMSON, M. D.

## To Correspondents.

A SUBSCRIBER, Vt., writes:

Dr. ——— says that I am a dyspeptic and have a badly diseased liver; that it is congested, very much enlarged, and in a state of chronic inflammation. Will you please prescribe for me through the REFORMER?

*Ans.* See article on "Liver Complaint," in this number of REFORMER.

T. B., Mich., writes:

One of our neighbors has a girl nine years old afflicted with Saint Vitus' Dance. What is the cause? and can she be helped?

*Ans.* It is an affection of the nervous system sometimes arising from diseased conditions of the liver and skin, and derangement of the digestive system. It is generally curable under hygienic treatment. Such cases ought to be treated at a hygienic institute. In its mild form, home treatment may prove beneficial.

J. C., Va., writes:

I have an itching on my body and breaking out in boils and pimples. Feel well enough except the unpleasant itching sensation and the soreness caused by the boils.

*Ans.* Your blood is very poor, caused by a torpid liver. The humor may be scrofulous. You need a full course of hygienic treatment. Take two sitz baths weekly. A dripping sheet one week, and the next, a pack one hour. Wear local compresses during the night over the liver and where the breaking out is worst, use a strict diet. See article in this number on "Liver Complaint."

L. W. C.:

The first lady's trouble of whom you write, whose eye and mouth are affected, is, no doubt, an affection of the nerves from poisoning by the use of hair dye, as such cases frequently occur. She should abandon its use, and live healthfully in every respect. By doing so she may possibly recover.

The second one of which you write is a case of inguinal hernia. She is also afflicted with catarrh and neuralgia, and her health is generally impaired. She should come to the Health Institute for a few months. If impossible to do this, she had better send for a home prescription, giving symptoms more particularly.

PHYSICIANS, HEALTH INSTITUTE.

THE greatest treasure is contentment; the greatest luxury is health; the greatest comfort is sleep; and the best medicine is a true friend.

## Lack of Knowledge.—No. 3.

EVERY day's observation increases our convictions that light is needed by the masses, and must be spread before them, concerning the true healing and health-preserving art.

There are some noble workers, whose life-interests are devoted to arousing the people on these subjects, and there are thousands who are trying to become intelligent in reference to themselves, so as to avoid sickness, by temperance and proper habits.

I am sometimes surprised, however, to find quite intelligent readers of the HEALTH REFORMER, who indorse its principles in theory, and yet in case of sickness, with themselves or family, resort to the drugs. If remonstrated with for it, they say, "Oh! I don't know how to use water." I suppose they *know* how to use medicine—open the mouth and swallow it. Why do they not know how to use hygienic agencies? Water is only one of these agencies. They say they are "afraid to use water, it is such a powerful agency." Well, is there not power manifest with the use of drugs? Yes, the introduction of drugs into the human system calls for greater action in the vital domain to rid itself of the drugs; and what is called "*the action of the drugs*" is really the action of the body on the drugs.

Why cannot people learn that the human system has no use for the drugs? Why cannot persons who admit this principle when they are well, so inform their minds that they need not depart from it when they are sick? Why not learn the use of water, so that in common disease they can care for themselves and their own families? Or, if they must have the counsel and aid of a physician, let it be the counsel of one whose practice is in harmony with "nature's true healing art."

We do not recommend experimenting, but information, and the exercise of good judgment and common sense when the trouble comes. I admit there is danger in using water, if the *object* for which it is used is not understood, and the *strength* of the patient is not consulted. I admit, also, that it requires more labor and care on the part of nurses and attendants to watch the strength and circulation of the patient—using appliances of water, hot or cold, to balance the circulation, keeping the feet and hands warm, the head cool, the bowels free, etc.—than it does to watch the clock and give doses of medicine at a certain minute; but then, we have the satisfaction of knowing that in administering hygienic agencies, we know *what* we are about, and *why* we are doing as we do. We also have the satisfaction of seeing our friends rapidly recovering strength, instead of suffering for weeks with a drug disease when they ought to be well.

I promised in my last to state some circum-

stances relating to the action of drugs, and the action of water. While preaching at Woodland last summer, in connection with Elds. Cornell and Kellogg, there were some striking cases that came under our observation, which I will notice.

The first of these was the case of Mr. S——, who was naturally of a rugged constitution, favoring the health reform in theory, but indulging some gross habits, such as tobacco-using. Under these habits, and from overwork, he fell a victim to fever. He was attended by drug doctors, who gave him a series of drugs, which did not check the fever, but made him delirious, and brought him to a point where the doctor and friends despaired of the patient's life. At this extremity, Dr. Kellogg was called, who commenced the water treatment. The fever yielded in a few hours, and the patient began to amend. Of course, his recovery was slow, because when the fever was checked the drugs were in the system. His recovery was steady and sure, and in a few weeks he could go about his work. Let others say what they please, this friend ascribes the salvation of his life to Dr. Kellogg's treatment of his case with hygienic agencies.

The second case was that of a young man, Mr. M., a farm hand of Mr. Grayson's. By hard labor in the hot sun, during harvest, his system was greatly relaxed. Taking cold while in this condition, a fever set in. With his naturally robust constitution, had he let the drugs alone, with water treatment and a few days' rest, he might have been on his feet and at work in a fortnight. Mr. G. wished to call Dr. Kellogg. The young man knew but little of the water treatment, and his faith was in drugs; so the drug doctor was called, and the process of drugging commenced. The result was a gradual reducing of the patient's strength under the effects of the drugs, until, despairing of life, as a last resort, Dr. Kellogg was called. He had charge of the patient for one week. He began to amend from the second day of the treatment, and, at the end of the week, he was left in the care of Mr. G.'s family without a physician. He gradually recovered his strength, nature, as in the first case, having to overcome the drugs as well as to build up the strength of the body.

While Dr. Kellogg was treating Mr. M., a young man, Mr. R., a neighbor of Mr. Grayson, was taken violently sick. His disease was similar to that of M.'s. Dr. Kellogg was immediately called. With water, he broke up the fever at once, and, in three or four days, ceased his care of the patient. In a week, R. was as well as ever.

Now, what did the neighbors say in regard to these cases? They said, "R. was not very sick, but M. has been a *mighty sick man*." Well, we say, M. need not have been sick any longer than R., if a similar course had been pursued at first in his case. M.'s long sickness was "*drug sickness*."

I trust it has made him sick of drugs, and that M. and R., with their friends, will discard drugs, study works on hygiene, and live out the laws of their being.

The next case I will mention is that of an estimable lady. Hers was an extreme case of costiveness with inflammation. Of course, a hygienist's first course would be to relieve the bowels with enemas of warm or tepid water, applying the remedy just where immediate help was needed. In the fevered condition of the bowels, the fæces were dried, and, once softened by injections of tepid water, they would readily pass away. Next would come attention to the liver, the skin, general circulation, &c., &c. Medicine in the stomach is not needed in such a case, unless it is wished to increase the burden there.

To this lady, dose after dose of medicine was given, and, for ten days, there was no passage from the bowels. She said, a few hours before her death, "I am resigned to die, but I do not wish to die of neglect." This was no censure on her kind friends; for they were doing all that their loving hearts knew how to do. Still, it seems from her remark, she was impressed that something *could* be done that was not being done. After she was "struck with death," Dr. Kellogg passed the house and was called in. This was his first acquaintance with the case. He told them there were a thousand chances for her to die, where there was one for her to recover. It was too late. She died.

With hygienic treatment commenced in season, hundreds of such persons have been saved from death, and we see no reason why it might not have been so in this case. Kind friends did what they *thought* was best. What we are pleading for is, that people post up, and *learn what is best*, and then faithfully follow it in times of need.

Owing to bad water and very warm weather in the summer season, there are, every year, many attacks of fever in Woodland. Dr. Pond, who was once a worker in connection with a health institute in Sacramento, and who has a very good idea of the practice of the water treatment, has, for several years, treated fevers, &c., with success, in cases of his friends. They usually recover so soon that those who are drugged and spend several weeks getting over similar cases—getting over drugs—think those that Dr. Pond treats are not very sick. Hence, his humble efforts to advance the cause of health reform have the odds against them, yet they tell on the afflicted thus relieved, and create interest in the minds of others who know and realize what is done there by hygiene.

Hygiene labors at great disadvantage compared with other systems of treatment, in that it has many cases to treat of those who do not take hold of it until they have tried almost everything else. They have been filled with drugs, and the powers

of nature weakened—those very powers we rely upon to build up the system—so that in such cases hygiene has both disease and drugs to contend with.

Another disadvantage is, that in cases of febrile diseases, which, under drug treatment are protracted, under hygienic treatment, with persons who have not destroyed their vital powers, the same diseases are so soon checked that casual observers say that such persons “were not very sick.” With all these odds against it, hygiene is gaining ground, and scores are learning, every day, where the truth of the matter lies.

There is still another case I will mention; that of Mr. H., of W., who had been for nearly two weeks horribly dosed with drugs, until, despairing of life, he discharged the drug doctor, and applied to Dr. McConchae, a hygienic physician of Sacramento. He referred his case to Dr. Pond and myself. We tried to care, as well as we could, for H., but it was too late. His constitution was not strong enough to resist the effect of the drugs he had taken, hence, he died. Before he died, I penned, from his lips, the following statement of his case, and the list of medicines he had taken. I insert it here, thinking that the most of our readers will be as much surprised as I was, that the man lived as long as he did:—

Mr. H. stated that he went to Bartlett Springs for his health. He was gone nine days, and had a diarrhea for the whole time. He took several doses of Jamaica ginger, but received no benefit. On his return home, he applied to a physician, who took his case in hand, and first gave him enemas, consisting of a preparation of oak bark and laudanum, two spoonfuls to four of soda. He took one after every passage from the bowels. Next, he gave nitric acid, sulphuric acid, and glauber salts, mixed; every two hours, a table spoonful, and soda water to rinse his mouth with after each dose for fear the medicine would rot his teeth (what about the poor stomach and bowels?). He gave this medicine two days in succession, with the addition of something the second day to remove the unpleasant taste.

The day following, he administered two table spoonfuls of colloidum. This made him crazy, and he begged his wife and mother-in-law not to leave the room; for he was afraid the doctor would oblige him to take another dose of the medicine. The doctor then gave him a tannin enema, a table spoonful in starch water. This made him crazy again with pain. Small doses of opium were given him often, all through his treatment of the case; powders of opium and quinine for a time, because he had a fever(?). Blackberry cordial was also given him. After counseling with another physician, the doctor put a mustard plaster on his bowels, and changed all the medicines. He next prescribed morphine and valerian, and gave him four powders of oak

bark and opium to be taken in one night. The next morning he looked like a corpse. Two tannin enemas a day, for two days, were given him. Also for two days his treatment consisted of a preparation of iron, glycerine, and quinine, a table spoonful an hour, in connection with the other treatment.

All this treatment was given within the space of twelve and one-half days. The disease for which it was given, either was, or became, bloody dysentery.

After the case came into our hands, we gave him tepid water enemas to rinse the bowels after each passage and to allay inflammation. The bloody discharges soon ceased, and the stools assumed a very natural appearance. The bloody dysentery was checked; but then came on the effect of the drugs. There was not strength sufficient to battle these powerful drugs. He died; and it seemed to himself, his friends, and ourselves, that he died a victim of “drug disease.”

Two days before his death he told me he had no doubt that if he had let the drugs alone, and used simply hygienic agencies, he would recover; but he feared the powerful medicines he had taken would cause his death.

J. N. LOUGHBOROUGH.

*Santa Rosa, Cal.*

#### The Bible and Science on Life and Health.

THOROUGH and impartial examination has established the proposition that the Bible and science agree; and in no subject is the truthfulness of this proposition more clearly demonstrated than in the relations of the science of human life with the religion of the Bible.

In the Bible, life and health are held forth as the great boon, the crowning blessing, for which we are to labor; and we are told that if we fail to labor for this rich blessing, we shall have the opposite—misery and death. The same is true of the science of human life. It tells us: Obey my laws, and have life and health, and enjoy the blessings of life; disobey my laws, and have disease, misery, and death.

The religion of the Bible does not simply relate to a future life. “Godliness,” says Paul, “is profitable unto all things, having the promise of the life that now is, and of that which is to come.” 1 Tim. 4: 8.

Take as an illustration the law of ten commandments, which is emphatically regarded as the synopsis of all religion and morality. This law may be called the law of life, not merely from the consideration that keeping it is a condition of eternal life, Matt. 19: 17, but also because it is so adapted to the wants of our natures, that, other things being equal, by obeying it we will, as a natural consequence, live longer than we would by breaking it. A careful examination would prove this to be true of every precept of this law. But the sixth commandment,

"Thou shalt not kill," regulates our course with regard to preserving life and health. It not only prohibits the sin of destroying our lives and the lives of others, but it includes the injunction of the contrary virtue, viz., to make use of all proper and available means to preserve health and prolong our existence and that of others.

Science teaches that, in order to have health, all our faculties must be properly exercised; and the religion of the Bible draws out all our powers in proper exercise toward those objects to which they are best adapted in the nature of things. The moral law covers the whole man and regulates his thoughts, words, and actions.

Science promises health, calmness of nerve, and good temper, as the result of temperance. The Bible enjoins temperance in all things, 1 Cor. 9: 25, and the necessity of adding "to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience," 2 Pet. 1: 5, 6; recognizing in the very order of these graces the scientific truth that patience follows and grows out of temperance.

The science of life teaches the importance of self-denial; so does the religion of the Bible. Says the Saviour, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16: 24.

Science makes faith, hope, cheerfulness, courage, and contentment, important conditions of health and longevity; and these graces richly adorn the Christian character, as appears from the following scriptures: "He that believeth . . . shall be saved." Mark 16: 16. "All things are possible to him that believeth." Mark 9: 23. "The prayer of faith shall save the sick." James 5: 15. "Hope in God, for I shall yet praise him, who is the health of my countenance." Ps. 43: 5. "A merry heart doeth good like a medicine; but a broken spirit drieth the bones." Prov. 17: 22. "Be strong and of a good courage." Josh. 1: 6. "Godliness with contentment is great gain." 1 Tim. 6: 6. "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. 11: 29.

Impatience, anger, and hatred, are forbidden by science as chafing the temper, and wearing on health. The same traits are also condemned in the Bible, and, in their place, patience and the soothing and renovating virtues of pure love are recommended. Even the grace of humility, which so many despise, harmonizes with and grows out of veneration, benevolence, and regulated self-esteem, and tends to guard us against intemperance in labor, and in engaging in pursuits that are too high for our abilities, to get the praise of others, whereby many have shortened their lives. This analogy might be continued indefinitely.

It is therefore unreasonable and incompatible with science as well as Scripture to teach that Bible religion is uncongenial to health. The duties of religion are in the highest sense promotive of health, and are calculated to restore man to a state of physical,

mental, and moral rectitude. Health is written in bold relief on every law of God, on every Christian duty, and on every trait of the Christian character. The Christian hygienist, above all others, is on the way to health. He has, in common with others, all the natural hygienic means and agencies, and as he links with the Almighty by obedience to his moral law and faith in his Son, he looks up to him as to a kind heavenly Father who numbers the hairs of his head, knows his frame, and is touched with the feeling of his infirmities; and taking hold of his superhuman healing power, working through and in harmony with the laws of our being, his faith, courage, and hope of life are intensified, and his recovery is made doubly certain.

D. T. BOURDEAU.

### A Cheerful Home.

A SINGLE bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household; while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers which spring up along our path, full of freshness, fragrance, and beauty, so do kind words, and gentle acts, and sweet dispositions make glad the home where peace and blessings dwell. No matter how humble the abode, if it be thus garnished with grace, and sweetened with kindness and smiles, the heart will turn longingly toward it from all the tumults of the world, and a home, if it be ever so humble, will be the dearest spot beneath the circuit of the sun.

And the influences of home perpetuate themselves. The gentle grace of the mother lives in the daughters long after her head is pillowed in the dust of death, and the fatherly kindness finds an echo in the nobility and courtesy of sons who come to wear his mantle and to fill his place; while on the other hand, from an unhappy, misgoverned, and disordered home, go forth persons who shall make other homes miserable, and perpetuate the sourness and sadness, the contentions and strifes and railings, which have made their own early lives so wretched and distorted.

Toward the cheerful home the children gather "as clouds and as doves to their windows," while from the home which is the abode of discontent and strife and trouble, they fly forth as vultures to rend their prey. The class of men that disturb and disorder and distress the world are not those born and nurtured amid the hallowed influence of Christian homes; but rather those whose early life has been a scene of trouble and vexation, who have started wrong in the pilgrimage, and whose course is of disaster to themselves and trouble to those around them. — *Friends' Intelligencer*.

THERE are now inhabiting this globe three thousand millions of human beings. The average duration of life is a little over thirty-three years. One-fourth die before they are seven years old, and one-half, at seventeen.

DR. TRALL'S  
*Special Department.*

Diseases and Remedies.

DR. CURTIS TO DR. TRALL.

MY ESTEEMED FRIEND: It affords me pleasure to discuss with you questions of science, because we can do it in good personal feeling, and without any regard to the question which of us finds or develops the truth. All we desire to know is that the object is attained, and we will both accept it, and rejoice together, as we always have done, in the full assurance that it is a thousand times better to prevent disease than to suffer it to occur, or to give poisonous drugs in the hope of curing it, or, if you please, removing it, or its causes, or its consequences from the human body. In this department of philanthropy, you have done a great and good work, for which I take great pleasure in according to you due honor and esteem.

If, by the word heal or cure, you mean only the process of equalizing the circulation or the nervous action, or the restoration of injured tissue, I agree with you that nature or the vital force does all this work. If, by disease, you mean derangements of the vital actions—"abnormal vital actions"—and by health, normal or regular actions, and that the curing of disease consists in regulating those derangements, how can you say, "Drugs do cure disease, and that is the reason why I [you] condemn them"? Do you not desire and labor to cure what you call disease? "abnormal vital action." If this is disease, and "drugs do cure disease," why should you reject them? I say what you call abnormal vital actions are not disease, but nature's extra, or deranged, irregular efforts to expel from her domain disease, its causes, its effects, or its consequences; and that whatever deprives the organism of the power to make these efforts is a cause of disease. Disease is not "abnormal vital action," but inability of the tissues to produce or manifest this action. Here, my good friend, is the point on which you and I differ. If health is a balance of the vital functions, and a derangement of these functions is disease, then I am sick whenever all my functions are not in operation. If the deranged (which you call abnormal) vital actions are disease, then you are sick whenever you cry, sneeze, spit, cough, vomit, or perform any such act.

You say, "I never wrote nor uttered the language that the effort to remove morbid matters from the system is called irritation, fever, and inflammation." You teach that "fever is abnormal vital action," and that this "abnormal vital action is disease." I teach that this vital action is deranged, but not abnormal; for abnormal means without, or contrary to, law; and I prove it by the

authority of my friend Dr. R. T. Trall, who says correctly that no act is ever done without law, and that no law ever changes its nature or character. You say, "The difference between normal and abnormal action is that between health and disease, white and black." My dear doctor, the difference is only in the direction of the acts, *not* in their character. The tossing of a loaf of bread into a poor woman's basket, and the thrusting of a sword into her body, would be performed by the same organs and by the same motions. What you call your truths and my errors are written by the same muscles of the hand, albeit you say your faculties act normally and mine abnormally. You say my "nervous energies are unbalanced, and" hence, I am "sick physically."

It is a happy thing that a person so sick as you seem to think I am "can't see it." He would go right to work to cure that *disease* with drugs, which you say will cure it, and that is the reason why you condemn them. Is it kind in you to condemn what will cure my *disease*? But you say you "do not believe in curing diseases."—Neither do I believe in curing what you call disease. "In treating disease, I [you] aim only at removing its causes." I aim at more than this: I aim at removing also the disease itself and its evil results or consequences, which often continue to afflict the patient long after the cause is removed. Blows on the head and indigestible food often produce disease of long duration after the blow is inflicted and the bad food is removed. In these cases, what good can you do by "only aiming at removing the causes of disease"? I do believe in curing *disease*, but not vital actions, for they are not disease. I know that neither medicines nor food perform the operations—circulation, secretion, excretion and assimilation. But I also know that both medicines and food aid the vital organs in the performance of these offices.

You say that "medicines are simply expelled." I answer, just as food and air and water are, after they have performed their proper offices, and *not before*. I give "my pet lobelia," to relax the constricted tissues, and it does the work; cayenne, to excite them to action, and it does that work; astringents, to excite and produce contraction of tissues, which they will not fail to do on animal fibers, living or dead! If you do not believe this, just chew a rare-ripe persimmon, and tell me what it does to your mouth, and go to the tanyard and see what astringent solutions do to the dead fibers.

You say "the stomach expels the lobelia." This is not correct, when that organ is free from causes of disease. It is then absorbed into the system, producing general relaxation, and finally passes off in aid of some of the secretions, as of the perspiration, the urine, the catamenia, etc. Some of the lobelia tea may come away with the morbid matter, but, when the latter is removed, the lobelia is retained, though you should repeat and double

the quantity. I am sorry that you are so ignorant of the virtues of this precious medicine as to assert that "there are no two emetic drugs known that are so similar in their effects as lobelia and tobacco!" They are quite as unlike as are our opinions of disease and its remedies! I approve of your condemnation of tobacco, because it is a poisonous drug that acts injuriously on the nervous system; but I do not agree with you in your explanation of its *modus operandi*, that is, that it does all that "injury by doing nothing at all"! and I may well repeat your sensible question, "Where does nothing get the power" to do the mischief which you ascribe to "drugs," with the same breath in which you deny that they act at all?

But "you admit that many things may be used beneficially in supplying the conditions favorable to the operation of the remedial power inherent in the living system. They may afford mechanical covering or support, protect an abraded surface from air, regulate temperature, supply moisture," etc. Very well, doctor. This is what I call, and what is generally understood to be, curing or removing disease. If the surface is cold and contracted, it is unable to perform its function. The equilibrium of the circulation is destroyed. It is diseased. I apply to it warmth and moisture in the vapor bath. These relax the capillaries of the arteries, and thus *invite* the blood again to the surface to fill the vacuums thus made. They actually relieve the surface of its diseased condition. And the administration "internally" of diffusive stimulants, as "spearmint, catnip, and lobelia," will help the vital action to equalize itself. I would notice all your article, but this is already too long, and I must wait for "the coming dictionary" by Dr. Trall, in which to learn the meaning of words and sentences. "Canker is an eruptive inflammation of the mucous membrane," and "health is the normal play of all the functions," are quite incomprehensible, when compared with what is now known in lexicography and physiology. See Webster on canker, and the terribly unhealthy condition of a person fast asleep, when not half of the functions are playing at all!

But I cordially accept your challenge, doctor, and, *Deo volente*, will be at your College within the compass of your current course of lectures, to comment further on the differences between us.

As ever, your friend,

A. CURTIS.

#### Dr. Trall to Dr. Curtis.

THE questions in issue in this controversy are:—

1. The essential nature of disease?
2. Should disease be cured?
3. The *modus operandi* of remedies?

As these questions underlie all medical reasoning and constitute the fundamental premises of all medical systems, their importance can hardly be

overestimated; nor can their solution fail to be of incalculable benefit to suffering humanity. And it affords me great pleasure to be able to acknowledge that Dr. Curtis has, in the preceding communication, stated his positions clearly, reasoned from them ably, and concluded logically. If I admitted his premises, I should reason as he does, and come to the same conclusions. But I differ with him in the premises, and herein is our whole field of debate.

Whether disease should or should not be cured, depends on its essential nature; hence the second question is involved in the first. And the third question, whether the effects of medicines are explainable on the theory that they act on the living system, or the living system on them, is to be solved, if at all, by the same data, premises, and reasonings which demonstrate the first question, so that there is really but a single question to settle—the relations of living and dead matter. Asking the reader to keep this proposition constantly in mind, I proceed to notice the points Dr. Curtis has made in the order in which he has presented them.

By "cure," as applied to disease, I mean the removal or suppression of that morbid action which constitutes its essence; or, in other words, the removal or suppression of those symptoms which constitute the peculiar character and diagnosis of the disease. To illustrate: If a person swallow a large dose of tartar emetic he will soon be very sick and vomit violently. The vomiting is the disease and the drug is the cause. The object of vomiting is to expel the poison. Here are the cause of the disease, the disease itself, and the object to be accomplished by the disease, which is the ejection of the offending material and the restoration of health. The vomiting, therefore, is "remedial effort." It is also "abnormal vital action," because vomiting has no part in "the normal play of the functions," which is the essence of health, and because, also, it is not healthy to be sick.

And now, suppose the patient, while vomiting, take a huge dose of opium, or henbane, or prussic acid, or chloroform, or be wrapped in a blistering plaster, the vomiting will cease at once. *That* disease is cured, but he will die of narcosis or apoplexy. *Ergo*: He is "cured of one disease by producing another;" and that is just what every drugopathic cure under the sun amounts to.

But suppose the patient were to be treated mechanically instead of medically. Let him be bled until he is too weak to make the effort to vomit. The disease will be just as completely cured, and the patient just as completely killed. Or if the patient, while vomiting, is struck senseless by means of a knock on the head, or has the gastric branch of the pneumo-gastric nerve severed or ligated, the vomiting will instantly cease. The disease will be cured, and the patient very nearly

if not quite killed. Is it not plain enough that, in this particular case, the disease should not be cured? And that to cure it is to suppress the remedial effort and prevent the poison from being expelled? If the vomiting had been assisted with warm water, the remedial effort would have succeeded in ejecting the drug and restoring the health. The principle indicated is universally true in theory, and universally applicable in practice.

The *Nashville Medical and Surgical Journal* for November, 1872, contains an article from N. E. Knox, M. D., on the malarial districts of East Tennessee, in which occurs the following significant paragraph:—

"I will note, in passing, the greater tendency, each successive season, to cerebral congestion in intermittent fever. Latency, the great law of the poison, is here demonstrated most plainly; patients partially treated in the fall quit shaking, assume what may be called the malarial cachexia, and in February or March commence complaining of chills again, or, to use the common expression, 'go to chilling again,' but in a little different manner; it is mostly 'an inexpressible feeling of wretchedness, yawning, and stretching, which continues some longer than a shake,' and then is followed by a high fever and a moderate sweating stage."

The intermittent fever was cured, so that the patients quit shaking; but in a few weeks or months afterwards found themselves suffering of the same disease with complications and aggravations occasioned by the medicine. Malarial cachexia and tendency to cerebral congestion are a hundred times worse than the original intermittent fever. It would have been vastly better for the patients if the doctor had "stopped away" and let the patient "shake on, shake ever," as long as he had any malaria in him to be shaken out. This would not have cured the disease, but it *would* have cured the patient. By "cure," as applied to persons, I mean the restoration of the normal conditions.

I trust that Dr. Curtis will now see why I object to drugs because they do cure disease. *Disease should not be cured.* The true healing art consists in assisting nature to remove the causes of disease, without producing other abnormal conditions. It will not do for Dr. Curtis to claim that his pet remedies—lobelia, cayenne, etc., "invite physiological action," for all the proof he can offer will be matched by the eclectic in favor of strychnine and poke root, and the allopath in favor of calomel and cod-liver oil, and the homeopath in favor of nux and mercuris. He is too modest as well as intelligent to pretend to papal infallibility, when precisely the same *effects of medicines* which he claims for his system all other drug systems can claim for theirs.

Dr. Curtis still confounds diseases, causes, and consequences, as do all medical books and schools except the hygieo-therapeutic. This is the pri-

mary error in all of his and their reasonings. And I am not a little surprised that Dr. Curtis, who has been so constantly and so ably criticising the doctrines and exposing the absurdities of allopathy for forty years, has not yet learned to discriminate in this respect. This error is seen on almost every page of the current medical literature, whether we look in the text-books, or the journals of the drug schools.

For examples: A late medical author says of diphtheria, "It is a poison in the blood." Not so. The *cause* is a poison in the blood. Medical men, as well as newspapers, tell us that cholera travels, migrates, etc. Never. The *causes* spread or extend from place to place. It is a common expression that fevers "attack" persons. *Where* was the fever before it made its attack? I frequently read in medical journals, "The patient was siezed with a violent attack of gout." What is an attack that it can be siezed? And *where* was the gout before it attacked the patient? Physicians talk of fevers "running a course." Is a fever an entity that it can run like a race horse? And they gibber learnedly of "carrying a patient through a fever," as though a fever was like unto a house, or barn, or field, or crowd, or water, or air, through which the patient can be moved by the force of medicines, as a railroad train moves by steam, or as a ghost pervades the etherium. All this nonsense comes from confounding diseases with their causes, and mistaking vital actions for foreign entities.

Dr. Curtis defines his theory of disease to be "inability of the tissues to produce or manifest abnormal vital action." I should define that condition to be death. Disease is abnormal vital action, and nothing else. Is a dead man sick? His tissues certainly have inability to manifest action of any kind, abnormal or normal. When a person is struggling in an epileptic paroxysm, is he sick, or well? He manifests no inconsiderable ability in the matter of abnormal vital action, some of his muscular tissue contracting more forcibly than it ever did or could in the normal state. Destroy his ability to manifest this action, and you will have a case for the undertaker, instead of the physician. Is insanity health, or disease? Some insane persons manifest powerful abnormal vital action in the muscles of voluntary motion.

You say, "If health is a balance of the vital functions, and derangement of these functions is disease, then you are sick whenever you cry, sneeze, spit, cough, vomit," etc. Precisely so. I am. If I have studied physiology correctly, well persons neither cry, sneeze, spit, cough, nor vomit. All of these doings are pathological. If you have a little baby, or can borrow one for the purpose, you can demonstrate this subject beautifully. Stuff it for a few days on gingerbread and candies, with occasional doses of Winslow's Soothing Syrup, and it will cry all you want to hear. If you put

a little capsicum into its nose, it will sneeze. If you place a few drops of "third preparation" (lobelia, cayenne, myrrh, and brandy) into its dear little mouth, it will spit energetically, or try to. If you hold its nose to make it swallow the stuff, it will cough at you lustily, as soon as you let go. And if you succeed in getting some of the poison into its stomach, it will show proper resentment by vomiting.

These experiments are better performed on very young humanities, because they are less perverted and more sensitive. The homœopaths are right when they tell us that medicines must be tested on well persons.

We can, however, show the principle we are expounding very well on adults. If Dr. Curtis should come into my sanctum in a crying condition, I should know he came as a patient. He is not a man to cry unless he is sick. True, he may be overjoyed when he sees the truth I am illustrating, but excess in any direction is as abnormal as its defect. His vital actions would be unbalanced, and therefore he would be sick. If I should hear him sneeze, I should know that noxious dust, or other impurity, had lodged in his nostrils, and that his vital powers were manifesting their ability to get rid of it. If I should see him spit, I should conclude that some foreign substance or morbid excretion was being cast out. If I should hear him cough (knowing that well folks do not cough; nor horses except when they have the epizooty or hipporhinorrhœa), I should think of cold, catarrh, influenza, pneumonia, asthma, consumption, or organic disease of the heart, and I should know that some offending substance was obstructing the air passages. And last, though not least, if I should behold him in the unseemly performance of vomiting, I could affirm, by all the stars of the firmament, that there was something the matter with his stomach.

"Deranged action is not abnormal," says Dr. Curtis. Is it normal? And if neither abnormal nor normal, what under the moon is it? I do not know of any intermediate or other action pertaining to vital organisms. Abnormal, in pathology, means contrary to or out of the order or laws of health; but not contrary to the laws of nature, for nothing occurs outside of natural law. There are laws of disorder as well as of order, and disease has its laws as well as health.

Most of the remainder of Dr. Curtis' communication has no relevancy, if my premises are correct; and if his positions are true, all that I have written, or shall write, is irrelevant. His statement that "both medicine and food aid the vital organs in the performance of circulation, secretion, excretion, and assimilation," would be more in accordance with physiology, as I understand its teachings, if changed to the following words: Food supplies one of the necessary materials for the performance of all the vital functions normally, while medicines

occasion abnormal circulation, morbid secretions and excretions, and derange and impair assimilation.

The idea that food, air, and water perform certain offices and are then expelled, is one of those blunders which, scientifically speaking, is "worse than a crime." They are never expelled, except when they do not "perform their proper offices." When the doctor will show me a particle of either that has been expelled from a well person, I will haul down the flag of hygeio-therapy, and fling to the breeze that of physio-medicalism. Dyspeptics, and little children when teething, or suffering of cholera infantum, sometimes pass the food undigested. But it is because they are sick and cannot use the food. Whenever food is digested, that is the end of it. It is never seen again. It is not expelled, for it no longer exists. Its elements are transformed into tissue, but it is—nowhere.

That the medicines Dr. Curtis names occasion the effects he mentions, no one will dispute. But our issue is not with regard to facts. It has only to do with the rationale. How are the effects occasioned? What is the explanation of the facts? But to oblige my very worthy friend in every possible manner, I have tried the experiment he recommends. I did not have a "rare-ripe persimmon," but I had an excellent "strawberry apple," and so I chewed that; and then I waited to see, or feel, what it would do to my mouth. But it did not seem inclined to do anything; and the longer I waited, the more it did nothing at all. On the contrary, my mouth, and other organs, did many things to the apple. My teeth masticated it; my salivary glands softened it; my pharyngo-œsophageal muscles swallowed it; my stomach digested it; my lacteals absorbed it; my lungs aerated it; my arteries circulated it; my capillary *moneras* assimilated it; and that is as far as I was able to trace. I am now waiting to see if the apple will be "expelled," after it has "performed its proper office." If this should ever happen, I shall feel in honor bound to send it as a present to Dr. Curtis with my candid admission that his theory is the true one after all.

Then I tried the tannin (having some on hand which I employ in destroying *vibriones* and *bacteria* and *killing* morbid growths). But as my mouth is not "dead fibers," perhaps the test was not a conclusive one. However, I put a grain or two in my mouth, and watched for the "proving" as a homœopath does when he takes the decillionth part of the tincture of the shadow of a shade. And the longer I waited, the more it did not prove anything. As with the apple, the proving was all the other way. I found the medicine as actionless as the food. There may be differences in mouths. Tannin may act on the mouth of a physio-medical doctor, but it will not do a thing to a hygeio-therapeutist. We read that "the true disciples are proof against venomous serpents." So far as my

mouth was concerned, in the experimentation, the dead, inorganic drug was just as dead and inert there as it is in the apothecaries' drawer. And if the powdered drug never shows any disposition to act on the vessel which contains it, it is incomprehensible to me why it should manifest a propensity to act when it is placed inside of one's mouth. But my mouth acted on the tannin tremendously, as I expected it would; the more so, probably, as my mouth is not accustomed to take anything except "food, air, and water." The mucous membrane of my mouth poured out a stream of serum, taken from the blood to wash away the tannin, and this was washed away as passively as a log floats adown a rapidly rolling river. The loss of fluid left the fibers of my mouth very much constricted, with a sense of thirst, just as one feels after eating sugar or salt. In a few hours, the blood recovered its due supply of serum, and I felt no further inconvenience. But I do not propose to repeat the tannin experiment, even if my respected opponent is never made to see "the error of his ways." The other experiment, however, I will repeat as many times as Dr. Curtis wishes, if he will find the apples, or the persimmons.

I do not say that tobacco "does its injury by doing nothing." I never use the word "does" in this connection, yet my opponents are continually imputing it to me. Tobacco is injurious because the organs expend their vitality in getting rid of it. *It does nothing.* It is done unto. And this principle is true in relation to all poisons, find them where you will, lobelia not excepted.

In conclusion, I do not find anything in Webster's Dictionary, nor in any of the medical lexicons, that induces me to qualify or retract what I have said in a former article, in relation to canker. So far as a sleeping person is concerned in this argument, it is enough to say that, during sleep, all of the vital functions are in operation, while all of the mental functions are in repose. There is no unbalanced nor abnormal action to constitute disease, more than there would be if you should employ one hand in writing while the other was at rest. Recollect, once for all, that *disease is vital action in relation to things abnormal.*

Yours very truly,

R. T. TRALL, M. D.

### Breathing.

BECAUSE we are familiar with the process of inhaling and expelling air from the chest, it excites neither surprise nor thought; scarcely do we realize, indeed, that life depends upon movements so simple that they are completely involuntary. It is a curious fact that every living thing, from animals to the whole vegetable kingdom, is just as dependent for life on atmospheric air as men. Trees breathe through their leaves. If torn away, the trunk will languish and die. Were all the leaves of a fully

grown apple tree placed side by side, were it possible to have their edges exactly touch so as to appear like a carpet, it is calculated they would cover more than an acre of ground. Some of the gigantic forest trees yield leaves enough to cover an area of two acres very nearly. Our own lungs afford an absorbing surface on which air infringes equal to almost one hundred square feet, as it is assumed by some physiologists. By taking a breath of air, about six millions of minute cells, which make up the body of the lungs, are distended, and at that instant of inflation oxygen is separated from it and taken into the system. Life, therefore, is solely and exclusively sustained by that element; and yet so simply is the complicated process performed within us, that we forget to be thankful for the life so preserved, or to admire the wonderful human machinery.—*Sel.*

### Is the Health Reform Important?

It has often been said that the health reform is the base of every reform. It is like a good foundation to a building, without which the building will fall, however much may be expended in the superstructure. Let us try this idea and test its truthfulness.

In the first place we inquire then, What are men without bodies? Of what service can they be? However much efficiency such men may have possessed prior to their existence in the present world, or may possess hereafter, it must be confessed that in the present world we cannot discover the usefulness of men without bodies. Without bodies we know nothing of men. The body, though defamed by some as *gross matter*, as if it were a clog to humanity, is really valuable in the affairs of the present life.

But what is the body without life—the "vital spark of heavenly flame"? Though perfect in organization, and in a state of perfect preservation, still it would be entirely useless. It must have life to be useful. And what is life without health? Merely to live can answer no very desirable end. Health must be had to make any one the useful member of society which is desirable. If the world needs reform, which few will deny, health is demanded for the laborers in the work. In any work of reform, physical, moral, or religious, the laborers must not only have bodies, and merely the breath of life in those bodies, but they must have health to push forward the good work of reform.

Besides this, men's minds are beclouded by wrong habits of physical life; and it will be found the next thing to impossible to make them realize the need they have of moral and religious reform, unless some motive can induce them to change these bad habits. Here is the great difficulty in reforming the human race. Stupefied by unhygienic habits of living, the great thing is to make

them realize that they need anything. The intellect is beclouded so that moral and spiritual things are not discerned. What shall awaken them from this stupor? Perhaps no stronger motive can be brought to bear than the love of dear life. If they can be aroused to a sense of danger reaching to the very life, they may commence the work of reform. And if health reform is begun, the mists which becloud the mind will begin to pass away, and a sense of the moral and spiritual will begin to be restored. They will begin to "see men as trees walking," which will encourage them to perseverance till they can see all things distinctly.

Thus we are shut up to the conclusion that the health reform is fundamental, and that there is but little reason to hope for those who cannot be induced to adopt a more healthful mode of living than that which prevails with the mass of men at present.

Then he that engages in the work of health reform engages in a good work—a work beneficial to men, and therefore approved of God. It is a noble work, and let us try nobly to carry it forward; and thus we may do a benefit to suffering humanity, saving ourselves and others. There is much more religion in healthful living than is generally believed.

R. F. COTTRELL.

#### Fashionable Infanticide.

##### STARTLING EXHIBIT OF MORTALITY AMONG INFANTS.

DURING the past month there were 154 persons buried in Mt. Elliott and Elmwood Cemeteries, 48 of whom were *under one year old*, and 77 *under ten years old*, thus showing that about one-third of the deaths in this city are of children under one year old, and about one-half, under ten years old. This is a very bad showing for our civilized country. It tells us more than could be written in a volume. It proves to us that the false ideas which prevail in society, and the false customs of the female sex, together with the physical degeneration of men's constitutions from dissipation and injurious habits, are all tending to thin us out as a race. A healthy, strong baby now-a-days is indeed a rarity, and nine-tenths of the ills which the little ones are heir to are the result of the mother's recklessness in regard to the laws of health and nature. Natural life cannot thrive, though it be protected in every possible way by a wise and all-governing hand, when habit, food, ignorance, fashion, dissipation, and an artificial hatred of offspring are forever and continually trying to throttle it. The young baby that comes into the world is met at every step by the most determined opposition. He or she must be a "tough young 'un" indeed to win the victory against tight clothes, close confinement in illy ventilated rooms, bad and poisonous nourishment (in consequence of his or her mother's artificial

appetites or careless regard for health and frantic desire for fashionable, injurious dress), physics, soothing syrups, and many of the other ills to which the child is subjected. If it lives to be ten years of age, it may be almost sure to pass maturity in safety, for it has stood the most trying tests that human life could endure.—*Detroit paper.*

#### A Doctor's Prescription.

WHILE visiting a friend, I saw on the parlor table, among other curiosities, the following, addressed to — :

"I wish you to take the prescription I gave you until you are entirely well, if it takes twelve months. Take a large teaspoonful three times per day in a little good whisky, as much whisky as you can stand without making you drunk. In three months you will feel like another woman."

It seems by the import of this address that a prescription had been sent, and these lines, to insure a careful compliance with its requirements, with directions how to use it. What the prescription was we are left to conjecture, but we are not guessing when we assert that it *failed* to do the wonders it was recommended to perform, for the patient grew no better by using it.

Doctors are supposed to be competent to give such advice that, if heeded, will insure health to the afflicted; therefore multitudes are reposing the utmost confidence in them, willing to follow their advice at all hazards, take their drugs, do anything, hoping to regain their health.

This lady starts out with prescription and directions how to use it. She feels determined to give it a thorough trial, even though it requires twelve months to effect a cure. She measures out the "large teaspoonful" of the nauseous, sickening dose, at the sight of which the stomach revolts, and it is with a shade of regret that she thinks health must be purchased at the cost of repeating it more than one thousand times during the "twelve months." But no price is too great to pay for that precious blessing, health, and, stimulated by confidence in her physician, she feels willing to try the remedy at any risk.

The "good [?] whisky" has been procured, and, as a surety of its excellence, an extravagant price was paid. But right here a perplexity arises. The patient, having no personal knowledge of the amount it would require to make her nearly drunk, but not quite, can only find out the quantity by experiment. Supposing, in her ignorance, she takes enough to make her *entirely* drunk. Her husband and family behold the alarming spectacle of a companion and mother in a state of beastly intoxication, bereft of reason, with all the nobler faculties of her soul debased and brought under that foul foe, intemperance. What an influence to be cast on her little ones, never to be forgotten by them. But, supposing she is more fortunate,

and succeeds in getting *nearly*, but *not quite* drunk, and this repeated three times per day, for twelve months, making *nearly eleven hundred times*; it is certain that in "three months" she would feel like "another woman," if she survived it at all.

Could such an individual follow this prescription and not come out a confirmed drunkard at the end of the specified time? Is it strange that there is so much intemperance in the land? When will people learn the better way, *i. e.*, discard drug-prescriptions, and choose nature's own remedies—proper diet, water, air, light, exercise, cheerful condition of mind, rest, sleep, &c.? May the day soon hasten. May not the pen or press rest till this shall be accomplished for the good of our nation.

Dear reader, the above may seem like an extravagant case; but let me ask, Do we not see the same folly manifested, to a greater or less degree, in all drug prescriptions? Do they not prescribe poisons, and oftentimes of a deadly nature, to be used in spirits calculated to injure the system and increase intemperance? I hope all may yet be led to see the better way.

E. B. LANE.

#### Health Reform.

In all of God's works there is harmony and consistency. His requisitions are just and reasonable. But in consequence of the fall of man, the deceptive and pernicious influences and tendency of sin, this truth has been lost sight of to a very great and alarming extent. This is emphatically true of those laws which relate us to life—laws established by our Creator and sustained by science, and which must be adhered to to secure health, happiness, and longevity. Sooner or later, transgression will certainly be rewarded or meet its legitimate consequences, in few or many stripes.

Thousands of professed Christians who take delight in approaching God through the solemn and appropriate ordinances of divine worship, and talk of honoring him by obedience to those laws, which directly regulate our spiritual union and communion with him, fail practically to recognize the close connection which these laws do and must necessarily hold with all physical law.

Apparently, many, very many, act as though our religion, health, happiness, or usefulness, were in no way affected, augmented or diminished, strengthened or weakened, by what we eat or drink, the air we breathe, the apparel we wear, the exercise we take, or the general care we give our persons. Such religious pigmies stand re-proved and corrected by divine wisdom.

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. "Beloved, I wish above all things that thou mayest prosper and be in health, even as

thy soul prospereth." 3 John 2. Here an eminent servant of God, under the power of divine wisdom, and prompted by the Holy Spirit, expresses a desire equally strong for the health of his beloved brethren, as for their spiritual welfare. Let those who believe or who are taught that sickly persons make the best Christians, here mark and henceforth remember the language of inspiration. And let epicureans know that *self-denial* lies at the very foundation of the religion of Christ.

But how shall the sick obtain health, and how shall we, if in possession of this precious boon, preserve it? The answer is one. From it there is no appeal. The Heaven-given principles of *health reform* stretch out an affectionate hand all the day long, promising to succor and lift up the poor, discouraged invalid, if not beyond reach of help, and to sustain with a strong arm on condition of obedience. "To obey is better than sacrifice."

But health reform labors under some great disadvantages, as does its twin sister, the religion of the cross. It is unpopular. It requires the spirit of a hero always to take it to the table with us, and into the fashionable circles, and out into the walks of life. But she will not forsake one of her friends, unless first forsaken. She will always do us good, but never any harm.

Again, the majority of those who have adopted health reform have not done so till reminded by failing health and strength of the dangers which lie before them. And even then, oftentimes, not till they have personally "suffered many things of many physicians," and learned from sad experience the truthfulness of the doctors' motto, "longsuffering and much patience." Why not, we ask, while in the prime of life, while in the bloom of sound health and strength physically and mentally, reach out and take hold of those principles which lie in the bosom of health reform—principles calculated to preserve a firm, elastic step, the steady nerve and strong muscle, a buoyant and hopeful spirit to the end of life. Said one, "When I am sick, I eat healthful food. When well, I pay no attention to it."

Another obstacle with which health reform meets, is, a large portion of those who finally come to adopt it, in their worn and exhausted condition, with but a small stock of vitality left, almost destitute of recuperative powers, want to be cured and set back upon the track of health which they have been years, some scores of years, running off from, in a very brief period, or they are discouraged and disheartened. They do not seem to think but that vitality can be manufactured, the worn, broken and rickety machinery of the human system set aright, put into motion and good running order with magic celerity. Certainly so, if they fall into the hands of physicians at a health institute.

Some years since, a gentleman wrote to the

managing physicians of a health institution that he was out of health. He was about sixty years of age and had been a dyspeptic over forty years. Now, said he, "If you will give me good encouragement that you can cure me, I will come and spend from three to six weeks with you." Now if old and long-continued transgressors could be healed and set all right healthwise in so short a time, who would ever care anything about health institutes, or stop for one moment to be thankful for them till the iron grasp of disease had fast hold of them? These institutions are established to teach men how to avoid sickness, and how to promote health, as well as to do the very best thing to direct remaining vitality, remove obstacles out of nature's way, giving her time to do her work and do it well.

Says one (near the grave when she went to the Institute), after some month's treatment, "If any are watching to see how it turns with me, that they may judge of the blessings of hygiene, tell them even if I go down, that that stands on a firm basis, and that my confidence is daily increased and strengthened in the principles of health reform." Friends of health reform, stand up and show yourselves men. Stand unblushingly by her Heaven-born, life-giving and life-sustaining principles, and receive the reward held out before you.

A. S. HUTCHINS.

#### Action of the Bowels.

You who are suffering from constipated bowels, (and your name is legion) don't make your case utterly hopeless by dosing yourself with purgatives. Habitual constipation, brought on mostly by sedentary pursuits and luxurious idleness, can only be cured by common-sense treatment. And what is common-sense treatment? we hear you ask. The use of the simple remedies that Nature has so lavishly spread out before us, in preference to deleterious drugs; the observance of her laws, so simple, that a child can understand them. To know that foul air, noxious gases, rich food, luxurious idleness, tight lacing, too little or too much clothing, are productive of disease, requires not the learning of a Sydenham or Boerhaave. To keep our bowels in a healthful condition, our diet should consist of food that contains natural stimuli sufficient to keep up a healthy action of the alimentary canal. When we eat only the finest wheaten bread, the richest cake, puddings and pies, we not only rob our bodies of essential elements, but we deprive the bowels of healthful relaxing materials that coarser food furnishes. Graham bread, ripe fruit, two or three figs eaten after each meal, slapping and kneading the bowels for from five to ten minutes on retiring and again on rising, will, in nine cases out of ten, keep the bowels in a healthful condition. Next to this

treatment comes gymnastic exercises; and their value to sedentary persons is almost incalculable in keeping up a natural peristaltic action of the bowels. If we will shut our eyes to Nature's simple teachings, and adopt, instead, fallacious dogmas and theories, are we deserving of priceless health? You who are suffering from constipated bowels, take down your mirrors and examine your faces—note the yellow patches around your mouth and nose—across your forehead and chin—the withered and sole-leathery hue of your complexion, the haggard and weary expression of your once bright eyes, and then stop and think—and think—and then think again on your awfully despondent and gloomy feelings, and ask yourself why this change—why this premature loss of your once rosy health, fair complexion and buoyant feelings? You can make these investigations, ask these questions, all by yourself; your friends need not know that you have made the humiliating discovery; but you may profit prodigiously by them; you may avoid much suffering; you may keep the dollars in your pocket that you have been in the habit of paying out, to your injury, for quack nostrums; you may restore again your complexion to rosy health and blooming youth and fairness; you may chase away despondency and gloom; you may possess again the vigorous joy of health; and how eager you all are to know how to restore your complexions to their original fairness, if nothing more. Persons have eaten the most deadly poison, they have rubbed cosmetic after cosmetic on their faces, they have spent time and money in trying the numerous preparations to impart youth and bloom to the skin, but nothing will avail unless you first observe nature's simple laws. Keeping the bowels open by natural means is one of the best cosmetics in the world. When you take purgatives that have been manipulated by the chemist, rolled into pills by the druggist, and Latinized into prescriptions by the doctor, you arouse nature's animosities and retaliating propensities, and you are sure to get your faces scarred with yellow patches, black eyes, ill-feelings, and awful storms of despondency and gloom. You may turn up your noses, fling your poohs, at the rate of sixty a second, at this doctrine, but God's laws are immutable, nevertheless; and if we break them we must pay the penalty; and if we further torture ourselves by resorting to drugs when we do n't need them we should not charge our aggravated complaints to Providence, or expect to be well until we learn that to take care of thyself is Heaven's first law.—*Sel.*

Ah! what avail the largest gifts of Heaven,  
 When drooping health and spirits go amiss!  
 How tasteless then whatever can be given!  
 Health is the vital principle of bliss,  
 And exercise, of health; in proof of this,  
 Behold the wretch who flings his life away,  
 Soon swallowed in disease's sad abyss;  
 While he who toil has braced, or manly play,  
 Has light as air each limb, each thought as clear as day.

## THE CHEERFUL-HEARTED.

With every shade of care away,  
 And every cup of sorrow—  
 Though dark and drear the earth to-day,  
 The sun will shine to-morrow.  
 Then stifle every plaintive sigh,  
 And banish all repining,  
 Though clouds are floating in the sky,  
 They hide a "silver lining."

Oh! think not earth's a dreary place,  
 Devoid of every merit!  
 For, oh! it wears a smiling face  
 To a contented spirit.  
 And think not life's the cheerless way  
 That some will daily make it;

For, oh! it bears a shining ray,  
 If all knew how to take it.  
 Then fling each weight of care away,  
 And every cup of sorrow—  
 The sun that's clouded in to-day,  
 Will beam again to-morrow.

Oh! bear in mind, when troubles rise,  
 And shades of care are given,  
 They're only "blessings in disguise,"  
 To lead us on to Heaven.  
 Then let us bear a cheerful heart,  
 When shadows gather o'er us—  
 For shades of night will soon depart,  
 And day will dawn before us.

—Sel.

## Walking.

We should walk more, and walk to some purpose. The manner of walking indicates character, and might be made to modify it very perceptibly. A man does business in just the way he walks; and who expects anything of a man that slouches along. No matter if it is your natural gait—correct it. A great many of our natural tendencies might be corrected with profit. A man must walk erect, and carry himself with dignity, to become a respectable villian. There is a deplorable lack of principle about the way we walk, slouching, shuffling, shambling, sideling, striding, any way to get along, and all the result of thoughtlessness. A man thinks more of himself at once, and has a clearer idea of his capabilities, if he carries himself properly, walking easily, gracefully, and it soon becomes a habit. And the whole tenor of a man's life may be changed by correcting the style of his gait.

Walking is also conducive to health. We often sit down and brood over troubles when we might get up and walk them off. Great walkers seldom get sick, or despondent. There is something very exhilarating about this kind of exercise. And nothing fits us so well for the duties of the day as a walk in the morning; and nothing prepares us so well for sleep at night as a long walk in the evening. Walking helps to balance the circulation,

and it increases our breathing power, and the contact with nature in her various moods tends to broaden and strengthen our aspirations for good, as well as to harmonize all our bodily functions.

Anything that can be said on this subject will apply with equal force to men and women, or would if there was not the usual if's, and's, and but's, in the way. There are arguments against any, or all, of these, but, painful as it is, we must say that men have the advantage in this as in many other things; for, admit it or not, our long, "graceful robes" are more in our way than a combination of all other obstacles. Weak backs are getting to be a by-word. People that walk miles while the dew yet sparkles on the grass don't complain of weak backs. "Oh! but I can't walk. My back"—Of course you can't. It would be absurd to attempt it, with such a weight hanging from your hips, and such a load upon your back; and the soiling of one's robes must be taken into account.

But a modified style of dress would allow you to walk with freedom. And a good use of your freedom would cause you to wonder what had become of your back ache. No matter if you are tired with your work, or business, walk! It will tend to divert your mind from your cares and perplexities, and send the blood coursing through your veins to a new tune. Many a man leaves his office with a scowl, and after a walk of a mile or more, enters his home with a smile. Many a teacher leaves the school-room with tears, but after a walk by the "running brook," or a stroll to yonder hill-top, no traces are left. And the careworn mother needs just this kind of diversion. Nothing ought to prevent any woman from walking in the open air every day in the year. There is no one thing that tends to make our women so utterly spiritless as this constantly staying in-doors and thus depriving themselves of the great luxury of walking.

M. WILLIAMS.

## Neuralgia.

MANY suppose this to be a new disease, and consequently, in view of its prevalence, believe it to be increasing in this country to an alarming extent. But neuralgia is a new name for an old disease, which was formerly classed under the head of rheumatic affections. Still it is undoubtedly on the increase, which is easily explained by the fact that the tendency of the habits of the American people is to make them more nervous and less vital, thus pushing them into nervous diseases with a twofold energy.

An eminent medical writer of the drug school has truly remarked that "pain seems to be the prayer of a nerve for good blood."

People who eat such inferior food as flesh-meats and fine-flour bread half decomposed with yeast or soda, as staple articles of diet, using largely in their cooking operations, lard, butter, sugar, salt,

spices, etc., which are not food in any sense, and at the same time work their mental or physical powers beyond their endurance, are first class candidates for nervous affections, and may rest assured that their children will be born with a capacity for these diseases, to which their parents can never expect to attain.

If people would be free from these diseases, they should use as articles of diet, grains, fruits, and vegetables, cooked in the simplest manner, and should be careful and not overwork. To all who follow these simple suggestions, neuralgia need not be a matter of serious concern.

But when the disease has been induced, although no fears need be entertained as to a fatal termination, yet it is often very desirable that the patient should have speedy relief.

In the treatment of neuralgia, the "regular" doctors, as usual, made the barbarity of their treatment correspond to the severity of the disease. A late authority (Plint's Practice of Medicine) instances a case in which, "after continuing daily infections of morphia beneath the skin, the doses being progressively increased, at the end of four months, fifty grains per day were required to subdue the pain!" The same authority gives the statement of another practitioner, who had employed the *red hot iron* along the course of the affected nerve in more than one hundred and fifty cases, and always with success!!

The hygienic treatment of neuralgia is quite simple and effective. The patient should be kept perfectly quiet, and should take only a very limited amount of food until the pain subsides. In the use of the full bath at 100°, with hot fomentations and the application of electricity to the part affected, the most obstinate cases may be brought to a speedy and successful termination.

J. A. TENNY, M. D.

*N. E. Hygeian Home, Concord, Vt.*

### A Representative Girl.

There is a representative girl, who lives in our village, whose portrait I will try and give you. Alas, that she should be a representative girl! I think she would not, if others of the class could be made to "see themselves as others see them."

She is about sixteen, but it's not the sweet sixteen poets sing about. No poet ever put her in his verse, unless it was the one who does the grotesque valentines.

Her hair is of a strong, sorrel sort, and when she goes to bed she braids it in tight plaits all over her head. In the morning she unweaves it and shakes out the snarls (combing would spoil it), and flings it to the winds. This is after breakfast. If you were to drop in at that hour, you might see the young lady got up in a style that you would never forget. This is the appearance she makes for the eyes of father, brothers, and sisters. Not much mention is made of

mother at her home. Yet she is very useful in doing up the nice muslins and laces, and in making the most tedious parts of the many dresses needed to "go out in." Very few are required for home wear, except there is company expected.

Her skin has a soiled look when at its freshest. She has powdered and touched it up so much with pink poisons, that a chemist could not put it right. Indeed, it would be dangerous for her to go to a chemical lecture. It might happen to her as to another young lady who attended such a place. The gases evolved turned the mineral powder she had used so plentifully to a deep black, to the great horror of her escort and those near her.

Her dress just now surpasses even the famous Grecian bend. A dromedary should be proud of the distinction conferred upon him of setting this year's fashions, as the kangaroo did last. What shall it be next? Has n't the stately elephant some good points, or the long-stepping ostrich, or may be "our poor relation," the ourang-outang!

Still, our girl's outward appearance would be of little account, provided the mental and moral qualities were all we could desire. But that bold look ever present on her face, but most apparent of all when in the company of strangers, gives little promise of a gentle, lovely, womanly nature. It is this look that so astonishes, and I may say repulses, foreigners, accustomed to the modest demeanor of young girls in the higher walks of society. A brazen-faced woman is thought, across the seas, to be only of the fish-monger, or still more disreputable class. Our girls are fast degenerating in this regard. An affectation of delicacy would even be preferable to this insufferable self-assertion and disgusting boldness.

Our representative girl has sadly unfurnished apartments in her head, for all she has been sent to school so much. Her reading is mostly of sensational newspaper stories, or even worse, and the marks of the vile type shows itself in the very expressions of her face. You cannot touch pitch, and not have the blackness betray itself.

She is coldly selfish, and looks upon little brothers and sisters as "awful plagues." She grudges money spent on them as something wrongfully taken from her. She dotes on beaux, and the little animation she ever shows is in connection with some little amatory scene. Will a red revolution be needful before our girls can shake themselves from their trammels, and come out deep-hearted and noble and true as American girls once were? Let us be thankful for the noble exceptions, and pray that their numbers may be a thousand-fold increased.—*Arthur's Home Magazine.*

He is the wisest and happiest man, who, by constant attention, discovers the greatest opportunity of doing good, and with ardent resolution, breaks through every opposition, that he may improve these opportunities.

## The Health Reformer.

Battle Creek, Mich., February, 1873.

### Doctors and Ministers.

BOTH doctors and ministers are good in the proper discharge of their professional and official duties. But when the people put their bodies confidently into the hands of the doctors, with the impression that it is not for them to know how to live to keep well, and what to do in sickness in order to get well, they make about the same mistake as when they trust their souls with the ministers, with the impression that it is not for them to know the way of life and salvation for themselves. They leave that with the minister, and believe just what he tells them.

It is the minister's duty to teach the people, and to impress upon the minds of his hearers the duty to go to the Bible for themselves, and become intelligent relative to the things of the kingdom of Heaven, as well as to administer the ordinances of the house of God, and consolation to the afflicted. And the true physician will also teach the people to know themselves, and will impress upon their minds the importance of proper habits of life, that they may keep well.

We have conversed with physicians in different States who have frankly said to us, "In most cases where we are called, all that is needed is for the patient to abstain from a meal or two, wash off, to open the pores of the skin, and rest a few days; but they do not think we do anything for them unless we drug them."

And it is the influence of these very same doctors that makes these false impressions upon the minds of the people, that holds them in superstitious regard for their drugs, that secures them as victims, and empties their purses of cash; over all of which many of them will chuckle behind the backs of their dupes, and make merry with their friends to whom they may open the secrets of the trade.

These men teach the people? Not they! The success of the whole drugging system, of the legions of miserable quacks, and of the endless catalogue of patent medicines, is in the ignorance of the people; as much so as the strength of priestcraft lies in the ignorance of the people, and the feeling of confiding dependency they have in their spiritual guides.

Could the ministry and the medical profession

exist for the good of the people, both would be a great blessing to society. But in the present state of things, while the people confide their bodies with the doctors, and their souls to the ministers, giving them power which one class should not hold over another, it is a question with us whether it would not be a great improvement and blessing to society if the world was rid of all such ministers and doctors, who are willing to take the responsibility of the present and future life of the people for cash.

### Theological Fog.

THE subject of clean and unclean beasts, as mentioned in the sacred writings, what was abolished at the time of the change from the Jewish to the Christian dispensation, and what may, and what must not, be eaten, is one around which there is, in the minds of Christians generally, a great amount of theological fog.

We were very much pleased with the article of J. H. Waggoner, for January, upon "Clean and Unclean Beasts," clearly showing that the distinction was not Jewish. It existing before the Jewish system, and even before the flood, the change of dispensations, from the Jewish to the Christian, could not in the least affect that distinction. Hence, those Christians who "eat swine's flesh, and the broth of abominable things," because the Jewish system has given place to the Christian, are evidently bewildered in the worst kind of fog. J. H. Waggoner is doing a fine thing in the way of ventilating the question, and clearing away the fog.

His subject for February,\* is an important one. And we suggest that in future numbers he show the object, and the bearing upon physical and moral benefit, of those ceremonies pertaining to purifications, which do not seem to be strictly typical.

\*[We regret to say that J. H. Waggoner's article for February has not been received.—PUBS.]

### Cleanliness Is Next to Godliness.

THE maxim, "Cleanliness is next to godliness," admired by all decent people, is not in the Bible; but just where we might expect to find it, in the Jewish Talmud. Webster's definition of Talmud is, "The body of the Hebrew laws, traditions, and explanations, or the book that contains them." That such a maxim should be found in such a book

is just what we might expect when we consider that a large portion of those books of the Pentateuch which relate to the Jewish system is devoted to the subject of physical purity.

The Jews stand in an unfavorable light to Christians, on account of their departing from the spirit of their law, in the introduction of traditions and commandments of men, their rejection of the Saviour of the world, and the widest contrast possible which Christian teachers absurdly draw between the Jewish and Christian ages. And the American people in particular have still another ground of prejudice against the Jews, in the greed of gain manifested by those in their midst. But it is doubtless doing the Jewish people of even the nineteenth century great injustice to judge them all by every doubtful specimen that comes to our country. It is probably much with these as with the Canadian French in our country, of whom a respectable French gentleman, when asked if they were a fair specimen of the French people in Canada, said, "No; if they had staid in Canada, half of them would have been hung."

Now we protest against that Christian bigotry that judges all the Jewish people by the miserly specimens in our country, that brands each individual Jew of the nineteenth century with crucifying the Son of God, and from this standpoint forms an opinion of the moral and civil rules delivered to the Jews, and then contrasts them as widely as possible with the doctrines of Christianity. There is a difference between the Jewish and Christian institutions; but, both existing by the same Author, both given to the same fallen race, and both pertaining to the redemption of men of the same race to the same immortal life, and to the same Heaven, we should not expect them to differ very widely.

The learned, godly, and inspired Paul compares the Jewish ministration and the Christian ministration in his letter to the church at Corinth. And his words are a glorious rebuke of that heresy, and Christian bigotry, that would represent the Jewish system by everything that is rigorous, dark, and valueless in contrast with the love, light, and efficacy of the gospel system. As Paul is read, please notice the words *glorious* and *glory*, as referring to the Jewish economy, and the words *RATHER GLORIOUS, EXCEED IN GLORY, and GLORY THAT EXCELLETH*, as referring to the Christian economy.

"But if the ministration of death, written and engraven in stones, was *glorious*, so that the chil-

dren of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be *RATHER GLORIOUS*?

"For if the ministration of condemnation be *glory*, much more doth the ministration of righteousness *EXCEED IN GLORY*.

"For even that which was made *glorious* had no glory in this respect, by the reason of the *GLORY THAT EXCELLETH*.

"For if that which is done away was *glorious*, *MUCH MORE* that which remaineth is *GLORIOUS*."

The soft light of the moon is indeed glorious, but the light of the sun exceedeth in glory. The Jewish institution, pertaining to the redemption of man, was glorious in its day; but its glory has passed away by reason of the exceeding glory of the Christian institution. That was in figure; this, in fact. That was but the shadow; this, the body that sent its shadow back into the Jewish age. Or, to use another figure: As the moon is dependent upon the sun for the light she imparts, as she receives it from the sun, so the Jewish system was dependent upon the more glorious Christian system for all the glory it possessed.

The Author of the Christian system, Jesus Christ, is also the author of the grand scheme of redemption in all ages, and all stages of its development. The Redeemer of man in all the ages of human probation is as truly the author of the Jewish, as of the Christian, system. And those who weary themselves in contrasting as widely as possible the two systems, are simply expending vitality very foolishly in arraying Christ against Christ.

The typical ceremonies of the Jewish system pointed to, and lost their existence in, the realities of the Christian system. Thus they were abolished. Moral precepts relating to the duty of created intelligences to the Creator, and to each other, must continue as long as the relations between them exist. And we here suggest that the great moral and physical benefit of these ceremonies pertaining to purifications, which do not seem to be strictly typical, were designed not only to impress the Jew, but all who accept the Scriptures of the Old and New Testaments, as a rule of faith and practice, with the holy character of God, and that cleanliness and purity of flesh and spirit are well-pleasing in his sight.

That which seems to be impressed by ceremony more especially upon the mind of the Jew, is de-

manded of the Christian in plainest terms. These ceremonies were to cease with the typical system, yet the facts which they were designed to impress could no more be abolished than the character of God, or the moral and physical well-being of fallen man be put away from the divine mind. "Wherefore," says Paul, "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 6:17, 18; 7:1.

Paul was a converted Hebrew. And in his epistle to the Hebrews he enters largely into the nature and object of the typical system, and shows its relation to the Christian system. And he is so far from intimating that the principles of purity, so important to the physical, mental, and moral health of men, which were impressed upon the Jews by ceremony, were abolished, and that God was less particular in the Christian age, that he exhorts the converted Hebrews to purity of person and life by the highest and holiest considerations touching the exceeding glory of the "ministration of the Spirit." He says:—

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10:19-22.

There should, therefore, be in every Christian dwelling a bath-room, as much as a family altar, or a closet for secret prayer.

---

#### The Health Reformer.

---

THE mission of the HEALTH REFORMER is to teach the people, and get them out of the hands of drug doctors as fast as possible. We are glad that there are writers for this journal who enjoy discussion with the representatives of the popular medical profession. Whether they will convert any of them, remains to be seen. The hardest men to convert to unpopular Bible truth are ministers. The reason for this may be that there are more reproaches to be reaped by its espousal than

dollars. A similar obstacle may be in the way of the conversion of old-school physicians to the true healing art. Be this as it may, we hope all our readers will reap all the benefit possible from thorough and scientific discussions of the subject of life and health.

But there are other writers for the REFORMER who are adapted to meet the common people where they are, unlettered in the technicalities of the medical profession. With the simple propositions within their grasp, and the valuable experience they have obtained in adopting the reformed practice, they can reach sound minds successfully. And although their naked names may appear in print, with neither M. D. nor Dr. in front or rear, they may have read some, and thought profitably. And they may succeed in reaching the common people with their plain, good English, as well as the minister who said to a crowded house, as he rose to his feet, "I have read neither Latin, Greek, nor Hebrew; but profess to have a little common sense, and have read my Bible some."

The REFORMER is a highly practical journal. It meets the wants of the people. The principles of the reform practice are clearly stated, in contrast with the old, and the people are told what to do to recover when sick, and how to live so as to keep well. It contains a variety of valuable instruction relative to physical, mental, and moral improvement that can be found in no other.

And in appealing to the Bible upon the subject of life and health, it at the same time appeals to the conscience of the reader. Here is our brightest hope of success. The hygienic system and practice must be entrenched in the consciences, as well as the intelligence, of the people.

We are acquainted with a whole denomination of Christians who have adopted health reform, and have cast aside tea, coffee, tobacco, swine's flesh in particular, and flesh-meats generally, simply because of the view they take of Christian temperance from the Sacred Scriptures. It being a part of the religion of the Bible, it becomes a part of their daily practice. They stand firm, and are growing stronger; and are doing more to bring men and women to practical health reform than all others in America. It will not be denied that many of those who espouse the principles of the health reformation from theory, or expediency alone, are not reliable. Hundreds of them, though sound in theory, are in a position similar to that of the gentleman, who being asked what religious denomination he was connected with, replied, "I am a Methodist; but do not work at the business."

## DIET—SOMETHING TO EAT.

*This* for man, and *that* for beast!  
Which should we esteem the least?  
The *serpent* eats the bug or frog,  
*Itself* is eaten by the *hog*,  
And *man* disposes of the *pork*;  
"Without it," says "he *can not work!*"

Fair science makes the revelation  
That food is—by assimilation—  
Converted into flesh and blood.  
Now, tell me, how can *these* be good,  
Unless we live on healthful food?

The hog, by nature, seems inclined  
To eat the filthiest he can find.  
At liberty, he roams about,  
In every corner pokes his snout;  
With rapturous grunt he snuffs the air,  
And scents the carrion from afar;  
And happy he—thrice happy hog—  
When he, unworried by the dog,  
At leisure can enjoy his *feast*,  
Fit food for such a loathsome beast.

With snout uplifted, on he speeds  
Through bush and brake—mid thorns and weeds,  
Slides under, or breaks through the fence,  
Or matted hedges, tangled dense,  
Onward he speeds his desperate way,  
No hindrance can his progress stay,  
No difficulty can suffice  
To thwart his eager *soul's* design;  
He seeks for him a glorious prize,  
That *suits* the nature of all swine.  
All difficulties overcome,

His greedy eyes at length behold  
The rotting carcass. Now, "at home,"  
He munches it, with joy that's told,  
In many a happy grunt. He stuffs  
His maw surcharged until he puffs.  
Within the mass he pokes his snout  
And drags the yielding entrails out,  
And farther in and in he goes,  
Till buried there, eyes, ears, and nose,  
He still makes headway, pushes on,  
Nor yields the ground that he has won,  
Capping the climax of his plight,  
He wholly disappears from sight.  
Satiated at length, he retrogrades:  
Like monster from Tartarean shades  
Emerges he—an easy slide—  
And grunts that he is *satisfied*;  
Then gives his twisted tail a wag,  
And on his heavy body drags,  
Of aldermanic shape, besides,  
How *smooth* his back, how *sleek* his sides,  
His hearty feast a burden proves:  
With weary, toilsome step he moves;  
But he's another cup to enjoy,  
And nothing shall that bliss destroy.  
Reaching at length the filthy slough,  
No other hog so happy now—  
He wades into the slimy pool,  
And lays him down his blood to cool,  
Enconced within the depths of mud,  
Like rose just opening its bud,  
At *rest* his reeking body lies,  
Enveloped to his half-shut eyes.

Time after time he does the same;  
Through summer's heat it is his work!  
His *actions* but express his *name*,

And *sure* he's growing "wholesome *pork!*"  
Inclosed at length within the sty,  
His "misty, unobservant eye,"  
Scarce cares for daylight, and he sleeps  
Save when to fill his maw he creeps.

Stuffed for awhile with corn and swill,  
He grows so fat he scarce can eat,  
Or even rise upon his feet—  
He's now regarded "*fit to kill!*"

The epicure his *liver* munches,  
After removing all the "*bunches*,"  
Although each abscess leaves no doubt  
He's *scrofulous* from *tail to snout!*

If, now, such animals we kill,  
And with their flesh our stomachs fill  
Day after day, year *in* and *out*,  
Are there so simple as to doubt  
Our bodies *will*, bones, flesh, and blood,  
Partake the *nature* of our food?  
Thus we're diseased, and oft, how true,  
Our bodies poisoned through and through!

Since what we masticate as food  
Doth thus become our flesh and blood,  
And since the body to the mind  
Is in such wondrous union joined,  
Each suffers by the other's pain,  
And each on each reacts; 'tis plain,  
The more our appetites we feast  
On *pork*, the more we're *like the beast!*

And in proportion as we dine  
On bacon, ham, and greasy pork,  
(Reader, is this *your* daily work?)  
In that proportion we are swine!

—James Underhill.

## Let us Have Light.

The *American Builder* says: Do not arrange your house so as to violate God's first commandment. Give it many windows, and then, O housewife, keep your blinds open during the day and your curtains drawn aside. If you let the sun in freely it may "fade the carpets;" but if you do not, it will be sure to cause ill-health to the mothers and the children. The sun is a good physician. He has never had due credit for his curative qualities—for the bright eyes and rosy cheeks that come from his healing bath. Do you know how puny is the growth of the potato vine along the darkened cellar wall? Such is the health of human beings living where the sun is intercepted by the window's drapery. So dark wall paper is not only gloomy, but it is physically unwholesome. Let in the sun, for with it comes forth cheerfulness and strength! A dark room is an enemy of good health, good temper and good morals."

In recent investigations made in England to discover the cause of tainted milk in a dairy, it was found that it could be nothing more nor less than the effluvia from a dead animal in the neighborhood of the stable, by which the air the cows breathed was tainted; the taint, of course, communicated to the blood, and thence to the milk. On its removal, the milk at once assumed its normal condition.

### The Typhoid Fever.

THIS is a terrible fever, as most persons well know. That it should prevail extensively in a world that sets at defiance almost every law of life and health, is not strange. But that it should be found in the ranks of health reformers, is something that should cause careful inquiry to ascertain what is wrong. It seems to be one of the few diseases that specially prevail among those who claim to be interested in the health reform. At best, it is a very dangerous disease, and not unfrequently it proves fatal. It cannot be denied that many who profess to be reformers have had to experience this fever. Now there is most assuredly a cause for this great scourge. "The curse causeless shall not come," says the wise man. Certainly it is worth our while to inquire into the cause of this great evil. Perhaps we shall find that some things are neglected by us which are, at least, one fruitful source of this disease.

The typhoid fever, according to the testimony of competent physicians and hygienists, is caused, generally, if not always, by the poison communicated to the air by the contents of vaults and out-houses. It is, so to speak, an excrement fever. Now, though the subject be not pleasant to speak upon, its importance demands that it should be noticed. A few suggestions may save many lives and much dangerous sickness. In the first place, all vaults should be abolished. Next, all excrementitious matter should be at once covered with ashes or dry earth, and from time to time removed and mingled with the soil. Whoever will attend to these things, will avoid poisoning the air, and will save himself and others much evil. Cleanliness and decency demand this of every person. And if people are indifferent to the consequences upon themselves, they have no right to wrong their fellow-men by poisoning the vital air which is the common heritage of all living beings. Read the rule given by Moses in the book of Deuteronomy, and regard the lesson of decency and of health which it teaches.

To state the case as it is, there are very few health reformers that have given this subject any proper attention. The premises of the most bear testimony to the truth of my assertion. They are attentive perhaps to matters of diet, of dress, of ventilation and of cleanliness of person. But near their own living and sleeping rooms are to be found places which generate the foulest poisons. And when from time to time typhoid fever selects its victims from such families, they are filled with wonder that such hygienists as themselves should be the victims of such a disease. There is no mysterious providence in it. They are poisoned by their own carelessness, and disregard of what is essential to the purity of the air. In fact, health reformers by their correctness of life in

other things seem to make themselves especially sensitive to such contamination of the air.

Let me then entreat the readers of this article to regard what is here set forth. Resolutely undertake to abolish the nuisance of which complaint is here made. It is in the power of many of you, certainly, to do it. Look also to your sink drains, and to the condition of your cellars. The earth closet is a valuable invention, but you can practically secure its most important benefit by a little care and pains. If you pay no attention to these things do not charge the typhoid fever to failure of the system of health reform, nor to the mysterious providence of God, but to your own transgression of the laws of life.

J. N. ANDREWS.

### Bad for Tobacco.

THE trembling which is one of the usual symptoms of acute, is also a common result of chronic, nicotism. A very distinguished Parisian physician had hands which shook so much that he could not write. Whenever he remained without tobacco for any length of time these tremblings disappeared. Another case mentioned by Blatin is noteworthy. A man of forty-five years consulted him respecting violent and numerous attacks of vertigo. When he felt one of these approaching, he was obliged to lie down wherever he might be, in order to avoid falling. In the country, where he had plenty of exercise, they were less frequent than in the town, where his occupation was sedentary. Cessation from tobacco quickly restored him. A physician of fifty-two was afflicted with similar disagreeable symptoms, and was also cured by abstinence. Habit had become so strong that he could not resist at times the temptation to slight indulgence. Finding that these returns to tobacco were immediately followed by his old, painful attacks, he renounced it forever.—*Popular Science Monthly.*

### Popular Errors.

TO THINK that the more a man eats the fatter and stronger he will become. To believe that the more children study the faster they will learn. To conclude that, if exercise is good, the more violent it is the more good is done. To imagine that every hour taken from sleep is an hour gained. To act on the presumption that the smallest room in the house is large enough to sleep in. To argue that whatever remedy causes one to feel immediately better is good for the system, without regard to its more ulterior effects. To eat without an appetite, or to continue to eat after it has been satisfied, merely to gratify the taste. To eat a hearty supper for the pleasure experienced during the brief time it is passing down the throat, at the expense of a whole night of disturbed sleep and weary waking in the morning.—*Washington Press.*

## Parlors.

Any lady who wishes to have lace curtains before her parlor windows has my hearty leave to have them, provided she does not insist upon my following her example. I was once bitten with the same mania. I recollect the temptation came in the shape of an exquisite fern-leaf pattern. So I bought them and hung them up, and everybody said, "What a pretty idea!" But every time I went near the window they were dragging across my hair or nose, and, worse still, interfering with my idolized plants. So I was not sorry when upon having them "done up," to find they were done for, and had come to pieces. Since then, my ivies and geraniums and roses have had all the light and sunshine they wanted, and weave prettier curtains for me than any ambitious upholster could do.

"Dirty plants!" I think I hear some housekeeper exclaim—"dirty plants! spoiling the carpet, and always making a litter with dead leaves, and necessitating the great, blazing sun to stare unblinkingly in, whether one is looking becomingly or not." As to the latter, cheerfulness and brightness seem to me the most potent of cosmetics, and a gracious welcome of more importance than the latest style of skirt, or hair, or trimming.

Sometimes I have gone into such hearse-like parlors that my very blood chilled at their uninviting upholstery stiffness. I would as lief sit down in a furniture shop, and a great deal rather, because that has its own honest designation. A "parlor" to me should speak of individuality. Because Mrs. Jones fancies great crockery vases as big as one of her children, must I buy a pair? Because she likes artificial roses on her mantle, may I not have instead a sweet tuberose stalk, with a bit of heliotrope and mignonette in my little vase?

Because her children may never enter the stiff, sacred parlor, with its stereotyped chairs and lounges, repeated in every house in the block, may not my pet's one-eyed doll lie on the sofa in mine if she chooses to "put it to sleep there;" and so make me glad that there's a little child in my house who is not banished to the nursery because my parlor is too fine? Because Mrs. Jones keeps her rooms so dark that you enter them with a dread of a broken ankle from some fatal misstep, may I not rejoice in the faded roses in the carpet under my feet where there are no such pitfalls for my guests?

I confess to liking a homely parlor—one that looks as if it were used; with a work basket here, and a book with a folder between the leaves there, and a shawl that somebody had on but a minute ago lying in a cosy corner of the sofa. I like chairs expressive of individuality, shaped to the backs of their users, from the good man of the house down to the little fairy's, which is sure to get a wicked little twist in its legs. Pictures, of course, and an open fire, too, if it be winter. And oh, grant us pure ventila-

tion! Oh! what a dead, used-up air sends you staggering back at some parlor thresholds! and how blissfully unconscious are its occupants of the reason why their cheeks are so flushed and their eyes so heavy! How you long to say, "Good friends, open a crack at the top of your window!" And how you do n't, but sit there till you look as stupefied as themselves, and make your call as short as possible, that you may escape to the blessed, out-door air.

Statues are not to be despised in a parlor; but the hard-working mechanic has as beautiful a statue as all your money could buy, when his little, curly-headed child climbs up in the chair at the window, "to watch for papa." I like to see this bit of poetry woven into his hard life, when, with his box of tools in his hands, he passes the rich man going to a luxurious home. It is one of the poems I am fondest of reading, as I stroll along at the day's close.—*Fanny Fern.*

THE ABSURDITY OF TIGHT LACING.—There would be no tight lacing if girls could be made to understand this simple fact—that men dread the thought of marrying a woman who is subject to fits of irritable temper, bad headaches, and other ailments we need not mention, all of which, everybody knows, are the direct and inevitable product of the compression of the waist. Men like to see a small waist, certainly, but there is a very great difference between the waist which is well-formed and in proportion to the rest of the figure, and a waist which is obviously and artificially compressed, to the destruction of that easy and graceful carriage which is one of the chief charms of a woman's appearance. An unnaturally compressed waist is far more certain of detection than a mass of false hair or a faint dusting of powder. The rawest youth who enters a ball-room can pick out the women who have straightened themselves artificially. If a young lady who, to obtain the appearance of a dragon-fly, has been subjecting herself to considerable physical pain, and who has been laying up for herself a pretty store of ailments, which only want time to pronounce themselves, could only see the stare of scarcely disguised contempt, and understand the scornful pity which greet the result of her labor, we should have a change of the fashion—and it is merely a fashion. Through all changes women remain true only to one fashion. Whether her clothing is as long and lank as that of a Grecian virgin, or whether she builds around the lower half of her figure a rotund and capacious structure of steel, she is ever faithful to the tradition of a small waist; and she will weaken her circulation, she will make her hands red, she will incur headache, she will crack her voice, and she will ruin her digestion, all to produce a malformation which wise men regard with pity, and fools, with derision.—*Athenæum.*

Lost wealth may be replaced by industry; lost knowledge, by study; lost health, by temperance; but lost time is gone forever.

## The True Principles of Health Reform.

BY M. G. KELLOGG, M. D.

### NUMBER THREE.

THE human body consists of a very great variety of organs, each of which differs from all the others in form, structure, and function; yet all are so associated and arranged as to present to the eye, as a unit, the most complicated and wonderful piece of mechanism that man ever beheld—a mechanism that is not only self-constructing, self-repairing, and self-moving, but which is also capable of thinking and feeling, and of expressing its thoughts and feelings through an almost endless variety of manifestations. All this variety of action is the result of the diversity of form, size, and structure, of the organs of which the body is composed.

The student of the laws of life should ever remember that every manifestation of life, whether it be in the physical movements of some part of the body, or in the development of thought, or in the exercise of the feelings, is the action of some organ whose special function it is to perform that very action. He should also remember that no action, thought, or feeling, can be produced or manifested except by and through those special organs whose function it is to perform that very action. A third fact to be remembered is, that whenever any two or more organs differ in functional action, they must also differ in structure, otherwise their actions will be alike.

Recognizing these facts, it will be seen at a glance that the human body must be very diversified and complicated in its organization otherwise it could not perform so great a variety of life manifestations. This is the case. There are several kinds of tissue found in the human body. Three of these possess vital properties. The muscle tissue has the property of contractility. The organic nervous tissue has the property of organic perceptivity. The cerebro-spinal nervous tissue has the property of sensibility. Vitality is the aggregate of these properties as they exist in their respective tissues throughout the body, and no one of these tissues can manifest other than its own property. The structures of the body are composed by associating more or less of the various tissues in such a manner that a peculiar function or action may be performed by that structure; yet the act itself is but the aggregating of all the vital properties possessed by the tissues composing the structure and expressing them as a unit. Now, as each kind of vital tissue has a vital property differing from each of the other kinds of vital tissue, it follows that two or more structures, if composed of exactly the same kinds and amount of vital tissues arranged in the same manner, must manifest the same actions. It also follows that if two structures exist, one of which has more of

some particular vital tissue than the other has, there must be a difference in the actions of the two structures that shall be equal to the sum of the difference of the amount of the vital power possessed by the respective tissues composing the structure. The organs of the body are composed of various structures, and as a consequence, the actions of the organs must vary in a manner corresponding to the variations in the structures of which they are composed, inasmuch as the functional action of the organ is but the expression of the combined actions of its structures.

Another point which should ever be remembered is this: The Being who had sufficient wisdom to devise all the complicated machinery of the human system, and had power to execute that device, had some definite object in view, which he designed should be accomplished by and through man as the one grand ultimatum of human existence. And he, in forming man, formed him with an organism which should just qualify him to accomplish that object.

Admitting this point, it will be seen that every organ must act in accordance with the principles on which its functions are based or the object of its, and consequently of man's, existence will not be accomplished. Now, as the normal or proper actions of the various organs of the body when in health, are those actions which are performed with direct reference to, and for the express purpose of, accomplishing the one grand end for which man was created, and as health is normal vital action, it follows that perfect health cannot exist where any of the organs act in a manner that is not conducive to the carrying out of the final object for which man was formed. Every such action is disease (for disease is abnormal vital action), and is not only to be deplored, but should also be reformed if possible.

The question may arise whether it be possible for man to ascertain with any degree of certainty what object the Creator had in view in creating him. If the propositions advanced above are correct, it is not only possible for us to know to a certainty what that object was, but it is quite essential that we should know what it was, and that we should govern our actions accordingly.

For what purpose was man created? Any answer given to this question will without doubt be criticised by three classes of critics. Two of these classes differ widely in their views. Each accepts what the other condemns, and condemns what the other accepts; while the third class occupy the middle ground.

The first of these classes is composed of conservative religionists, who have been educated to believe in a certain stereotyped interpretation of the Bible that has been handed down to them from their fathers. This class criticise every new proposition advanced by science, and compare it with their interpretation of the Bible; and if the two

do not harmonize, they will not for a moment admit that they may have misinterpreted the Bible; but, on the other hand, they, without stopping to witness the verification of the proposition, denounce it as infidelity. The second class are the exact opposite of the first. They have seen that very many scientific facts which are capable of the most perfect demonstration have been rejected by Bible advocates on the ground of conflicting with Bible teaching. This class, without stopping to consider whether the proper interpretation has been given to the Bible, denounce it, as unworthy to receive the credence or notice of man. The third class examine both sides, and whenever they find that man's interpretation of the Bible clashes with demonstrable facts of science, they admit that it is both possible and probable that it is the interpretation that is wrong instead of the Bible. This class demand that every proposition advanced by scientists, which conflicts with the unequivocal teaching of the Bible, shall be demonstrated by facts, and that all interpretations of the Bible shall be rejected, if they conflict with the known facts of science, thus leaving the Bible unscathed.

This is the proper course to take; for if it be found after a careful investigation of all the points under consideration that the Bible and science agree on the subject investigated, interest will be increased in the one and confidence in the other.

It has been truly said that "the laws of nature are the mandates of the Almighty;" hence, whenever the answer is found to the question involving the object of man's existence, it will be in harmony with the teachings of both nature and revelation, as both are productions of the one great Creator. In fact, we can go nowhere else to find our answers, except to the book of nature or to the Bible.

What object did the great Creator have in view in creating man? There can be but one answer to this question, and that is, God designed that man should exist upon this earth as a miniature of himself. To prove this proposition, it is only necessary to examine the character and attributes of the Creator as he has manifested them in his works, and then examine man's capabilities and natural tendencies. Nature teaches that the plastic hand of her Creator was guided by intelligence and love, and that, in all his actions toward his creatures, everything has been done for their benefit, thus manifesting benevolence, love, mercy, justice, and truth. She also teaches that man has been created with organs just adapted to develop within him attributes and traits of character precisely similar in their nature to those manifested by his Maker; and experience demonstrates that man is happier by far, and more nearly perfect, when he comes nearest to acting out in his own life those traits of character which

nature says are the actuating motives of her Creator.

On the other hand, if man pervert the action of those organs which, when used aright, make him like his Creator in character, he not only destroys his own peace and happiness, but also disturbs his fellows in their rights, and makes them unhappy. The more carefully we scrutinize the resemblance which the organization of man capacitates him to manifest toward his Creator, the more marked the similarity will appear; with this difference, however: the one is finite, the other infinite.

Nature teaches, then, that man exists for the purpose of acting out in his life the character of his Maker; and that by so doing he may become a miniature of his Maker. And in so teaching, she agrees with the Bible; for in Gen. 5:1, we read that "in the day that God created man, in the likeness of God made he him." And we find the same idea presented in Ps. 82:6, while Rom. 8:14-17, describes a class who are really in that condition. Thus we see that the Bible and nature are agreed as to what answer shall be given to the question raised as to the object of man's existence.

Perhaps the reader may think that the foregoing remarks are not sufficient to prove that the manifestation of a character similar to the character of God is the chief end of man's existence. If so, let him examine the following propositions, and weigh them well:—

Every organ of the body has its special function to perform, and whenever there is a function required that differs from the functions of organic structures as they exist in any one class of animals or of vegetable productions, there is produced a plant, or animal, as the case may be, with organs differing from the others—organs that are just adapted to perform the required function, and this difference of organism and of function is all that constitutes the difference between the classes of animals and plants. Again, all the functions of the body, be they human, animal, or vegetable, are performed with reference to a common end. If, on comparing two or more animals, it be found that they are alike, with the exception that one has a function to perform that the others have not, he having all that they had and this besides, it is evident that the sole reason why his organism differs from theirs was to enable him to perform this function which they could not by virtue of their peculiar organism; hence it follows that the chief end of his existence is that he may perform that very function.

To illustrate: In the vegetable kingdom, there is a manifestation of vitality in its lowest form; viz., organic life. There are organs or structures to circulate the sap or fluids, and cell structures to transform the fluids into the substance of the plant and build it up; and this process goes on while vitality lasts. All this vital action is put

forth for the sole purpose of transforming inorganic matter into organic matter.

When the plant has reached the limit of its growth, it provides seed to reproduce the species, and then dies; or, in the case of trees, it continues its growth without limit; yet in all its actions we see but one thing accomplished; viz., transformation of gaseous and mineral substances into organic or vital structures. Not a tree, or shrub, or plant, can think, or feel, or manifest any intelligence, for the reason that they have no organs or structures adapted to do that work. Thinking and feeling are not the objects to be accomplished by them, therefore they can have no consciousness of their own existence. Not so with the animal. It can feel and think, and is conscious of its existence and of the existence of other things. It can do all this in addition to what the vegetable can do. All the functions performed by the vegetable take place in the animal. It, too, while life lasts, transforms matter—not the mineral, but the vegetable productions—into organic structures, not simply to produce a gigantic growth, as in the case of the tree, but that those structures might do a work of a different nature from the simple work of transformation, that is, that they might think, and feel, and manifest those thoughts and feelings. All the functions of the animal organism are performed with this end solely in view; hence, the reason why the animal differs from the vegetable is that it may manifest its animal life, its intelligence, or consciousness. It has an organic life, but this is subservient to the necessities of its animal life, and only exists that structures may be built up through which animal life may be manifested.

Man possesses in his organism all that both the vegetable and animal possess. Like both these, he has organic life to build his structures. And, like the animal, he has organs that can think, and feel, and manifest consciousness. The animal can think and feel, because it has organs that can recognize the existence and relation of external things to a certain extent. Man has all these organs, and can recognize the existence and relation of things.

He also has additional organs, which enable him to recognize the existence of a Creator, and the relation that he sustains to that Creator, also, the relation that he sustains to his fellow-creature. This extra organism that he possesses above what the animal possesses, not only enables him to recognize his Creator and fellow, and the true relations he sustains to both, but it also enables him to feel with reference to his Creator and his fellow-creatures, and to feel that they have rights which he is in duty bound to respect. This makes him an accountable being, whose duty it is to do the right because it is right.

Now as man has just these functions to perform that the beast has not, and has additional organs

to do this work, it proves that the sole end of his existence is to perform these very functions, and as these functions (the recognizing of the rights of his Creator and of his fellow-creature, and the relations he sustains to them, and acting in accordance with what their rights demand) when performed by him develop within him a character like that of his Maker, it follows that the sole object of his existence is, that he may reflect the image of his Maker, may manifest in his life, love, benevolence, mercy, justice, truth, or, in other words, the same character that God manifests. It also follows that all the functions he performs, and all the powers he possesses, were given to him to help him on to the one grand end. If the foregoing proposition is true, how important it is to health-seekers that they understand it; for this very knowledge, if put to a good use, will do more to help them to recover their health than will all other knowledge combined. It will, if acted upon, cause them to at once and forever abandon every habit that they know to be injurious to health, and will cause them to seek to detect every wrong habit and to avoid all the causes of disease as they would the serpent's venom.

#### Do'n't Be too Sensitive.

HERE is a short article we find floating around on the sea of journalism that many men should puste in their hats and ladies on their bonnets, if room can be found on "the little duck of a thing." These people, liable to quick emotions, with sense, but not reason, showing their nature in their countenance, and often marring repose and friendship by unwarranted suspicion, are found in all our cities. Let them read and profit by this.

"There are some people, yes, many people, always looking out for slights. They cannot carry on the daily intercourse of the family without some offense is designated. If they meet an acquaintance on the street who happens to be pre-occupied with business, they attribute his abstraction in some mode personal to themselves, and take umbrage accordingly. They lay on others the fact of their irritability. A fit of indigestion makes them see impertinence in every one they come in contact with. Innocent persons, who never dreamed of giving offense, are astonished to find some unfortunate word or momentary taciturnity mistaken for an insult. To say the least, the habit is unfortunate. It is far wiser to take the more charitable view of our fellow-beings, and not suppose a slight is intended unless the neglect is open and direct. After all, too, life takes its hues in a great degree from the color of our mind. If we are frank and generous, the world treats us kindly. If, on the contrary, we are suspicious, men learn to be cold and cautious to us. Let a person get the reputation of being touchy, and every body is under more or less constraint, and in this way the chance of an imaginary offense is vastly increased."

## BETTER BE HAPPY THAN RICH.

BETTER be happy than rich,  
 If riches bring sorrow and pain ;  
 Better to sew and to stitch,  
 And enjoy the little you gain.  
 Some people love to be thought  
 The owner of thousands awhile,  
 Aping what others have brought  
 From the paths of honor and toil.

Better be happy than rich,  
 If riches bring sorrow and pain ;  
 Better to sew and to stitch,  
 And enjoy the little you gain.  
 Honesty ever can say,  
 "I blush to meet no man;" and why ?  
 With conscience clear as the day,  
 He lives with contentment and joy.

Better be happy than rich,  
 If riches bring sorrow and pain ;  
 Better to sew and to stitch,  
 And enjoy the little you gain.  
 What is position, if you  
 Wake up every morning to find  
 Poverty grinning? How true  
 That pride can overbalance the mind!

Better be happy than rich,  
 If riches bring sorrow and pain ;  
 Better to sew and to stitch,  
 And enjoy the little you gain.  
 Noble men ever can see  
 A something more worthy than gold ;  
 Goodness of heart unto me  
 Has heavenly joys to unfold.

—Sel.

## Physical Paganism.

THE prevalence of disease and death is as conclusive proof of our physical paganism as the moral weakness of the heathen is of their degradation. We sin physically, and they morally, with about equal indifference, and we need health teachers as much as they need Christian missionaries. We obey or disobey organic laws from expediency, rather than conscience, and there is little public sentiment against physical sinning. Sabbath-school teachers teach morals, and practice tight lacing;—teach moral obedience to God, and physical disobedience. Indigestible food to entertain our friends, cigars, and corsets, are fashionable; while dishonesty, falsehood, and theft, are despised and concealed. The indifference of the wise, good, and refined, is a darker picture than the coarseness of the ignorant.

The promise that "as in Adam all die, so in Christ shall all be made alive," includes the physical depravity, or the redemption is not equal to the fall. We have not come to him with repentance, confessing and forsaking our physical errors, and we may emphatically say to the church, "Ye are yet in your sins," or trying to serve God with your souls, and mammon with your bodies, building high the fence of moral well-doing, and leaving wide open the gates of physical wrong-doing.

Our time is mainly occupied with physical life, and

its errors waste the major part of our time. To excuse physical sins by pleading that moral errors are of more importance is like allowing the youth to steal many small articles and trying to prevent the man from the theft of larger sums. We must teach the heathen nations the principles of the gospel, before we can successfully eradicate specific evils; we have not succeeded well in fighting alcohol alone, because we lack a physical puritanism that shall include all of our physical errors. Let the ax be laid at the root of the tree. The descendants of the mutineer of Pitcairn's Island (who became a humble physical and moral Christian) were all free from any sign of disease, could easily carry a weight of six hundred pounds, or swim seven miles. We have better opportunities for knowledge, and there is a responsibility somewhere, when our vigorous ancestors are followed by present physical weakness, and every sincere Christian should commence at once an earnest work of reform. "Let him that striveth for the mastery be temperate in all things."

W. V. HARDY.

## Henry Ward Beecher on Interest.

NO BLISTER draws sharper than the interest does. Of all industries none is comparable to that of interest. It works all day and night, in fair weather and foul. It has no sound in its footsteps, but travels fast. It gnaws at a man's substance with invisible teeth. It binds industry with its film, as a fly is bound in a spider's web. Debts roll a man over and over, binding hand and foot, and letting him hang upon the fatal mesh until the long-legged interest devours him. There is but one thing on a farm like it, and that is the Canada thistle, which swarms new plants every time you break its roots, whose blossoms are prolific, and every flower, the father of a million seeds. Every leaf is an awl, every branch, a spear, and every plant like a platoon of bayonets, and a field of them like an armed host. The whole plant is a torment and vegetable curse. And yet a farmer might better make his bed of Canada thistles than to be at ease upon interest.

"KILLED by kindness" is a phrase which has just been luridly illustrated by statistics in England. Who would have believed, save upon the authority of the great Dr. Lankester, the London coroner, that not less than 3000 tender infants are annually smothered to death by their mothers who fall asleep in bed while nursing their pledges? Unfortunately, mothers involuntarily kill their children in a great many other ways—by absurd indulgence in diet, by foolish exposure in dressing, and through utter ignorance of the laws of the human system. The only wonder is that the race, or at least the so-called civilized portion of it, was not long ago utterly exterminated. Babies are called tender—it strikes us that they are remarkably tough.

## Ruffles and Tucks!

"How does Dora get on in Sunday-school?" said Mrs. Brown to Miss Wallace, her daughter's teacher.

Miss Wallace hesitated a little before she answered:

"Dora takes a good deal of pains, but she finds the lessons difficult to commit to memory, and it would be a great help to her, I am sure, if you would go over the verses with her during the week."

"I!" returned Mrs. Brown, apparently much surprised, "I can't; I have no time. My hands now are just as full as they can hold, and I have not an unoccupied minute from Monday morning till Saturday night. Ah, you young ladies! you have no idea what it is to take care of a family," and Mrs. Brown set her sewing machine to work on the fourteenth tuck on Dora's new, white suit.

"I think I have some idea," said Miss Wallace, who was not a very young lady. "I am the eldest of six children, you know, and I have always helped my mother."

"Oh! that's a very different matter," said Mrs. Brown carelessly. "I wonder how a row of bias tucks would look stitched on above these others. What do you think?"

Miss Wallace smiled, but did not answer.

"What are you thinking of?" said Mrs. Brown.

"I was wondering where you would find time to make them;" said Miss Wallace at last.

"Oh, it wont take very long! I do like to see my children nicely dressed. Why, Nina Clark had three rows on the upper and under skirt of her suit."

"Mrs. Clark keeps a seamstress, does n't she?"

"Yes; but I do every bit of my own sewing," said Mrs. Brown, with pride. "Just look through my basket and see what I have laid out to finish before the first of May, and you can judge how much time I have to hear the children say their Sunday-school lessons."

For curiosity's sake, Miss Wallace did look to see what work was of sufficient importance to be ranked in the mother's mind above the religious instruction of her daughter.

First, came Dora's suit, two skirts, each with its ruffle and fourteen tucks, and basque to match. Then four white petticoats ruffled and tucked, and six pillow covers with wide ruffles, every ruffle having four tucks, and a quantity of under clothing to be trimmed in a similar manner.

Last, came a white frock for little Bell, the youngest, with ruffling, puffing, tucking insertions innumerable; all of which Mrs. Brown must iron with her own hands, her one girl being far too unskillful to keep in repair such a mass of cambric architecture!

"How in the world will you ever finish this

with all the absolutely necessary work you must do, with your family?" said Miss Wallace.

"Oh! I make time," said Mrs. Brown, with conscious pride. "Where there's a will there's a way."

"Suppose I said so about Dora's lessons," said Miss Wallace, smiling.

"But I do not see what is the use of my sending the child to Sunday-school, if I have to do all the teaching myself," said Mrs. Brown, rather sharply.

"Surely you do n't suppose that three-quarters of an hour once a week in a class can take the place of a mother's teaching and influence day by day?"

"But I am so busy. I dare say your mother, with her six children, did n't find time to hear your Sunday-school lessons."

"Indeed, she did, and to teach us a great deal besides!"

"I do n't see where she found the time."

"We wore plainer frocks," said Miss Wallace, smiling.

"If you think my children's clothes are trimmed, I wonder what you would say to Nina Clark's: That child has on a clean, white frock every day in the week, and often two!"

Mrs. Clark, by-the-by, had fifteen thousand a year, and kept four servants, and yet Mrs. Brown, with only one girl, strained every nerve to keep her four daughters as much dressed as Nina Clark, an only child.

"Is Fannie going on with her music this quarter?" asked Miss Wallace.

"No; I am sorry to have her leave off her lessons, but I really do not see how I can afford it just now."

"It seems a pity. Fanny has such real musical talent."

"Yes, I think she has," said Mrs. Brown, gratified.

"You used to play so beautifully. Why can you not teach her yourself?"

"Impossible! I have hardly touched the piano in three years," said Mrs. Brown, beginning another long strip of ruffling.

Hundreds of dollars had been spent on Mrs. Brown's musical education, and she had loved her music, but she made it a matter both of conscience and pride to sacrifice her taste to that never-ending, still-beginning heap of sewing.

"I am afraid to tell my errand now, after what you have said," remarked Miss Wallace. "I was going to ask you to help us in fitting up the little Carters with new clothes. They go to Sunday-school, you know, and the family were burned out last week, and lost everything they had in the world."

"It is a good object, I am sure, and I would like to assist you if it were a possible thing. But

you see how I am situated. I really have no time."

"They are so forlorn," pleaded Miss Wallace.

"Well, I can give you twenty-five cents."

"It is not money we want so much as work. The things are all ready to make up."

"But, really, you see it is impossible for me to do any more than I have planned to finish before the first of May, and I feel that my first duty is toward my own family," said Mrs. Brown, with dignity.

Miss Wallace said no more. She went home rather discouraged, and sat over her own sewing-machine till two o'clock in the morning to finish Anna Carter's frock, and Tommy's trousers.

The next Sunday, a very eloquent clergyman preached in the church of which Miss Wallace and Mrs. Brown were members. Mrs. Brown was much affected, and expressed the warmest admiration of the sermon and the preacher.

"Really," she said to Miss Wallace as they passed out, "when one hears such a discourse, and comes actually to realize what was and is the love of Christ, it seems as if no sacrifice were too great to make in his cause."

"None," thought Miss Wallace to herself, "except the sacrifice of ruffles and tucks."—*Christian Weekly*.

### Morning Among the Hills.

NIGHT, with its mystery and darkness had passed away, and the first, faint tokens of approaching morn deepened in the east. The morning star looked calmly through the still, cold air—air, which to breathe, was a luxury, it seemed so pure, so invigorating. A holy hush seemed to rest on that lovely, mid-winter morning. The hand of the divine Artist, unseen by mortal eye, changed the scenery of the heavens, which, like the dome of some mighty temple, grew more softly gray. Then a faint tinge of crimson and purple blushed along the sky. Ere long the whole eastern horizon kindled with the dazzling tints of morning light. The distant hill-tops caught the first radiant beams of the rising sun.

Beautiful is such a morning among the hills. Surely "the heavens declare the glory of God, and the firmament showeth his handiwork." But the beauties of the natural world in all its varied scenes must yield to the higher claims of moral beauty. In the heart filled with love to God and man dwells moral beauty far surpassing the beauties of nature. We behold it in the benevolence that seeks to lessen the woes of suffering humanity. It glows in the heart of the reformer as he meets the tide of wrong and nobly sustains the right. It shines in every act of pure and unselfish devotion to the cause of truth. A life of love emits a fragrance which will live when death hath set its icy seal on lip and brow.

The beauties of the outward world are fading and transitory. Beauty of feature and grace of form

will pass away; but the heart can put on charms which are unfading. To each one of us is committed this inner life of the heart, which we may adorn with all that is pure, lovely, and good, or which will otherwise be deformed by evil. Let us strive earnestly to render it the home of moral beauty, then shall we be ready with joy to welcome that radiant morning, whose brightness no pen can picture—eternity's morning,

NELLIE F. HEALD.

*Temple, N. H.*

### Care of the Teeth.

THE teeth are covered with a thin, hard enamel like glass, and anything which cracks this enamel, will cause the teeth to decay. Excessively hot or cold drinks will do this. Any housekeeper knows better than to pour hot water into a glass dish. Remember that your teeth are your glass ware, and use them carefully. Powerful acids will also destroy the enamel on the teeth. Most of the patent tooth powders and washes contain acids; and although they give the teeth a pearly appearance, they quickly eat through the enamel and destroy the teeth.

The teeth are designed to last as long as any part of the body, and it is only the neglect and abuse they receive which cause them to decay thus early. After each meal, the teeth should be thoroughly cleansed, and every particle of food removed from between them. Never use pins, needles, or jack-knives for tooth-picks; but some substance which is softer than the enamel of the teeth, like wood, goose-quill, ivory or gold. For cleansing the teeth, nothing is better than a good tooth-brush and warm water. The frequent use of the tooth-brush hardens the gums and keeps them healthy; and usually this is all the care necessary to keep the teeth clean and bright.—*Sel.*

WORK WITH PLAY.—Reflecting people are beginning to discover that there are too many playthings invented for children. The thing is overdone, entirely. Instead of being adapted to the few and simple wants of the expanding child nature, they are piled up about the juveniles just to incite their wonder; and they are made in this way precocious, forward and old. Childishness is expelled. The bloom is rubbed off. Young folks only want to be amused, and the surest way of doing that is to help them a trifle in amusing themselves. Instead, therefore, of so many senseless toys, which are a matter of merchandise more than anything else, give a little girl her doll, her little utensils to learn the work in the kitchen with, and some other things to lead her along in the love of domestic work. Housekeeping is to be her realm. As for the boys, a rake, hoe, spade, wheelbarrow, hammer, and a few more articles of such character is what they require. A patch in the garden or field, where they can combine amusement with learning, is better than a dozen rocking horses or a floor covered with toys.

### The Physician.

In Ecclesiasticus, we read, "He that sinneth before his Maker, let him fall into the hand of the physician." A sad misfortune; but those who choose rather to do penance than to forsake their sins—their transgressions of the laws of their being—must take the consequences. How much better to take the advice to the sick given in a preceding verse of the same chapter: "My son, in thy sickness be not negligent; but pray unto the Lord, and he will make thee whole. *Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness.*"

The prayer of those will be heard that break off from their sins—the violation of those physical laws which God has ordained for our health—and they will escape the calamity of falling into the hand of the physician. The same writer says in another place, "The physician cutteth off a long disease." He makes a long matter short; but how does he do it? The concluding clause of the same sentence gives the answer. The entire sentence reads as follows: "The physician cutteth off a long disease; and he that is to-day a king to-morrow shall die."

There are some honest physicians in the land—physicians that will advise people for their good, and not according to their own selfish interest. Such a case I am informed of in the circle of my acquaintance; and I would honor the physician. I could give his name. An elderly lady in a critical period of life, by overlabor was brought down. She was alarmed at her condition, and applied to the physician. He told her it was not medicine that she wanted, but rest and quiet; and that nature would work out a restoration. And said he, "I advise you to let the doctors alone; for they will lighten your purse and shorten your days."

But a doctor she must have, and called on another; and, after taking his medicine awhile, another, and another, till she has employed five at least. She has taken opiates till her nervous system is all unstrung, and she is in a sad condition. She is like the woman that we read of in the gospel, that "had suffered many things of many physicians, . . . and was nothing bettered, but rather grew worse."

She is a slave to her medicines—the opiates that have the mastery over her. She talks of leaving them off, but feels that she cannot part with these soothing cordials. She talks of dismissing doctors entirely; and again she is planning to find another, or to fall back on one she has dismissed. How much better to have taken the honest old doctor's advice, and that of other friends, to take rest and be quiet, and let nature do its work. She might now have been in comfortable health.

How long will it take people to learn that health

is not to be obtained by taking drugs?!—that nature alone, under favorable circumstances, obedience to her laws, can effect a restoration of the sick, or save those in health from disease? I conclude by saying, Let us leave our sins, and not fall into the hand of the physician.

R. F. COTRELL.

### Railway Travel.

Do not travel at night if you can avoid it.

Take your breakfast always before starting on a journey.

Obtain a seat near the aisle and near the center of the car and near the center of the train.

Never stand an instant on any car platform.

Purchase nothing whatever to eat on a rail-train.

Keep your ticket under your hat-band, or the inner lining.

Avoid conversation while the cars are in motion, because the overstrain of the voice to make one heard above the noise of the wheels has been such that in many cases there has been such a tension of the vocal chords as to impair the voice for many months.

All reading in rail-cars while in motion is injurious; but the injury will be greatly mitigated by reading only a quarter of an hour at a time, and for the next five minutes letting the eyes be directed to very distant objects. This alternation from things near to the remote is a very great relief and rest.

Make no new acquaintances on a railway train, especially of those who are disposed to push their attentions on you.—*Sel.*

### This Uneven World.

"Now look at that fellow," said one poor man to another, as they walked home together; "Do n't he take his ease? Nothing to do but ride around in his carriage and look after his money. If he wants a thing, he buys it. If his children need shoes, they have them, and he lives on the fat of the land every day. Isn't it a mighty unequal world?"

"Not so very, Hugh. I'll warrant he has troubles and distress enough of some sort."

"But nothing like mine, I can tell you. To be always so cramped and crowded for money is a harder burden than he has ever had, I'll venture."

"You think you would trade with him even, do you—just take his situation out and out, and give him yours?"

"Yes, if I could take my family with me."

"Ah, that's not in the bargain. His wife, I am told, is a shrew."

"I'm thankful I have the advantage of him there. If it wasn't for Mary's sweet, cheerful temper, I do n't know how we should bear our poverty."

"Then his oldest son is a cripple."

"My Bob is straight and robust as that pine tree."

It's something to be thankful for, Mason, that one's children are all sound and healthy, isn't it, though?"

"I should think so. That rich man sometimes sits up whole nights in hard study over his business affairs, while you are soundly, comfortably sleeping, Hugh. More than that; I know he is sometimes nearly distracted to raise five thousand dollars or so that must be had, feeling more cramped for money than ever you did in your life."

"Well, well, it may not be quite so uneven a world as we think for. But there come the children, running to meet me; so good night, neighbor, I hope you have as good a welcome waiting for you."—*Sel.*

### Mind and Body.

DR. BIGELOW, of Boston, wisely says in his excellent work on "Nature and Disease," "A child is often sick from an error in the diet, health, or habits, of the nurse or mother. An individual frequently suffers from the quality and quantity of his habitual food or drink, or of his exercise, air, occupation, or clothing. The starved infant, and the over-fed gourmand, the drunkard, and the ascetic, the pale student and the emaciated seamstress, require removal and reform,—not drugs and medicines. A patient dies of phthisic in confined office or a damp northern climate, who might have enjoyed long life in an active occupation, or a more pure atmosphere. On the other hand, men fall victims to the fevers and abdominal diseases of the south and west, who might have escaped by a timely removal to the north. It is as necessary in many cases that the physician should inquire into the situation, diet, habits, and occupation of the patient, as that he should feel his pulse, or explore his chest."

FASHIONABLE WOMEN.—Fashion kills more than toil or sorrow. Obedience to fashion is a greater transgression of the laws of woman's nature, a greater injury to her physical and mental constitution, than the hardships of poverty and neglect. The slave woman at her task still lives and grows old, and sees two or three generations of her mistresses pass away. The washer-woman, with scarcely a ray of hope to cheer her in her toils, will live to see her fashionable sisters all extinct. The kitchen maid is hearty and strong, when her lady has to be nursed like a sick baby. It is a sad truth that fashion-pampered women are always worthless for all good ends of life; they have but little force of character; they have still less of power of moral will, and quite as little physical energy. They live for no great ends. They are dolls, formed in the hands of milliners, and servants, to be fed to order. If they rear children, servants and nurses do all, save to conceive and give them birth; and when reared, what are they? What do they amount to but weak scions of the old stock? Who ever heard of a fashionable woman's child exhibiting any virtue and power of mind for which it

became eminent? Read the biographies of our good men and women. Not one of them had a fashionable mother!—*Presbyterian.*

### The Duties of a Mother.

By the quiet fireside of a home, the true mother, in the midst of her children, is sowing, as in vases of earth, the seed of plants that sometimes give to Heaven the fragrance of their blossoms, and whose fruit shall be as a rosary of angelic deeds, the noblest offering she can make, through the ever ascending and expanding souls of her children, to her Maker. Every word that she utters goes from heart to heart with a power of which she little dreams. Philosophers tell us, in their speculations, that we cannot lift a finger without moving the distant spheres. Solemn is the thought, but not more solemn to the Christian mother than the thought that every word that falls from her lips, every expression of her countenance, even in the sheltered walk and retirement of home, may leave an indelible impression on young souls around her, and form, as it were, an underlying strain of that education which peoples Heaven.—*Sel.*

FRESH GRAPES AT ALL SEASONS.—The Stockton (Del.) *Republican* says: "We once knew a gentleman who supplied his table with fresh grapes from one season to another. His plan was to gather, when ripe, the largest and finest bunches of grapes, and pack them in sawdust, using in place of boxes common nail-kegs, which he purchased for a trifle at hardware stores. After carefully packing the desired number of kegs, he buried a lot in a trench dug in high, dry ground, beneath a shed where the water could neither fall nor soak in. Before using the saw-dust, he carefully dried it, either in the sun or in an oven, until it was entirely free from moisture. We never witnessed the packing process, but we know he always had the grapes, and in this way he told us he preserved them. After being buried for months, the grapes were as sweet and finely flavored as if just gathered from the vines. The process is cheap, and may be easily tested. If it will preserve the grape, a new and profitable business may be built up. Bunches of fresh, ripe grapes in the spring would be a novelty, and being that, would command a high price. We hope that some of our grape-growers will try the experiment."

If pegged boots are occasionally dressed with petroleum between the soles and the upper leather, they will not rip. If the soles of boots and shoes are dressed with petroleum they will resist wet, and wear well. The pegs, it is said, are not affected by dryness after being saturated with the liquid.

The farmer who smoked in his barn, is now hauling lumber for another.

## Items for the Month.

A BLUE cross before this paragraph indicates that your subscription expires with this number. We shall be pleased to have you renew.

If any of our subscribers have failed to receive all the numbers of the REFORMER during the past year, we will supply the missing numbers free of charge if they will write us stating what numbers to send.

DEATH OF A MINISTER.—The *Daily Alta California*, of San Francisco, gives the following in relation to a minister who died in the city between Christmas and New Years, 1872-3:—

“On Sunday, a minister in this city, announcing the death of a brother minister, did so as follows: I suppose you are all aware that Rev. Mr. — is dead and in the arms of Jesus, for which we are all sorry; —will attend the funeral.”

THE December number of *The Regulator*, a monthly published at Lock Haven, Pa., and devoted to temperance and reform, has the following good notice of the *Reformer*:—

We intend on all favorable occasions to contribute our mite (might) to the cause of Reform. In doing this it is always a privilege to recommend a publication to the physical welfare of the race. Such is the HEALTH REFORMER, published in Battle Creek, Mich. As its name indicates, it claims to work a reform in the care of health. If every family in the land read and practiced its teachings, the doctors would have to “throw their physic to the dogs,” or eat it themselves. As an exponent of the laws of health, and for its uncompromising hostility to *drugism*, the “REFORMER” should have a circulation far beyond its present list. It requires moral and intellectual heroism to stand forth and battle against theories (whims) which have had the sanction of ages; and the managers of this journal are “equal to the emergency,” and fearlessly work for the cause of humanity, “regardless of denunciation from any quarter.

DEATH OF NAPOLEON.—The decision, of the post-mortem examination of the ex-Emperor's body was, as reported by the *San Francisco Daily Call*, for Jan. 11, 1873, “that the immediate cause of death was a failure of the action of the heart,” and that “the failure of circulation was due to the Emperor's general constitutional condition”! (?)

ONE style of bonnet is called the “Mansard” because it takes a great deal of a “man's hard” earnings to pay for one of them.

THE Chicago Illustrated Journal for January has the following choice table of contents:—

Illinois at the Turning Point—A Natural Curiosity (Illustrated)—Watching the Flock (Illustrated)—Music in Chicago—Do n't Scatter your Forces—Beautiful May (Poem)—The Mormon Community in Wis.—November Rain (Poem)—Judge McLean's Steer—“Allow me the Pleasure” (Illustration)—How I got my Fishing-Rod—Nicholas Culpeper—Fine Art Gossip—Puffery—The Fire Monument (Illustrated)—“Old Truckery”—In the Snow (Illustration)—Chicago's Fruit Garden (Illustrated)—View of St. Joseph, Mich.—The Public Lands—A New Theory of Volcanoes—Our Manufacturers (With Portrait)—The Art of Listening.

EDITORIAL: Subscribers to “The Press”—Froude and Burke—Swindles—Our Illustrations.

Terms, \$1.50 per annum. Address, HORTON & LEONARD, No. 10 N. Jefferson St., Chicago, Ill.

## Exchanges.

THE following is a list of the names and addresses of some of our exchanges, which have given the REFORMER very liberal notices from time to time:

- Household Treasure*, monthly, Berea, O.
- The True Woman*, edited by Mrs. C. E. McKay, monthly, Baltimore, Md.
- The New World*, Detroit, Mich.
- The Athol Transcript*, weekly, Athol, Mass.
- The Toledo Democrat*, weekly, Toledo, O.
- Daily Sun*, Chicago, Ill.
- Ontario Beaver*, weekly, Napanee, Ont.
- The Reporter*, weekly, Findlay, O.
- Oceana Co. Journal*, weekly, Hart, Mich.
- California Agriculturist*, monthly, San Jose, Cal.
- Laws of Life*, monthly, Dansville, N. Y.
- Dietetic Reformer*, monthly, Paternoster Row, London, England.
- The Pomologist*, monthly, Leavenworth, Kansas.
- Wood's Household Magazine*, monthly, Newburgh, N. Y.
- Medical Times*, semi-monthly, Philadelphia, Penn.
- The Restitution*, weekly, Chicago, Ill.
- The Christian*, monthly, Boston, Mass.
- American Journalist*, monthly, Philadelphia, Penn.
- Soule's Commercial College Journal*, New Orleans, La.
- Herald of Life*, weekly, Boston, Mass.
- Hillsdale Weekly Business*, Hillsdale, Mich.
- Pierce Co. Herald*, weekly, Ellsworth, Wis.
- Carroll Co. Chronicle*, weekly, Carrollton, O.
- Port Huron Times*, tri-weekly, Port Huron, Mich.
- Alliance Monitor*, weekly, Alliance, O.
- Broadhead Independent*, weekly, Broadhead, Wis.
- Science of Health*, monthly, 380 Broadway, N. Y.
- Jackson Weekly News*, Jackson, Mich.
- Belleville Dollar Weekly*, Belleville, O.
- Salisbury Press*, weekly, Salisbury, Mo.
- Daily Colorado Herald*, Central, Col.