

The Health Reformer.

OUR PHYSICIAN, NATURE: OBEY AND LIVE.

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WHAT OF THAT?

Tired! Well, what of that?

Didst fancy life was spent on beds of ease,
Fluttering the rose-leaves scattered by the breeze?
Come, rouse thee! work while it is called to-day;
Coward, arise, go forth thy way.

Dark! Well, and what of that?

Didst fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet;
Learn thou to walk by faith, and not by sight;
Thy steps will guided be, and guided right.

Hard! Well, and what of that?

Didst fancy life one summer holiday,
With lessons none to learn, and naught but play?
Go, get thee to thy task. Conquer or die!
It must be learned; learn it, then, patiently.

No help! Nay, 't is not so;

Though human help be far, thy God is nigh,
Who feeds the ravens, hears his children's cry;
He's near thee whereso'er thy footsteps roam;
And he will guide thee, light thee, help thee home.
—Sel.

Pure Air.

BY RALPH E. HOYT.

ONE of the most surprising things noticeable in this world of surprises and incongruities is the extent to which people generally deprive themselves of pure air—that vitalizing element, without which man must inevitably droop and die. Thousands of persons are habitually disposed to shut out from their dwellings and places of business every particle of fresh air, as if it were poison, whereas the *absence* of it poisons them seriously, fearfully, fatally, in numberless instances. The carbonic acid does not do its fatal work as speedily as would a dose of strychnine or corrosive sublimate, but it is just as sure to kill, in time. Whatever makes the air impure renders the blood correspondingly impure, and “bad blood” is

incompatible with good health—as everybody knows, or ought to know. Without a sufficient decarbonization of the blood, no person can enjoy sound health for any considerable length of time; and it is only by the action of oxygenated air that the blood can be kept in a healthful condition.

Impure air will vitiate the blood even more effectually than will bad food; though the last-named abomination is unquestionably as destructive to health, in the aggregate results, as the former. The two generally go hand in hand, and together they are annually sweeping millions into a premature grave. Their united efforts are labeled “consumption,” “scrofula,” “bronchitis,” “dyspepsia,” and numerous other soothing names, given to represent as many different “diseases,” which the doctors generally understand about as well as did the man in Barnum’s Museum whose business it was to explain to visitors the wonderful wonders of that “peculiar institution.” “This,” said he, pointing to a full-sized statue of Harvey, “this, ladies and gentlemen, is the man who *invented* the circulation of the blood!”

It is an error to suppose that fresh air is essential only during the warm season of the year. It is just as necessary to our physical and mental health in winter as in summer—in cold weather as in hot. True, we do not require so great a volume of fresh air in winter, because what we do get is more highly oxygenated than in the warm season; but we *need* it nevertheless, in due proportions, every day and hour of our lives, whether sleeping or during hours of activity. Yet how little attention is paid to the matter of ventilation, in the construction and arrangement of buildings, both public and private. To say nothing of private dwellings—which, as a general rule, are built without the least regard to the egress of bad air and the ingress of pure air—our public halls, lecture-rooms, church edifices, etc., are seldom more than half ventilated, and many a person goes from such places with the seeds of incipient consumption sown in the system, in consequence of such wicked infraction of nature’s inexorable laws. One of the great wants of the age is pure air; and, while the Almighty has filled our beautiful world with it, and continues to supply all his creatures with the life-sustaining element, so far as they will permit it to reach them, it seems like base ingratitude for us to shut ourselves out from the free, pure air of heaven, and die by slow poison.

The Lungs.

BY M. G. KELLOGG, M. D.

THERE is no organ of the body that possesses greater importance, or that acts a more prominent part in carrying on the life processes, than the lungs. It is in these organs that the blood is aerated or vivified. The life of the flesh is in the blood. The flesh is constantly expending its vitality in the various contractile movements of the muscles, and in the actions of the brain and nerves; and without a constant replenishing of this vital force, it would expend all its vitality, and death would ensue. This condition of things calls for an ever-present medium through which the flesh can replenish its vital force. This medium is found in the blood, as it circulates through the arteries, capillaries, and veins. Without this circulating fluid, the flesh can have no vitality; for the life is in the blood.

The blood receives its life from the air. It comes almost in immediate contact with the air in the lungs, and absorbs oxygen therefrom. The oxygen is not the life; it does not possess life; yet it is so essential to life, that a volume of blood equal to the entire amount contained in the body, passes through the lungs every three minutes for the purpose of taking on oxygen, and thus increasing its vitality.

This work of aerating, or vitalizing, the blood, can only be properly performed when the lungs are in a healthy condition. The lungs are very liable to become diseased if proper conditions are not supplied to them. One of the most essential conditions is this: The surface of the body must be kept of an equal and uniform temperature, so that the lungs shall not become congested; for if the surface, or extremities of the body become chilled, the blood will be caused to recede inward, and, as a consequence, the lungs, or some other organ, will become congested.

This statement of the cause of congestion of the lungs, indicates the treatment; viz., equalize the circulation. If the lungs are congested, it is simply because they contain too much blood, and this cannot take place unless some organ contains too little blood.

How shall the circulation be balanced? We reply, By ascertaining what organ or portion of the body contains too little blood, then raise the temperature of that portion by applications of the hot bottle, or hot wet cloths. Heat, when applied to any part of the body, will relax that part, and as the blood is sent into it by the heart, it is retained in the relaxed vessels, and the congested organ is relieved.

Whenever the lungs are congested, if there is no accompanying fever, recourse should be had to the hot bath. This can be taken very easily, at any place, in the following manner: Take a common wash-tub (if you have no bath-tub), put a stick of

stove-wood, or a brick turned edgewise, under one side of the tub to raise the back part. Put in water sufficient to cover the hips when the patient sits down, make the water so that it feels quite hot to his flesh, say 100° to 108° Fahrenheit; then place a tin pan or similar vessel in front of the tub for the feet; put in sufficient water to cover the feet; this must be a trifle hotter than that in the tub. Then wet his head with cold water, and seat him in the tub. Place his feet in the water prepared for them, then let an attendant place a sheet (in warm weather, or a blanket or bedquilt if the weather is cool) around the patient in such a manner as to prevent the air from striking any part of the person except the face and head. This will also prevent the escape of any of the steam.

After the patient has set in the water eight or ten minutes, add a little more hot water to both the sitz and foot-bath, and give him a teacupful of hot water to drink. Let the patient sit in the bath for twenty minutes, unless he becomes nervous or faint, or begins to sweat, in which case take him out and pour over his entire body a few quarts of water somewhat cooler than the bath, then a few quarts still cooler, then throw a sheet over the patient as he stands upon his feet. Cover him from head to foot, and rub him dry; then remove the sheet and rub the body briskly from the head toward the feet with the dry hand, then gently slap the entire surface of the body with the flat of the hand.

Always be sure to have the room comfortably warm when taking a bath. After the bath, if the day is pleasant, take a brisk walk for a few minutes. If the day is not pleasant, instead of taking a walk, go to bed for a short time.

If these rules are promptly followed by whoever has a cold or congested lungs, they will find speedy relief. Other diseases to which the lungs are subject, will be noticed hereafter.

Health Institute, Battle Creek, Mich.

THE history of bad boys and bad men is, in a large majority of cases, written in these words: *They had not the proper training and incentive.* Many are the prison occupants of to-day, who can blame their parents for the lack of proper government and discretion in directing their children's mind and forming their habits. And many a child, now a bright, promising boy, will look out from a grated window, a few years hence, less a victim to his own bad heart than to his bad bringing up.

Take warning in time, O anxious parent, to give your boys every incentive to industry and good habits, even to early enlisting them as partners in your business, whatever that may be; and, O boys, take warning in the sad, solemn histories of those youths who have perished before you, by bad associations and indifference to the future!—*Beecher.*

Wholesome Beds.

As we spend nearly one-third of our time in bed, and most of that in a state of unconsciousness, it becomes a matter of some importance to inquire whether we there place ourselves under the best hygienic conditions. Let us consider a few moments the elaborate pile of comfort designed to cushion our motionless forms and blunt the sense of contact with outward things. The first demand we make of it is that it feel good. So there is placed upon cords or slats, it matters little which if we do not feel them, a semi-elastic foundation, most commonly straw in a tick or palliasse. Surmounting this, "the softest thing possible" has been the rule, often represented by a large sack of feathers. Above these, clean sheets, blankets, and comfortables, *ad libitum*, and a decent spread, all crowned with "downy pillows."

What more can be required? Simply this, that it be healthful, that we do not get our present comfort at the expense of future health. True, the "good feeling" is indispensable to a good, refreshing bed, just as good taste is indispensable to a nourishing dish of food; but both must be put together with due regard to physiological requisites, or we fail to get, on the whole, the greatest amount of enjoyment out of them.

It is now pretty well understood among intelligent people that feathers do not make a wholesome bed, though the reason is not always correctly apprehended. It is alleged that, coming so closely around the form, they do not allow the insensible perspiration to pass off freely. The importance of this latter item, if not already understood, may be inferred from an article in the *Rural New Yorker*, entitled, "What Is a Cold?" A little reflection, however, that almost anything which would retain the exudation near the skin would also retain the heat, the feeling of which would soon demand some other outlet. This retention of heat does take place to some extent; hence feather beds are warmer than most others. And in warm weather this accounts for some of the feeling of lassitude after sleeping on feathers. But if we have proportionately less covering, there would be a more ready outlet for it upward, and thus the hygienic condition would be met.

Unless, then, there be exudations from the feathers, why should not a new feather bed be as wholesome as any others? But how long will it remain pure? The perspiration, loaded with waste matter (soluble carrion, in fact), driven into it by the animal heat from at least half the form which it envelops, deposits there its impurities, and leaves them. The difficulty is to air it properly, to get the impurities out and to get pure air in through the close ticking. The hot summer sun and the wind, by much exposure to them, would do something; but few beds get these. They commonly get only the exposure of an hour or

two in a comparatively still chamber, and many do not get that.

One may imagine the internal impurity of such a bed after it has been slept upon a month, a year; but five years, ten years, twenty years! no, no, that baffles imagination! The reeking secretions of, nobody knows how many, vile bodies, in some cases sick and dying bodies, are stowed away in these ticks, and when they are heated up by your kindly warmth, they come out and attack you with their countless little envenomed darts, just when you are least active, least able to resist them. Is not this reason enough why languor and headaches follow such a night's rest? Bah, I always shudder when I get into a "hospitable" feather bed. Some housekeepers wash theirs every five years. I should want them washed every five weeks, and then not feel safe in them.

There is, no doubt, reason enough for discarding feather beds, but what shall we put in their place? Hair is elegant and comfortable, but very expensive, and it needs cleaning at least once a year, oftener, in fact, which is an additional expense. Clearly, everybody can't have hair. Straw, if often changed, is a good bed for those who work hard and sleep soundly, and delicate people sometimes put their feather bed under it, spread a thick comfortable over it, and find themselves far more refreshed than when sleeping on feathers. But husks are better still—not the coarse, soiled, mildewed article, but the inside husks, soft and clean. If we want the best bed we can make from them, we will wet, braid, and then dry them; then undoing, strip them with a fork or gauge, as we choose, or this can be done without braiding, which only curls them. A merry evening or two, with the children to help, will prepare enough for a bed. Put them into an open tick, so they may be readily aired; spread a comfortable over them, and you will have a bed scarcely inferior to the best hair mattress for comfort and durability. This material makes good pillows also, does nicely for children, who do not mind the slight rustling; but hair is still softer, and it costs no more than feathers.

For bedding, nothing excels the thick Whitney blanket. Comfortables next the sheet, like the feathers, entangle too much air. Even the blankets should be washed as often as once in three months. Use no more bedding than absolutely necessary; better wear flannel or Canton flannel nightdresses, and even drawers, but never the same worn during the day. If the feet are liable to be cold, wash, rub, and dry thoroughly, and wrap them in a foot blanket. They must be kept warm at all hazards, if you wish for health. In cold weather, it is advisable to have a "foot comfort," coming half-way up the bed. A "day comfort" is also a useful addition to a bed, where one takes a nap in the day-time. It may be made of old silk dresses, with bright ties. Failing some

such convenience, persons often lie down in the day-time with little or nothing over them, and, of course, being less energetic than when awake, they cannot so successfully resist the tendency to take cold.—*Julia Colman.*

Deception in the Market.

BY A. S. HUTCHINS.

WHEREVER the love of money is the ruling principle with men, mercy and justice are overlooked, and cruelty and oppression reign. "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter."

In the market there are certainly wonderful and tempting chances for trickery and deception. And men are not wanting to improve such openings at the expense of both the purse and health of their patrons. This is especially true of a large list of articles of food found in city and village markets, where, from choice or necessity, the consumer obtains supplies. And we think we do not hazard much when we affirm that of animal food, or dishes prepared from it, we are in as great danger of being deceived as in any other article.

A consideration of the following facts would seem to suggest the importance of caution on the part of meat-eaters. They may shock the nice palate, but all the better for it, if the stomach thereby shall escape imposition in this direction.

A gentleman, not long since, told me he once bought in our own State some sausages, with which he promised himself a most gratifying repast. When prepared for the table, and opened, the contents within proved to be nicely-chopped turnips and old red woolen rags. This was a sad disappointment to the poor soldier. But really which would be most to be dreaded by an intelligent stomach, finely cut woolen rags, provided they were clean, or the flesh of the swine, if animate with trichinæ?

A gentleman said he once purchased a mince-pie on the street in a city much nearer here than China, which was quite unpleasant to the taste. In this he found a bone resembling the leg of a small animal, and not being skilled in the anatomy of this size of game, he carried it into a bakery, where it was pronounced to be the *leg of a rat.*

Since writing the above, a young man who has spent some time in one of our New England cities, says while there he purchased some Bologna sausage, which was found, on eating it, to contain a rat's tail!

But passing from small and loathsome game, we notice the practice of many farmers at this season of selling young calves for the market, from a few hours to three days old. They are killed and dressed, after which their flesh, by a certain process, is filled with air, giving the young vealer a plump and full appearance.

Annually, our city friends get not a few of these, for neither the raiser nor the purchaser here will eat of them, though the flesh is pronounced *very tender.* Kind reader, Do you blame us for preferring a wholesome vegetable diet, the original gift of God?

Vermont.

Oatmeal Bone and Muscle.

LIEBIG has shown that oatmeal is almost as nutritious as the very best English beef, and that it is richer in the elements that go to form bone and muscle than wheaten bread. Professor Forbes, of Edinburgh, during some twenty years, measured the breadth and height, and also tested the strength of the arms and loins of the students in the university—a very numerous class, and of various nationalities, drawn to Edinburgh by the fame of his teaching. He found that in height, breadth of chest and shoulders, and strength of arms and loins, the Belgians were at the bottom of the list; a little above them, the French; very much higher, the English; and highest of all, the Scotch and Scotch-Irish from Ulster, who, like the natives of Scotland, are fed in their early years with at least one meal a day of good milk and good oatmeal porridge.—*Boston Journal of Chemistry.*

HOW TO COOK OATMEAL.

Oatmeal Porridge may be made by stirring oatmeal into boiling water, and then boil one hour. (It should not be very thin.) Perhaps the following is better:—

Take six table spoonfuls of oatmeal and soak it over night in a pint and a half of water; in the morning stir it up well, and put the pail containing it into a kettle of boiling water; let it boil for thirty minutes as hard as possible, then stir in a cupful of milk and boil fifteen minutes. It can also be made without the addition of milk. If soaked over night, it requires much less cooking.

Oatmeal Breakfast Cake. Take one pint of oatmeal, and just warm water enough to stir up a batter, like griddle cakes. Pour it into a shallow baking pan, and bake for twenty minutes in a hot oven. Or, if preferable, bake it in small cakes on the griddle, first putting in a handful of wheat flour and a little more water. The cold porridge will also make delicious griddle cakes.

Oatmeal Cracknels. Take the finest quality of oatmeal, and stir in barely enough water to wet it through; let it stand twenty minutes to swell, then roll it out to a quarter of an inch in thickness, first flouring the board and rolling pin with wheat flour. Cut it with a biscuit cutter, and bake in a moderately hot oven, as these cakes will burn quickly, and only require to be of the slightest brown. They will snap easily between the fingers,

and are delicious, requiring no butter to make them palatable. If put into a close jar, they will keep for several months. In the Highlands of Scotland they preserve their cracknels, or bannocks, as they call them, in the barrels of oatmeal for a year or so.

Another way to make cracknels, is to mix oatmeal to a stiff batter with cold water, and let it stand several hours. Or mix with sweet milk and let it stand until it swells (do not let it sour), then pour it into bake pans and bake twenty minutes. They should be one-fourth of an inch thick, and a light brown color when done.

Oatmeal should be used fresh; if it is of a bitter taste, it is old, and has spoiled, and should not be used.

The Nature of Disease.

BY J. A. TENNEY, M. D.

EVERY substance on earth has a definite relation to the living organism. Either it can be used for building up the vital structures, or else it cannot. In case it is usable, it is food; otherwise, it is not food, but is a cause of disease.

The transformation of food, which repairs the waste of the tissues, is physiological action, and the expulsion of materials that are wholly unusable constitutes disease. To the extent that this expulsive or diseased action goes on, physiological action is diminished. For instance, lacteal absorption does not take place while the bowels are expelling castor oil; the food is not properly changed in the stomach during the process of vomiting; nor are the various tissues of the body built up during the progress of diseases which affect the whole system, such as fevers, etc.

Here is where Dr. Curtis makes a mistake. Because of the cessation of physiological action when the process of expelling accumulated poisons commences, he supposes disease to be "the inability of an organ to perform its function." But disease is *not* inability. It is ability *misdirected*.

As there can be no middle ground between usable and unusable substances—between food and poison—it follows that all so-called remedies are poisonous. If they were not, no medicinal effect would follow their administration.

A great deal is said by medical professors about the "physiological actions" of medicines. Such actions exist only in their imagination. We challenge the medical profession to produce a "remedy" that ever occasioned any such action. It is possible sometimes for a poison to leave a patient in a better condition to get well than he would be if it were not administered, and nothing at all were done. But this is not often the case, and when it is, the poisoning is the least of two evils. Hygienic treatment would have accomplished better results, and would do no injury to the patient; which

can never be said with truth of the administration of poisons.

But it is said that quinine will prevent the multiplication of the white corpuscles in the blood. Just so. That is precisely the effect which follows its use. These same corpuscles eventually form the solid tissues of the body. Of course their physiological action will cease when they are brought in contact with morphine; for the effort expended to expel the intruder arrests the proper course of the functions.

Any one who tries to learn the philosophy of medicine from its professors will find the major part of their teachings in the same shape as the explanation given by a man who returned a sleigh he had borrowed from a Mr. Tucker. Said he, "Mr. Cutter, I have brought back your tucker, and took it where I put it from." Then after a moment's reflection, he added, "I sometimes get the horse before the cart, but not very seldom."

N. E. Hygeian Home, Concord, Vt.

Violets as Preachers.

THERE is something more than their fragrance that makes us love violets. It is very sweet to be drawn by their subtle, yet powerful, odor to search for them under the dark leaf-shelters where they love to hide.

They seem to have chosen for their text, "Be ye humble;" and the dainty little preachers not only preach by precept, but by example, to those who, like themselves, are appointed unto lowly places in life.

There is something particularly attractive in their habit of blooming just when other flowers are beginning to retreat before the advance of the frost king. This is surely a lesson to those who are willing to bloom through the summer days of prosperity, but wither at the first approach of adversity. Let us emulate the brave spirit of the little purple-robed preachers. Let us breathe out our fragrance—that is, our gentle influence—at all times, remembering who hath appointed alike the cold winds and the soft airs of summer.

I wandered in the garden in the early Sabbath morning, and I found some violets cloaked in brown elm leaves, and the little purple darlings nestled in them as only violets can. And I found that they loved the sunshine as much as some of us do, and are glad when the Father appoints them a place in it. So I learned another lesson from them: it is best to grow where and how the Father chooses. If he puts us in the sunshine, let us joyfully praise him; if he places us in the shade, let us breathe forth fragrance and praise him there.—*American Messenger*.

TEXAS babies who don't take castor oil readily have their jaws pried open with shears. One was killed that way at Houston the other day.

To Correspondents.

CONVULSIONS.—I. C. W. asks what to do for a child nine months old that has fits. When in the spasm, its eyes are distended, fists clenched, its flesh jerks and twitches, froths at the mouth, and appears as though choking to death. It has been reared thus far on cows' milk principally.

Ans. Your child is troubled with indigestion, and may have worms. Children that use cows' milk largely are frequently troubled with them. Change the child's food, and use gruel made of graham flour, or oatmeal, or Robinson's prepared barley (to be had at drug stores). Strain the gruel, and add a little milk. Use this for a few weeks. Keep the bowels free with enemias, if necessary. Do not feed it constantly on only one kind of food, but give it a little fruit and solid food as it gets older. If the convulsions are caused by worms, it may be necessary to kill the worms with Kellogg's worm tea, or some other anthelmintic.

GRAY HAIR IN EARLY LIFE.—A. C. wishes to know why his hair turned gray at twenty-five years of age, although he has never used hair oils nor pomades.

Ans. The usual causes of premature gray hair are premature and excessive mental labor, or excitement, precocious development, imperfect digestion and nutrition, severe sickness, secret vice, &c. Live strictly hygienic in all things. Let every habit of life be in accordance with nature's laws; let the mind be tranquil and the thoughts chaste. Use no food that cannot be well digested. Keep the bowels free and the skin clean. Keep the extremities warm and the head cool. Live much in the open air, and take all the daily exercise possible without fatigue.

INFLAMMATION OF THE EYES.—S. R. says: Please inform me through the REFORMER how to treat inflammation of the eye and eye-lid. They mature very much; have been sore five months.

Ans. To relieve the inflammation, foment the eyes in the forenoon and afternoon and at bedtime, followed by a cool compress. Wear the compress during the night. For general treatment take a warm pack once in two or three weeks of forty minutes' duration; wash off on coming out of it. The week you do not take a pack, have a fomentation over liver and stomach for ten or fifteen minutes, followed by a cool compress to be worn an hour. After each of the baths take an hour's rest in bed or on the lounge. Take a sponge bath, also a sitz bath, occasionally. Avoid overworking mind or body. Live in the sunshine as much as possible.

DYSPEPSIA AND RHEUMATISM.—MRS. M. E. H. says: Last September I was taken with sharp pain under my left breast, which would dart up and

across my chest at every breath; it would return daily, lasting about fifteen minutes. Pain less severe at times, yet feel some pain all the time. Cannot lie on left side. I also have rheumatism in my knees and shoulders every fall. In childhood I was much exposed; went barefoot in early spring and late autumn; worked out of door much in rainy weather; always worked hard.

Ans. The cause of your trouble arises from dyspepsia and exposure. Use no food that does not set well on the stomach. Keep the bowels free with enemias, if necessary. Eat graham bread, fruit, &c. On Mondays, apply hot fomentation over liver and stomach; on Wednesdays, take sitz and foot bath for six minutes at 98°, then for two minutes at 88°. On Fridays, take a general wash-off; do this two weeks, then skip a week, then repeat. Follow this treatment a few weeks.

CONGESTED BRAIN.—MRS. J. E. G. has had congestion of the brain for several years. Her symptoms are, fullness or pressure on the brain; not much pain; has a tired feeling nearly all the time; occasional dizziness, in which she cannot see anything distinctly; cheeks red, and hot most of the time; requires, and takes, much sleep.

Ans. This condition may have been brought about by overworking the brain, or by torpidity of liver and constipated bowels, or both, or by uterine difficulties: probably by the two first. She should take a hot sitz and foot bath for seven minutes; then cool the water and remain in three minutes longer. Take this twice a week, also a sponge bath once a week. Bathe the head often with cold water; use graham flour and coarse food; abstain from the use of vinegar and spices of all kinds; also, pepper; do not use much milk or sugar; use fruit plentifully. Keep the feet warm, and the bowels free by enemias, if required. Exercise freely in the open air.

SUPPRESSION.—L. K. asks: What should be done in case the monthly flow has ceased? This has been my condition for nearly one year, and I can find no relief. My friends advise me to take medicine. I have taken some, but it did me no good.

Ans. You do not state the condition of your general health, nor give your age, so we have not reason to think that you have approached the climacteric period, or turn of life. But conclude the menses have ceased because the vitality of the system was too low to maintain it without impairing other more important vital processes. The function of ovulation or menstruation is essential to reproduction, but it is not essential to individual life. Medicines are not what you need. You need to be relieved of everything that is overtaxing mind or muscle, all excess of care and labor, and be so related to the combined laws of health in eating, drinking, sleeping, breathing, clothing, exercise, rest, bathing, and mental conditions, so

that you will each day gain a little more strength than you expend; and in thus doing gather up a fund of vitality. Then when the constitutional health is sufficiently improved to perform all the functions of the organism well, nature will restore the menstrual function and maintain it without using drugs to force it.

2. Are eggs wholesome food?

Ans. We regard eggs as food, but not of the best kind. They seem to occupy an intermediate place between vegetables and flesh, as also does milk. They are not as good as fruits and grains, but better for common diet than flesh. Eggs should only be scalded, to coagulate the albumen or white of the egg. When baked in cake, bread, or pies, and are overcooked, they are hurtful.

3. Will the Duplex Eye-sight Restorer restore sight?

Ans. The sight of the eye usually becomes impaired because of the imperfect digestion and assimilation of food, the nerves not being properly nourished. Therefore, the most sensible way to improve the sight is to keep the best possible bodily health. We cannot speak from experience in regard to the Duplex Instrument, but cannot see a reason why it should be injurious to the sight, where the eye has become too much flattened, if the instrument is not applied to excess.

LIVER COMPLAINT AND SCROFULA.—D. W. F. says: My son, fourteen years of age, always had fair health until four years since, when an eruption appeared on his neck, and gradually extended over his entire person, hands and feet excepted. The eruption appears as blotches and pimples, or rash like; itches very much, and makes the skin rough and scaly. It changes from place to place; is better at times, then again is worse. Ten months since, it became running sores on his head. It is worse in hot weather and when he works hard. What is the disease, and how shall we treat it?

Ans. Torpid liver and scrofula. The free use of salt, sugar, milk, butter, fat meat, fish, or fine flour, will cause these difficulties whenever a tendency to them is inherited and often without this condition. Do not let him use any of these articles as food. Sleep in a well-ventilated room, and in different clothing from that which is worn in the daytime. Give water treatment every other day as follows: first day, hot fomentation over liver fifteen minutes, then cold compress five minutes. Third day, give tepid pack for forty minutes, followed by a sponge bath. On fifth day, give sitz bath at 90° for ten minutes, then cool to 85° for five minutes; then wash the entire body. Give this treatment two weeks, then skip one week, and repeat.

DYSMENORRHEA.—S. S. says: My wife has suffered for over five years with painful menstruation. The pain is almost intolerable during the

first day, also during the entire week, if she is on her feet much. She has great pain in the small of the back and lower portion of the bowels. Please tell me how to treat her case.

Ans. In cases like the above, home treatment would almost invariably prove a failure. All such cases are complicated more or less with displacements, and require treatment in a good health institute, under the observation of a judicious physician.

J. C. says: I am troubled with a constant roaring in my right ear. More troublesome at night, and when under any excitement of mind. Can you tell the cause, and recommend a remedy?

Ans. Cause of the roaring is pressure on the nerves, the result of congestion, due to an unbalanced circulation. The disturbed circulation may be induced by dyspepsia, catarrh, or taking quinine, or these combined. Remedy: Regulate the diet, and equalize the circulation. Discard flesh, milk, cream, butter, sugar, salt, &c., and live chiefly on grains and fruits and plainly cooked vegetables. Drink only pure, soft water. The first of the week take a sitz bath 90° ten minutes, and 88° two minutes. Middle of the week take a fomentation over the liver and stomach; last of the week, another sitz, with a general wash-off before coming out of it.

IRREGULARITY.—Mrs. A. C. K. says her daughter is not regular in menstruation. She complains of much pain in left side of abdomen low down; can scarcely bear her weight on her feet. Would this be caused by running a sewing machine?

Ans. She has from some cause depleted her blood, and has not sufficient vitality to carry on the process of menstruation. There is also inflammation of the left ovary. What she needs is a strictly hygienic diet, with plenty of out-door exercise. She must breathe freely of pure air. Give her a thorough dry hand rubbing every morning on rising. Apply hot fomentation to the left side fifteen minutes, followed by cold applications for five minutes twice a week, say Mondays and Fridays. Give sitz bath at 95° for eight minutes, and 85° for three minutes on Wednesday. Give general sponge bath on Monday. This treatment may be given about three hours after breakfast. Running a sewing machine is not the probable cause of the difficulty; yet it, without doubt, aggravates it.

BAD TEETH AND CONSTIPATION.—T. B. asks what to do for bad teeth, also how to regulate the bowels without drugs.

Ans. Have all the bad teeth that will not admit of filling, extracted, and replaced with a set of artificial ones. Regulate the bowels by adopting a diet composed of wheat-meal bread, oat-meal, barley, rice, beans, peas, fruits of various kinds, and vegetables. If the constipation is obstinate,

eat a half cup of wheat bran, scalded with boiling water, just before regular meals. Keep the skin clean, exercise out of doors, and have your sleeping room well ventilated.

Mrs. N. W. K. says: My niece, aged twenty-one years, has always worked very hard, and lived as people usually live. Her limbs burn and break out with an eruption, if she wears woolen stockings. She has pain in right side most of the time, pain in head and forehead and between the eyes; at times, severe pain in the stomach. Has no appetite, is very weak, very pale, and very much emaciated; she has no cough, but her voice is very weak; can walk about some; she is very irregular, has had no show for thirteen months. She has taken iron, and iron and brandy, and many other kinds of medicine. What can I do for her?

Ans. This is a case of enlarged and inflamed liver, dyspepsia, erysipelas, suppression, and congested brain, and a general prostration of the entire system. Home treatment is almost useless in such a case. (Let none of our readers neglect themselves until they are as low as this case, for it will take five times as long for them to recover, if they do get well, as it would if they go to a Cure in season). If she can possibly come to the Health Institute, send her by all means, and all others half as bad as she is. Thousands of our young women are now in a condition which, if neglected, will, in a few months, or years at most, place them beyond recovery; yet if they would begin now and treat themselves hygienically, or spend a few weeks at a good Institute, they would add a score of years to their lives, and save themselves much suffering. The best home treatment for such a case would be a strict diet of fruits, grains, and vegetables; meals twice a day. Be careful not to overeat, and do not use more than four kinds of food at a meal. Take a sitz bath at 98° for five minutes, then at 88° for three minutes, twice a week. The next week, give hot fomentations over liver and stomach for fifteen minutes, followed by cold compress for five minutes, twice a week. Wear a cool compress covered with dry cloth four nights in succession, then skip three nights, etc. Wash the entire body once a week. Live much in the sunshine; sleep in a well-ventilated room.

PHYSICIANS, HEALTH INSTITUTE.

ALL women and children who wish to have good health, should spend half the time out doors. Women stay housed up too much. Go out into the sunshine, work among the flowers, and stir the earth. Sunshine is full of life-giving electricity, and mother earth has a generous supply of vitality. The human system is very susceptible, and readily absorbs these vital and electrical elements, consequently a day out doors gives a tone and vigor that can be obtained nowhere else.—*Your Home Magazine*.

A Man's Experience with Tobacco.

A WARNING TO THE YOUNG AND A LESSON TO THE OLD.

I WISH to give for the benefit of the young who may acquire, and for the old who have acquired, the habit of using tobacco, my experience with the weed. I commenced using it at the age of seven, and continued its use until I was fifty-two. For many years, nervous diseases kept me in continual distress from those most-to-be-feared difficulties, neuralgia and dyspepsia, and I firmly believe they were the effects of tobacco.

When a boy, my memory was of the very best; but for fifteen years or more I have had to note down almost all business transactions. For some time, I had believed tobacco to be the cause, but had not the resolution to break away, or try to overcome the habit. About ten years ago, I had palpitation, or, as the doctors called it, heart disease; this fluttering sensation in the region of the heart of which so many young men now complain. It is a rare thing to find a young man who can run two or three miles without stopping, yet I have known men to do that; but they were not tobacco-chewers.

About the first of November, 1871, I arrived in Battle Creek, Michigan, put up at the Health Institute of that place, conducted by physicians who care for the souls of their patients as well as their bodies. They believe in air, light, exercise, and proper diet, without pork and tobacco. The good friends of the Institution advised me to try to overcome the filthy habit, and I thank God and those kind friends for their advice and encouragement. I can say that I am free from that vile habit. The battle has been desperate, and the fight right among those who care nothing for what Paul of old said, "If meat make my brother to offend, I will eat no flesh while the world standeth." Many times have I said, What is the use? Life is short, take comfort while you live. But, no! a section of the best land would be no temptation. I can enjoy sleep now, which for many years averaged only about four or five hours a night. My dyspepsia and neuralgia are gone, and the whole family of nervous diseases. Mr. Editor, these are facts.

It is the opinion of many observers that the use of tobacco is doing more to pave the way to habits of intemperance and every other vicious indulgence, than all other influences combined. How can ministers, elders, deacons, superintendents, teachers, or professing Christians, reconcile their consciences with the declaration of the great apostle: "If meat make my brother to offend, I will eat no flesh while the world standeth"? Is there one found to assert that it imparts strength and vigor to any man's body? One instance of great benefit from the use of tobacco I read of: A party of six men (white of course) were captured by can-

nibals, several years ago; the body of one man was so saturated with tobacco, that, proving unpalatable, he alone was saved for a future meal, in hopes that his flavor would be improved by the lapse of time; meanwhile, he was rescued and restored to his countrymen.

A few days since, I saw a delicate looking young man purchase one dollar and twenty-five cents' worth of tobacco, and besides, treat all those who would smoke. One dollar and fifty cents gone for what? Simply to assist in laying the foundation for the whole family (you may call them legion) of nervous diseases and typhoid fever. Physicians say that those who use tobacco are most likely to suffer with typhoid fever, and the hardest to cure of it; that is, hydropathic physicians say so, and I think they have the advantage in argument, for you never hear of the old-school doctors, who carry quinine, blue mass, antimony, and a dozen other poisons, caring what you eat; the more poison, the better for them; for every poison, be it a drug or tobacco, occasions disease, and all make work for the doctor; and, with them, chew and spit is the order of the day.

Will not some man who has the time and ability go forth in the strength of right and lecture on the effects of tobacco on the system; and not only on the system, but the pocket? I am well acquainted with a young man who says it costs him twenty-five to thirty dollars a year for chewing, and probably ten more for smoking. Please figure up, young and old men, and see if you could not put your earnings to some better use.—C. H. MEADOWS, in *Cedar Post*.

Bitters a Bait to Drunkenness.

BY D. M. CANRIGHT.

WHILE I was visiting at a friend's house, recently, a young man of about twenty years came in and asked for help, confessing that he was too drunk to trust himself. Said, as is usual, he would never touch liquor again. He warned the boys never to take the first drink. Said it now had such a hold upon him that he could not control his appetite.

What specially struck me was the statement which he made as to how he first learned to drink. He said he was sick, and the doctor advised him to use a kind of bitters which contained liquor. In doing this, he formed an appetite for the liquor, which he kept on using after he recovered and the bitters were dropped.

This young man might better have died than to have been cured thus. But this is only one case out of millions which are occurring every day. The doctor, or some one else, advises sick persons to use a certain kind of bitters, the principal ingredient of which is whisky. They do it, form an appetite for liquor, the system craves the stimulant,

and finally they become confirmed drunkards like this young man.

My sick friend, let these "bitters" alone. They are a snare. If they ever do cure you, which is not the case, however, still they may ruin you in the end. God pity the doctor who has no better sense than to advise the use of such stuff. Let us thank God for light on these questions, which, if heeded, will save us and our children from all these snares.

The following, from the *Phrenological Journal* for May, 1873, is very encouraging to the friends of temperance:—

"We are pleased to know that alcoholism in Canada has recently received a severe blow from the medical profession. A manifesto has been published in the following terms:—

"We, the undersigned members of the medical profession in Montreal, are of opinion—

"1. That a large proportion of human misery, poverty, disease, and crime, is produced by the use of alcoholic liquors as a beverage.

"2. That total abstinence from intoxicating liquors, whether fermented or distilled, is consistent with, and conducive to, the highest degree of physical and mental health and vigor.

"3. That abstinence from intoxicating liquors would greatly promote the health, morality, and happiness of the people.

"This is signed by twenty-three professors in the medical schools of McGill and Bishop's Colleges, and by seventy-five or more practicing surgeons, including names of the highest eminence in America. There is hope, substantial hope, for our social reformers, when medicists take so decided a stand."

Trouble, and the Cause.

A Mrs. P. says: "My children are not well. They have such terrible sores on their feet that they cannot get their shoes on. I never saw the like. I am sure their blood must be very bad. I must send to the doctor and get some medicine for their blood, or they will soon be down sick." About this time supper was ready, and Mrs. P. called her children to it, remarking, "We have n't got much for supper—nothing but *fried cakes and coffee*—indeed, we hardly ever have anything else for supper, for my children are very fond of *fried cakes and coffee*."

Oh! when will people learn to have a little common sense about their food!

J. B. W.

SUNSHINE.—Do not exclude the sunshine to save the carpet. Sunlight is essential to health. Human beings are as dependent upon light as are plants and animals. Children reared in shady rooms are scrofulous, have weak eyes, and are as frail as potato vines in a cellar.

HOW TO COMMIT SUICIDE.

For the benefit of all young ladies who contemplate suicide, we present the following as one of the most fashionable and certain methods of accomplishing that end:

WHAT harmless looking thing is this?
Surely it never did amiss!
A thing so simple and so plain,
Could never much have given pain.

Hold, sir, you do not know me well—
Have patience, and I'll briefly tell;
As harmless as I seem to be,
I'm of a murderous pedigree.

Pride is my father's hated name,
And Cruelty my angry dame;
I'm courted by my lady fair,
Who prizes me with tender care.

I visit in her dressing-room,
And sleep amid her nice perfumes:
I often on her toilet lay,
And doze the lonesome night away.

Nay, more—in her caresses chaste
She always binds me round her waist;
At home, abroad, afar, or near,
I'm her companion everywhere.

And though I am a wicked elf,
Delighting to amuse myself,
Sometimes, to give my mistress pain,
I almost squeeze her waist in twain.

Yet, strange to tell, the more she's squeezed,
The more she seemeth to be pleased.
That I'm an ingrate is most clear,
By such return for all this care.

I pluck away the lily fair,
And spread a livid paleness there;
I snatch with glee the rosy glow,
And let the sickly saffron grow.

I blight the luster of her eyes,
And stain her orb with languid dyes;
That rosy archer called a smile,
I strangle ere it breathes awhile,

And plant disease's pungent smart,
And like a vulture gnaw her heart;
My name, upon your mind indorse it;
My gentle mistress calls me—Couser!

—*Phoen. Journal.*

How to Dress.

So many and serious are the evils arising from the improper style of dress of American women, that I cannot forbear adding a few words to what has already been said and written in favor of a reform. Every true woman has an instinctive desire to be happy and to *look well*. But to look pretty in the eyes of American women is to sacrifice health and happiness. When will they learn that beauty of form and feature cannot be secured at the expense of good health? "God did not make his work for man [nor woman, either,] to mend." And every attempt to do this will prove a failure. Women would be beautiful if

they were healthy; and they would be healthy if they had the power to breathe properly.

A longer or shorter period of life is attained in proportion to the capacity to breathe. Strength and activity are also in proportion to the breathing capacity. The reason why hibernating animals become so torpid is the want of active respiration. Dr. Trall, in his recent work on "The Health and Diseases of Woman," says: "You may measure any woman's available power by her breathing capacity, and her digestive power is precisely proportioned to her respiration; and the circulation and purity of blood is dependent on respiration, and nutrition is governed by the circulation; and thus the very structures of the body are dependent on the amount of air taken into the lungs."

The beauties of nature ever outvie the works of art. Then why not let the human form remain beautiful in outline, as the all-wise Creator made it, rather than destroy it by the use of corsets? I cannot think that it is pride and vanity altogether that causes many to follow so tenaciously every wave of the tide of fashion. No! But ignorance of the anatomy and physiology of the human system keeps many from turning "from the evil of their ways." A want of knowledge holds many unwilling victims. Oh! that fashion might once and forever be dethroned, and a thorough knowledge of hygiene reign in its stead!

The entire plan upon which women generally dress needs revolutionizing. Those parts of the body that need most clothing usually have the least, and *vice versa*. Those parts that need the utmost freedom to perform their functions are cramped and compressed and distorted, until deformity, disease, or death, is the inevitable result. I think facts will justify the assertion that three-fourths of the diseases peculiar to women, with the addition of consumption, are induced by improper dressing. Says Dr. Gleason: "This world is full of the miserable victims of fashion and folly, with weak lungs, feeble circulation of blood, cold extremities, utterly debilitated and exhausted, striving to fan the vital fires which are slowly dying out in their exhausted frames, with bands, belts, and corsets, firmly fastened around the handles of the human bellows, or lungs, and wondering why cod-liver oil will not afford them relief, or save them from the consumptive's grave, while they still indulge in such pernicious follies. . . . There is but one word that can be urged in favor of this most injurious habit of tight-dressing, and that single word is *fashion!* Reason, religion, and common sense are opposed to it. Anatomy and physiology and the love of good health and long life are against it. Good taste, high culture, and humanity, are all arrayed against it."

In consideration of these facts, no one can fail to see the importance of having all clothing so loose as not to hinder respiration. The corset is

never admissible under any circumstances. Even though it is not tightly laced, it hinders the free play of the muscles, and the body cannot be bent without injury. If the dress be worn sufficiently loose to give free play to all the muscles of the body, there will be comparatively little danger of consumption and kindred diseases. The following style of dress may be adopted with ease and comfort to the wearer.

As nearly as possible have an equal amount of clothing on all parts of the body. The first garment to be worn in winter is an undersuit of cotton flannel, reaching to the ankles, having waist and sleeves, made as one garment; and another suit made in the same way of woolen flannel, or even thicker goods, may be worn over it. This clothes all parts alike. Then if the stockings are drawn up over the bottoms of the suits, they will remain in place without the use of elastics, which impedes the circulation of blood to the feet, causing them to be cold. These undersuits may be substituted by plain cotton or linen ones for summer wear. Those unaccustomed to wearing long suits in summer might suppose them to be uncomfortably warm; but this is not the case. Excessive heat is experienced by having the limbs dressed cooler than the body where the vital organs are, thus unbalancing the circulation. If the circulation in all parts be equal, the extremes of heat and cold are not felt.

By thus clothing the limbs, the usual amount of skirts, which has seemed so necessary to good looks and comfort, may be avoided. A skirt of light material, as moreen, or something similar, is all that is necessary to make the skirt hang well, and this must be buttoned to a waist, or worn with suspenders, that no weight may come upon the hips. All skirts should be gored, to prevent the necessity of plaiting or gathering into a band; for this brings too much over the body in proportion to that covering the limbs. Drawers should be fastened to a waist, for suspending them from the hips hinders the free play of the abdominal muscles. The dress cut after the Gabrielle pattern is the one most approved.

The minute blood-vessels lying just beneath the surface will be hindered in their work if the clothing is not loose enough to give the skin the most perfect freedom. The arm scye should always be large enough to give the arm free play. If American women would carefully follow these suggestions, their aches and pains will diminish wonderfully, and strength and health of both body and mind will increase seventy-five per cent.

Health Institute, Battle Creek, Mich.

J. R. T.

Two laws are more adequate to the regulation of the whole Christian community, than all institutions together—the love of God, and that of our neighbor.

Extracts from Clark's Cleveland Almanac.

If the laws of health were fully regarded, many years would be added to man's life, and disease would scarcely be known. He would end his days, as he rarely does now, when no disease visits him till he finally, in ripe old age, sinks without a pang into his everlasting sleep. Yet these rare individuals do not live so long as they might, had not the errors of their forefathers entailed upon them an impaired and delicate constitution.

In his present condition, man may enjoy much better health, and greatly prolong his life, by the requisite attention to the demands of nature, studiously avoiding whatever tends to derange the functions of the vital organs.

DYSPEPSIA is caused by overtaxing the stomach, and impairing its normal action, by eating indigestible food, drinking stimulating bitters, using tobacco, by extreme mental or physical labor, sedentary habits, or whatever renders the stomach unable properly to dispose of its contents.

When diseased, it is of great importance that the stomach be immediately restored to its normal condition. How shall this be done? Certainly not by drinking spirituous "bitters" by the wine-glassful, to stupefy the stomach so that it may be filled with food which it is unable to digest, nor by using bitters prepared in acid of any kind.

Loss of appetite is a symptom of dyspepsia. The stomach usually asks, with regularity, for substantial food in moderate quantities. When weak, it frequently indicates its disgust for food which it cannot properly take care of. In this condition, the thoughtless will imbibe "bitters," or liquors, by which the stomach is inflamed and rendered insensitive to its normal wants. It will crave anything and everything to relieve inflammation. The "bitters" men will tell you this inflammation of the stomach is "appetite." Burn your mouth with a hot drink or inflame it with pepper, and you have a fair illustration of that sort of appetite. Why not as well call such a burn "appetite" as when the burning is in the stomach?

If your stomach is weak, and you have no appetite for food, you must let spirituous and acid bitters entirely alone.

GENERAL DEBILITY.—Some of the symptoms are, wasting away of the flesh, waxy paleness of skin, pallor of lips, pulse feeble, slow, and irregular, a sense of sinking or suffocation, short, hurried breathing, palpitation of the heart upon slight exertion, nervous exhaustion, melancholy, an "all gone" feeling, and a lack of energy, both mental and physical. Several of these symptoms will probably be present at a time.

Persons thus afflicted must avoid stimulating bitters, because, after the flash of undue strength which such stimulant gives has passed away, a

depression follows which is much more lasting than the unnatural exhilaration.

The authors of the above extracts hold that disease or sickness depends upon the purity or impurity of the blood. They hold that disease cannot be cured in any other way, but by purifying the blood. How is this to be done? Evidently by ceasing to take impurities into the system by improper eating and drinking, and by breathing impure air, and placing the system in favorable circumstances for it to eliminate, by its own natural laws, those impurities which are already there. Living according to nature's laws is the only way to purify the blood. Swallowing impurities will never purify it, but render it more impure. Pure and simple nutriment is that which produces good blood. Medicines cannot do it.

R. F. COTTRELL.

Exercise and Rest.

BY NELLIE F. HEALD.

It is a law of the muscles that if suffered to remain idle too long, they become weak and decrease in size. Also, when used to excess, the same result will follow, hence attention should be given to the amount of exercise, and also rest.

When the muscles are used, old particles of matter are carried off, and new ones are deposited. If very violent exercise is taken, the blood flows through the muscles so fast as to tear away the old particles of matter, and sufficient time is not allowed to deposit new ones, hence, exercise should not be too violent. Again, if very slight amount of exercise is taken, the new particles are deposited, but not with the same degree of firmness; so that the muscles, when not exercised much for some length of time, become soft and flabby, and the blood does not flow fast enough to carry away the old, worn-out particles, and these, remaining in the muscles, render them diseased.

A moderate amount of exercise causes the blood to flow sufficiently fast to carry away the waste particles, and allows time to deposit new ones; thus the muscles are rendered strong, healthy, and active.

Another important thing is this: The muscles can only act in response to nerve action, and in exercising the muscles properly, we at the same time exercise the nerve centers, and cause them to become healthy.

Moderate exercise, then, is best, since it better secures the health of the body. The muscles, when in action, require more blood and nerve fluid than when at rest; but the circulation of these fluids is increased gradually; thus it follows that when the muscles have been in a state of rest, they should not suddenly be called into vigorous action; neither is it well to cease at once from all exercise after vigorous exertion. The body should be allowed to rest gradually.

That exercise may be most conducive to health, and cause the least fatigue, it should be taken in pure air, and also in the light.

The effect of sunlight on the muscles is to invigorate them, so that we should exercise during the day, and avoid, as much as possible, night toil.

Exercise should be regular, and the different parts of the body should receive their appropriate share, if we would secure healthy muscular development.

Make Home Happy.

HOME should be in reality, as well as in song and story, the "dearest spot on earth." To bring this about, every inmate of a home must contribute his or her mite to make up the sum total of home happiness. If love begets love, harsh words and angry looks beget their like.

Persuasions and concessions are more potent for good than obstinacy and commands. Pleasant smiles, kind words, sympathizing manners, are magic wands that reach the heart, and stir to action kindred feelings and expressions. If frowns and wrangles must come to disfigure the face and cast a blighting shadow upon the soul, let it not be within the sacred precincts of "home, sweet home."

Affection and regard—the diamonds of life, the essentials to a true and happy home—must be hedged in and their luster kept ever bright by a lavish use of kindness, forbearance, cheerfulness, and attractiveness. Wives and maidens, these are the loadstones that retain and draw husbands, sons, and lovers, away from the gaming table, the drinking saloon, and other haunts of vice, and cause them to choose instead the salutary and refining influences of the domestic circle.

Thousands of wives and mothers know what it is to watch and listen, with aching hearts, for the late footsteps of recreant husbands and profligate sons. Are these erring ones only at fault? Have you acted well your part? Have you done all that within you lies to keep alive the flame of love and esteem that burned so brightly on your domestic hearth during the first years of your wedded life? Have you studied, pondered, and made application of the best ways and means to make your sons all that a mother's heart could wish? These are woman's rights—more lofty, more powerful than any that empire or country can confer, for, exercised aright, they would become a power behind the throne which would control whole nations. What privileges, what powers are these! Women should look to it that they wield them well.

RELIGION refines our moral sentiments, disengages the heart from every vain desire, renders it tranquil under misfortune, humble in the presence of God, and steady in the society of men.

Whooping Cough.

THIS disease is usually confined to children, not because adults cannot have it, but because it usually occurs but once in a lifetime, and most adults have passed through it in childhood. There are cases, however, in which adults, and even aged persons, are afflicted with it, and it sometimes occurs twice. Whooping cough is not usually a fatal or even dangerous disease when unaccompanied with other diseases; but if other diseases accompany it, there will be more or less danger, according to the severity of the attending disease.

Whooping cough is a contagious disease, occasioned by a peculiar animal poison, or contagion, the nature of which is unknown, but which is capable of multiplying itself in the human system, and of being transmitted from one person to another through the medium of the atmosphere. The poisonous germs are thrown off from the lungs with the expired air, and when inhaled by another, these germs multiply in the blood of the person thus inhaling them, until his system is full of them.

In from nine to twelve days after inhaling these germs, the patient begins to manifest the usual symptoms of an ordinary catarrh arising from cold. The mucous membrane of the nose and windpipe is slightly inflamed, there is a discharge of a watery fluid at the nose, and the patient coughs. At this stage, the cough cannot be positively distinguished from that caused by common cold, yet the mother or nurse is usually apprehensive lest it may turn to whooping cough.

After the catarrhal stage has lasted ten or fourteen days, the cough changes somewhat, and a peculiar whoop is heard as the patient catches for breath. The cough now comes on in spasmodic paroxysms in which the patient makes a number of short, expiratory efforts in rapid succession, until nearly all the air is expelled from the lungs, and the little sufferer turns black in the face, and is nearly suffocated; then, by one long inspiration, the lungs are again filled with air. It is during this inspiratory movement that the peculiar whooping sound is produced. This sound is occasioned by the partial closing of the glottis, which is somewhat inflamed. These paroxysms are repeated until a quantity of glairy mucus is forced up from the lungs, or until the child vomits, or expectoration and vomiting both take place at once. As soon as these occur, the paroxysm is over, and in a few minutes the child is at play as though nothing had happened.

Simple whooping cough usually lasts a few weeks, and disappears without medication. In fact, there is no system of medication that can cure this disease. Like the measles, small-pox, and some other diseases, it has to "run its course in the system"! This is because of the nature of the contagious poison that occasions the disease.

This poison that multiplies in the system until

it exists all through the blood, is actually an organic formation somewhat similar to the organic portion of the blood, yet possessing a different order and degree of vitality. When these organic formations have been fully produced, they are thrown out of the system by the mucous membrane of the air passages, and in throwing them out, some of the fibrinous portions of the blood are thrown out also in the form of an albuminous deposit of ropy, glairy fluid.

The length of time that the whooping cough continues, depends on the condition of the patient. If he is possessed of strong vital organs, and his system is not very gross, and he has large lungs, the cough will disappear in from three to six weeks; but if his condition is the reverse of this, it may last from six weeks to six months, or even a year.

TREATMENT.—Never treat whooping cough with the idea of stopping or curing it; for you can do neither without endangering the patient's life; for if you close the lungs against this work of depuration, some other organ must do the work and the disease becomes complicated.

Treat this disease with the object of keeping it simple, that is, make use of such appliances and supply such conditions as shall prevent other diseases from "setting in," but never give drugs or medicine; for all drugs and medicines are poisons, and every poison taken into the system occasions disease to a greater or less extent, and every such disease added to whooping cough only complicates the difficulty, and makes the case more dangerous. The bowels should be kept free from obstruction. This is readily accomplished with enemata of warm water.

Nothing that we can do will materially shorten the duration of this disease as it appears in its unmixed form. It will continue until all those peculiar organic formations that are the cause of the difficulty are removed from the system.

In treating this disease, all that is required is to keep the body at the same degree of temperature as in health, and keep the extremities as warm as other parts. The child should be well protected by warm clothing in cold weather, and care should be taken to keep the room it occupies at an even temperature. The air of the bedroom should not be much colder than that in the room in which the child has passed the day. It should not be much above nor below 60° Fahrenheit. Many mothers make sad mistakes in keeping the room in which the child is nursed when sick at too high a temperature, and for fear the child may take cold, they do not ventilate the room. Free ventilation is very essential in treating this disease, and it is also necessary that the diet of the patient be regulated, and reduced, if we would conduct the disease evenly and safely to the end.

The child should not be allowed to eat meat. It may be nourished much better and more safely

upon milk and unstimulating farinaceous food, such as graham gruel, rice boiled in water until perfectly soft, then add a little milk, oat-meal gruel, with a little milk added, graham rolls, milk toast made of graham bread, baked apples, stewed apples, or any other ripe fruit. Not more than two or three articles of food should be used at one meal, and the less milk the better.

Bathe the child in warm water three times a week. Give a warm or even hot bath to the legs and lower part of the body for ten or fifteen minutes once a week; keep the head cool. No other treatment will be required unless the case be complicated with other diseases, in which case treat the fever, or inflammation, or other disease, just as though it was the only disease affecting the child. Do this by balancing the circulation, by equalizing the temperature of the child's body, cooling whatever part is too hot, and warming whatever part is too cool.

M. G. KELLOGG, M. D.

Words Fitly Spoken.

I WISH to relate to the readers of the REFORMER some of the good results of the above words, and in so doing shall tell a little of how I was in health one year ago, and how I have been of late. Then, I was reduced in flesh, strength, and courage, from the oppressive weight of long-standing dyspepsia. Having inherited feeble digestive organs, and learning in early life (by observation and reading of the right kind) to avoid drug doctors and patent medicines, I continue unto "this day and age"—fifty-two years—not having "suffered many things of many physicians," but ever feeling more and more convinced that the observance of physical law was my only hope of relief, after a thorough knowledge of which, I imagined for many years that I was a faithful seeker. But among my late important discoveries, I find that of the fact that *rest* was among the indispensable conditions to life and health, especially to one of my natural tendencies, I had ever remained deplorably ignorant. I was low-spirited, feeling no strength to accomplish anything, and no faith that I really had *time* or *power* to rest, so the nights were sometimes a dread, and sleep wearisome instead of refreshing.

But I will forbear to enumerate the train of realities and forebodings which besiege the sufferer like an armed host in such a case. All who have been so far advanced in the general debility caused by indigestion well know its horrors. I had long read the REFORMER, and, by practicing upon what I had learned, had held in check, or stayed, the impending ruin which had threatened me for thirty years, but, as I had always failed in *one point—rest from toil and care*—and hardly realizing my greatest error, I felt that some change must be accomplished for the better *immediately*

or it would be too late. *Now*, I am comparatively comfortable, can eat two light meals of wholesome food per day, have regained my lost flesh, and have quite as much courage as strength; for the latter comes slowly in consequence of pressing family cares, and a natural inclination to do all I feel able to now.

But why this happy change? I will try to answer by referring to the encouragement I received from the physicians of Battle Creek Health Institute. At the time of my feebleness, I held correspondence with them, and also with the physicians of an older institution, one claiming to be orthodox in religion, and beyond most others in advantages and skill to cure disease. I stated to each my condition of health, and also that I had not means to stay long at the Institute, and asked advice whether it would not be better to come, in part for the benefit I might realize in health, and *more* for what I might learn in relation to treating my own case. The older institution told me "considering my state of health, and the fact that I could not stay *long*, I better not come at all." Of course, I had no more desire to go to that "Home;" for their answer to me savored more of "money-making" than Christian kindness. Then came the answer from Battle Creek, "Come to us, and stay as long as you can, if only a short time; you may get some benefit, and, we think, be better prepared to manage your own case."

These "words fitly spoken" came to me like "apples of gold in pictures of silver," and thus they proved; for I greatly needed encouragement and more light, such light as can only be enjoyed amidst the faithful instructions of experienced hygienic teachers. But I have written far too much in trying to say a little, and will not go into particulars about the ample accommodations, general neatness and order, and prevailing spirit of hope and cheer, with which that large family of invalids were blest. But I close by saying that I shall ever call to mind my short stay with Christian friends there as one of my happiest experiences, and most profitable investments of time and means; and although regrets for past failures are vain, I can but wish that I could have enjoyed such a privilege in the earlier years of my life, not only for my own individual benefit, but for the great good of the family we have brought up.

M. F. C.

Prairie City, Ill.

IN vain do they talk of happiness who never subdued an impulse in obedience to a principle. He who never sacrifices a present to a future good, or a personal to a general one, can speak of happiness only as the blind do of colors.

GREAT thoughts are not produced amid noise and mirth; the mind's thunderbolt, like the cloud's, are forged in silence and darkness.

Tobacco Servitude.

RECENTLY, while attending a religious meeting, and while the minister was preaching, a young man in the congregation deliberately took out his pipe, filled it with tobacco, and, lighting it, began to smoke. The minister at once stopped in his discourse and politely requested him to wait till the meeting closed. His plea was, that he had an attack of "heartburn," to which he was subject, and that nothing but smoking would give relief. He finally went out of the house, enjoyed his smoke, and then returned. A more daring act of indecency of this nature I never witnessed before.

This incident serves to show the low depths of impropriety to which many of the youth of this age are drifting in this degrading habit. But they are not wholly to blame. Raised from infancy to eat largely of pork grease and other indigestible things, certain derangements of the stomach, and among these is heart-burn, are the result. They apply to a physician for a remedy, and he prescribes the use of tobacco. Of course, what the doctor orders will do no harm. They begin its use, the habit is formed, and they enter upon a servitude that must continue a lifetime. The remedy (!) in the end proves to be a thousand times worse than the disease. But people will eat grease; the stomach after a time revolts and tries to throw it off, which causes the disease called heart-burn, and then tobacco is resorted to, to force the stomach into submission and keep the grease down. How much better to abandon the use of that which causes the disease, become healthy and strong, and remain forever free from the life-long servitude of such a low, debasing habit, as the use of tobacco.

Scarce three hundred years have passed since civilized man began to worship at the shrine of this idol, which he learned from the savages of the wilds of America. The few that then began to use the filthy weed were despised for so doing. How different it is in our day! Thousands of people now use it who do not consider it any mark of disrespect. Boys, in their own estimation, are elevated to the dignity of men as soon as they have learned to use it without making them sick.

Altars have been erected to this idol in every part of the world, where it is worshiped with a devotion that would become a more noble cause. It is found in the hovels of the poor, and in the palaces and parlors of the rich. It is found in the court room and legislative halls, as well as in the grog shops and bar rooms. It lifts its head with bold, unblushing face in the houses of worship dedicated to the service of the God of Heaven, and there demands worship from its devotees. And where is it not found? Go where you will in all the world and some traces of this tobacco servitude may be seen. Though it be so extensively used, yet it does not hold undisputed sway in the earth.

A few noble souls are waging a warfare against it with a good effect. May the good work go on till every lover of temperance and the cause of Christianity shall not only become emancipated from the service of this idol, but with a united effort exert their power against its use.

I. D. VAN HORN.

Spring Physic.

UNDER the above heading the *Christian Union* has these sensible words:—

"The practice of taking physic in the spring 'to purify the blood,' is common among men and horses; but the latter, being involuntary victims, are not to blame; while the human bolus-gobblers and bitters-gulpers should be ashamed of their ignorance. The humors, pains, languors, and biliousness of spring, naturally result from the coming of milder weather upon systems braced to maintain temperature and work against the cold. Our bodies are, at this season, like our houses, apt to be overheated. What is needed is abundance of exercise, free bathing, spare diet, abstinence from stimulants—in short, a reduction in fuel and a promotion of the excretions of the body."

It is an encouraging sign for the health reform that leading journals like the above are recognizing its value, and are speaking in its favor.

D. M. CANRIGHT.

Hints about Houses.

MANY houses, from the mansion to the cottage, are unwholesome for some of the following reasons:

1. Damp basements.
2. Cesspools and foul drains within the basements.
3. Rotten timber in floors and skirtings, and tainted wall papers.
4. Kitchen sinks in improper places, and unventilated.
5. Water closets in improper places, and unventilated.
6. Rooms without adequate means for ventilation.
7. Water cisterns and pumps in improper places, and so the water is contaminated.

Houses are also unwholesome from personal dirt, personal carelessness and personal neglect, as when:—

1. Rooms are not sufficiently cleaned.
2. Carpets are left down too long, and never swept.
3. Windows are seldom opened from the top.
4. Dirty beds are unmade, and are also shrouded in dirty hangings.
5. Dirty wardrobes and dirty clothes-closers.
6. Nooks, corners, and shelves, which are never dusted.
7. Closets are dirty, neglected, and without ventilation.

DR. TRAILL'S
Special Department.

The Potency of Infinitesimals.

OUR Homœopathic friends have given their brethren of the Allopathic persuasion a "potency" of logic on the subject of "Septicæmia." This term means a disease occasioned by putrescent animal matter, as pus, blood, &c., in a state of decomposition. A paper was lately communicated to the French Academy by Mons. Davaine, of Paris, in reference to experiments performed in 1866, by Messrs. Coze and Feltz, which seem to prove that the virulence of putrefying matter is intensified by transmission through a living organism; that is, that the blood of an animal that had died of septicæmia is more poisonous than the matter which kills it. Davaine also ascertained (according to a statement in the *New England Medical Gazette*) that less than a millionth part of a drop of caruncular blood would kill a guinea-pig. It is even asserted that two pigs were killed by the subcutaneous injection of a hundred millionth of a drop.

But, marvelous as were the experiments of the *medicine* on the pigs, they were more so on rabbits. These were killed by the astonishing infinitesimality of the *trillionth of a drop!* Imagine, reader, if you possibly can, a trillion (1,000,000,000,000) of rabbits "all in a row"; then conceive that the devotee to science and the healing art administers a drop of blood, in a putrid condition, to the long line of living quadrupeds, giving each and every one a trillionth; and then, lastly, consider that they all die in a short space of time.

Do not these figures establish, beyond all need of further demonstration, that an inconceivably small dose of *medicine* may have wonderful power to cure—at least to kill? And if it can kill, why not cure? "*Similia, similibus, curantur.*" But we have not reached the best, or the worst, of this stupendous problem. It was found that the *ten-trillionth of a drop* killed a rabbit. We do not know but a ten-thousand-million-trillionth would have extinguished the vitality of the little *varmint*. Let us see, however, what a ten-trillionth dose amounts to. The *British Journal*, noticing this subject, says:

"Now, a tank, to hold ten trillion drops, must have, according to Simpson, an area of 2,500 square miles, and a uniform depth of 300 feet." This would be about equivalent to all the great fresh water lakes on the Western Hemisphere—Superior, Michigan, Huron, Erie, and Ontario. If one drop of putrid blood should be diffused through all the water of these inland seas, and then one drop of that "injected" into a rabbit, the rabbit might die.

But to make a practical application of these facts. While the Homœopath has in them a potent argument against Allopathic doses, has not the Hygienist a still better argument in favor of no doses at all? If such inappreciably small doses of poison can kill small animals, similarly infinitesimal quantities might kill an infantile human being, and seriously damage an adult. The demonstration seems to us vividly suggestive of the propriety of not taking any poisons into our systems, nor administering them to others—a practice we have adhered to for thirty years, and expect to follow to the end.

Ridiculously Nonsensical.

THIS phrase will apply to all the reasoning of medical writers on the "*modus operandi*" of medicines, as it seems to all who understand the falsity of the prevailing theories. The simple truth is that medicines do not act at all; and when learned men undertake to distort the facts of science into a semblance of an argument for what is impossible and absurd, their logic cannot in the nature of things be anything but meaningless twaddle, however scholarly the phraseology in which the erroneous ideas are clothed. In the March number of the *Nashville Journal of Medicine and Surgery* (one of the ablest Allopathic journals of the country), Dr. N. C. Steele, of Corinth, Miss., gives an exposition of "The Action of Quinine." After controverting the common theory that the drug acts on the malaria of fever, he says:

"If quinine acts directly on the poison, it appears a little strange that so many agents have analogous effects, though in minor degrees. We know that many other remedies will relieve or cure malarial diseases, as arsenic, opium, chloroform, whisky, &c."

The strangeness is all the other way. If quinine really did act on malaria, why not half a dozen, or a hundred, or a thousand other drugs do the same thing? Dr. Steele explains:

"If, then, quinine does not act by taking the place of tannin, nor by directly destroying the morbid agent, it must act by removing that condition of the system produced by the malaria, out of which the disease arises, or in which it consists. It takes possession of the dominion which has been invaded by the poison, and runs the machinery, so to speak, until the enemy can be driven beyond the domain of the economy."

What is disease, or what is the enemy, that it can be or should be driven out? Dr. Steele is as much muddled as to the nature of disease as he is with regard to the action of medicine, as are, indeed, all writers of the drug medical schools. The disease may "arise out of a condition," or it may "consist in a condition." *But what is disease?* This question must be answered before any dis-

cussion respecting the action of remedies can be anything more than the "incoherent expressions of incoherent ideas."

The idea that when the living system becomes obstructed with one poison, another poison will kindly take possession of its vital machinery and manage it until it becomes "all right" is about as sensible as the idea that when a man becomes very wicked, some wicked persons—perhaps the devil himself—will take hold of his moral machinery and "run it" until he is restored to righteousness again.

A New Medical Sensation.

THE regular medical profession has discovered not less than three thousand medicines in the last three thousand years; but only two thousand make up its *materia medica*, one thousand having been discarded or superseded. Every one of these medicines is a poison—"ubi virus, ibi virtus." But the profession has not poisons enough for all the ills that flesh is heir to, and is constantly seeking for more of the same sort. And occasionally it finds one. Recently it has ascertained that the *Eucalyptus globulus*, a gigantic tree that grows in far-off Australia, is poisonous, and therefore possesses "remarkable medicinal virtues." The poison, or virtue, is said to "reside" in nearly all parts of the *arbor medicorum*, wood, bark, leaves, roots. Its "properties" are said to be quite analogous to quinine, and hence useful in malarial and other fevers. A Mr. Hoffman, chemist to the State gardens, Melbourne, has written an extensive paper on the poisonous properties, alias medicinal virtues, of the wonderful febrifuge, which was recently read before the Montreal College of Pharmacy. The importance of the subject may be inferred from the fact that the Montreal C. of P. has published the paper "in a neat pamphlet form, embellished with two page illustrations."

Now, it may be none of our business, as our patients do not need the curative virtues of medicinal poisons; but as to this *globulous* drug, all the way from Australia, we cannot refrain from doing our Allopathic brethren (or rather their patients) the favor of informing them that our common American dogwood tree (botanically *Cornus florida*) is quite equal in poisonous, or medicinal, properties or virtues, to the *Eucalyptus globulus*, besides being vastly cheaper. Moreover, we like to patronize our home productions. No part of the planet we inhabit is more prolific of poisonous medicines than our own favored country. They grow spontaneously in every swamp, ravine, ditch, pool, neglected field, compost heap, and frog-pond; and any one of them is just as good for malarial and other fevers as quinine, dogwood, or *Eucalyptus*, without being half so bad for the patient.

*A good life will disarm calumny.

College Term—1873-4.

THE last term of the Hygeio-Therapeutic College was one of the most pleasant and profitable, to both teachers and students, in its history. We have reason, however, to expect a class of equal stamina and of much larger numbers the ensuing term. We have already more than twice as many applications for scholarships as we had last year at this time. The Faculty of the term of 1872-3 were:

R. T. Trall, M. D., Institutes of Medicine, Pathology, and Therapeutics; O. T. Lines, M. D., Anatomy, Surgery, and Obstetrics; M. G. Kellogg, M. D., Physiology and Hygiene; Rebecca L. Trall, M. D., Electro-Therapeutics and Moto-therapy; Robert Walter, M. D., Phrenology and Mental Science.

In addition to the regular course, there were lectures on chemistry and other collateral subjects. Although Drs. Kellogg, Walter, and Mrs. Trall, were accustomed to teach and to talk to popular audiences, this was their first appearance on the stage as members of the College Faculty. But we are authorized to expect it will not be their last, as all acquitted themselves creditably. Electro-Therapy was introduced as a distinct professorship for the first time; but will be continued with such improvements and elaborations as study, practice, and experience in teaching, will suggest. Mrs. Dr. Trall is preparing an elaborate work on this important but most obscure department of the healing art, with the view of wresting the "electro-pathic" business from the hands of empirics and placing it on its proper scientific basis where it belongs—among the appliances of hygienic medication.

Dr. Kellogg attended the first term of the College after its removal to Florence Hights six years ago, since which time he has been busily engaged in lecturing and in treating patients in California. He is thoroughly posted in the theories of the hygienic system, and competent to explain them to popular audiences, or discuss them with popular M. D.s.

Dr. Walter has had much experience as a practical phrenologist, and, in teaching the system, has the advantage of presenting its doctrines from the hygienic standpoint.

Of Dr. Lines we need only say that he has been connected with the College (with the exception of a single term) almost from its foundation, and that his course of instruction has always given satisfaction to associate teachers and students.

THE moment a man gives way to inordinate desire, disquietude and torment take possession of his heart. The proud and the covetous are never at rest; but the humble and poor in spirit possess their souls in the plenitude of peace.

The Health Reformer.

Battle Creek, Mich., June, 1873.

The Health Reform Institute.

THE managers of the Health Reform Institute, located at Battle Creek, Mich., have had in view the comfort, happiness, and the speedy recovery of patients, in the selection of grounds, the erection of buildings, the furnishing of rooms, and the introduction and use of all those means that will bring the suffering invalid to health and happiness. And they will spare neither expense nor labor to introduce into this Institution all those facilities and means of real value in relieving the sick that can be found in any and all the health institutions in our country. And here we wish to call the attention of the public to the following particulars:—

1. This Institute is situated in the most healthful and delightful part of our proverbially neat and enterprising city. The grounds are high, so that a few hours' sunshine after a storm, in the absence of snow, always makes the walks and roads, in and about the grounds, as dry as in midsummer. This is very important to all those invalids who are able to move out in the open air, in the light of the sun.

2. The grounds are ample, containing more than twenty acres, a large portion of them covered with shade, ornamental, and fruit, trees. Directly in front of the main buildings, on Washington Street, is a hickory and oak grove, ten rods in width from the street to the buildings, and thirty rods in length on the street.

3. This grove is fitted up with croquet grounds, and facilities for gymnastic exercises are being introduced. It also affords the most beautiful shade in summer, being frequently occupied for dining and lecture rooms when the weather is pleasant.

4. The Board of Directors have, during the last three years, added, by purchase, building, repairs, refitting, &c., more than one-half to the facilities of rooming and treating patients, so that they have good accommodations for not less than one hundred patients in their own buildings, with means at their command of providing for half as many more.

5. Rooms are large, well ventilated, and pleasant. We believe them to be better furnished than at any other large institution of the like in our country.

6. The rooms and facilities for baths have been

increased, and from personal knowledge of the baths given at this Institution, and those of several others, we do not hesitate to state our firm convictions that at no other institution of the kind in our country has the bathing system reached so great perfection as at the Health Reform Institute at Battle Creek. Baths, at this Institute, are given with a faithfulness and care for the best good of the patient, such as we have not witnessed at any other place.

7. Movement Cure. At this Institute is a well-furnished room for giving the various movements which have proved so beneficial in restoring a certain class of invalids to health. While in this remedy the operator finds labor, the patient finds the operation soothing, resting, and delightful, and a means of rapid recovery. Especial attention is given to this very important branch.

8. Lift Cure. There is also in use at this Institute a lifting machine from which patients can receive all the benefit that can be derived from any other. This is an important accession to the facilities of this Institution.

9. Hot-Air Bath. This is very important in cases of rheumatism and diseases of a like nature.

10. The Sun Bath. There are four rooms prepared expressly for the taking of sun baths. These are on the south side of the rear part of the main building, and are easy of access, being entered from the second floor. The pure rays of the sun are let into these rooms by means of large windows in the roof directly above. These baths, properly managed, the rays of the glorious sun coming directly upon the person, covered with linen, or otherwise, as the patient can endure, are a most efficient remedy for those pale, puny, indoors creatures, who have been shut away from the light, and the warming, healing influence, of the bright orb of day.

11. Electricity. This well-known hygienic agent has been introduced, and is applied in the usual modes with the best of results. This is the case especially when used in the form of the Electric Bath. Many diseases, which cannot be removed by other appliances, yield to its potent influence. This is especially true of that class of diseases which owe their origin to the use of mercury.

12. It is not the policy of the conductors of the Health Reform Institute to keep the patients long on expense, but rather to cure them as soon as possible and send them home well, to advertise for them, and send their feeble friends to the Institute to receive the benefits in which they rejoice.

13. Last, but not least, are the plain, practical lectures given almost daily by the physicians of the Institute, the great object of which is to teach patients how to get well, and how to keep well after they have recovered.

One great object of the managers of this Institute is to secure a high-toned and healthy, moral and religious influence, entirely free from the loose tendencies which characterize some popular institutions of the kind in our country. The physicians and helpers at this Institution aim to be true Christian gentlemen and ladies; and while they would manifest to patients and visitors of other religious belief that liberality in denominational tenets which they would ask themselves, at the same time they feel it their duty to urge upon all who profess to be the followers of our Lord Jesus Christ, that they manifest the spirit of true Christianity.

The Summer is opening delightfully. The shade trees upon our grounds are rapidly putting on their green dress, and the blossoming fruit trees are each one mammoth bouquet. Patients, generally of an intelligent class, are coming in, and are made to feel at home, and very happy by what they see and hear, and by what they realize in the passing away of their aches, pains, and feebleness, and the return of health, strength, and happiness. This is just the season of the year for sick people to avail themselves of the ample means we offer for the recovery of health.

Bread.—No. 2.

RAISED BREAD.

COMMONLY speaking, there are two kinds of raised bread. One, made light by a process of fermentation; and the other, raised by the use of acids and alkalis. In the next number, we will endeavor to show, however, that there is another kind of raised bread, usually called unleavened bread, which is vastly superior to either of those above mentioned.

The process of fermentation is simply a decaying or rotting process. It is the same change which many organic substances, both vegetable and animal, undergo when exposed to the action of the atmosphere at certain temperatures. To illustrate, we give below a recipe for making ferment, or yeast, without the use of any other yeast to "start" it.

"Mix flour or meal with water into a batter or thin dough, and let it stand exposed to the temperature of about summer heat (66° to 70° Fahr.) until it 'rises,' or ferments. It will then communicate the fermenting property to any other

material capable of undergoing a similar process."

Here we find that all that is necessary for making yeast which will be capable of "raising" bread is the addition of water to flour, and the placing of the mixture in a temperature of sufficient warmth to produce decomposition. This decomposition, when once commenced, is communicated to particles around it, and they in turn become a part of the ferment, and assist in decomposing particles which immediately surround them. Thus we see how "a little leaven leaveneth the whole lump."

Let us look more closely into this process of fermentation. Fermentation is a process whereby the organic nature of a vegetable or animal substance is destroyed, and which, if allowed to proceed far enough, thoroughly disorganizes the substance and renders it incapable of sustaining animal life. It is one stage of the process by which animal and vegetable substances return to the mineral world from which they were derived.

There are two stages of fermentation. The first, or panary, stage is that in which only the sugar or saccharine matter of the grain has undergone decomposition, being converted by this process of fermentation into alcohol and carbonic acid gas. The alcohol is mostly thrown off during the process of baking, the remainder evaporating in a few hours afterward. The carbonic acid gas, which is retained, raises and puffs the dough, and it is chiefly to this agent that the lightness of the loaf is due. The presence of alcohol and carbonic acid gas in newly-baked fermented bread renders it unfit for food. But the alcohol evaporates, and the gas passes off as the bread becomes stale, making it a much better article of food.

The second stage of fermentation is called the acetous stage, and is the acid or vinegar stage. Any housewife knows what it is to have acid or sour bread. It is bread in which fermentation has proceeded too far, and the gluten (from which the largest amount of nutriment is derived), as well as the sugar, has, to some extent, been destroyed, rendering the bread sour, disagreeable, and unwholesome.

Hence, to understand how to make good fermented bread is only to know just how far the rotting process can be continued and still have pleasant and nutritious bread left. But, at best, much of its sweetness and nutritive value is destroyed, even if made in the best manner.

Bread may also be raised by the use of acids and alkalis instead of yeast. The agent which raises this bread is carbonic acid gas, the same as with fermented bread, as the acid unites with the alkali, forming a salt and carbonic acid gas, the escape of the latter making the bread light and porous.

For instance, a very common combination is sour milk and saleratus; another is cream of tartar and soda—the acid being the sour milk or the

cream of tartar, and the alkali being the saleratus or the soda. In these cases, the acid and the alkali, uniting, form a salt and carbonic acid gas, as above described. Hence, the only difference between the two kinds of bread is that in the fermented bread, the carbonic acid gas has been produced by the decomposition of the sugar, the alcohol remaining as an objectionable feature. In the kind raised with acids and alkalis, the carbonic acid gas is produced by the union of the acid and the alkali, leaving an injurious salt in the bread.

J. E. W.

Effects of a Flesh Diet.

THE representations of the Bible are always just and forcible. In the eleventh chapter of Isaiah is described a time of peace among both men and beasts. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fating together; and a little child shall lead them." If the tender heart of a parent should be shocked with the thought of a little child leading such ferocious beasts, it will be quieted on learning that "*the lion shall eat straw like the ox.*" There will be no danger in associating with such animals when they feed on vegetation; but as long as the wolf eats the lamb, and the leopard has an appetite for the kid, so long must the lion be confined with bars of iron, and the "little child" kept out of the way; for an appetite for flesh is not very discriminating nor easy to be controlled.

I have before referred to the physical effects of flesh food; but whatever influences man physiologically also affects him mentally and morally. The philosophy of the age has made man a dual or triune being, each part being, to a great extent, independent of the other. But this is a false philosophy. The Bible and reason teach that man is composed of parts constituting a whole or unit being, and that the well-being of the whole depends on the condition of the several parts.

Experiments have shown that the habits and propensities of animals may be entirely changed by changing their diet. And what is true of the lower order of animals is true of the higher—is true of man. Indeed, no experiment is needed to convince a reasoning or observing person that diet has very much to do with the disposition of men.

The apostle Peter, in arranging the order of the Christian graces, places patience next after temperance—"add to temperance, patience." Any one can see that it would be out of all order to say—add to patience, temperance. Temperance must come first, for an intemperate person cannot be patient. A drunkard may become sottish, dull, and imbecile, but he is not patient, for imbecility is not patience. And Christian or Bible temperance includes "all things," because whatever is introduced into the system, whether as food, or

drink, may be made to injure the system, either by its being not adapted to its wants, or by being used immoderately, or out of season. It is to be regretted that so many religionists lose sight of this important truth, and separate between *habits* and *Christian character*. I have heard many apparently well-meaning professors ask in astonishment if we think God cares for what we eat and drink; or if our food has anything to do with our religion. All such give evidence that they have not bestowed a moment's thought on the Scripture injunction to eat and drink "to the glory of God." While this injunction stands, it is clearly the duty of every one who acknowledges the authority of God and the Bible to inquire how it may best be obeyed. And every one who patiently and conscientiously investigates the matter must become convinced that the prevailing ideas and customs of the age are radically erroneous.

Some years ago, a good brother was greatly astonished at my refusal to baptize him while he was using tobacco; and after weeping and praying over the matter, he obtained a victory over the perverted appetite, and greatly rejoiced that he had learned that the gospel was a system of cleanliness and self-denial. Could all be persuaded to pursue the same course, to weep and pray, we should more frequently see happy results of kind admonitions. About the same time, my judgment was lightly esteemed by an associate in labor in the following case: A man, a stranger, made a profession of faith in the gospel. Calling at his house as he was taking his dinner, I saw him take on his plate a large slice of fat pork, which had been warmed in the pan, not cooked, and this he covered thick with black pepper, and ate. Although my stomach recoiled at the thought of such a disgusting mass being used for food, it was not this that destroyed my hope that his profession of religion would lead to a successful Christian life. I could but judge that a man who was enslaved to an appetite so grossly perverted would fail to appreciate and conform to the self-denying principles of the gospel. And time proved that my view was correct. We learned that that was the sixth time that he had made a profession of religion, and every time had fallen by slavery to appetite. The last that I heard of him he was using *legal poison*, or intoxicating liquors.

The subject of temperance is but little understood, even by those who are known as temperance lecturers. Total abstinence from the use of intoxicating drinks is the almost universal standard of temperance; but it is a low and false standard. It is right as far as it goes, but it falls immensely below the true standard of Christian temperance. The moderate and reasonable use of that, and that only, which serves to build up a healthy system, is temperance. The immoderate and unseasonable use of that which is good and healthful, and the use of that which does not

build up, or of that which excites or unduly stimulates the organs, and especially the nervous system, is intemperance. Whatever stimulates or enervates the nerves destroys the power of self-control—of patience, and its use is intemperance.

It is a well-established fact that flesh food and condiments have this effect, as well as tobacco and whisky; some in a greater degree than others, but all in a degree. The great popular mistake is that whatever *agrees* with us we may eat or drink with safety, taking for granted that if we cannot *feel* any immediately injurious effect from the use of a thing, it agrees with us. This is a fallacy. The system has a strong power of accommodation, and will conform to its circumstances, even to the verge of ruin. Besides this, the nerves of sensation which admonish of danger may be so abused that they cease to give a warning when an enemy invades the camp. The whisky and tobacco slave *feels* that the articles he is using do not injure him, but rather do him good; indeed, they are the necessaries of life to him.

A better rule than the above is this: Use with caution and treat with suspicion whatever it seems impossible to do without. That which *stimulates*, becomes a daily necessity, as to the feeling, but that which *builds up*, may be exchanged for something else answering the same purpose, and the system is satisfied. Thus, many persons who are fond of potatoes or beans will go for days, or, if necessary, for weeks, without them, but not for a single meal without the salt they put on them! In my younger days, while in the "far West," I was once six weeks without bread, and, though in feeble health and much in need of it, did not feel the privation as sorely as a confirmed tobacco-user would the loss of his tobacco for as many days, or even as many hours.

A full diet, overeating, destroys the power of mental action, because the brain cannot act freely while other parts of the system are overtaxed. A stimulating diet destroys both physical and mental power by inducing overaction and consequent prostration. The laborer takes his morning dram because he feels that it strengthens him for his work. After awhile, he has to take it several times a day to keep up his failing strength. But eventually his strength is prematurely exhausted, and much labor is an impossibility. This is the inevitable result of using stimulants, whether of food or drink. But, while whisky, or its equivalent liquors, may be the worst stimulant in some respects, it is not the worst in others. Its power to inflame the system is confined mostly to the period of inebriation, but not being food, not being any constituent of the system, its power to inflame passes away, and a state of lassitude or enervation follows. Salt is not food, and forms no part of the system, but is not so volatile as whisky; as an excitant, its influence is more slowly and longer felt. Flesh food, especially if highly seasoned,

inflames speedily, and as it is *food*, entering into the system as constituent, it has a longer, yes, a constant, influence as long as it is habitually used. A *constant, excessive* use of whisky soon destroys life; such lashing to violent action brings inflammation and death. Stimulating food of course does not act so violently, but it builds up a deranged system: every fiber and tissue is inflamed. In fact, inflammation is an element of such a system. And if its action is not so violent as to be recognized, it is felt to such an extent that it governs the life by controlling the propensities and forming the habits. This being so, the importance of understanding this subject cannot be overestimated. All parents and guardians should study the relation of diet to morals, as well as to health, for they are not qualified to discharge their duties if ignorant on these points.

Dr. Graham, in his "Lectures to Young Men," gives many striking and important facts illustrative of the truth herein stated. It is to be regretted that *false modesty* shuts out from more general circulation such works as this by Dr. Graham. By *false modesty*, I mean that which blushes at the exposure of evil, but does not blush in the practice of it.

The following extracts from the work of Dr. Graham here referred to* are not the most striking cases given by him, but perhaps to the parent as important as any. Many parents wrong their offspring, ignorant of the effects of the course they are pursuing. The following ought to serve as a warning to many:—

"About eighteen years ago, I visited a family of considerable distinction for their wealth, refinement, and piety. The lady seemed to me to be a very paragon of Christian propriety in almost every respect, and especially as a mother. She had three small children, the eldest being about five years old, and the youngest, three months. She was unremitting in her maternal care and efforts to imbue the young minds of her children with sentiments of virtue and piety. She daily prayed with her children, and taught them to pray as soon as their lisping lips could utter articulate sounds. Her eldest was a daughter. Long before this child could speak with sufficient distinctness to be understood by any but the mother, she was taught to repeat, morning and evening and on various other occasions, little prayers and hymns adapted to her age. As she grew older, she was successively introduced into religious infant and Sunday-schools and Bible-classes. In short, all that a pious and devoted mother and pious teachers could do, by way of religious instruction, was done, to train her up in the nurture and admonition of the Lord. I was charmed with the character and conduct of the mother, and named her with admiration, whenever I had occasion to speak of maternal duties. She

* Pamphlet published by S. R. Wells, New York City.

pursued the same course with all her children ; and to protect them from the contaminating influence of other children, she employed private teachers, who co-operated with her in all her pious plans and measures ; and great confidence was entertained that the happiest results would be experienced from such a system of education.

“Two years since, I visited the same family again, and remained with them several weeks. But most sadly was I disappointed in the character of the children. I found them irritable, passionate, contentious, quarrelsome with each other, and exceedingly undutiful and disrespectful toward their parents. They manifested little regard for religion or religious institutions, and seemed to feel exceedingly impatient under parental and religious restraint. The eldest daughter was peculiarly unhappy in her temper and disposition. Scarcely a day passed when she did not get into a violent passion with her mother, or some other member of the family ; and her extreme peevishness and jealousy made her almost continually wretched in her own breast. But what surprised me most was her excessive lasciviousness. Wantonness manifested itself in all her conduct when in the company of males ; and I ascertained, that when she was alone with a gentleman, she would not only freely allow him to take improper liberties with her without the least restraint, but would even court his dalliance by her lascivious conduct. Being consulted in regard to her health, I found that she was addicted to self-pollution, and had greatly injured herself by it. And I was utterly astonished that, when I came to remonstrate with her concerning her lascivious conduct, I found it impossible to awaken any moral sensibility. In vain I appealed to her religious feelings—she declared that she had no remorse, no compunction on the subject.

“On further inquiry, I found that this lasciviousness was not confined to the oldest child ; all the children were more or less affected with it, according to their age.

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

children for their ordinary fare. The result was just what was reasonably to be expected ; and sorrow and tears were the reward of the afflicted mother. Alas ! how many parents thus unwittingly afflict themselves, and become active agents in the destruction of their children and their race.”

The following is still more convincing as an experiment, because it presents both sides :—

“I have two little sons, the one about four years old, the other about two. We very early began to accustom them to the use of animal food, and they soon became exceedingly fond of it, and seemed to care little about anything else if they could get as much flesh as they desired. Not considering it objectionable aliment for children, their mother and myself were disposed to indulge them pretty freely. The health of the elder boy began to be quite delicate, and I was continually filled with anxiety for his life ; and indeed, both of them were subject to very frequent turns of indisposition. It has always been our custom to put our children to bed two or three hours before we retired, and when we retired, to take them up and let them urinate, to prevent their wetting the bed. And it was a matter of remark and surprise with us, that when we took them up for this purpose, we invariably found them affected with priapism. Another fact was equally surprising to us ; our younger child was very fond of being held in lap, and fondled, and played with by his parents and others with whom he was well acquainted. When in his mother’s lap, the little fellow manifested an ardor in hugging and kissing her, which had all the appearance of real wantonness. Indeed, this was often carried so far as actually to embarrass her, when others were present. The same was almost invariably true when he was caressing other females ; but when he was in my lap, and hugging or caressing me, or any other gentleman, there were no such indications.

“Now, sir, the most interesting part of my story is this :—Soon after I heard your lectures, I put my boys on a simple vegetable diet, and have kept them strictly upon it ever since. The result is, that the health of my elder son has much improved, and they both of them now uninterruptedly enjoy the most uniform, excellent health ; and when we take them up at nights to urinate, we never find any of the appearances just described. Our younger son is still fond of being in his mother’s lap and caressing her, but his priapism on such occasions has entirely disappeared ; and we are now perfectly convinced, not only that their former wantonness was caused by their free use of flesh-meat, but that their general health was very injuriously affected by the same cause.”

When a child is pampered with rich food, with “seasonings” of various kinds, its system is inflamed, its nerves are disordered, and fretfulness and irritability are the natural result, and wayward-

ness and willfulness must follow. Prayers and entreaties will be vainly employed to counteract these evils. And as for *whipping*, under such circumstances, it would not be very objectionable, provided it could fall upon the guilty parties. The parent should be whipped into the training of the child to correct habits of living. But as long as an evil disposition is *fed into* the child, there is no more sense in trying to *whip it out* than there is in feeding a child on whisky and whipping it for getting drunk. The heart of every philanthropist is made sad with the thought of children suffering through the ignorance and indifference of parents, and the whole world is almost a vast hospital of the victims of errors made popular by slavery to habit and perverted appetite. "Let there be light."

J. H. WAGGONER.

History of a Surprising Cure of the Gout.

IN one of the provinces of Italy there lived a wealthy gentleman, who, having no taste for either improving his mind or exercising his body, acquired a habit of eating almost all day long. The whole extent of his thoughts was what he should have for dinner, and how he should procure the greatest delicacies. Italy produces excellent wines; but these were not sufficient for our epicure: he settled agents in different parts of France and Spain, to buy up all the most generous and costly wines of those countries. He had correspondences with all the maritime cities, that he might be constantly supplied with every species of fish; every poulterer and fishmonger in the town was under articles to let him have his choice of rarities. He also employed a man on purpose to give directions for his pastry and desserts. As soon as he had breakfasted in the morning, it was his constant practice to retire to his library (for he too had a library, although he never opened a book). When he was there, he gravely seated himself in an easy-chair, and, tucking a napkin under his chin, ordered his head-cook to be sent in to him. The head-cook instantly appeared, attended by a couple of footmen, who carried each a silver salver of a prodigious size, on which were cups containing sauces of every different flavor that could be devised. The gentleman, with the greatest solemnity, used to dip a bit of bread in each, and taste it; giving his orders upon the subject with as much earnestness and precision as though he had been signing papers for the government of a kingdom. When this important affair was thus concluded, he would throw himself upon a couch, to repair the fatigues of such an exertion, and refresh himself against dinner. When that delightful hour arrived, it is impossible to describe either the variety of fish, flesh, and fowl, which was set before him, or the surprising greediness with which he ate of all; stimulating his appetite with the highest sauces and richest wines, till at length

he was obliged to desist, not from being satisfied, but from mere inability to contain more.

This sort of life he had long pursued, but at last became so corpulent that he could hardly move. His belly appeared prominent like a mountain, his face was bloated, and his legs, though swelled to the size of columns, seemed unable to support the prodigious weight of his body. Added to this, he was troubled with continual indigestion, and racking pains in several of his limbs, which at length terminated in a violent fit of the gout. The pains, indeed, at length abated, and this unfortunate epicure returned to all his former habits of intemperance. The interval of ease, however, was short, and the attacks of his disease becoming more and more frequent, he was at length deprived of the use of almost all his limbs.

In this unhappy state, he determined to consult a physician that lived in the same town, and had the reputation of performing many surprising cures. "Doctor," said the gentleman to the physician, when he arrived, "you see the miserable state to which I am reduced." "I do, indeed," answered the physician, "and I suppose you have contributed to it by your intemperance." "As to intemperance," replied the gentleman, "I believe few have less to answer for than myself. I, indeed, love a moderate dinner and supper; but I never was intoxicated with liquor in my life." "Probably, then, you sleep too much?" said the physician. "As to sleep," said the gentleman, "I am in bed nearly twelve hours every night, because I find the sharpness of the morning air extremely injurious to my constitution; but I am so troubled with flatulency and heartburn, that I am hardly able to close my eyes, all night; or, if I do, I find myself almost suffocated with wind, and wake in agonies." "That is a very alarming symptom, indeed," replied the doctor; "I wonder so many restless nights do not entirely wear you out." "They would, indeed," answered the gentleman, "did I not make shift to procure a little sleep two or three times a day, which enables me to hold out a little longer." "As to exercise," continued the doctor, "I fear you are not able to use a great deal." "Alas!" answered the sick man, "while I was able, I never failed to go out in my carriage once or twice a week, but in my present condition, I cannot bear the gentlest motion; besides disordering my whole frame, it gives me such intolerable twitches in my limbs, that you would imagine I was absolutely falling to pieces." "Your case," answered the physician, "is indeed bad, but not quite desperate; and if you could abridge the quantity of your food and sleep, you would in a short time feel much better." "Alas!" answered the sick man, "I find you little know the delicacy of my constitution, or you would not put me upon a method which would infallibly destroy me.

"When I rise in the morning, I feel as though

all the powers of life were extinguished within me; my stomach is oppressed with nausea, my head with aches and swimming, and, above all, I feel such an intolerable sinking in my spirits, that without the assistance of two or three cordials, and some restorative soup, I am confident I never could get through the morning. Now, doctor, I have such confidence in your skill, that there is no pill or potion you can order me which I will not take with pleasure; but as to a change in my diet, that is impossible." "That is," answered the physician, "you wish for health without being to the trouble of acquiring it, and imagine that all the consequences of an ill-spent life are to be washed away by a julep, or a decoction of senna; but as I cannot cure you upon those terms, I will not deceive you for an instant. Your case is out of the power of medicine, and you can only be relieved by your own exertions." "How hard is this," answered the gentleman, "to be thus abandoned to despair even in the prime of life! Cruel and unfeeling doctor, will you not attempt anything to procure me ease?" "Sir," answered the physician, "I have already told you everything I know on the subject. I must, however, acquaint you that I have a brother physician who lives at Padua, a man of the greatest learning and integrity, who is particularly famous for curing the gout. If you think it worth your while to consult him, I will give you a letter of recommendation, for he never stirs from home, even to attend a prince."

Here the conversation ended; for the gentleman, who did not like the trouble of the journey, took his leave of the physician, and returned home much dispirited. In a little time he either was, or fancied himself, worse; and as the idea of the Paduan physician had never left his head, he at last resolutely determined to set out upon the journey. For this purpose, he had a litter so contrived that he could lie recumbent, or recline at his ease, and eat his meals. The distance was not above one day's tolerable journey; but the gentleman wisely resolved to make four of it, for fear of overfatiguing himself. He had besides a loaded wagon attending, filled with everything that constitutes good eating, and two of his cooks went with him, that nothing might be wanting to his accommodations on the road.

After a wearisome journey, he at length arrived within sight of Padua, and eagerly inquiring after the house of Doctor Ramozini, was soon directed to the spot. Then, having been helped out of his carriage by half a dozen of his servants, he was shown into a neat but plain parlor, from which he had the prospect of twenty or thirty people at dinner in a spacious hall. In the middle of them was the learned doctor himself, who with much complaisance invited the company to eat heartily. "My good friend," said the doctor to a pale-looking man on his right hand, "you must eat three

slices more of this roast-beef, or you will never lose your ague." "My friend," said he to another, "drink off this glass of porter; it has just arrived from England, and is a specific for nervous fevers." "Do not stuff your child so with macaroni," added he, turning to a woman, "if you would wish to cure him of the scrofula." "Good man," said he to a fourth, "how goes on the ulcer in your leg?" "Much better, indeed," replied the man, "since I have lived at your honor's table." "Well," replied the physician, "in a fortnight you will be perfectly cured, if you do but drink wine enough."

"Thank Heaven!" said the gentleman, who had heard all this with infinite pleasure, "I have at last met with a reasonable physician. He will not confine me to bread and water, nor starve me under pretense of curing me, like that confounded quack from whose clutches I have so luckily escaped."

At length the doctor dismissed his company, who retired, loading him with thanks and blessings. He then approached the gentleman, and welcomed him with the greatest politeness. The visitor presented him with his letters of recommendation; and, after the physician had perused them, he said: "Sir, the letter of my learned friend has fully instructed me in the particulars of your case. It is, indeed, a difficult one, but I think you have no reason to despair of a perfect recovery. If," added he, "you choose to put yourself under my care, I will employ all the secrets of my art for your assistance. But one condition is absolutely indispensable: you must send away all your servants, and solemnly engage to follow my prescriptions for at least a month; without this compliance, I would not undertake the cure even of a monarch." "Doctor," answered the gentleman, "what I have seen of your profession does not, I confess, much prejudice me in their favor, and I should hesitate to agree to such a proposal from any other individual." "Do as you like, sir," answered the physician; "the employing me or not is entirely voluntary on your part; but, as I am above all common mercenary views, I never stake the reputation of so noble an art without a rational prospect of success; and what success can I hope for in so obstinate a disorder, unless the patient will consent to a fair experiment of what I can effect?" "Indeed," replied the gentleman, "what you say is so candid, and your whole behavior so much interests me in your favor, that I will immediately give you proofs of the most unbounded confidence."

He then sent for his servants, and ordered them to return home, and not to come near him till a whole month had elapsed. When they were gone, the physician asked him how he had supported the journey. "Why, really," answered he, "much better than I could have expected. But I feel myself unusually hungry; and, therefore, with

your permission, shall beg to have the hour of supper a little hastened." "Most willingly," answered the doctor; "at eight o'clock, everything shall be ready for your entertainment. In the mean time, you will permit me to visit my patients."

While the physician was absent, the gentleman was pleasing his imagination with the thoughts of the excellent supper he should make. "Doubtless," said he to himself, "if Signor Ramozini treats the poor in such a hospitable manner, he will spare nothing for the entertainment of a man of my importance. I have heard there are delicious trout and ortolans in this part of Italy; I make no doubt but the doctor keeps an excellent cook; I shall have no reason to repent the dismissal of my servants."

With these ideas, he kept himself some time amused; at length, his appetite growing keener and keener every instant from fasting longer than ordinary, he lost all patience, and, calling one of the servants of the house, inquired for some little nice thing to stay his stomach till the hour of supper. "Sir," said the servant, "I would gladly oblige you; but it is as much as my place is worth; my master is the best and most generous of men; but so great is his attention to his house-patients that he will not suffer one of them to eat, unless in his presence. However, sir, have patience; in two hours more, the supper will be ready, and then you may indemnify yourself for all."

Thus was the gentleman compelled to pass two hours more without food: a degree of abstinence he had not practiced for almost twenty years. He complained bitterly of the slowness of time, and was continually inquiring what was the hour.

At length the doctor returned, punctual to his time, and ordered the supper to be brought in. Accordingly, six dishes were set upon the table with great solemnity, all under cover; and the gentleman flattered himself he should now be rewarded for his long abstinence. As they were sitting down to table, the learned Ramozini thus accosted his guest: "Before you give loose rein to your appetite, sir, I must acquaint you that, as the most effectual method of subduing this obstinate disease, all your food and drink will be mixed up with such medicinal substances as your case requires. They will not be indeed discoverable by any of your senses; but as their effects are equally strong and certain, I must recommend to you to eat with moderation."

Having said this, he ordered the dishes to be uncovered, which, to the extreme astonishment of the gentleman, contained nothing but olives, dried figs, dates, some roasted apples, a few boiled eggs, and a piece of hard cheese!

"Heaven and earth!" cried the gentleman, losing all patience at this mortifying spectacle, "is this the entertainment you have prepared for me, with so many speeches and prefaces? Do you imagine a

person of my fortune can sup on such contemptible fare as would hardly satisfy the wretched peasants whom I saw at dinner in your hall?" "Have patience, my dear sir," replied the physician; "it is the extreme anxiety I have for your welfare that compels me to treat you with this apparent incivility. Your blood is all in a ferment with the violent exercise you have undergone; and, were I rashly to indulge your craving appetite, a fever or a pleurisy might be the consequence. But tomorrow I hope you will be cooler; and then you may live in a style more adapted to your quality."

The gentleman began to comfort himself with this reflection, and, as there was no help, he at last determined to wait with patience another night. He accordingly tasted a few of the dates and olives, ate a piece of cheese with a slice of excellent bread, and found himself more refreshed than he could have imagined was possible, from such a homely meal. When he had nearly supped, he wanted something to drink, and observing nothing but water upon the table, desired one of the servants to bring him a little wine. "Not as you value the life of this illustrious gentleman," cried out the physician. "Sir," added he, turning to his guest, "it is with inexpressible reluctance that I contradict you; but wine would be at present a mortal poison; therefore, please to content yourself, for one night only, with a glass of this most excellent mineral water."

The gentleman was again compelled to submit, and drank the water with a variety of strange grimaces. After the cloth was removed, Signor Ramozini entertained the gentleman with some agreeable and improving conversation for about an hour, and then proposed to his patient that he should retire to rest. This proposal the gentleman gladly accepted, as he found himself fatigued with his journey, and unusually disposed to sleep. The doctor then retired and ordered one of his servants to show the gentleman to his chamber.

He was accordingly conducted into a neighboring room, where there was little to be seen, but a homely bed, without furniture, with nothing to sleep upon but a mattress almost as hard as the floor. At this, the gentleman burst into a violent passion again: "Villain!" said he to the servant, "it is impossible your master should dare to confine me to such a wretched dog-hole! show me into another room immediately!" "Sir," answered the servant with profound humility, "I am heartily sorry the chamber does not please you; but I am certain I have not mistaken my master's order; and I have too great a respect for you to think of disobeying him in a point which concerns your precious life." Saying this, he went out of the room, and securing the door on the outside, left the gentleman to his meditations. They were not very agreeable at first; however, as he saw no remedy, he undressed himself and entered the wretched bed, where he presently fell asleep, while

he was meditating revenge upon the doctor and his whole family.

The gentleman slept so soundly that he did not awake till morning; and then the physician came into his room, and with the greatest tenderness and civility inquired after his health. He had indeed fallen asleep in very ill-humor; but his night's rest had much composed his mind, and the effect of this was increased by the extreme politeness of the doctor; so that he answered with tolerable temper, only making bitter complaints of the homeliness of his accommodation.

"My dearest sir," answered the physician, "did I not make a previous agreement with you that you should submit to my management? Can you imagine that I have any other end in view than the improvement of your health? It is not possible that you should in everything perceive the reasons of my conduct, which are founded upon the most accurate theory and experience. However, in this case, I must inform you that I have found out the art of making my very beds medicinal; and this you must confess, from the excellent night you have passed. I cannot impart the same salutary virtues to down or silk, and therefore, though very much against my inclination, I have been compelled to lodge you in this homely manner. But now, if you please, it is time to rise."

Ramozini then rang for his servants, and the gentleman suffered himself to be dressed. At breakfast, he expected to fare a little better; but his relentless guardian would suffer him to taste nothing but a slice of bread and a porringer of water-gruel; all which he defended, very little to his guest's satisfaction, upon the most unerring principles of medical science.

After breakfast had been some time finished, Doctor Ramozini told his patient it was time to begin the great work of restoring him to the use of his limbs. He accordingly had him carried into a little room, where he desired the gentleman to attempt to stand. "That is impossible," answered the patient, "for I have not been able to use a leg these three years." "Prop yourself, then, upon your crutches, and lean against the wall to support yourself," answered the physician. The gentleman did so, and the doctor went abruptly out and locked the door after him. He had not been long in this situation before he felt the floor of the chamber, which he had not before perceived to be composed of plates of iron, grow immoderately hot under his feet. He called the doctor and his servants, but to no purpose; he then began to utter loud vociferations and menaces, but all were equally ineffectual; he raved, he swore, he promised, he entreated, but nobody came to his assistance, and the heat grew more intense every instant. At length, necessity compelled him to hop upon one leg, in order to rest the other; and this he did with greater agility than he could

have conceived possible; presently the other leg began to burn, and then he hopped again upon its fellow. Thus he went on, hopping about, with this involuntary exercise, till he had stretched every sinew and muscle more than he had done for several years before, and thrown himself into a profuse perspiration.

When the doctor was satisfied with the exertions of his patient, he sent into the room an easy chair for him to rest upon, and suffered the floor to cool as gradually as it had been heated. Then it was that the sick man for the first time began to be sensible of the real use and pleasure of repose; he had earned it by fatigue, without which it can never prove either salutary or agreeable.

At dinner, the doctor appeared again to his patient, and made him a thousand apologies for the liberties he had taken with his person. These excuses he received with a sort of sullen civility. However, his anger was a little softened by the smell of a roasted pullet, which was brought to table, and set before him. He now, from exercise and abstinence, began to find a relish in his food which he had never done before, and the doctor permitted him to mix a little wine with his water. These compliances, however, were so extremely irksome to his temper that the month seemed to pass away as slowly as a year. When it was expired, and his servants came to ask his orders, he instantly threw himself into his carriage without taking leave of either the doctor or his family. When he came to reflect upon the treatment he had received, his forced exercises, his involuntary abstinence, and all the other mortifications he had undergone, he could not conceive but it must be a plot of the physician he had left behind, and, full of rage and indignation, drove directly to his house, in order to reproach him with it.

The physician happened to be at home; but hardly knew his patient again, though after so short an absence. He had shrunk to half his former bulk, his look and color were amended, and he had entirely thrown away his crutches. When he had given vent to all that his anger could suggest, the physician coolly answered in the following manner: "I know not, sir, what right you have to make me these reproaches, since it was not by my persuasion that you put yourself under the care of Doctor Ramozini." "Yes, sir, but you gave me a high character of his skill and integrity." "Has he then deceived you in either; or do you find yourself worse than when you put yourself under his care?" "I cannot say that," answered the gentleman; "I am, to be sure, surprisingly improved in my digestion; I sleep better than ever I did before; I eat with an appetite; and I can walk almost as well as ever I could in my life." "And do you seriously come," said the physician, "to complain of a man that has effected all these miracles for you in so short a time, and, unless you are now wanting to your-

self, has given you a degree of life and health which you had not the slightest reason to expect?"

The gentleman, who had not sufficiently considered all these advantages, began to look a little confused; and the physician thus went on: "All that you have to complain of is, that you have been involuntarily your own dupe, and cheated into health and happiness. You went to Doctor Ramozini, and saw a parcel of miserable wretches comfortably at dinner. That great and worthy man is the father of all about him: he knows that most of the diseases of the poor originate in their want of food and necessaries; and therefore benevolently assists them with better diet and clothing. The rich, on the contrary, are generally the victims of their own sloth and intemperance; and therefore he finds it necessary to use a contrary method of cure—exercise, abstinence, and mortification. You, sir, have been indeed treated like a child; but it has been for your own advantage. Neither your bed, nor meat, nor drink, has ever been medicated; all the wonderful change that has been produced has been by giving you better habits, and arousing the slumbering powers of your own constitution. As to deception, you have none to complain of, except what proceeded from your own idle imagination, which persuaded you [that a physician was to regulate his conduct by the folly and intemperance of his patient. As to all the rest, he only promised to exert all the secrets of his art for your cure; and this, I am witness, he has done so effectually that were you to reward him with half your fortune, it would hardly be too much for his deserts."

The gentleman, who did not want either sense or generosity, could not help feeling the force of what was said. He therefore made a handsome apology for his behavior, and instantly dispatched a servant to Doctor Ramozini, with a handsome present and a letter expressing the highest gratitude. And so much satisfaction did he find in the amendment of his health and spirits that he never again relapsed into his former habits of intemperance, but, by constant exercise and uniform moderation, continued free from any considerable disease to a very comfortable old age.—*Thomas Day.*

Brain-Work and Brain-Worry.

THIS is the text of a good hygienic discourse in a foreign journal, and the "conclusion of the whole matter" is as follows: "Brain-work is conducive to health and longevity, while brain-worry causes disease and shortens life. The truth of the statement, and its application to what we see around us, is evident enough; yet it is well that such subjects should be continually discussed. Intellectual labor, although severe, like that performed by the judges of our highest courts, or by scholars and persons devoted to literary pursuits,

if unmixed with excitement, and followed with regularity, is seen to promote bodily health and long life. On the other hand, mental cares, attended with suppressed emotions, and occupations which from their nature are subject to great vicissitudes of fortune and constant anxiety, break down the health of the strongest. Every one has seen a class of men whose early mental training was deficient, and to whom the writing of memoranda was irksome, engaged in middle life in great undertakings, and taxing the memory with a mass of complicated business accounts, simply because they could more easily remember than write. Their power of memory for a certain kind of facts is often truly astonishing, but the strain is at last too much, and they die before their time. The brain-worry of our school children might furnish useful illustrations of the truth of the same general proposition, but we forbear."

Tobacco.

A LADY writes to the *Evangelist*, protesting against the Education Society's giving assistance to candidates for the ministry who use tobacco. She says: "It is little I am able to give to benevolent objects, and even that little is the result of self-denial; but I should certainly think if my contribution were to be applied on a young man's tobacco bill that the money would be better expended on a more comfortable pair of shoes than I feel able to buy.

"What can we think of young men who profess to devote themselves, body and soul, to what we are accustomed to style the self-denying profession of the ministry, who are unwilling to put aside a habit which renders them stumbling-blocks to so many? I protest, as one who has all my life been a sufferer in consequence of this habit in others, against our young men receiving encouragement in a practice that fosters self-indulgence and disregard for the comfort of others, and that disqualifies them from exerting to the fullest extent that moral influence that the times so much need."

DANGER FROM WET CLOTHES.—Few persons understand fully the reason why wet clothes exert such a chilling influence. It is simply this: Water, when it evaporates, carries off an enormous amount of heat, in what is called the latent form. One pound of water in vapor contains as much heat as nine or ten pounds of liquid water, and all this heat must, of course, be taken from the body. If our clothes are moistened with three pounds of water, that is, if by wetting they are rendered three pounds heavier; these three pounds will, in drying, carry off as much heat as would raise three gallons of ice-cold water to the boiling point. No wonder that damp clothes chill us.

MRS. WHITE'S DEPARTMENT.

MY FACTORY.

I LIVE in Good-will Kingdom,
And for twenty years or more
I have owned this model factory—
Just you step inside the door.
There are many unseen weavers
Busily at work within :
There are many wheels a-going,
But you hear no whir or din.

See the Heart-wheel in the center,
Large and strong and never still,
With magnetic power moving
All the other wheels at will.
Love, the fairest of my weavers,
Turns this mighty wheel, my friend,
Weaving countless threads of beauty
That no human strength can rend.

Round this wheel, revolving swiftly,
Watch the wheels of Hope and Joy,
And the triple wheels of Duty
Busy in my life's employ.
How the weavers cheer each other,
And how quickly and how well
They obey Love's gentle orders,
It would take me long to tell.

In this high and spacious chamber,
With its windows paned with blue,
See the Brain-wheel, wheel of magic,
Weaving threads of every hue.
Thought, the wisest of my weavers,
At this wheel unwearied stands,
Until Sleep, with wary fingers,
Steals the distaff from her hands.

God upreared this noble structure—
'Twas a God-like gift, and free—
And He put the wheels in motion
With this solemn charge to me :
"See you keep this building holy,
Fair without and fair within ;
Keep the wheels all bright and busy,
And your work unstained by sin."

But sometimes old Care, on crutches,
Hobbles in, and clogs the wheels,
And then Sloth, the cunning vagrant,
Follows close behind his heels,
With a loathsome breath of canker,
And his wallet full of dust,
And with stealthy step approaching,
Specks each idle wheel with rust.

And sometimes old Mother Gossip,
Gadding whereso'er she choose,
On her way from Tittle-Tattle,
Saunters in to tell the news ;
And that gay coquette, Pleasure,
On her way to Folly town,
Stops to show her gaudy trinkets
And the fashion of her gown.

And sometimes poor, scowling Envy
Comes to tell me with a whine
That my neighbor owns a factory
Twice as large and fine as mine.
But these visitors come seldom,
And they do not tarry where

They must stand in mortal terror
Of my watchmen, Faith and Prayer.

So I live in peace and quiet,
And when anything goes wrong,
Or the days seem long and weary,
Take my harp and sing a song.
For my weavers weave the faster,
And the wheels turn swifter round,
When I touch my harp with gladness
And awake a cheerful sound.

—*Pearl Rivers.*

Proper Education.

MEN and women of this age who have a large amount of earthly treasure may be estimated as wealthy. But their riches, in comparison with the paradise of wealth given the lordly Adam, are very insignificant. Yet the so-called wealthy sometimes regard it degrading for them and their children to engage in useful physical labor. Their views are not in harmony with God's original plans. They educate their children by precept and example that physical labor is beneath their exalted station, and, in order to be gentlemen and ladies, their hands must be unemployed, so far as useful labor is concerned. They are early sent to a boarding school or a seminary to obtain book knowledge, or they pass away their time in ornamenting their persons, or in gratifying their inclination for amusements. For this education, high and noble duties are neglected.

We have no right, my Christian sisters, to waste our time, and give example to others who are less able than we to waste their time and energies, upon needless ornaments, upon dress or furniture, or to indulge in superfluities in food. We have religious duties to perform, and if we neglect these duties, and give our time to needless things, we will dwarf the intellect, and separate the affections from God. The Author of our existence has claims upon our time and our money. He has poor and suffering ones all around us that money may relieve, and cheering, encouraging words bless. Christ identifies himself with the wants of suffering humanity. As you neglected to visit the widow and orphans tried in the furnace of affliction, suffering want and privation, you did not realize that Christ would mark the circumstances against you in the book of records, as though you had neglected him.

The impression that in order to be gentlemen and ladies the hands must be unskilled in useful employment, and delicate idleness be cultivated, is not in accordance with the Lord's plans in the creation of man. These false notions open a wide door for temptation.

Many professed Christian parents show by their course of action that the main object of their lives is to secure their own enjoyment. They follow inclination and look for happiness in amusements. Happiness is not secured by depending on various

gratifications within our reach. All who imitate the life of Christ, and conform their character to his, and engage in active, useful labor in self-denying benevolence, will have happiness. "For even Christ pleased not himself." He said, "I seek not mine own will, but the will of the Father which hath sent me."

Inaction and delicate idleness is weakening the life-forces of young women. There are those who spend hours of precious time in bed, which is not blessing them with increase of strength, or relieving others from burdens, but is bringing upon them debility and confirming them in wrong habits. These hours idled away needlessly in bed can never be regained. The sin of time thus lost is marked in the book of records.

There is enough to do in this busy world of ours. There are enough in God's great family who need sympathy and aid. If our own work does not demand our time, there are sick to be visited, the poor to be helped and encouraged. But while hours are being idled away, there is a pressure frequently of labor close at home. Rooms may need to be put in order, garments may need repairing, and there may be a variety of little duties that some one must attend to. There may be a necessity for careful oversight of provisions, that nothing may be wasted.

I have observed a great deficiency in so-called educated ladies. They may have graduated with honors, but are shamefully deficient in the practical duties of life. They are destitute of the qualifications necessary for the proper regulation and happiness of the family. They may talk of woman's elevated sphere and of her rights, while they themselves sink far below the true sphere of woman. God designed that women should become intelligent in the most essential duties of life. But very many in the scale of knowledge and efficiency are even below their hired servants. It is the right of every daughter of Eve in our land to be thoroughly educated in household duties, having a knowledge of all the branches of practical life in domestic labor. She may preside in her family as queen in her domain, her household being her kingdom. She should be fully competent to direct her servants. It is woman's right to be qualified to direct the expanding minds of her children. It is her right to have an understanding of her own and her children's organisms, that she may know how to treat her children, and save them from the poisons of doctors' drugs. She may adore her gracious Creator as she contemplates how beautifully and simply nature carries on her work when she is not interfered with. She may be an intelligent nurse and physician of her own dear children, instead of leaving their precious lives in the hands of stranger physicians, to be drugged to death. It is woman's right to know how to regulate her own habits, and those of her children, in diet and dress, in exercise and in do-

mestic duties, and employment in the open air in relation to life and health.

Of all the living organisms that God has created, none rank in the scale of value with him anywhere near to man. And if human beings would become intelligent in regard to their own bodies, and understand their relation to life and health, and regulate their habits of eating, of dressing, of working and resting, their lives would be prolonged in health and happiness. Many mothers do not take half the interest in the constitutional wants of their children that the intelligent farmer shows to the brutes around him. It is woman's right to look after the interest of her husband, to have a care for his wardrobe, and to seek to make him happy. It is her right to improve her mind and manners, to be social, cheerful, and happy, shedding sunshine in her family, and making it a little heaven. And she may have an interest for more than "me and mine." She should consider that society has claims upon her.

The false education of young ladies leads them to regard uselessness, frivolity, and helplessness, as desirable attainments. Many parents give their daughters the advantages of literary attainments, support them in amusement, and relieve them from the burdens of domestic care. They give them an abundance of time and nothing to occupy it. Flattery and the artificial, without an object or aim—nothing substantial to satisfy the mind and strengthen principle—leave empty nothingness.

I copy the following appropriate paragraph from "The American Woman's Home," by C. E. Beecher and Harriet Beecher Stowe:—

"Our land is now full of motorpathic institutions, to which women are sent at a great expense to have hired operators stretch and exercise their inactive muscles. They lie for hours to have their feet twigged, their arms flexed, and all the different muscles of the body worked for them, because they are so flaccid and torpid that the powers of life do not go on. Would it not be quite as cheerful, and a less expensive process, if young girls from early life developed the muscles in sweeping, dusting, starching, ironing, and all the multiplied domestic processes which our grandmothers knew of? A woman who did all these, and diversified the intervals with spinning on the great and little wheel, did not need the gymnastics of Dio Lewis, or the Swedish Movement Cure, which really are a necessity now. Does it not seem poor economy to pay servants for letting our muscles grow feeble, and then to pay operators to exercise them for us? I will venture to say that our grandmothers went over, in a week, every movement that any gymnast has invented, and went over them with some productive purpose, too."

There are many popularly-educated women who have no love for domestic labor because they have cherished thoughts that their education placed them above household employment. Young wo-

men should be educated for their important life-work with the advantages of the highest moral and physical strength, and should receive the purest cultivation.

God placed Adam and Eve in the garden to labor. They were both to unite their efforts in dressing and keeping the garden. If young women waste their time in uselessness, they are meeting with great loss. Their time should be employed in becoming rich in good works, and in this manner they are indeed cultivating the intellect for a purpose. The most essential education for youth is a knowledge of the branches of labor important for practical life.

"The American Woman's Home" continues: "There has been a great deal of crude, disagreeable talk in these conventions, and too great tendency of the age to make the education of woman anti-domestic. It seems as if the world never could advance, except like ships under a head-wind, tacking and going too far, now in this direction, and now in the opposite. Our common-school systems now reject sewing from the education of girls, which very properly used to occupy many hours daily in school a generation ago. The daughters of laborers and artisans are put through algebra, geometry, trigonometry, and the higher mathematics, to the entire neglect of that learning which belongs distinctively to women. A girl often cannot keep pace with her class if she gives any time to domestic matters; and accordingly she is excused from them all during the whole term of her education. As the result, the young women in some of our country towns are, in mental culture, much in advance of the males of the same household; but with this comes a physical delicacy, the result of an exclusive use of the brain and a neglect of the muscular system, with great inefficiency in practical, domestic duties. The race of strong, hardy, cheerful girls, that used to grow up in country places, and made the bright, neat, New-England kitchens of olden times—the girls that could wash, iron, bake, harness a horse and drive him, no less than braid straw, embroider, draw, paint, and read innumerable books—this race of women, pride of olden time, is daily lessening; and in their stead come the fragile, easily-fatigued, languid girls of a modern age, drilled in book learning, ignorant of common things. The great danger of all this, and of the evils that come from it, is, that society, by-and-by, will turn as blindly against female intellectual culture as it now advocates it, and having worked disproportionately one way, will work disproportionately in the opposite direction."

E. G. W.

REPLYING to an official inquiry, a county clerk in Virginia has sent word to the State capitol that his county "never, up to this time, has been afflicted with a resident notary public, lawyer, or preacher, and for twenty years has been without a doctor."

Head Gear.

No item of the toilet changes a woman's appearance more than the way she dresses her head; consequently, the art of arranging the hair in a becoming style is worth considering, although not as important as many women make it, by giving all thought and time to the outside, and none to the inside, of the head.

A fine head of hair is beautiful to look at, but does it pay for the investment of time and labor required in the care of it?

Such hair needs little ornamentation beside the beauty of its own glossy braids, puffs or curls. The changes of fashion in ribbons, false curls, bands and braids, are not made for those who have plenty of natural adornment. It is an insult to the generosity of nature to spoil luxuriant hair by mixing in a lot of false, dead hair. Nobody has hair enough to wear in the most elaborate of the present fashions, which alone bespeaks their absurdity.

The unnatural heat produced by these fashions is causing much needless pain in headaches and fatigue in carrying the burden.

How long would a man of sense have his head enveloped in a cushion of mohair, jute, horse-hair or dead human hair, whichever he could afford to buy? Imagine him in this plight at the desk in the counting-room, or pursuing his daily labor where a cool head is necessary to achievement.

Men and women present a strange contrast in this respect. Men plan, work, scheme, think, think and think over questions involving individual and national progress, until their brains burn up in fever. Women envelop their heads in a hotbed of fuss and feathers, and while the heat is working disease, they plan and rearrange the imposing structure, making it heavier and warmer, all for the sake of looking pretty, until fever, headache, and low spirits are produced. What a useless expenditure of time and strength!

Men do not care if they are baldheaded, gray-haired, red-headed, straight-haired, or curly, if they only have the investment inside, which is a good stock in trade or a profession, to insure prosperity in life.

Why should not women think more of sense and ability than of looks? Surely there are not enough beauties in the world to secure success merely on that basis. And it is a humiliating fact to the senseless doll-beauties who spend all their time in studying "effects" for themselves, that homely women of wit, sense and learning, win all the lasting laurels and receive the most attention, a fact that ought to work a reform in countless idle, useless lives. If short hair is so much more convenient and beautiful for men, why is it not the same for women? Despite the prejudice against this simple style, many women have

adopted it, and find it in every way the most agreeable. Of course this fashion can never be popular with those who have badly shaped heads, so long as they can take shelter and conceal defects under fortifications of puffs and braids, that is, if they care more for looks than comfort.

However, whether long or short, a simple arrangement of the hair which is productive of as little heat as possible, is most desirable.—*Elm Orlou.*

Fanny Fern on Street Dresses.

ONE cannot smile at the young girls who are, one day—Heaven help them! to be wives and mothers! I say to myself, as I see the throat and neck with only the protection of a gold locket between itself and the cold autumnal winds. Wives and mothers! I say, as I see them ruining their feet, and throwing their ankles out of shape in the vain endeavor to walk on heels like corks fastened far into the middle of the sole of their boots, and those boots so high upon the calf of the leg, and so tightly buttoned across it that circulation is stopped, and violent headaches follow. Wives and mothers! I say, as I see the heating and burdensome pannier tacked on the most delicate portion of a woman's frame to make still surer confirmed invalidism. What fathers, husbands, brothers, lovers, can be thinking about to be willing that the women they respect and love should appear in public looking like women whom they despise, is a marvel to me. Why they do not say this to them, and shame them into decent appearance—if their glasses cannot effect it—I do not know. Oh! the relief it is to see a healthy, firm-stepping, rosy, broad-chested, bright-eyed woman, clad simply with a dress all of one color, and free from bunches or tags! I turn to look at such an one with true respect, that she has the good sense, and courage, and good taste to appear on the street in a dress befitting the street; leaving to those poor, wretched women whose business it is to advertise their persons, a free field without competition. If I seem to speak harshly, it is because I feel earnestly on the subject. I had hoped that all their time would not be spent in keeping up with the chameleon changes of fashions too ugly, too absurd, for toleration. It is because I want them to be something, to do something higher and nobler than a peacock might aim at, that I turn heartsick away from those infinitesimal fripperies that narrow the soul and purse, and leave nothing in their wake but emptiness.

ECONOMY is the parent of integrity, of liberty, of ease, and the beautiful sister of temperance, of cheerfulness, and of health; and profuseness is a cruel and crafty demon, that gradually involves her followers in dependence and debts; that is, fetters them with "irons that enter into their souls."

Eating without Hunger.

THIS is a very foolish and injurious habit, one which almost every one is more or less subject to. Hunger is a signal which nature gives to indicate the necessity for a supply of food. When the system requires food and is in a condition to make good use of it, it will call for it in its original way.

There are some exceptions to this rule in certain diseased conditions, but they are very few. The digestive organs are in the best possible condition for digesting food when the sensation of hunger exists, and they can then do it far more easily, thoroughly, quickly, and with less effort than at any other time. Most people pay little attention to this; they are sure to eat whenever they are hungry, if it is so they can, and they are just about as apt to eat when they are not, if it is convenient for them to do so, or they chance to see anything which "tickles their palate." Especially is this rule—never eat unless you are hungry—violated in sickness. In acute disturbances of the system, the sensation of hunger is seldom manifested, for the simple reason that the system does not require food. If food is eaten at such times, as it usually is, for everybody thinks the patient will surely starve if he does not eat just so much and so often, it becomes a burden to the system, which must be got rid of, for there is no use for it; and, as it will not do to let it remain in the stomach, the vital powers, which are engaged in the reparative process termed disease, are called from the work upon which they are engaged, to remove the substances which are creating the disturbance. The result is, that the reparative process is partially or wholly suspended. Fresh operation and a longer time will be required for the remedial powers to repair damages and set the vital machine in proper and harmonious action, since new causes of disease are added to those already existing.

Thousands of persons have been prematurely laid in their graves, simply by eating heartily when the system was not in a condition to properly digest and appropriate the food. Let this rule be observed by those who desire health with all the untold blessings which always accompany it; whether sick or well, do not force food into the stomach unless there is a demand for it. No fears need be entertained of starving, for a desire for food will be manifested long before the starvation point is reached.—*Sel.*

THE ideas of young ladies used to incline them to attract as little attention as possible; now it seems to be just the other way. Dress, attitude, expression, manner—all say now as plainly as they can speak, "Behold me! I am Miss So-and-so; what do you think of me, good people?"

It has been beautifully said that "the veil which covers the face of futurity was woven by the hand of mercy."

Items for the Month.

To Our Subscribers.

A BLUE cross by this paragraph signifies that the subscription expires with the number containing it, and that it is the last that will be sent till the subscription is renewed. We hope all who see the blue mark will renew their subscription immediately. We shall spare no pains in our endeavors to make the REFORMER the best health journal in the land, and shall labor to so conduct it that it shall be considered by all as a great family necessity.

We shall soon commence an interesting series of articles on some of the most hurtful poisons, many of which are articles of daily use. Let none who see the blue mark wait for an agent to call on them, but write us, stating name and address in full, then inclose one dollar for one year's subscription or two dollars for two years, and send it at our risk.

Address, **HEALTH REFORMER,**
Battle Creek, Mich.

Please notice that prices of publications in our Book List are reduced. The present policy is to print largely, sell at small profits, and so let the light shine everywhere.

A RARE CHANCE.—Fine property in Washington, Iowa, for sale at a bargain. See notice on last page of cover.

To Our Contributors.

DO NOT forget that the REFORMER is issued once every four weeks, and that your articles should reach us as early in the month as possible, so that we may not be delayed in going to press, and so disappoint our many readers by being behind time.

Any person who has a copy of the May number of the REFORMER, Vol. i., will do us a favor by forwarding it to us immediately.

Hints to Correspondents.

1. In writing to this Office, procure some deep black ink—black as midnight—and use a coarse pen that will make a plain mark.

2. Do not write hurriedly. A little time saved by you may be a great loss of time to us.

3. After you have written your letter, look it over to see if you have left out any necessary explanations.

4. Be sure to give your post-office, county, and State, also the address of all the names of the subscribers sent in by you.

5. When you request the REFORMER changed from one post-office to another, be sure to give both post-offices. If you neglect to do this, we are obliged to look over several thousand names, and may not get the right one, as it often happens we have a number of subscribers of the same name.

6. Always sign your name in full. We receive a great many letters without the writers name, and others with only the initials. We receive letters requesting an answer by mail, the writers giving only the initials. Of course it is of no use for us to reply, as the postal law requires the post-masters to send all such letters to the dead-letter office.

7. All business matters should be on a sheet by themselves.

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

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

10. We will cheerfully correct all mistakes made by us when pointed out. Do not wait six months or a year before informing us of a mistake, but notify us as soon as may be after it occurs.

11. Letters requiring a reply should invariably be accompanied by a three-cent postage-stamp.

Teachers' Institute.

BOOK-KEEPING AN IMPORTANT SCHOOL STUDY.

OUR Schools should teach what our citizens need to know. With a commercial people, the principles which underlie the proper opening, conducting and closing of sets of books for the various business pursuits of the country, and for corporations as well as individuals, should be generally and well understood. This requires that these principles be systematically taught and practically applied in our Schools, which pre-supposes a knowledge of the subject on the part of teachers that comparatively few now possess. As the State has made no adequate provision for this class of instruction, the lack for the present can be supplied only by individual enterprise on the part of persons who realize the want and are willing to put forth an effort to meet it.

The necessary arrangements have been made for conducting a Teachers' Institute at the Mayhew Business College, of Detroit, in which such instruction will be given, and upon which the teachers of Michigan, and of the country, are invited to attend. Persons employed as teachers will be admitted *free* to a course of twenty or more well graded lectures and drill exercises, upon the simple condition of regular attendance. The Institute will open Monday, July 7th, at 2 P. M., and close Friday, July 18th, and will hence occupy only a portion of the time usually devoted to the summer vacation in our Public Schools.

IRA MAYHEW,

President Mayhew Business College, Detroit.