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Nature's Laws, God's Laws; Obey and Live.

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Life Sketches.

ELDER J. N. ANDREWS.

THE HEALTH REFORMER for April and May contains portions of the remarkable experience of Elder J. N. Andrews in the matter of health reform. The experience of his son is not less wonderful than that of the father. We close these experiences, of living interest to all health reformers, and especially so to the afflicted, with this article. Once, the question of changing habits of life, in order to find freedom from disease, and to obtain and retain health, was an experiment to Elder Andrews. But having passed through the necessary changes, and having found the priceless boon of health, and the freedom which it brings to soul, body, and spirit, to him the great question is a demonstration. He says:—

It was in March, 1864, that myself and wife decided to adopt the principles of health reform. The immediate occasion of this was the critical condition of our son, at that time some six years of age. I think his case worthy of particular mention. At the time of which I speak, he was to all appearance certain to be a cripple for life. His left limb was much smaller than his right one, and his left ankle was greatly enlarged from a scrofulous deposit which was almost as hard as bone. The ankle joint was therefore almost entirely stiff. In hobbling along, for he could not be said to walk, he turned his foot as far round as the foot can be turned, and in this way dragged it after him. His general health was much impaired. He complained much at night of pain in his back. His difficulties

were first discovered by us when he was about two years of age, and manifested themselves in a weakness in this ankle. For four years, this trouble continued to increase, until it reached the condition which I have here briefly and imperfectly described.

It was manifest that he was growing worse, slowly indeed, but steadily and surely. I thought there was little ground to hope that he would long be spared to us; and I saw no reason to hope that he would ever be anything but a cripple even should he be spared. In fact, as things had progressed, it could not be very long before his limb would be completely withered and useless. I consulted those I thought most competent to express an opinion, but received no encouragement. We had no HEALTH REFORMER then to give instruction, and no Health Institute at Battle Creek to care for those who were struggling with disease. I had seen some numbers of a health journal which advertised a hygienic institution in New York; but I had so little knowledge of the hygienic system in general, and of this institution in particular, that I was by no means decided that this was the only system to be relied upon for the preservation or recovery of health; nor did I feel certain that at this institution they would be competent to treat such a case as this of our son.

However, something must be done, if anything could be proposed that gave any reasonable assurance of success. I had so far lost confidence in the use of drugs that I felt unwilling to resort to them. I was in deep distress, and after earnestly committing the case to God in prayer, we decided to send him to the institution referred to, and in a few weeks were enabled so to do.

Soon after his arrival there I received a letter from one of the physicians, explaining the cause of the difficulty in the ankle. He said he would have him so live that he should have an abundance of the best of food, as grains, vegetables, and fruits, which would nourish him in the best manner. He was very careful that he should eat nothing between meals, and that he should partake of no unhygienic thing. He was also careful that he should take a season of rest in the middle of the day, before eating. A very moderate amount of water treatment was given him, principally with the view to equalize the circulation. These things being secured, he was allowed to play all that he pleased. But no care was taken to correct his manner of walking, the physicians asserting that in due time this would correct itself. And so it came to pass.

He had been there but a few weeks before it became evident that changes were taking place for the better. The deposit which had for a long time caused the ankle joint to bulge out, and to be virtually a stiff joint, began sensibly to abate, and he could begin to bend it a little. After some further time, it began to appear that the withered leg was starting to grow. And soon after this there began to be a manifest improvement in his walking. At the end of about fifteen weeks, he returned home, feeble indeed, for nature had undertaken to restore the badly withered limb, but with this remarkable change, that he walked naturally, hardly showing any lameness at all. Those who saw him before treatment, and afterward, pronounced his recovery almost a miracle. And yet, wonderful as this case appears, it only shows what nature is capable of doing in any case where the proper conditions are supplied.

I will simply state that we have taken great pains to have him regard the health reform, even to the present time. The result is, our son is possessed of excellent general health; his left limb is perfectly sound, and healthy as the other; he has not one particle of lameness, and his case furnishes a powerful argument in proof of the excellence of health reform.

When we placed our son under hygienic treatment, his mother and myself decided that we would undertake at home, so far as

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

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

We adopted the two-meal system, and have strictly adhered to it till the present time. We put away from our table, spice, pepper, vinegar, etc. We also put away butter, meat, fish, and substituted Graham for fine flour. But we endeavored to secure plenty of good fruit, and with our vegetables and grains we have always used some milk and a very little salt. We have strictly abstained from eating anything except in connection with our meals, and have taught our children to act on this plan. We have tried faithfully to follow the hygienic system in every essential point. And now to state its results in my own case:—

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

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

3. But several months elapsed before I found any increase of strength. Nor is this strange when I state that, though I made so

great a change in my living, and withal omitted the third meal, I did, nevertheless, continue my labor as before the change. But after some months I became sensible of an increase of strength, and this continued to be the case till I could say in strict truth that I possessed greater strength and powers of endurance than at any former period of life.

4. One of the immediate consequences of omitting my third meal was entire freedom from morning faintness. I thus found that it was not the lack of food of which my stomach complained each morning, but quite the reverse. It had toiled all night to dispose of the supper when it should have had rest.

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

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

7. When I adopted the health reform, I had, as I supposed, an incurable catarrh. I was ignorant of the fact that it was caused by an inability of the liver to keep up with its work while its owner was constantly taking into the stomach substances which would vastly increase its work beyond the design of the Creator. But after some months of correct living, especially in the matter of diet, I found some intervals of relief from that terrible scourge. Then it seemed as bad as ever. Then after a time there came a longer period of relief. Then again a relapse, and then a still longer season of freedom. So it continued for nearly two years, when to my great

joy it ceased to come back at all. I have never mourned its absence.

I owe to God a debt of gratitude for the health reform which I can never repay nor even fully express. It is to me something sacred, constituting, as Christian temperance, an essential part of true religion. In one respect only do I knowingly allow myself to transgress, and that is in the endeavor to discharge the responsibilities of the work which devolves upon me, which sometimes requires a large part of the twenty-four hours. Yet with the strength derived from correct living in other respects, I hope not to destroy myself by thus laboring at times beyond what I would approve in secular business.

We would say to those who are in danger from overwork, If you would avoid breaking down, be sure to get plenty of sleep. We do not advise you to lie in bed in the morning. But we urge that whenever it is reasonable you retire early and compose your mind to quiet rest. If it be difficult to sleep, it is a proof that you have already begun to exhaust your nervous system, and should cause you to feel determined that this state of things shall be changed. Some things will help you to sleep.

1. A good conscience.
2. The spending of the day in something useful.
3. Keeping the soul from fretting and murmuring.
4. The habit of early rising.
5. The use of food that is hygienic, and abstinence from all other.
6. Never to eat supper.
7. To have your beds composed of that only which should be their proper materials.
8. To have plenty of sunlight in your sleeping-room by day, and to have sufficient ventilation while it is occupied.

THE TWO-MEAL SYSTEM.

Having conformed to the system of two meals per day for nearly thirteen years, without once taking the third, I have so far tested it as to be able to judge of its effects, at least upon myself. And I deem it a privilege to bear record that I have been in many ways greatly benefited by following this plan, and that I have never received injury from it,

nor have I ever suffered inconvenience in strictly carrying it out.

Among the benefits received, I will in particular name that of entire freedom from faintness. Doubtless this is in part due to the excellent quality of my food, for I have used only grains, vegetables, fruits, and berries, and tasted no meat, nor fat, nor butter; but it is my decided conviction that I owe very much to the absence of the third meal. My stomach has ample time to rest, and I have the best of evidence that it is benefited and refreshed by this regular period of complete relief from labor. I once suffered very much from seasons of faintness, which were of almost daily occurrence. I have been a stranger to these for some thirteen years, and have no desire to renew their acquaintance. My worst faintness came in the morning before breakfast. These were very annoying and depressing seasons; and to the faintness was generally added a sensation which seemed to indicate that a living creature was gnawing my stomach. I thought this was caused by lack of food, and usually, upon eating, the most of this was abated or removed. When, therefore, I first thought seriously of omitting my suppers, I expected to experience great inconvenience from morning faintness. I could with difficulty, as I thought, get along by receiving three meals, but if I cut these down to two, of course I should experience still greater inconvenience. However, I ventured to make the trial, and the results have been far better than I even dared to hope.

Another benefit of the change has been great improvement in the character of my sleep. It became much sounder, much sweeter, and every way more refreshing and satisfactory. My morning faintness left me and has never returned. With it went the gnawing that was so much like the action of a living creature. And, so far as I can judge, they are gone forever. That I am not faint at other hours of the day may be attributed in part to the excellence of the food above named; but very much is due to the fact that the stomach, having a sufficient period of rest in each twenty-four hours, makes no complaint at morning, noon, or night. Indeed, I have found out that the difficulty was not in the lack of food, but in the superabun-

dance of labor on the part of the stomach that caused so oppressive a sensation in the morning.

It is my full conviction that I can do more work, and do it in a better manner, too, upon two meals than upon three. It may be said that mental labor can be carried forward in this manner, but that farmers and mechanics cannot live thus. Perhaps some of them cannot, especially those who are advanced in life, who have all their lives long followed the three-meal system. But in the course of every year I have quite a large number of days of severe physical labor. I have never found the third meal necessary, nor the lack of it an inconvenience.

As I can speak good of this system with the strictest truth from observing its effects upon others, and as I think my experience such as to enable me to bear witness to its benefit to myself, I take great pleasure in saying that this part of the health reform is worthy of general adoption. It will greatly diminish the servitude of those who labor indoors, and give them more time to get out into the sunshine and the free air. This consideration alone is weighty enough to furnish a sufficient reason for adopting the system. And in addition to this, it will benefit those who adopt it; doing them good always, and never injury.

I am grateful to God that in his providence my attention has been called to the health reform. And I may add, that to the two-meal arrangement I feel as much indebted as to almost any part of the whole system. To me it has been good only, and not evil at all; and I therefore heartily recommend it to others.

Thus closes Elder Andrews' experience in changing from the common to healthful habits of life. He has been putting the hygienic system to a close practical test for the period of thirteen years, during which time he has performed an astonishing amount of labor. He entered upon his new mode of living apparently broken in health. His recovery has been so complete, and his new habits of life so beneficial, that he has been able to accomplish more the last year than any previous year of his life.

Hypochondriasis.

BY B. FRANK TAYLOR.

"To-morrow, and to-morrow, and to-morrow
 Creeps in this petty pace from day to day,
 To the last syllable of recorded time;
 And all our yesterdays have lighted fools
 The way to dusty death."

Thus sings or moralizes the "melancholy Jacques" of Shakespeare; and his sad and somber philosophy is indorsed by thousands who look upon life through the medium of senses clouded by inactive livers, unstrung nerves, and brains made morbidly sensitive by unnatural modes of living, and disobedience to Nature's laws.

That "protean malady," as an old writer calls it, whose formidable cognomen heads this article, has too often baffled the skill of the physician, in all "schools," and in all ages. Vainly has the "*Materia Medica*" been ransacked for remedies for its ever-changing symptoms. Calomel and quinine, tonics, antispasmodics, stimulants and anodynes, chalybeates and cathartics, have been poured in oceans into myriad stomachs; yet the demon refuses to be exorcised, or, briefly expelled from the citadel of the body, too soon returns to his house, and, bringing with him seven other devils more evil than himself, renders the "latter end" of his victim "worse than the first."

"What is thy name?" asks the doctor of the hypochondriac's *Mephistopheles*. "My name," replies the demon, "is Legion, for we are many." Simulating every disease, and aping every sorrow, he tortures his miserable slave through years of darkened hours, and sleepless nights of gloom, till life itself becomes intolerable, and the grave a welcome haven of rest.

"The gloomy day, and ghostly night,
 Which dreads the darkness, and yet loathes the
 light:
 And oh, that pang, where more than anguish lies,
 The worm that will not sleep, and never dies;
 Which coils around, and tears the quivering heart:
 Oh, wherefore not consume it, and depart!"

Such is the eloquent language employed to describe this state of mind, by Byron, the glorious surshine of whose own surpassing genius was too often shadowed and obscured by the dark mists conjured up by this ghastly tormentor of body, mind, and spirit.

Hypochondriasis is the disease of genius. It seeks its victims among the learned, the gifted, and the champions of *thought*. To form conceptions of its varied phases, and to make for them the semblance of realities, require vivid imagination, and a mind capable of the concentration of its powers. Hence, it is not

among the rude, the illiterate, the uncultivated, that we are to look for victims of "the blues," but among poets, artists, philosophers; and those, who, in health and mental vigor, would be the "lights of the world."

The poet Cowper seems to have had a dim inkling of the real causes of the hypochondria which was the scourge and torment of his whole life. In an age when the disease was considered, almost universally, an ailment of the mind, he writes, "I rise in the morning like an infernal fog out of *Acheron*, and brighten as the sun goes on; and if I could be translated to Paradise, *unless I could leave my body behind me*, I should be unhappy there." Here was the truth, uttered by one who did not know it. It is, indeed, "*the body*" which is the origin and end of every disease. The *mind* is immortal, undying, incorruptible. Its *manifestations* may be disturbed, but not *itself*; as the harp whose strings are frayed and loosened, gives out discordant sounds instead of melody when swept by the master's hand, so does the brain which disease has depraved in function or altered in structure, respond imperfectly and erroneously to the impress of ideas which it receives from its moving power, *the mind*, and renders them discordant, jarring, grotesque, or darkly somber in their weird imagery.

In this terribly depressing and agonizing state of disordered fancy, the haunting specters of the soul rise, grim and sepulchral; the clouds which darken the spirit shut out the brightness of life's day, and the "soul by horror haunted," is sunk amid the glooms of despondency, doubt, apprehension, and despair. Doctor Rush, in his work on "Diseases of the Mind," remarks that this state of the mental faculties is even more dreaded by its victim than insanity itself; and he gives the instance of King Lear, whom Shakespeare makes to utter, amid his dark moods of mental anguish, the wish—

"Oh, that I were distract!
 So should my *thought* be severed from my grief;
 And woes, by wrong imaginations, lose
 The knowledge of themselves."

Thus signifying that the wild, distorted visions of the maniac would be as a relief from the sad broodings of a foreboding and gloom-enshrouded spirit.

This is a terrible picture of suffering, and yet, alas! those glooms too often have grown deeper, and darker still, till the "desperate voyager's" bark has been run by its unhappy master upon the fatal rock of self-destruction.

Such is hypochondriasis, that fearful disease, from which, all around us, thousands of the best, the noblest, of our fellow-beings

are suffering. We have briefly sketched the disease. What is its remedy? Medicine answers, "It is not in me." Science replies, "I cannot tell." Philosophy rejoins, "I know not." Religion whispers, "I deal with souls; ask Nature."

Yes! hypochondriasis is the result of artificial life and habits; of disobedience to Nature's laws; of the formation and continuance of unnatural habits of living. In a return, therefore, to Nature; in the abandonment of those things which are inimical to natural life,—in these, and in these alone, is the remedy to be found. By these alone the victim can be saved, and brought again from under the dark canopy that clouds his mental horizon, into the sunshine, and the warmth, and light, and glory, and happiness of restored manhood and renewed existence.

The causes of hypochondriasis, as of most other chronic diseases of the nervous and digestive systems, are improper diet, excess in eating and drinking, want of proper and sufficient exercise, late hours, the use of narcotics, neglect of bathing, and the physical and mental debility and exhaustion which are the results of overstimulation of the brain and nerves by intense application to study or to business. In the last-mentioned cause will be found the reason why hypochondriasis is the "disease of the learned." Without an equalized circulation, health cannot be maintained. Prolonged study or thought calls the blood habitually from the digestive organs to the brain. Those organs, therefore, suffer from its abstraction; the gastric and biliary secretions languish; while the brain, engorged and unduly clogged, must undergo derangement of function, and be in danger of lesion of structure. When, therefore, to intense mental labor are added the errors of over feeding and drinking, of late hours, of sedentary life, and other unnatural habitudes, the ultimate results are certain as they are deplorable.

The remedy is simple, a return to Nature's laws of life. The exhausting studies must be, for a time at least, abandoned utterly. The diet must be regulated wisely. Stimulating food and drinks, liquors, tea, coffee, etc., must be avoided, late hours should be given up, and "early to bed and early to rise" be made the motto, and the rule. The cool, tepid, or warm bath should be employed, as indicated; and exercise, timely, moderate, and proper, must have its regular hours of every succeeding day.

There are those who advise for the hypochondriac sufferer a metropolitan life, arguing that the bustle and excitement of cities are useful in drawing his mind away from

himself; but such a life is only another mode of stimulation. Its brief exaltations are succeeded by long intervals of gloom; and while it *seems* to lift from the depths of despair, it only ends, at last, by leaving the sufferer deeper than ever in the "slough of despond."

The country, the sweet, quiet, restful country, with its woodland wilds, and its tangled dells, and its sun-bright meadows, and its glad hills, its pure, fresh airs of heaven, its wandering rills, its singing birds, and its fairy flowers; the quiet charm of innocent companionship; the courting of Nature, in her own "sweet home," the obedience of the body to her kindly laws, and the union of the soul with "the good, the beautiful, and the true," that trinity, in which is Heaven,—these are the things, poor, suffering brother, that I, a fellow-sufferer once, would have thee seek. Turn thou to Nature and to Nature's God. Take courage. Trust and hope. And God *will* raise thee up. One of the most potent auxiliaries of hypochondriasis is the habitude of gloomy and despondent thought, which haunts the mind with somber imagery. This habit should be combated by seeking the society of those who are healthy and cheerful. "A man is known by the company he keeps;" and if one frequents the company of the hearty and jovial, he is apt to become like them. Cheerful conversation and light and pleasing books are potential healers of melancholy; and "trifles light as air" may give the "mind diseased" a pleasurable tincture. Says an old poet,—

"Laugh, and be well! Monkeys have been
Extreme good Doctors for 'the Spleen';
And Kitten, if the humour hit,
Hath harlequined away the fit."

To these social pleasures should be joined a life in the open air. A physician in olden times once told a melancholic patient that the only remedy for his disease was to "take an owl's gizzard," which gastronomic specimen must be procured by himself. The patient thereupon spent several weeks in beating up the woods in search of an owl. Having at last shot one, he was enraged to find that it *had* no gizzard, as the bird of night is possessed of a *stomach*. But his rambles by flood and fell had cured the morbid state of his system, and if the "owl's gizzard" did n't cure him, *the search for it did*.

The moral is, that out-door exercise and wholesome occupation are the best medicines for nervous ailments, and that health is to be found in their pursuit; for natural life is the only remedy for hypochondriasis, and "the blues" are clouds of the mind which can only be dissipated by the sweet influences of

sunshine, for both the body and the spirit. Beneath the genial powers awakened by return to Nature's laws, they melt away from the soul, as mists before the cheering beams of the day god, and the whole being awakes to a renewed life of pleasurable vigor and happy anticipations and realities, which the conventional ministrations of drugs, and the eremitic life of darkened chambers, can never give to the haunted mind of the hypochondriac who seeks in vain for relief from delusive art, when Nature holds to his lips the sparkling chalice of health. We call thee, then, poor, nervous sufferer, to seek her pure and gentle ministrations; and we chant for thee, with better moral meaning, the song of Epicurus,

"Drink of this cup; thou'lt never die."

Simplicity of Tastes.*

BY REV. C. H. COLLYNS, M. A., F. R. H. S.

THERE is no doubt, kind friends, but that our system of diet AS A DIET, that is to say, the non-flesh diet, if I may so name it, viewed in its various aspects as man's best and primitive mode of diet, is the chief thing which concerns us as vegetarians, and that here, as to the center of our circle, converge all the *radii*. Still I confess that for me vegetarianism would lose many of its charms did I not see its finger pointing, as I certainly do, to other blessings not wholly confined to a good digestion and a peaceful stomach, undoubted and inestimable advantages though these last-named things be, and are. Now it strikes me, my friends, that simplicity of tastes is one of the surest tests, as it is one of the best fruits, of a well-balanced mind; and I believe also that the vegetarian mode of living is a great help toward our attaining, and toward the fostering in us of, this happy simplicity of tastes.

Why do I say that simplicity of tastes is one of the best fruits of a well-balanced mind? Because the well-ordered and disciplined mind should be, as far as possible, what the Greeks called *αὐταρκής*, self-supplying and self-sufficient—that is, having the means of satisfaction within itself. This does not imply that such a mind would be eremitical—hermit-like—but it would have *in itself* the means of laying hold of external things and of other men, and of profiting by the use and society of these, with as little as might be of adventitious aids and helps.

* A paper read by the author at a social gathering of vegetarians in Derbyshire, England, Feb., 1877, and published in tract form by the English Vegetarian Society.

And this philosophy of theory is upheld by the philosophy of facts. It is nations less advanced in moral worth and in higher civilization which wrap themselves in robes of barbaric splendor, which sit on thrones of ivory and of gold behind embroidered curtains; and it is oftenest men that have but scant claims on our regard who clothe themselves in purple and fine linen, fare sumptuously, and wander about in spacious palaces, surrounded with ill-chosen and ill-assorted glitter.

It is now, as it was in the days of the old Roman satirist, Juvenal. He says of virtue, "*Laudatur et alget*"—"It is praised and left to starve." But there is nothing more unsatisfactory than unreality. The world, you know, is full of big shams. If all the shain dresses which cover nothing but skeletons were pulled off, there would be many skeletons, not only in the proverbial cupboard, but in every city, town, and village, on exchange, in the warehouse, in the shop, in the market-square, in St. Stephen's Palace, in lordly mansions, in middle-class homes, in peasants' cottages.

But how is vegetarianism to be connected, as I purpose to connect it, not only with simple living as regards diet and food, but with simplicity of tastes in general? Is there any such connection? Is it only a fanciful dream of mine? I think not. I do not think it is a mere dream. I believe there is such connection, and thus it is that I put my case: Man's nature is *a whole*, and each portion of it has its bearing on the other portions, so what Paul (1 Cor. 12 : 26) says, that if one member suffer, all the other members suffer with it, and that if one member rejoice, all the other members rejoice with it, is true not only of the component parts of man's outward frame, but of his whole nature and being. The moral faculties and the intellectual faculties tell upon one another. They have their points of intercommunication, and if you benefit the one, it is the better for the other; or if you are false to the one, you do injury to the other. That man is perfect, *τετράγωνος*, "square," as the same old Greek philosopher whom I have quoted before, styles him, who has all his faculties, bodily, mental, and spiritual, most in accord, working together for the one common end of his existence, which end is the doing of his duty here, and the being prepared for the hereafter. To me, consequently, it is plain, almost an axiom, that there being this intimate, undoubted interchange of relationship between the body, mind, and spirit, a man's way of living as regards his diet must have effect upon his mental and spiritual tastes.

A wise man, now dead, whom I once knew, used to say when giving advice to young men who consulted him in their mental and spiritual difficulties, that very often when they thought the question was a serious one, all they wanted was a BLUE PILL. We do not believe in blue pills, but the main idea of the good man was right; he knew that clean living of body was needed for a clean and healthy state of mind. Sometimes a contrast helps us to see a point more clearly. Can you then imagine a gross feeder on turtle-soup and venison, high game and rotten cheese, a self-indulgent drinker, being a man of bright, pure, simple tastes and instincts? Would you go to such a man and expect him to catch the ethereal beauties of some of Shelley's choicer pieces? Or would you take that man to gaze upon some exquisite, delicate work of the painter's brush, thinking that he would penetrate and revel in the lights and shades of the master's hand? Or would you invite him to look upon some finely chiseled cutting of the sculptor, believing that his soul would understand it and rejoice in it? You would not. You would feel, and feel justly, that such perceptions were too fine, too delicate for him; you would see that the animal was too strong in him, the mind, the spirit, too little, too weak, too puny in him, for such higher thoughts as these.

Now, carry out this illustration. The same thing surely is true in its degree of others who are less gross and sensual, but still not simple in their diet. Just in proportion—that is to say, as they recede from simplicity of diet, they recede from simplicity and purity of tastes; and just in proportion as they draw closer to purity of diet they open the mind to greater purity and simplicity of ideas. Of course all this is said *ceteris paribus*, as the words go—other things being equal, that is. We do not expect an unlettered peasant, if he leaves off his bacon, and keeps only to his beans, thereby to leap forth, as Minerva from Jupiter's brain, full-armed and full-equipped at all points, though even such a one's grosser habits and thoughts I believe would be refined by his change of living. As all will see at a glance, we are only maintaining that, other things being equal, a pure and simple diet conduces to delicacy of perception and of thought, to simplicity of tastes.

Another illustration may help. Set two men to adorn their houses. Their education shall have been the same, their original natural powers shall be equal; the one during the course of a life now arrived at middle age has loved the banquet of rich flesh-meats—

the other, during the same period, has been a frugal, simple liver. I fancy that the home of the latter would reflect a purer taste than that of the former—would be less set forth with loud, pronounced, and vulgar coloring—would have about it a more subdued and peaceful tone.

Again, I do not believe that the frugal, simple liver, to turn to another point of contrast, would receive with pleasure the same kind of literature which would delight the other man—the sensational, the gaudy, the overcharged, the false, would not have for him the same charm it would have for the less frugal, coarser, and more grossly living man. The lower nature, if you choose so to name it, keeps its place, does not become dominant, in the simple liver, does not thrust out, does not even push aside, the higher. There is no overgrowth of the merely carnal in him. "I keep under my body, and bring it into subjection," says Paul, 1 Cor. 9: 27. The grosser portion of us has a tendency to usurp, to mount up and take a seat to which it is not entitled. Grosser living feeds this tendency, pampers the lower part of us. The animal part in us, if too luxuriantly supported and made too much of, claims ground and space which do not belong to it—intrudes. This inclination or propensity is necessarily increased when we give it encouragement by acceding unduly to its morbid desires.

I return once more, at this point, to other illustrations. I ask, Is overfeeding compatible with the highest literary work, or with deep scientific research, with the labors of the library or laboratory; or would such feeding be found fit for a statesman of foremost rank and order of mind? At any rate, would it not be true to say that at the time when the learned student was actually engaged in close work, or the profound man of science, or the acute and sagacious statesman, indulgence in the pleasures of the table would be deleterious to his labors?

I take up these fresh illustrations because they put the argument, in the concrete form, more vividly before us. The argument runs thus: Simplicity of tastes is the mark of the higher mind; a simple diet tends to the growth of this simplicity; a grosser diet feeds the animal, as opposed to the spiritual, part of us, and thus checks the supremacy of the higher and nobler portion of man's composite nature. But here it may perhaps be urged that this argument only touches gross feeding; that moderate flesh-eating is not touched at all by it. To this, we answer, that all flesh-eating is unnecessarily stimulative; and, therefore, harmfully stimulative. We assert

that whereas he who eats but little flesh is less affected by our argument than he who eats more, and he who eats more less than he who eats much, and he who eats much less than he who eats very much, nevertheless, as a vegetarian diet is the cleaner, purer, more natural, and less stimulative mode of diet, the vegetarian, other considerations being equal, will come nearer to that healthier and simpler state of mind and soul which is conducive to the highest efforts, both intellectual and moral.

We appeal to vegetarians who have given the simpler mode of diet a sufficiently long trial, having previously had experience of the flesh diet, and who have been at the pains to watch and observe themselves—we venture to ask them whether they have not found the better instincts in them stronger, the worse weaker—whether the mind and soul are not more unclouded, more clear, more simple in their desires and aims—whether the spiritual vision in them be not brighter, more acute, more far-reaching now than it was in the old days—whether they cannot do better with brain and pen and tongue than they could in years gone by—whether, in short, they do not find that they work with greater simplicity to a more direct and higher end. For myself, if I may be allowed to speak of self, I confess it is so with me, and I thank God for it.

I am anxious to guard you against thinking that I have any sympathy with what I believe to be simply a false theory. I do not hold forth this vegetarian mode of life as a punishment, as a penance. On the contrary, I consider that, like everything else which is true and in consonance with Nature's laws, it is a mode of life happy and full of pure delights, a life of pleasure, "a joy forever." Nor, secondly, have I a word to say, because I have no thought, against the elegances and adornments of life. I believe in such adornments; but let them be adornments, not lavish, tasteless gewgaws, but pure and chaste adornments. With these, the simpler mode of diet has no quarrel, as I trust I have shown; it has with such full brotherhood, and is the truest friend and fosterer of all such delights. Let art unfold her beauties by painter's brush, by sculptor's chisel, by architect's conceptions, by builder's handiwork; let science search and discover and teach, and call to her aid the wondrous mechanical powers which are at her disposal; let literature in prose and stately verse set forth the stores of the cultured intellect; let fancy soar and learning thrive; let nations build up their power, commerce flourish, trade be prosperous; let statesmen plan, and

legislators by enactments advance the cause of humanity; let God's truth rule the earth. Vegetarians are not churls. We have no desire to reduce things to a level of mean and miserable littleness. Our belief is that the simpler tastes are better for men and nations, that they are not only compatible with, but productive of, all the highest and noblest efforts of the human soul; that withdrawing man from the tyranny and usurpation of the lower, they give fuller and more perfect play to that which in man is highest and most Godlike.

Traveling for Health.

AN old writer remarked that the celebrated Sydenham displayed much wisdom and address, in calling into action the power and effects of gymnastic medicine, in his scheme, which had an object of more interest in view than that of the ancient physician who sent his patients on their travels without any other object than merely touching the walls of Megara. He once acknowledged to a patient whom he had long attended, that he was unable to render him any further service; adding, at the same time, that he might expect benefit from a personal application to a Dr. Robertson, at Inverness. Encouraged by the communication, his patient set off in search of this wonderful Scotch doctor; but on his arrival at Inverness, not being able, after diligent inquiry, to find the object of his search, he immediately returned back to London, and hurried to Sydenham to reproach him for trifling with him. "Well," replied the doctor, "are you better in health?" "Yes, I am now perfectly well; but no thanks to you." "No!" replied Sydenham, "but you may thank Dr. Robertson for curing you. I wished to send you on a distant journey with some object of interest in view; I knew it would be of service to you. In going, you had Dr. Robertson and his wonderful cures in contemplation—and in returning, you were equally engaged in thinking on scolding me."

The Egyptian doctors evinced equal skill in calling in the aid of collateral objects, to give effect to the powers of medicine. "An intelligent French author," says Wadd, "mentions, that a thousand years before the Christian era, the Egyptians had two temples dedicated to Saturn, which they wisely placed at the extremities of the kingdom, for the benefit of hypochondriacal patients. These temples were the Bath and Brighton of the East; places at which the iron restraints of diet and the doctor were made palatable by recreative amusements, and the diseased mind was diverted from itself by agreeable images and

melodious sounds. What would be the effect of a bottle of Spa water drunk in secrecy and silence? They were aware, also, of the great importance of exercise—and sent their patients to these distant temples: *non propter salubritatem aquarum, sed propter longinquam peregrinationem*,—not on account of the healing property of the waters, but on account of the length of the journey.”

Longevity.

WE derive the following from a work very little known even to the medical reader. It is on “Cold Baths,” by Floyer.

“Mr. John Bill related, too, that Richard Lloyd, born two miles from Montgomery, was aged one hundred and thirty-three years, within two months; a strong, straight, and upright man; wanted no teeth, had no gray hair, it being all of a darkish brown color; could hear well, and read without spectacles; fleshy and full cheeked, and the calves of his legs not wasted or shrunk; he could talk well. He was of a tall stature; his food was bread, cheese, and butter, for the most part, and his drink wley, butter-milk, or water, and nothing else; but being by a neighbor gentlewoman persuaded to eat flesh-meat, and drink malt liquors, soon fell off and died. He was a poor laboring man in husbandry, etc. To the truth of this, the copy of the *Register* produced affirmed it.”

The good lady above mentioned, no doubt thought that this old man ought to have more *nourishing* and *strengthening* food than what had so long preserved him in excellent health. It is thus with the world generally. In the very face of the plainest experience, people force their nostrums and their good dishes and nice cordials on a complaining friend, who, becoming worse under this kindness, is after a while transferred to the hands of the doctor, as if it were in the power of any man, however learned and skillful, to remove, by the aid of a few drugs, the effects of years of sensual indulgences.

The author closes his notices of longevity by the following forcible, though somewhat quaint, reproach to his contemporaries:—

“A hundred examples of this kind may be found to confirm the doctrine of temperance and cool diet, as necessary to the prolongation of life; but if an angel from Heaven should come down and preach it, one *bottle of Burgundy* would be of more force with this *claret-stewed* generation than ten tuns of *arguments* to the contrary, though never so demonstrable and divine.”—*Journal of Health*.

The Use of Tobacco.

WE are pleased to quote the following article from the *Sanitary Journal*, one of our most valued contemporaries:—

“Against the use of this repulsive, poisonous weed, which can hardly lay claim to a single virtue, we have from the first number of this journal repeatedly given space to articles. We have been tempted to reflect that much which is now being urged by ‘temperance’ people against alcoholic beverages might also be used against tobacco. They are twin evils which ought not to be separated by acts of Parliament—casting out the one and retaining the other; with this exception, some forms of alcoholic liquors cannot be safely dispensed with, while not anything approaching this can be said of tobacco. Excepting the moral or mental effects of alcohol—the tendency its use has to stimulate to crime—it is probable that the effects of tobacco at the present time (upon the physical man) are more injurious than those of alcohol.

“About two years ago, a committee of the Virginia State Medical Society on tobacco, reported, among other things, that its use was ‘more revolting and obnoxious to the natural physical man than the use of alcohol.’ Moreover, by reason of the relaxing and debilitating effects of tobacco, the use of which by the young frequently *precedes the use of spirits*, the temptation to indulge in the latter is increased, while the power to resist the temptation to excess in them is greatly lessened; and hence, the use of tobacco directly leads to and favors intemperance. We have no doubt whatever of this. It is well known that the use of tobacco diminishes the vital force. The boating-men who train for the races at Oxford and Cambridge are not allowed to indulge in its use. Sir Benjamin Brodie denounced the use of it as the most enervating of all modern practices. Mr. Solly, an eminent surgeon of St. Thomas’ Hospital, whom we have frequently quoted before, and who gives much attention to the tobacco question, wrote: ‘I know no single vice which does so much harm as smoking. It soothes the excited nervous system at first, to render it more irritable and *feeble* in the end.’ Its depressing effect upon the natural recuperative powers is well known in hospital practice, and that it is hardly possible to cure some diseases while the habit of smoking is continued by the patients. Those waging war against alcohol are not striking at the root of the evil.

“The *Canada Lancet* for February, we are

pleased to see, speaks out strongly against tobacco, and calls upon medical men to use their influence against its use. It says: 'The smallest amount of consideration or investigation of the effects of tobacco on the human system, must have convinced them of its seriously detrimental character.' Among the numerous and varied effects of its use, it enumerates the following: Giddiness, nausea, vomiting, dyspepsia, heartburn, vitiated taste in the mouth, loose bowels, diseased liver, distorted vision, headache, diseased brain and spinal cord, congestion of the brain, apoplexy, palsy, mania, loss of memory, amaurosis, deafness, nervousness, emasculation, timidity, and cowardice."

Bitter Tinctures.—Physicians have much to answer for when they recommend to, or allow, their patients to make use of spirituous or wine bitters, either with a view of accelerating their convalescence after acute diseases, or of giving strength and tone, as the phrase is, to the stomach, in those of a more lingering character. By this practice they make drunkards of many good and even pious men, who are not themselves aware of their danger until the habit has become too inveterate and deeply fixed for its abandonment. They do this, moreover, without any justifiable reason or palliative motive, since such remedies as those just indicated are rarely if ever called for. We have seen the function of many stomachs irrecoverably destroyed by the use of bitter tinctures; and in other cases, relief only obtained by entirely desisting from their use; but in no instance are we aware that their administration was imperatively required. They are often recommended and advertised as cures for dyspepsia or indigestion. Now we have no hesitation in saying, that if a healthy person wishes to create for himself dyspepsia, or convert a mild into an obstinate attack of the disease, he has only to take to the use of bitter tinctures, or bitters, as they are commonly called.—*Dr. Bell.*

Tobacco among the Heathen.—The *National Temperance Advocate* quotes the following from a letter written to the American Bible Union by Rev. J. F. Morris, missionary to Burmah:—

"May God hasten the day when all shall see (as I know he sees) that for us to use tobacco is no less a sin than for us to use rum. . . . In heathen lands, so far as I have seen, the use of tobacco among the natives is universal. Both sexes and all ages are ad-

dicted to its use. . . . Little children in Burmah often learn to suck the cigar before they are done nursing, and you can scarcely find a heathen woman walking the street without a cigar stuck either in her mouth or her ear (the latter being drawn down and perforated for the purpose). I am sorry that but few of the missionaries use their influence against this dreadful evil, while many encourage it by their own example.

"A mighty war is to be, must be, waged against this sin the world over—not after alcohol is banished, but I think the two must be destroyed together. They are twin devils which are everywhere helping each other."

Bathing.—A distinguished clergyman and missionary once observed that after nearly forty years' experience as to the best means of promoting Christian culture, he had made up his mind that Christianity begins in soap and water.

A young lady in Massachusetts remarked that she bathed herself every day as a matter of economy. Being asked to explain, she said, "When I bathe myself every day, it costs nothing for perfumery."

Benjamin Franklin attributed much of his extraordinary health and vigor in old age to the daily use of the bath, followed by friction of the skin.

It is not necessary that the bath should be cold in order that it should be healthful. It is better that the temperature of the water employed in a bath should be but a few degrees below that of the body.

—Said Dr. Jackson, an eminent British army physician:—

"By the aids of temperance and hard work I have worn out two armies in two wars, and probably could wear out another before my period of old age arrives. I eat no animal food, drink no wine, nor malt liquor, nor spirits of any kind."

—A story is told of a physician who recently vaccinated a family of twelve persons and charged twelve dollars. A few days thereafter he took a dozen cabbage plants in part pay, as he supposed, but upon final settlement learned to his surprise that Mr. Farmer charged doctor prices—"one dollar a head."

—A man falls on the street in a fit. As the doctor hastens up, a by-stander exclaims: "Oh, if he had only come sooner!" But the doctor looks up from the fallen man and remarks: "He is dead! I myself could have done nothing more."

LITERARY MISCELLANY.

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AGE.

As the barometer foretells the storm,
While still the skies are clear, the weather warm,
So something in us old age draws near,
Betrays the pressure of the atmosphere.
The nimble mercury, ere we are aware,
Descends the elastic ladder of the air ;
The tell-tale blood, in artery and vein,
Sinks from its higher levels in the brain ;
Whatever poet, orator, or sage
May say of it, old age is still old age.
It is the waning, not the crescent moon,
The dusk of evening, not the blaze of noon ;
It is not strength, but weakness ; not desire,
But its surcease ; not the fierce heat of fire,
The burning and consuming element,
But that of ashes and of embers spent,
In which some living sparks we still discern—
Enough to warm, but not enough to burn.
What then ? Shall we sit idly down and say
The night hath come—it is no longer day ?
The night hath not yet come ; we are not quite
Cut off from labor by the failing light.
Something remains for us to do and dare—
Even the oldest tree some fruit may bear.
For age is opportunity no less
Than youth itself, though in another dress ;
And as the evening twilight fades away,
The sky is filled with stars invisible by day.

—Longfellow.

The Importance of Early Training.

BY MRS. E. G. WHITE.

THE young men of our time, who are coming upon the stage of action, will give tone to our national character. The elevation or deterioration of the future of society will be determined by the manners and morals of the youth growing up around us. As the youth are educated, and as their characters are molded in their childhood to virtuous habits, self-control, and temperance, so will their influence be upon society. If they are left unenlightened and uncontrolled, and as the result become self-willed, intemperate in appetite and passion, so will be their future influence in molding society.

The company which the young now keep, the habits they now form, and the principles they now adopt, are the index to the state of society for years to come. These young men, growing up to years of accountability, will have a voice in our legislative and other deliberative councils. Upon them will devolve the responsibility of enacting laws and executing them. In view of these things, should not parents realize the great responsibility resting upon them so to educate and discipline their children in the formation of character

that they may be a blessing to the world? Whatever is good, virtuous, and ennobling, or whatever is bad, vicious, or debasing in the character of man, will leave its impress upon society. The learning, pleasing address, and wit which young men may possess, with unsound principles, make their influence upon society more dangerous. If young men make their model an exalted one, having pure morals and firm principles, and if blended with this are affability and true Christian courtesy, there is a refined perfection to the character which will win its way anywhere, and a powerful influence will be wielded in favor of virtue, temperance, and righteousness. Such characters will be of the highest value to society, more precious than gold. Their influence is for time and for eternity.

How can mothers who have the care of training their children feel that this is unimportant work? And yet how many mothers are continually sighing for a freedom from family cares, and have a yearning desire for missionary labor. Some feel that time is wasted that is devoted to their children and to household duties. They would not feel thus, did they fully realize the greatness of their work in molding the minds and forming the characters of their children. The queen upon her throne has not a work equal to that of the faithful mother who is bringing up her children in the nurture and admonition of the Lord. Mothers who sense this work will not complain of time hanging heavily upon their hands, neither will they allow the follies of fashionable life to rob their children of the education and discipline they should give them; for in a great measure they hold the future destiny of their children in their hands. The education in childhood has a bearing upon the whole after-life. This is the season when the affections are the most ardent, the heart most impressible. The physical, mental, and moral are susceptible of the highest cultivation and the most marked improvement.

Home missionaries are wanted. The parents must be first to become intelligent in regard to the laws of life and health, and feel the necessity of connecting with Heaven that they may have the help of God to combine with their human efforts to be faithful to

their God-given trust in their home-missionary work in training their children. Here are the developing minds of children, with their varied temperaments and capabilities, to be studied with the object of strengthening the weak points in their characters and repressing the strong ones, that they may have well-balanced minds and symmetrical characters. We meet everywhere men and women who show the marks of deficient training in their one-sided, inharmonious characters.

The mother who cheerfully takes up the duties lying directly in her path will feel that life is to her precious because God has given her a work to perform. In this work she need not necessarily dwarf her mind nor allow her intellect to become enfeebled.

If there is any post of duty above another which requires a cultivation of the mind, where the intellectual and physical powers require healthy tone and vigor, it is the training of children. The wife and mother should not sacrifice her strength and allow her powers to lie dormant, leaning wholly upon her husband. Her individuality cannot be merged in his. She should feel that she is her husband's equal, to stand by his side, she faithful at her post of duty and he at his. Her work in the education of her children is in every respect as elevated and ennobling as any post of duty he may be called to fill, even if it is to be the chief magistrate of the nation. The Christian mother's sphere of usefulness should not be narrowed by her domestic life. The salutary influence which she exerts in the home circle she may and will make felt in more wide-spread usefulness in her neighborhood and in the church of God. Home is not a prison to the devoted wife and mother. The mother, in the education of her children, is in a continual school. While teaching her children, she is herself learning daily. The lessons which she gives her children in self-control must be practiced by herself. In dealing with the varied minds and moods of her children, she needs keen perceptive powers or she will be in danger of misjudging and of dealing partially with her children. The law of kindness she should practice in her home life if she would have her children courteous and kind. Thus they have lessons repeated by precept and example, daily.

A great and important field of labor is before the mother at home. If Christian mothers will present to society children with integrity of character, with firm principles and sound morals, they will have performed the most important of all missionary labors. Their children, thoroughly educated to take their places in society, are the greatest evidence

of Christianity that can be given to the world. The faithful mother will not, cannot, be a devotee of fashion, neither will she be a domestic slave, to humor the whims of her children, and excuse them from labor. She will teach them to share with her domestic duties, that they may have a knowledge of practical life. If the children share the labor with their mother, they will learn to regard useful employment as essential to happiness, ennobling rather than degrading. But if the mother educates her daughters to be indolent while she bears the heavy burdens of domestic life, she is teaching them to look down upon her as their servant, to wait on them and do the things they should do. The mother should ever retain her dignity. It is for her own interest, and that of her family, to save herself all unnecessary taxation, and to use every means at her command to preserve life, health, and the energies which God has given her; for she will need the vigor of all her faculties for her great work. A portion of her time should be spent out-of-doors, in physical exercise, that she may be invigorated to do her work in-doors with cheerfulness and thoroughness, being the light and blessing of the home.

The time of the Christian mother is too important to be devoted to unnecessary stitching, plaiting, and ruffling for outward display, to meet the demands of fashion. There is a higher work for you, mothers, than this. There is reason for deep solicitude on your part for your children, who have temptations to encounter at every advance step. It is impossible for them to avoid contact with evil associates. As they walk the streets of the city, they will see sights, hear sounds, and be subjected to influences, which are demoralizing, and which, unless they are thoroughly guarded, will imperceptibly but surely corrupt the heart and deform the character. There is no virtue in closing the eyes to these threatening dangers while you are allowing your minds to become infatuated and held in slavery to fashion's claims. Heavy responsibilities devolve upon you, as parents, to make home attractive, and to educate and mold the minds of your children, that they may have decision of character to firmly resist the evil and choose the good; that "your sons may be as plants grown up in their youth; that your daughters may be as corner-stones, polished after the similitude of a palace." This work will ennoble and elevate the mother as well as her children, and will bring valuable returns.

The intellects of your children are taking shape, the affections and characters are being molded, but after what pattern? Let the parents remember that they are agents in these

transactions. And when they may be sleeping in the grave, their work left behind is enduring, and will bear testimony of them whether it is good or bad.

Showers of Blood.

FIGUIER describes a species of butterfly which has often been the cause of superstitious terror. When they have just quitted the pupa, a red-colored liquid drops from them. If a great many butterflies are hatched at the same time, and in the same place, the ground becomes, as it were, sprinkled with drops of blood. Hence the origin of some of those pretended *showers of blood*, which, at different periods, have terrified the ignorant, too much imbued with religious superstitions.

At the beginning of the month of July, 1608, one of these supposed showers of blood fell on the outskirts of Aix, in Provence, and this *rain* extended for the distance of half a league from the town. Some priests of the town, deceived themselves, or desirous of turning to account the credulity of the people, did not hesitate to attribute this event to satanic agency. Fortunately, a learned man, M. de Peiresc, who was not only well versed in the knowledge of ancient literature, but who was, moreover, familiar with the natural sciences, discovered that a prodigious multitude of butterflies were flying about in the places which were thus miraculously covered with blood. He collected some chrysalides and put them into a box, and letting them hatch there, observed the blood-like liquid, and hastened to make it known to the friends of the miraculous. He established the fact that the supposed drops of blood were found only in cavities, in interstices, under the copings of walls, etc., and never on the surface of stones turned upward; and proved by these observations that they were drops of a red liquid deposited by the butterflies.

However, in spite of the reassuring remarks of the learned Peiresc, the people in the outskirts of Aix continued to feel a genuine terror at the sight of these tears of blood which stained the soil. Peiresc attributes to this same cause some other showers of blood related by historians, and which took place about the same season. Such was a shower which was supposed to have fallen in the time of Childebert, at Paris, and in a house in the territory of Senlis. Such again was a so-called bloody shower which showed itself toward the end of June, during the reign of King Robert of France. Réaumur points out the large Tortoise-shell as being the most capable of spreading these sorts of alarm,

founded on a deplorable ignorance and the spirit of superstition.

"Thousands," says he, "change into pupæ toward the end of May or the beginning of June. Before their transformation they leave the trees, often fastening themselves to walls, and, making their way into country-houses, they suspend themselves to the frames of doors, etc. If the butterflies which come out of them toward the end of June or the beginning of July were all to fly together, there would be enough of them to form little clouds or swarms, and consequently there would be enough to cover the stones in certain localities with spots of a blood-red color, and to make those who seek only to terrify themselves, and to see prodigies in everything, believe that during the night it had rained blood."

Ancient Science.

CALLISTHENES, who accompanied Alexander in his conquest of Babylon, obtained a series of Chaldean astronomical observations ranging back through 1,903 years; these he sent to Aristotle. Perhaps, since they were on burnt bricks, duplicates of them may be recovered by modern research in the clay libraries of the Assyrian kings. Ptolemy, the Egyptian astronomer, possessed a Babylonian record of eclipses, going back 747 years before our era. Long-continued and close observations were necessary, before some of these astronomical results that have reached our times could have been ascertained. Thus, the Babylonians had fixed the length of a tropical year within twenty-five seconds of the truth; their estimate of the sidereal year was barely two minutes in excess. They had detected the precession of the equinoxes. They knew the causes of eclipses, and, by the aid of their cycle called Saros, could predict them. Their estimate of the value of that cycle, which is more than 6,585 days, was within nineteen and a half minutes of the truth.

Such facts furnish incontrovertible proof of the patience and skill with which astronomy had been cultivated in Mesopotamia, and that, with very inadequate instrumental means, it had reached no inconsiderable perfection. These old observers had made a catalogue of the stars, had divided the zodiac into twelve signs; they had parted the day into twelve hours, the night into twelve. They had, as Aristotle says, for a long time devoted themselves to observations of star-occultations by the moon. They had correct views of the structure of the solar system, and knew the order of emplacement of the

planets. They constructed sun-dials, clepsydras, astrolabes, gnomons.

Not without interest do we still look on specimens of their method of printing. Upon a revolving roller they engraved, in cuneiform letters, their records, and, running this over plastic clay formed into blocks, produced ineffaceable proofs. From their tile-libraries we are still to reap a literary and historical harvest. They were not without some knowledge of optics. The convex lens found at Nimroud shows that they were not unacquainted with magnifying instruments. In arithmetic they had detected the value of position in the digits, though they missed the grand Indian invention of the cipher.—*Drupe*.

Culture of the Memory.

It is a common idea that a good memory is a ready-made gift, which Nature whimsically confers upon some and withholds from others.

Now, the truth is that the memory is a faculty which, as much as any other, needs development. Its capacity is doubtless greater in some than in others by natural endowment, but this difference is less important than that which is caused by education or neglect. Whether for the purpose of facilitating mental processes, or of promoting practical efficiency in life's pursuits, a cultivated memory is much more valuable than a naturally strong one. We may be capable of amassing within our minds a vast amount of facts, or rules, or knowledge of any kind thrown together at random, without reaping any benefit, either in mental power or the conduct of affairs; but when the memory has been so trained as to retain what is confided to it in classified order and make it available at every moment of need, its value cannot be overestimated.

Like all our other powers, the memory is strengthened and developed by exercise, and weakened by disuse. In whatever direction we make constant demands upon it, it responds obediently. The merchant finds no difficulty in remembering the prices and qualities of goods in his own line; the physician easily recalls the daily symptoms of his patient; the mechanic does not forget the functions of his various tools. The same conditions, daily repeated, will almost invariably bring up corresponding ideas, and in our regular employments we seldom have occasion to complain of a poor memory. This may afford a clue to the cultivation of this faculty in directions where it is now defective. If we would have it faithfully serve us, we must

keep it in constant use. The same attention which we bestow on our daily business, and which enables us to recall its details with so much ease, will be equally effective if exercised in other matters. To strengthen the memory on any given point, the first requisite is to bring all our mental energy to bear upon it. We are charged with some message or commission, perhaps, which we promise in all good faith to convey or to execute; but not being in the line of our thoughts, it passes out of our minds and is unfulfilled. We commonly excuse ourselves for such dereliction, on the ground that we are unable, by any effort of the will, to command the power of memory. Yet had we, by a strong self-control, fixed our attention wholly upon the matter when presented to us, had we dismissed all wandering thoughts and concentrated our mental energies for the time upon that one thing, the impression would have been so strong that, in all probability, it would have been remembered and accomplished. This mental concentration is the first and most important means of improving the memory. It is largely within our own powers of will to enforce this, and he who is conscious of neglect in this respect cannot claim to be excused for forgetfulness.

Another valuable method of training the memory is through the laws of association. Our knowledge must be arranged and classified if we would recall it with facility. We must base rules upon principles, and effects upon causes, if we would imprint them firmly on our minds. That this is not done with sufficient thoroughness is the chief cause why so much of the knowledge which we acquire passes from us. The Emperor Napoleon, who was one of the most marked instances of a retentive mind, used to say of himself that his knowledge was all laid away in drawers, and that he had only to open the proper drawer and all that he had acquired on that subject was at once presented before him.

This is, as we have before hinted, one great need in our present systems of education. To take up a single study leisurely, presenting it to the student in all its relations, and leading him to trace its principles from their foundations up to their highest known results, is of far more real value, both as a mental discipline, and as a permanent acquisition of knowledge, than to skim over the surface of twenty branches, overloading the mind with isolated facts or rules, bearing no apparent connection with each other, and thus fixing no tenacious grasp upon the memory.

There is one great encouragement to the cultivation of the memory in the fact that the work will grow easier with every effort.

If we patiently and steadily fix our attention on every subject we wish to recall, the power of concentration will become habitual. If we constantly arrange and classify our knowledge, it will grow more and more available.—*Public Ledger.*

Man.—The following beautiful metaphor from Peter Bayne gives eloquent expression to the desire for endless progress which animates the soul of every intelligent human being, and constitutes one of the strongest natural sureties of a future existence:—

“Born into the world in ignorance, man is impelled by an imperious instinct to know. ‘Seek,’ whispers a voice in his soul, ‘and thou shalt find!’ He seeks, he observes, he inquires. He ascends the mountain of knowledge—rugged, precipitous; he climbs with difficulty from crag to crag; on the topmost peak, in the clear evening of an intellectual life, he beholds, not the sterile boundaries of a universe explored, but an ocean of knowledge yet to be traversed—a Pacific of truth stretching on and on into the deeps of eternity. The fascination of that placid splendor is as great upon him as when he first aspired to know. He yearns to begin a new voyage. He looks into the eyes of his fellows with a ‘dumb surmise’ of endless progress, and limitless attainment, and hope sublime. The promise-whisper of his infancy has not deceived him; he has upon earth made some onward steps, and tasted of the ecstasy of knowledge; his eyes have been opened, and life has taught him that there is an infinite to be known. And now that transporting whisper is once more at his ear, ‘What thou knowest not now thou shalt know hereafter.’ Mind, the angel of the universe, ready to soar out of the mists of the earth, prunes her wings for everlasting flight. The instinct which forbids her to close her pinions and to die has been veracious for time, and it is justly trusted for eternity.”

Inhabitants of New Guinea.—In his annual address before the Geographical Society, Judge Daly stated that the natives of New Guinea are “nude savages of the Oriental type, who live more like beasts than human beings. Cannibalism prevails throughout the islands, not as a religious rite, but as a means of subsistence. The details of this horrible practice are too revolting to repeat. The natives say that there is in the islands a race of human beings with tails, who are not monkeys; that the tail is bony and inflexible,

so that those with this caudal appendage have to dig a hole in the sand before they can sit down, as they die if the tail is broken. We have thus revived the account of the men with tails heretofore reported to exist in Borneo and the interior of Africa, but always upon native information, with the exception of hearsay information alleged to have been given by a sailor cast away on the coast of Borneo, and, like all such, of little value.”

Broken Promises.—Reader, never break your promises! And, to this end, never make a promise that you are not sure you can fulfill. You may think it a trifling matter to make an appointment with a friend or agree to do a certain thing, and then fail to “come to time;” but it is assuredly not a small affair. If you get into the habit of neglecting to make good your promises, how long, do you think, will your friends and acquaintances retain confidence in you? The nearest and dearest of them will in time learn to doubt you, and will put but little faith in your words. And there is a half-way meeting of one’s obligations, which might be called “bending” a promise, which is a very bad practice, and should be carefully avoided.

For instance, you agree to meet a person at a certain time; but, instead of being punctual, you put in an appearance several minutes, perhaps an hour, after time, or you promise to do something for a friend, and only partially perform the duty. You may not exactly have broken your promise, but you have certainly bent it, which is almost, if not quite, as bad. Keep your promises to the letter; be prompt and exact, and it will save you much trouble and care through life, and win for you the respect and trust of your friends.

A Curious Library.—In the museum at Cassel, Germany, is a library made from five hundred European trees. The back of each volume is formed of the bark of a tree, the sides of the perfect wood, the top of young wood, and the bottom of old. When opened, the book is found to be a box, containing the flower, seed, fruit, and leaves of the tree, either dried or imitated in wax.

Glass.—In ancient Tyre, people lived in glass houses. We are not told whether the walls were transparent or opaque. The discovery of glass was made in Syria. The Egyptians learned the art at quite an early day. The ancient Romans employed glass windows at least two thousand years ago. Numerous improvements in its manufacture have been made in modern times.

Volcanic Eruptions.—The eruption of a volcano is usually announced by a subterranean noise, accompanied by shocks, quivering of the ground, and sometimes by actual earthquakes. The noise, which usually proceeds from a great depth, makes itself heard, sometimes over a great extent of country, and resembles a well-sustained fire of artillery, accompanied by the rattle of musketry. Sometimes it is like the heavy rolling of subterranean thunder. Fissures are frequently produced during the eruptions, extending over a considerable radius, as in the fissures of Locarno, where they present a singular appearance; the clefts radiating from a center in all directions, not unlike the starred fracture in a cracked pane of glass. The eruption begins with a strong shock, which shakes the whole interior of a mountain; masses of heated vapor and fluids begin to ascend, revealing themselves in some cases by the melting of the snow upon the flanks of the cone of ejection; while simultaneously with the final shock, which overcomes the last resistance opposed by the solid crust of the ground, a considerable body of gas, and more especially of steam, escapes from the mouth of the crater.

The steam, it is important to remark, is essentially the cause of the terrible mechanical effects which accompany volcanic eruptions. Well established by scientific observations, this is a fact which enables us to explain the cause of the tremendous mechanical effects attending modern volcanic eruptions, contrasted with the more tranquil eruptions of earlier times.

During the first moments of a volcanic eruption, the accumulated masses of stones and ashes, which fill the crater, are shot up into the sky by the suddenly and powerfully developed elasticity of the steam. This steam, which has been disengaged by the heat of the fluid lava, assumes the form of great rounded bubbles, which are evolved into the air to a great height above the crater, where they expand as they rise, in clouds of dazzling whiteness, assuming that appearance which Pliny the Younger compared to a stone pine rising over Vesuvius. The masses of clouds finally condense and follow the direction of the wind.

These volcanic clouds are grey or black, according to the quantity of *ashes*, that is, of pulverulent matter or dust, mixed with watery vapor, which they convey. In some eruptions it has been observed that these clouds, on descending to the surface of the soil, spread around an odor of hydrochloric or sulphuric acid, and traces of both these acids are found in the rain which proceeds from the condensation of these clouds.

The fleecy clouds of vapor which issue

from the volcanoes are streaked with lightning, followed by continuous peals of thunder; in condensing, they discharge disastrous showers, which sweep the sides of the mountain. Many eruptions, known as *mud volcanoes*, and *watery volcanoes*, are nothing more than these heavy rains, carrying down with them showers of ashes, stones, and scoriæ, more or less mixed with water.—*Figuiet*.

A New Device of Fashion.—“A sad story is related of a lady at a party in London whose dress and form were faultless. Just before dinner an admirer offered her a flower from his button-hole, which she fastened to her dress with a pin. As they went down to dinner, the gentleman thought he heard a noise as though a wind was escaping from a bellows. The lady had soon lost her fair proportions, and the tightly fitting dress was most baggy. It appears that the latest fashion for thin ladies' dresses is an air-tight lining blown out to the proper size. The pin put to keep the flower in had penetrated the air-tight lining and caused a grand collapse.”

—The following lines are said to have been found engraved upon a tombstone in a Kansas cemetery:—

“Under this sod,
And under these trees,
Lieth the bod-
Y of Solomon Pease.

“He's not in this hole,
But only his pod;
He shelled out his soul,
And went up to God.”

A Total Abstainer.—A young man who had signed the pledge, entered a barber's shop, and at the close of the shave, the knight of the razor commenced bathing the man's face with rum, when he was somewhat taken back by an exclamation, “Look out! I have signed the pledge, and I won't have that stuff so near my mouth!”

THE Egyptians represented the year by a palm-tree, and the month by one of its branches; because it is the nature of the tree to produce a branch every month.

MANY persons complain that they cannot find words for their thoughts, when the real trouble is that they cannot find thoughts for their words.

ROWLAND HILL said that some men have a river of words with only a spoonful of thoughts.

DIETETICS.

"Eat ye that which is Good." As a Man Eateth, so is he.

Influence of Salt upon Digestion.—It is usually supposed that one of the many mysteriously important functions which salt performs in the human body is to aid digestion. We have endeavored to show by reasoning from analogy that this is not the case; but have sometimes been urged to give an absolute demonstration of this fact based upon experimental evidence. We are now happy to be able to satisfy even the most factitious of those who defend the use of salt as an article of diet.

The *New York Medical Record*, for September, 1874, contains an account of a series of very interesting experiments performed by two eminent German physicians upon a man who had a peculiar malformation of the intestinal canal, the lower opening being a foot or two above the lower end of the canal, and situated in the left groin. Through this opening, various articles could be introduced and afterward removed, thus enabling the experimenter to note the results without in any way interfering with any natural process.

One of the results of these experiments was to confirm the fact previously established by experience in the treatment of disease, that the whole intestinal canal, even the lowest portion of it, is capable of digesting and absorbing food. It was also observed that catarrh of the mucous membrane of the bowels, congestion, or "any state of irritation," "hinders absorption or prevents it entirely." It was observed, further, that the addition of salt to the food produced "*an irritated condition and impaired power of absorption.*" The experimenters add that although salt "interferes with absorption" of the food by producing an irritated and congested condition of the intestinal mucous membrane, yet it "is taken up itself by the intestine in spite of an irritated condition"; from which we may fairly deduce the conclusion that nature recognizes salt as an intruder upon her domain, an element to be removed and expelled as soon as possible.

Although we have proven by actual experiment that human beings can live in good health, and labor arduously for years, without salt—at least without more than nature furnishes in organized food—and though it can be readily shown to be a hindrance to digestion and a burden to the system generally, we would by no means advise the sudden

and entire discontinuance of its use. If its use is abandoned, it should be discarded very gradually. Those who do not discontinue its use entirely, and there will be many such, should recollect its real character, and diminish the quantity used to the minimum amount necessary to render the food palatable. By gradually diminishing the quantity used, it will be found that the natural relish for food will increase rather than diminish.

While we do not expect that the use of salt will be wholly abandoned by the majority of persons, and would not advise it in many cases, even though its use is in many respects objectionable, yet we would urge the importance of curtailing its use.

Beef Tea.—Notwithstanding the frequent exposure of the fallacy of the popular supposition respecting the nutritive value of beef tea, "extract of beef," and similar preparations, it is necessary constantly to reiterate the fact that no dependence can be placed upon such substances as food. They are stimulants, in the same sense that alcohol, tea and coffee, and chocolate are stimulants; but they possess scarcely a particle of real nutritive value.

It is a common practice with many persons, even with physicians, to recommend beef tea for feeble patients who are supposed to need concentrated nutriment. Because a pound of extract of beef is made from thirty pounds of beef, it is thought to contain in a condensed form the nutrient elements of the whole thirty pounds of meat. Instead of this, it contains scarcely a particle of the nutrient elements, but nearly all of the stimulant elements of the flesh.

A curious Frenchman conducted an extensive series of experiments for the purpose of ascertaining the true nutritive value of beef extract, feeding it to dogs without other food, and then comparing their condition with that of dogs who took no nutriment whatever. The published results of his experiments showed that the dogs who took no nutriment whatever lived longer than those who were fed exclusively upon the extract. Being a stimulant, the extract excited an activity of the nervous system which it furnished no nutrient material to sustain.

Liebig, the inventor of beef extract, dis-

tinctly states in his description of it that it is not a food, but a stimulant, and as such, he classed it with tea and coffee.

In view of these facts, it is indeed surprising that an article of so little food value should still be recommended by many physicians as the best of all aliments for those who need nourishing food. It is an unsafe prop to lean upon, and has, undoubtedly, proven a cause of death to hundreds, the patient being allowed to go down into the grave through sheer starvation while he was supposed to be taking the most concentrated of all nutriment.

Causes of Disease.—Nothing, says an old writer, pesters the body and mind sooner than to be still-fed, to eat and ingurgitate beyond all measure, as many do. By overmuch eating and continual feasts they stifle nature, and choke up themselves; while, had they lived coarsely, or, like galley slaves, been tied to an oar, their lives might have been happily prolonged many fair years.

To the same effect is the language of a celebrated London lecturer. I tell you honestly, says he, what I think is the cause of the complicated maladies of the human race; it is their gormandizing, and stuffing, and stimulating their digestive organs to an excess; thereby producing nervous disorders and irritation. The state of their minds is another grand cause; the fidgeting and discontenting yourselves about that which cannot be helped; passions of all kinds—malignant passions, and worldly cares pressing upon the mind, disturb the action of the brain, and do a great deal of harm.—*Sel.*

Poison Milk.—We are constantly learning of cases of disease and death resulting from the use of contaminated milk. Milk has now come to be recognized as one of the most efficient carriers of infection and disease germs of various sorts. We quote the following from the *London Agricultural Gazette*:—

“Milk may be poison—it sometimes is poison. It is very absorbent, and apparently it is a nest in which the germs of mischief grow and multiply with extraordinary rapidity. Standing in the same room with a fever patient, or in a vessel which has been washed out with water ever so slightly infected by the remotest connection with a typhoid patient, it has been known to spread disease and death. A farm on the breezy downs of Oxfordshire has introduced disease to families in Marylebone. And now we hear of a village near Bolton, Lancashire, stricken down

with some mysterious malady, attributed to the milk which they have been drinking.”

A most certain way to avoid danger from this source is to discard the use of milk altogether. Few will do this. Many are situated so that it would not be best that they should do it. The next best thing to do, and the best thing for the majority, is to use the the most assiduous care to secure milk from healthy animals and then to transport it in scrupulously clean vessels.

It should be recollected that the chief source of these germs is sewage. This becomes mingled with the water supply of the cows, and thus they become infected and transmit the poison to the milk. It is just as important that the food and drink of cows should be pure and wholesome as that of human beings; for if the food of the animals is contaminated with filth and disease germs, one who eats the milk is only taking dirt and infection at second hand. Look out for *death in the milk pan*.

“A Wicked Weed.”—More than three hundred years ago, hops were introduced into England and were used in brewing. The physicians of the country soon discovered their deleterious qualities and presented a petition to parliament against them as being a wicked weed. Their use was prohibited soon after; but their culture is now a great industry, notwithstanding the very apparent fact that the weed is as wicked as ever.

Diet and Taste.—The relation of diet to the taste is illustrated by the fact that Dutch cinnamon tasters, who could distinguish half a score of varieties of cinnamon, “were required when on duty to live wholly on rice, bread, and fruits, so as not to impair the keenness of their gustatory sensibilities.” We make this statement on the authority of the “*American Cyclopaedia of Biblical Literature*.”

—At the age of seventy-six, Jefferson wrote: “I have lived temperately, eating little animal food, and that not as an aliment so much as a condiment for the vegetables which constitute my principal diet. . . . I have not yet lost a tooth by age. I was a hard student until I entered on the business of life, the duties of which leave no idle time to those disposed to fulfill them; and now retired, and at the age of seventy-six, I am again a hard student.”

—More people dig their own graves with their teeth than with spades.

THE

HEALTH REFORMER

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J. H. KELLOGG, M. D., EDITOR.

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The State Medical Association.

THE annual meeting of the State Medical Association held in this place May 9 and 10 was one of the most profitable and amicable meetings which has been held for some time. The regular profession of the State was well represented. Leading physicians from Detroit, Kalamazoo, Lansing, Jackson, Grand Rapids, Coldwater, the University of Michigan at Ann Arbor, and other important places, added interest to the meeting by their presence and by the able papers which they presented upon various practical and interesting topics.

Dr. Sager of Ann Arbor, the president, being absent on account of ill health, he having been a sufferer from pulmonary tuberculosis for several years, the meeting was presided over in a very graceful and dignified manner by Dr. Pratt, of Kalamazoo.

Various questions relating to homeopathy in the State University frequently came to the surface; but there was a manifest determination on the part of the more candid and considerate portion of the members to keep all questions of this character on the table until the personal feelings and prejudices which have arisen from the heated controversy on this subject shall have subsided.

Many things were said and done during the several sessions of the society which indicate an increasing liberality of spirit, and decided leaning toward progress. Among other good things said was a remark by Dr. Jenks, professor of gynecology in Detroit Medical College, with reference to the use of ergot in parturition. He declared that this drug had "out-Heroded Herod"—had "killed more children than Herod ever did." In this opinion he was sustained by Dr. Dunster, professor of obstetrics and diseases of

women and children in the medical department of Michigan State University.

In no way was the friendly and impartial disposition of members of the society more plainly shown than in the fraternal manner in which they treated the physicians of the Sanitarium of this place. Two members of the medical corps, being graduates of regular medical colleges, were invited to join the society, and upon the presentation of their names they were elected to membership.

Several of the most prominent members of the society were guests at the Sanitarium, and after a thorough examination of its workings, of the methods of treatment, etc., they all agreed in giving it their hearty indorsement, pronouncing it entirely *rational* and "regular." This is what we have always claimed, and are prepared to maintain. Every medical author of the regular profession indorses the remedial agencies employed at the institution named, and there is no reason why the regular profession of the State should not, as they have done by their action at their recent meeting, give to it their entire indorsement.

We have no quarrel with the regular profession, and there is no reason why we should be upon any other than the most friendly terms with those who are doing nearly all that is being done to conserve the public health, to investigate the causes of disease and the means by which they may be eradicated. It is the grossest injustice to charge the medical profession in general with such grievous crimes as total apathy to human suffering, and reckless, culpable tampering with human life. The regular profession embodies all there is of real science in the healing art. There may be patent errors prevalent among the rank and file of the profession, but most of these are recognized by the more scientific and progressive teachers of medi-

cine of the modern stamp. Instead of constantly stirring up strife, and belaboring the profession in an antagonistic manner, let us take a conciliatory course. By this means we shall be enabled to disarm the prejudice of our medical friends, and thus to secure their influence in our favor rather than against us. By this conservative course we may be able to bring to the attention of our fellow-workers for the relief of suffering humanity some germs of truth which they would otherwise reject through prejudice and personal bias.

Beware of Quacks.

ONE of the phenomenal manifestations of human nature which is the most difficult for us to reconcile with human intelligence, is the readiness with which men and women of good judgment in matters of general interest will place their lives in the hands of men of whose ability or qualifications as physicians they have not the slightest assurance except the arrogant assumptions of the individuals themselves. No man of average sense would think of trusting his property in so reckless a manner. Before reposing trust in an individual he would ascertain with the greatest care all about his integrity and financial standing; and even then he would require ample security against possible loss. But when life and health are at stake, interests of infinitely greater value than any monetary consideration, men who are in all other matters shrewd and cautious, show the most reckless indifference to all precautionary considerations.

The almost universal prevalence of this lack of caution is the source of immense revenue to quacks and charlatans of every description. It is this which leads people to place themselves in the hands of traveling knaves who are as ignorant of the mysteries of the human system as of the subtleties of the differential calculus. These self-styled "doctors" are as unscrupulous as ignorant. They have no reputation to lose, and care only to enrich their pockets. The single fact that they are "traveling doctors," with no settled residence, is ample evidence of their incapacity and unreliability. Reputable physicians do not advertise themselves in fulsome

terms. They do not take advantage of popular ignorance to enrich themselves, as do these inhuman impostors.

Most men of the class referred to are from the lowest ranks of society. One man of this stamp, whom we have now in mind, and who not long since endeavored to persuade one of our patients that his filthy decoction of noxious weeds would harmonize beautifully with our treatment, before becoming "Dr. ———" by the purchase of a recipe of another quack, gained a livelihood by entertaining a diminutive, long-eared animal with a hoarse voice, but not succeeding in this humble occupation, he aspired to the dignity of a traveling quack.

Occasionally we meet a quack who sustains his pretensions to public confidence by claiming to have been a member of the regular profession. Just now there is a horde of these renegade physicians infesting this portion of the country in the guise of "pile doctors." They offer to cure all cases of piles with a secret remedy which causes no pain. They take great pains to keep the remedy a profound secret, only disclosing upon the payment of a certain sum. Nevertheless, we have good evidence for believing that we know the means employed, and there are grounds for believing it to be highly dangerous. The secret doubtless consists in injecting into the hemorrhoid with a fine hypodermic syringe a solution of some caustic for the purpose of producing coagulation and subsequent inflammation to a degree sufficient to cause obliteration of the distended vessels. Concentrated carbolic acid dissolved in glycerine is employed in many cases, being admirably adapted for quackery of this sort. Carbolic acid, while a powerful caustic, has strong anæsthetic properties, and, consequently, produces little local pain at the moment of use, as do some other methods of operating.

The dangers of this means of treating internal hemorrhoids, for it is in cases of this kind that it is chiefly employed, are

1. *Embolism.* The caustic fluid injected into the dilated hemorrhoidal vessels may find its way into the veins which unite to form the large portal vein and convey the blood to the liver. In this way, small clots of blood would be formed which would be likely to find their way to the liver, in the

substance of which they would be detained and would give rise to abscesses of the liver, which might terminate in loss of life.

2. The intense inflammatory action which results after the lapse of a few days from the time of the operation, may occasion the loss of a considerable portion of tissue, together with great prostration of the patient, and other evils.

3. By this method, so large a sloughing surface will be produced that there may be great danger of the production of stricture of the rectum by cicatricial contraction.

From facts gathered from several cases which have been operated upon in this way, we are satisfied that there is really no saving of pain. There may be less pain at the time of the operation, but the intense inflammation which follows, occasions upon the whole more pain than the simple and perfectly safe operation by ligature, which is employed by all skillful surgeons with entire success.

The operations of these individuals have been brought forcibly to our notice within the last few days. One of them recently visited our city, and after operating upon a well-known citizen, left him in a condition of great suffering; and it has only been owing to the faithful attention of several of our most skillful physicians that he is now comparatively safe and comfortable. Simultaneously with the operations of the person mentioned, a smooth-tongued emissary of another quack of the same class, while a guest at the Sanitarium, sneakingly endeavored to decoy away patients whom we have undergoing the regular plan of treatment for this disease. We have no hesitancy in pronouncing persons of this class as unmitigated quacks, and utterly unworthy of public confidence. We mention no names, since we do not desire to be unnecessarily personal, but if we discover any further demonstrations of like character we shall not hesitate to warn the public against every unprincipled person of this stamp whose name we can obtain.

Beware of persons who advertise secret remedies. This fact alone is ample evidence of their unreliability; for no honorable member of the profession will withhold from the public any means which he knows to be of real utility in relieving human suffering.

Such a course is contrary to the accepted code of ethics of the regular profession; and any member of the regular profession who violates not only the code of ethics but every principle of philanthropy and morality is in so doing at once ostracized from the society of reputable physicians as a man unfit to bear the grave responsibilities of the physician, and unworthy of the confidence of his fellow-men. Again we say, *Beware of quacks!*

Treatment of Consumption.—Dr. Austin Flint, Sr., the highest American authority on diseases of the lungs, has recently published an analysis of six hundred and seventy cases of consumption. Of the whole number, there were forty-four recoveries. As the result of his observations of this disease, the doctor arrives at the following interesting conclusions, several of which will be seen to be somewhat at variance with the methods of practice commonly followed in the treatment of this disease:—

“Other things being equal, the prospect of recovery is in proportion as the phthisical affection is small. The prospect of recovery is not greater after, than before, thirty years of age. Sex appears to have no influence on recovery. The absence of family predisposition to the disease is not of much importance as regards a favorable prognosis. Chronic laryngitis, pleurisy with effusion, as antecedent and intercurrent affections, and perineal fistula, are not unfavorable. Persons of resolution and perseverance, who appreciate the nature of the disease, and are determined to overcome it, bringing the power of the will to bear on the means of recovery, are those who most frequently recover. A certain proportion of cases tend intrinsically to recovery, the disease undergoing arrest or ceasing to progress from its own limitations. Hygienic treatment, as distinguished from medicinal, is of the greatest importance, medicinal treatment without the hygienic being comparatively feeble, while the hygienic alone was attended by as favorable results as when combined with the most approved medicines. Temporary change of climate, change of habits on the parts of those who are confined within doors and sedentary, and sea voyages are the most important factors in hygienic management.

“The general tendency of these conclusions is to lessen confidence in medicine and purely climatic influence in phthisis, and to enhance the value of hygienic measures, which are more available, involving less hardship than the pilgrimages made by so many phthisical patients, with the risk of dying away from home and friends.”

Hot Water for Injuries and Bruises.

THE best of all remedies for injuries which involve bruising or mangling of tissues is hot water applied in some convenient form. Hot fomentations constitute a very simple and efficient means of application. When practicable, immersion of the injured part in hot water is a most excellent plan. If the application is made immediately after the receipt of the injury, the usual swell, soreness, and discoloration may be in great measure prevented. On this account, applications of this sort are of great value in cases of injury to the eye, fracture of the nose, bruises of the hands or other parts, and similar injuries.

A few months ago, a young man came into our office with a fracture of the metacarpal bone of the index finger of his right hand. The hand had been struck upon the back by the sharp corner of a falling block, and presented a deep depression at the point of injury, the ends of the fragments being crowded downward toward the palm of the hand. The hand was much bruised, of course, and was the seat of great pain. We sent the young man home with instructions to immerse his hand in a pail of water as hot as he could bear without discomfort, continuing the treatment for four or five hours. At the end of that time we found him entirely free from pain, even the tenderness of the part was removed, and there was scarcely a perceptible swelling. We immediately applied proper splints and bandages, and in a few weeks the injury was entirely repaired without any further pain.

The *New York Medical Journal* reports favorable results from the use of hot water in this way, with remarks upon the subject as follows:—

“The patient was engaged in a machine-shop, and while his hand was upon the anvil of a trip-hammer, the hammer—weighing

seven hundred pounds—fell. It so happened that a file was on the anvil, and in this way the force of the hammer was arrested about half an inch before it reached its bed. When the hand was examined, it was found that the whole palm was a mass of pulp. The metacarpal bones were comminuted extensively, and there was apparently but small chance of saving the hand. It was, however, placed in hot water, and kept there for two or three weeks, and then taken out and dressed. In three months the patient was sufficiently well to leave the hospital, and now—nine months after the accident—he is able to move the fingers, and has quite a useful hand.’ Bruises and injuries do much better when treated with hot than with cold water. The temperature should be about 103° F. Another case is reported of compound fracture and dislocation of the ankle joint, in which the proximal end of the first metatarsal bone protruded from the foot. The dislocation was reduced, and the foot placed in hot water. At the end of a week it was taken out and dressed in the ordinary manner. The foot is now doing well, and promises a good result.”

Cause of Decay of the Teeth.—In a recent lecture in this city, at the Sanitarium, D. C. Hawxhurst, D. D. S., M. D., called attention to numerous causes of premature decay of the teeth which are usually overlooked. The doctor maintained that it is as unnatural for the teeth to decay before the dissolution of the rest of the body as for the fingers, extremities, or any other portions of the body. He mentioned, as one of the great causes of dental caries, the excessive use of salt so universally prevalent in this country; and explained its effects as follows:—

Salt is composed of sodium joined by chemical affinity to chlorine, a powerful gas. This corrosive element may be replaced by lactic acid when the latter is present in sufficient quantity under certain circumstances. Lactic acid is produced in the mouth by the decomposition of particles of food which are not removed by proper cleansing. It is also produced in the stomach by the lactic-acid fermentation of food which results from indigestion, and thence finds its way to the mouth.

If salt is present in great quantity in the secretions of the mouth, as it always is in those who use it freely, the chlorine is released from the sodium by the lactic acid, and, in the form of hydrochloric acid, attacks the enamel of the teeth and soon destroys them by removing their mineral constituents.

Salt, then, works a double mischief; it first impairs the digestion, which results in the formation of lactic acid. Then, by chemical reaction with the lactic acid, an acid is formed which dissolves away the teeth as water will dissolve sugar.

Remarkable Effects of the Warm Bath.

—Those who are extremely apprehensive of the weakening effects of the warm bath will perhaps be benefited by the following instances of its prolonged use:—

Dr. Wilkins, in a Report on Insanity to

the legislature of California, mentions the warm bath as a very favorite method of treatment in Italy, Holland, and France, and states that he has frequently seen patients remain in the bath six or eight hours with good effects. "Dr. Gudden, of Zurich, kept a man thus immersed for five days, on account of an excitement connected with bed sores. The patient is reported to have slept well during a portion of the time, and to have been cured of the sores. No exhaustion or ill consequence followed. A case is related of a man scalded by steam, and not insane, who was placed by Hebra in a tepid bath, and kept there for three weeks, until a new cuticle had formed over the entire surface. This patient recovered without inconvenience. The water was kept at a temperature most agreeable to the patient. Thus employed, it is said to relieve effectually the extreme pain from the burns."

PEOPLE'S DEPARTMENT

Devoted to Brief Discussions of Health Topics, Individual Experiences, and Answers to Correspondents.

Beginning Right.—There is nothing like starting right. It involves a great loss of time, if no greater loss, when we start wrong and are obliged to back out and start again. Sometimes we can never get back again to the starting-place, and so never start with so fair chances as we might have done had we commenced just right at first. In nothing is this principle more clearly illustrated than in hygienic living. The writer of the following letter is evidently beginning right; we hope our esteemed correspondent will pardon the liberty we take in publishing it, but being an editor himself he is doubtless aware that no interesting secret is safe in an editor's hands. We wish him much joy in healthful matrimonial felicity, and hope he will insist on having a hygienic wedding cake for a good beginning.

"**EDITOR REFORMER:** Your monthly is splendid, and it ought to be in every family in the land. A friend and myself have been talking the matter over, and to-day I wrote

to my future wife in ——— that I wanted her to consent to set a hygienic table from the commencement of our housekeeping. She is sensible, and I know she will join me in this. You are doing great good in publishing such a periodical, and I shall recommend it whenever I have the opportunity."

Successful Workers.—Any business, to be successful, must be prosecuted with vigor and earnestness; and any one who engages in the occupation of his choice with enthusiasm and well-directed energy will be sure to succeed. We notice that those of our friends who are engaging in the work of circulating the HEALTH REFORMER and other health literature in this way are succeeding finely. If any one does not succeed, it is wholly on account of lack of tact and adaptability to the work or a lack of interest in it. The successful agent for the REFORMER and other health publications must himself be a reformer. He must have his heart in the work

and be really imbued with the spirit of it.

Among our most successful agents are Mr. and Mrs. G. F. Richmond, of Massachusetts. They are now laboring in the city of Haverhill. They have been in that city for several weeks, and are giving it a thorough canvass. They report an average of forty to fifty subscribers a week, in addition to the sale of books. Here is what the Haverhill *Publishers*, one of the most influential journals in that portion of the State, says of their work:—

“HEALTH! HEALTH! *What is life without it?* Mr. and Mrs. G. F. Richmond have just returned to this city to resume their work in obtaining subscribers for the HEALTH REFORMER, the best health and temperance journal in the land. Already its monthly visits receive a hearty welcome from over one hundred families in this city and Bradford. Its pages are laden with choice practical information as to how we may guard ourselves and our children against the many ills of life, and also how to treat the many maladies so common to the human race. The following testimonial, subscribed to by some of our most prominent and well-known citizens, is a sufficient guarantee of its value.

“We the undersigned, receiving the monthly visits of the HEALTH REFORMER, can attest to the fact that for practical instruction in regard to the true principles of health and temperance it is just the journal for the times, and will gladly lend our influence in extending its circulation.

“W. W. Russell, D. D. S., Jackson B. Swett, Mr. and Mrs. Rufus Kimball, Mrs. W. H. Simonds, Mrs. George J. Thompson, Mrs. Luther Emerson, Mrs. Lucy A. Dearborn, Mrs. S. K. Mitchell, Mrs. A. H. Atwood, Mr. and Mrs. Abram Bean, Mrs. S. D. Maynard, Mrs. S. H. Bickum.

“The same parties are also canvassing for a work entitled, ‘Plain Facts about Sexual Life,’ by J. H. Kellogg, M. D. It is a volume of over three hundred and forty pages, issued from the office of the HEALTH REFORMER, handsomely printed with clear type, and on fine and beautifully tinted paper. The subjects with which the work deals are of the most vital interest to all, and the various subjects, though plainly set forth, are handled in a manner the most fastidious need not object to. The author, in his preface, says: ‘Great care has been taken to exclude from its pages those numerous accounts of the habits of vicious persons, and descriptions of the mechanical accessories of vice, with which many works upon sexual subjects abound,

but which are exceedingly pernicious in their influence.’ The volume contains a vast amount of information, of great value to all, especially the youths of our country, of both sexes, and no parents need hesitate to peruse it themselves, or place it in the hands of their children who are of an age to comprehend it.”

Blue Glass.

DR. KELLOGG: I am glad that you are testing the blue-glass theory at the Institute. The fact that you are doing so might give room for the supposition that you have faith in it. But your reply to the inquiry of R. J. M., page 122, and your more extended article on pages 116 and 117, settles that matter beyond a doubt. Had you spoken so decidedly against the blue light, without testing it, not a few persons having but crude ideas of the true philosophy of health, would have charged you with prejudice against a new and popular remedial agency. You have cut off all pretext for any charge of this kind, and have the facilities for a practical test of the value of partial and imperfect light as compared with the perfect light so freely diffused by the Creator.

They who have studied the laws to which all men are amenable, and who see clearly that the true theory of health lies in the direction of perfect obedience to them, easily recognize every new and pretentious theory not in harmony with those laws as a humbug. But the masses, who change in one way or other nearly every good thing the Creator has provided for them, and who seem dissatisfied with God’s work generally, are easy victims to almost any theory that is well written up and industriously advertised.

While every clear-headed hygienist will know at a glance what estimate to place upon blue light, or red light, or light of any other color, there is one compensation for its use not found in most of the humbugs to which so many persons look for the restoration or improvement of health. If it does no good, it will do very little harm. And as an accessory to mental hygiene it may sometimes satisfy the mind and serve as a resting-ground for hope, and thus prove as valuable as the bread pills and colored water which physicians sometimes find so much more efficacious than more potent drugs.

The mania for blue glass is already waning, and soon we shall hear of it only as a vagary of the past. The last instance of its use with which we are acquainted was in the case of a hypochondriac who purchased a pane of Gen.

Pleasanton's blue glass and sat before it several hours each day in pensive mood, in anxious expectancy of being cured of "the blues." Doubtless owing to an incompatibility between the blueness of the light and that of his system, his melancholy only assumed a deeper shade of blue in spite of the remarkable properties of the glass aided by a powerful imagination.—[ED.]

Rejoicing in Reform.—A subscriber writes us from Iowa as follows:—

EDITOR HEALTH REFORMER: I like your paper better and better. I do not believe there is another health journal in all the land that is its equal. When I say it has been a benefit and blessing to me, the language expresses but feebly my feelings upon the subject. The first number I received more than met my expectations, but it has steadily improved ever since, each number being more interesting and instructive than the one preceding it. It is not at all surprising that you are being prospered and blest in disseminating truths so essential to the welfare and happiness of the human family. At the time I embraced the doctrines and practice of health reform my health appeared to be hopelessly gone. Now it is in a great measure restored. For more than a score of years I had been afflicted with dyspepsia and liver complaint, with all their attendant ills and ailments. I was subject to sick headache and bilious colic in its worst form, so that at times my life was almost despaired of. I took medicine from physicians, besides experimenting on a variety of patent drugs. But I found at length that it was useless for me to take medicine, and the result was I was driven, in spite of my prejudices against health reform, to investigate the subject in the hope of finding relief in that direction. Thank God, my fondest anticipations have been more than realized. I am no longer troubled with colic or sick headache, and am unspeakably grateful for the unexpected deliverance. I now say there need not be a dyspeptic nor a sufferer with any other curable disease.

E. E. B.

Hygiene in Delaware.—Dr. G. S. Honeywell writes from Wilmington, Del., that hygiene is flourishing there as never before. He recently procured fifteen dollars' worth of health and temperance tracts, which he has distributed, and now he sends for more. He reports the organization of a hygienic temperance society in Chester, Pa., a few miles from

Wilmington, and says that thousands are being reclaimed from drunkenness to a life of sobriety. He adds that the temperance tracts answer all the hard points. There is an unlimited field for missionary labor in this direction; and now that the public mind is so intensely agitated upon the subject a successful move can be made almost anywhere. Try it, friends. Agitate true principles everywhere. Tracts will be supplied by this Office at merely nominal rates; and they will be found most efficient weapons with which to combat the foes of temperance.

Letter from England.—We have lately had an example here of the power of endurance possessed by man. An accident in a coal mine had taken place, and the entombed miners existed for ten days without food. Only one ate anything worth speaking of, and that was part of a candle. All that was eaten by the others was a little of the tallow which had run down from the candles.

This fact deserves remembering, for hygienic reasons. There are thousands who would almost faint if a suggestion was made to them to abstain from food for a day, yet these miners were without for this length of time, and, though very weak, will shortly be at work again if they progress as favorably as at first.

I mentioned in a former letter that an order of Danielites had been formed. They are vegetarians, teetotalers, and non-smokers; but I fear they will bring ridicule on the causes they advocate if they often do as they did a short time since. They sent in a petition to the House of Commons that another Arctic Expedition should be sent out, and that those engaged in it should live as do the Danielites. No doubt this is a good way of living, but the nation would hardly be willing to pay the price to prove the value of vegetarianism and temperance.

WILLIAM H. CLARK.

Questions and Answers.

Food—etc.—F. O. D., Minn., asks: 1. Which are the best and most wholesome vegetables? 2. Are potatoes, with Graham, good food for a little child?

Ans. 1. Potatoes, beets, turnips, parsnips, cabbage, lettuce, and even carrots, are wholesome vegetables. 2. No.

The articles you enumerate are not the best for persons with weak stomachs. It is best to use the same water for bathing but

once. Your local difficulty cannot be well treated at home. You had better visit a good health institution or sanitarium as soon as you can arrange to do so. Cool applications will give you some relief. You may find still further relief by the application of tannin and glycerine, in the proportion of a dram of the former to two ounces of the latter, to the inflamed surfaces.

Horny Excrescence.—T. W., Vt., sends a curious pathological specimen, concerning which he writes: The kernel inclosed is what grows on a man's nose. It is picked out every few weeks. Is it cancerous?

Ans. It is not cancerous. It is of a horny character, and is formed by a morbid development of the epithelium of the nose. In Africa there are tribes which are especially subject to such morbid growths. They emanate from the cheek, and sometimes reach such enormous development as to constitute real horns.

Opium Habit.—D. H., N. Y., asks, 1. Can a lady in her seventieth year, in feeble health, who has been addicted to the daily use of morphine for ten or twelve years, leave it off without serious injury to her health, or, perhaps, loss of life? 2. If she can, please give directions how in short.

Ans. 1. Yes. Opium is a poison. It does not nourish the body nor contribute to the maintenance of any vital function in any manner; hence, it may be relinquished without in any way injuring the health or endangering life. There would undoubtedly be more or less constitutional disturbance, but there would be no danger of death. Opium does not sustain life nor remove bad conditions. It only obscures morbid conditions. 2. In a person so old as the person you mention, it would probably be wise to make the change a gradual one; and if the individual's will is somewhat enervated so that it cannot be relied upon to assist in breaking the habit, it would be best to do so without allowing her to know it. This may be easily effected by cautiously substituting some harmless substance with the daily dose, gradually increasing the proportion of the substitute until the drug is wholly displaced. We have known this plan to be very successful in a number of instances.

Catarrh—Dyspepsia—Torpid Liver.—C. L. B. complains that in spite of hygienic living he suffers from symptoms of the diseases mentioned, for which he does not understand the reason.

Ans. All you have to do is to persevere in correct living, and you will ultimately be

rewarded for so doing by great improvement in health. It may be necessary for you to visit some good health institution to get a good start on the road to health. You must obey all of the laws of health. Recollect that there are others even more important than those which relate merely to diet.

Horses' Eyes.—T. J. S., Ga., asks: Is there any remedy by means of which the eyesight of horses may be restored or benefited when they are nearly blind?

Ans. Yes; the same remedies that are found useful in the treatment of human eyes may be successfully employed in the treatment of eyes belonging to the equine race. We knew of a near-sighted horse which was greatly benefited by a pair of suitable glasses.

Climate for Consumptives—Vascular Tumor.—J. B. H., Ill., writes: 1. Please state in the REFORMER what State is best for a person with weak lungs. 2. My boy has something like a ruptured blood-vessel on the side of his nose. It is about half the size of a wheat-grain, and has existed for two years. It does not grow. I punctured it with a needle and a large quantity of blood run out. Can anything be done for it?

Ans. 1. The best climate for a person with weak lungs is one which is moderately cool and dry. There are several States which furnish such a climate. Northern Minnesota, Colorado, and Kansas are especially favorable localities. The climate of Central Michigan is, upon the whole, a good one for persons of this class. Some portions of California are also excellent localities for consumptives; but the coast winds should be avoided. It is a general error that consumptives need a very warm climate. Such a climate is good only to prolong the life of those who are beyond hope, in the third stage of the disease. 2. The morbid growth is evidently a vascular tumor. It can be cured either by removal with a knife or by the use of electricity. We have found the latter means very successful in several cases of this kind. It is dangerous to puncture such growths, as the hemorrhage is sometimes uncontrollable.

M. S., Ont.: You will find your questions answered in "Plain Facts about Sexual Life," for sale at this Office. Price, \$1.50.

CORRESPONDENTS who wish answers to their queries should not forget the oft-repeated request that the full name and address be appended to the question. This is necessary, as we sometimes find it expedient to answer by mail instead of through this department.

FARM AND HOUSEHOLD

Devoted to Brief Hints for the Management of the Farm and Household.

Care of Horses' Feet.

WHEN the foot is gone, there is no horse left. There is an old adage to this effect, the truth of which is incontrovertible. Yet no part of a horse's anatomy is worse used than the foot, and there are no more frequent diseases to which the notice of the veterinary surgeon is brought than those of the feet. This comes of the unwise yet obstinately maintained fashion of rasping, cutting, burning, tarring, and greasing the hoofs. It would occupy too much space here to describe the anatomy of the foot fully, but it is a very timely matter just now to consider the structure of the horny outer covering or crust of the foot, by which the delicate inner parts are protected.

Horn is a fibrous substance, which contains twenty-five per cent. of water. The fact that it contains water in its normal composition is a very important one, and needs to be stated here, because, unless specific reasons are given, very little weight is generally accorded to all that may be written or said about the proper treatment of the horse's foot, by either horse owners, farmers, blacksmiths, or professional horseshoers. When horn is deprived of water it becomes dry, hard, and without elasticity, precisely like a piece of dry glue, which breaks and splinters into glassy fragments. It is necessary, therefore, that this water should be retained, to keep the horn in good condition. The common practices of burning the sole to procure a fit for the shoe, or rasping the outer surface to get a good shape, and of tarring and greasing the hoof, all tend to drive the water out of the horn, and not only to harden and contract it, but to make it brittle. In this condition its usefulness as a protection for the foot is at once impaired and partially destroyed. When the sole is burned by contact with a hot shoe, it is obvious that the water in the portion of the horn that is heated must be driven off. That is so obvious that no more need be said about it. When the smooth, polished, hard surface of the horn is rasped away, the softer inner fibrous portion is exposed to all the evil influences of evaporation and degradation, and the numberless pores and cells or interstices of the horn are enabled to give up the water they contain. The horn in this case is also made

dry and brittle, and, of course, contracts. Tar contains an acid and a volatile oil, which evaporates and leaves a hardened, pitchy mass. When tar is applied to a hoof, the acid acts chemically upon the horn, and hardens or disintegrates it, and the oil, evaporating, leaves a space between the fibers filled with the hardened residue. It operates precisely in the same manner as when it is applied to leather—as a sole of a shoe, for instance—as a preservative: the leather in a few days becoming hard and unyielding, impervious to moisture, and dry. As with tar, so with grease; both these substances drive out the water from the horn and occupy its place, in time hardening and acidifying the substance of the hoof crust, rendering it brittle, and contracting it.

The substance of the frog is horn, but is of a softer and more open texture than the sole and crust of the hoof. It is, therefore, more easily affected by injurious conditions, and when it becomes deprived of its water it shrinks more than the more solid horn. From this explanation of the character of the horny covering of the foot any reasonable horse owner may learn how to treat the hoof, and how to avoid injuring it. When a shoe is to be fitted, the edge or wall sole should be prepared by cutting or rasping, and not by burning. Indeed, the shoe should be fitted to the foot, and not the foot to the shoe. When, from bad management, the sole and frog have become dry and contracted, no grease or tar should be used; but water should be used freely, and then the hoof should be dressed with glycerine, which will mix with water, and does not displace it. Glycerine contains no acid or acrid properties, but is soft, bland, emollient, and does not evaporate. It therefore softens the horn, and allows the fibers to expand. Contraction is thus prevented, or overcome when it has actually occurred.—*New York Times.*

Hygienic Treatment for Animals.—M. A., Mo., writes to know, 1. Is there any system of treating animals in a more sensible way than the old drug system? 2. Is there any book or pamphlet published on the subject?

Ans. 1. Hygienic treatment is as good for animals as for men. We have used the blanket-pack successfully in several cases of

sickness in horses and cows in which there was general fever. The wet bandage we have found an invaluable remedy in cases of injury to limbs and other parts in animals. The pail-pour to the head is an admirable remedy for "blind staggers" in horses. The vapor bath has been most highly recommended by many excellent veterinary surgeons and practical farmers. The violent purging and promiscuous dosing to which animals are generally subjected when sick is worse than useless. They would stand more than double the chance for recovery if left wholly to themselves. 2. We know of no work published upon this branch of medical science. Perhaps some enterprising hygienic physician will supply the demand for such a work, which is evidently very great. We could safely predict for a good work of this kind an immense sale and great popularity.

Paper for Bedrooms.—A very nice style of decorating a bedroom is to paper it with one of those self-colored papers (that is, paper that has been colored in the pulp)—of which there are many tints made. If the room is done with one of these, of a suitable tint, and a neat floral border run round the top and bottom, the result will be pleasing and good. These papers have an advantage over any other, inasmuch as they have no ground color upon them. Thus we have less coloring matter on the walls than by any paper or other process. Bedroom walls simply colored with an agreeable tint of color and bordered with a paper border are clean-looking and healthy.

To Cleanse Woodwork.—Take a pail of hot water; throw in two table-spoonfuls of pulverized borax; use a good coarse house cloth—an old coarse towel does splendidly—and wash the painting; do not use a brush; when washing places that are extra yellow and stained, soap the cloth; then sprinkle it with the dry powdered borax, and rub the places well, using plenty of rinsing water; by washing the woodwork in this way you will not remove the paint, and the borax will soften and make the hands white—a fact well worth knowing. The uses of borax in domestic economy are numerous; and one of the most valuable is its employment to aid the detergent properties of soap.—*Sel.*

Mosquitoes.—A simple and inexpensive method of preventing the plague of mosquitoes is to pour a small quantity of kerosene oil into the pools, sinks, and other receptacles of stagnant water in which the insects breed. The oil forms a film over the surface of the

water, through which the new-born mosquito cannot emerge into the air, nor the adult female penetrate to lay its eggs. The result is that in a few days the mosquitoes in existence die out, and, their places not being filled, there is an agreeable absence of the little tormenting pests.

—I have found out one thing about potatoes that you perhaps do n't know; that is, potatoes need thinning to insure a good, early, marketable crop. At the second hoeing pull out all the tops except from 1 to 4, taking the small and weakly ones, and you will see the benefit of it.—*Maine Farmer.*

News and Miscellany.

—Nantucket has no saloons, and its jail is empty.

—The Paris Exhibition is to open May 1, 1878.

—The liquor shops in Philadelphia, if placed side by side, would extend ten miles.

—The Sultan was recently obliged to flee to the Asiatic side of the Bosphorus to escape the Softas.

—Grecian politicians predict that war will break out between that country and Turkey within twenty days.

—The Turks have recommenced their barbarities in Bulgaria, and are committing the most inhuman atrocities.

—The Permanent Exhibition made a successful opening at the appointed time, and promises to be a profitable enterprise.

—Bismarck, the distinguished Prussian diplomatist, has returned to Berlin after a few months' absence to recruit his health.

—The thermometer is reported higher in Virginia than it has ever before been at this time of the year. May 19, it was 96° F. in the shade.

—The record for this month presents an unusually large number of tornadoes and floods, which have been attended with great loss of life and property.

—The war between Russia and Turkey is daily becoming more active. Russia is concentrating troops upon the banks of the Danube, and has already gained some important victories.

—Russia has purchased the fifty-six-ton Krupp gun which was on exhibition at Philadelphia. The Sultan has also purchased a duplicate of the same piece of artillery of Herr Krupp, for the defense of the Bosphorus.

—It is becoming a general opinion in England that that country must, sooner or later, interfere in the unequal contest between Russia and Turkey. If Russia is allowed to make an entire conquest of the Sultan's dominions and become mistress of Constantinople, she will have ad-

vantages which will place other European nations too much in her power. England will prevent this if she can, and may form an alliance with Austria in favor of the Sultan. There are just grounds for forebodings of a general European war.

—Extensive and very destructive conflagrations are prevailing in the forests of Northern Michigan and adjoining portions of Wisconsin. Forest fires are also prevailing in Northern New York, New Hampshire, Vermont, Canada, and other portions of the country. Hundreds of thousands of acres of pine land have been destroyed.

—The recent convention of the Woman's Christian Temperance Union, held at Grand Rapids, is reported to have been a great success. All the Unions represented were reported as prospering finely. These organizations are effecting more real good in the cause of temperance than has been accomplished by all the secret organizations in half a score of years.

—A serious accident recently occurred on the Atchison, Topeka, and Santa Fe Railroad, two hundred miles west of Topeka, Kansas. An excursion train ran into a washout and was wrecked. Many were wounded and several were killed. Among the latter was Mr. Albert Nelson, of Wisconsin, brother-in-law of Dr. Sprague of the Sanitarium of this place. The body of the deceased was brought to this place for burial. Funeral services were held the 26th.

—The great artillery-maker, Herr Krupp of Prussia, is determined to astonish the world by his productions. He has just completed a steel, breech-loading cannon weighing eighty tons. Its length is thirty feet lacking six inches, and it will project a missile weighing 1650 pounds, with a velocity greatly exceeding that of sound. The same manufacturer already has plans for a gun which will weigh one hundred and twenty-four tons, will require a charge of five hundred pounds of gunpowder, and will throw a shot weighing a ton. Its cost will be about \$165,000.

Literary Notices.

ALCOHOL AS A FOOD AND MEDICINE. New York : National Temperance Society. Price, 25 cents.

This is an able and scientific essay read by the author, Ezra M. Hunt, A. M., M. D., before the International Medical Congress in Philadelphia. It demonstrates that alcohol has "no definite food value," which is equivalent to saying that it has no food value at all.

20 TRACTS ON TEMPERANCE. By Julia Colman. 443 Clermont Ave.

This is an admirable series of temperance tracts just adapted to the use of temperance workers. They are printed on tinted paper in very neat style, and are put up in a convenient packet.

Nearly every phase of the subject is touched upon in a terse, cogent manner, without circumlocution, and in clear, logical sentences. We commend them most heartily, and wish for them a wide circulation. We cannot have too much of this kind of literature. We hope the talented author of these little productions will keep her pen busy with this kind of work. The price is only eighteen cents per package, by mail. Union Leaflets, noticed a few weeks since, can also be obtained of the author at the address given above.

SANITARY JOURNAL. Toronto.

We are glad to receive the first number of the third volume of this excellent journal. It presents a very interesting table of contents, and shows many evidences of careful editorial work. Every physician in Canada—and we might include those of the States—ought to have a copy. We are sorry that there is not a more general and hearty appreciation of such efforts for the protection of the most vital of all public interests.

WAR MAPS.—Schedler's Map of Turkey, Greece, Roumania, and the north-western part of Asia Minor, together with special maps of the Black Sea, Constantinople, and the Bosphorus. Size, 17×22 inches. Colored. Price, folded and in cover, 25 cents. Published by E. STEIGER, 22 and 24 Frankfort Street, New York, by whom copies will be promptly mailed upon receipt of price. The same publisher is issuing a number of other War Maps, which we shall mention hereafter.

PUBLICATIONS RECEIVED.

THE SEMI-TROPICAL. A monthly magazine. Jacksonville, Fla. : W. J. Blew, publisher.

TWENTIETH ANNUAL REPORT OF THE MICHIGAN STATE REFORM SCHOOL.

PETTENGILL'S NEWSPAPER DIRECTORY. New York : S. M. Pettengill & Co.

CATHECHISM ON ALCOHOL. By Julia Colman. New York : National Temperance Society.

THE APPLICATION OF ELECTRICITY AS A THERAPEUTIC AGENT. By J. H. Rae, M. D.

THE AMATEUR ARTISAN. New York : American News Co.

PRINTER'S CIRCULAR. Philadelphia : R. S. Henamin.

FOURTEENTH BIENNIAL REPORT OF the Illinois Institution for the Blind. Springfield.

MOODY'S TALKS ON TEMPERANCE. By Rev. James B. Dunn. New York : National Temperance Society.

RESTRICTION AND PREVENTION OF SCARLET FEVER. Lansing : Michigan State Board of Health.

Items for the Month.

A BLUE CROSS by this paragraph signifies that the subscription has expired, and that this number is the last that will be sent till the subscription is renewed. A renewal is earnestly solicited.

The "happy family" at the Sanitarium, including the few patients who reside near by and come in for treatment, now numbers more than one hundred, the largest number ever in the institution at one time. Visitors who call at the institution and see the cheerful faces, listen to the merry laughter, and notice the keen appetites of the inmates at meal-time, can scarcely be induced to believe that any of those happy people are *sick*; and yet there is scarcely one in their midst that has not been pronounced incurable by physicians.

CHANGE OF NAME.—Among the various metamorphoses which the Health Institute of this place has undergone during the last eight months it has changed its name. The present plan of conducting the institution makes the name Medical and Surgical Sanitarium more significant of its real character than the old name by which it has been so long known. It is hoped that the institution has entered upon a new era in beginning the second decade of its existence; and under the circumstances it is certainly not improper that it should receive a new christening.

There has been so unexpected a call for the May number of the HEALTH REFORMER, which contained a cut of trichinæ found in a specimen of diseased pork, that we are no longer able to supply extra copies. For the benefit of those who were unable to obtain a copy we will insert the cut again after the lapse of two or three months, with fuller explanations respecting the nature of the worm, its ravages in the human body and in other animals, etc.

We have two or three extra electrotypes of the engraving, and will be happy to loan them to publishers who would like to call the attention of their readers to this loathsome parasite.

Mr. O. B. Jones, the builder of the three large brick publishing offices in which the work pertaining to the HEALTH REFORMER, health, temperance, and other reformatory publications, is carried on, together with Battle Creek College building and many other fine edifices in this city, is on his way from California to this place for the purpose of erecting a large brick main building for the Sanitarium. Plans for the new

building have been under consideration for months, and are now nearly completed. We will give our readers a more detailed description of them in due time.

The first thousand of "Plain Facts" was entirely sold nearly two weeks ago. A fresh and very superior lot of cases has been received from the embosser, and a new installment of books is now ready. The remainder of the edition is really sold, but we have made such arrangements with the parties purchasing—some having taken quite large lots with State agencies of the book—that we can accommodate our friends with copies at \$1.50 by mail, post-paid, with the same per cent. discount to agents heretofore given.

PAMPHLET EDITION OF "PLAIN FACTS."—In order to supply a demand for the same matter contained in the bound edition, in cheaper form, we have prepared two other styles, one of which is a somewhat condensed pamphlet edition in enameled paper covers, 256 pp., at 50 cents a copy; the other consists of the condensed edition bound in flexible covers, at 75 cents a copy. These cheaper styles contain the main features of the larger work, omitting none of the more practical points, and are really elegant little volumes; nevertheless, they are especially intended only for those who cannot afford to purchase the larger, more elegant, and more complete work.

NEW EDITION.—The first edition of twenty-five hundred copies of "Plain Facts" issued a few weeks since is entirely sold, and we already have orders for more than a thousand books ahead. We shall issue a new edition immediately, which will be revised and considerably enlarged. It will be published in two styles only, the prices of which will be \$2.00 for the best edition on fine, tinted paper, the cheaper edition being \$1.50, the present price.

We are gratified to see the general approbation with which the work is received. It was written under difficulties, and was presented to the public with many misgivings lest the work might be misjudged or its import in some instances misconstrued. We are pleased to note that this has been the case only in a very limited degree. The work promises to have a large sale, and we shall endeavor to make the new edition still more worthy of public patronage and confidence than the first.

A PLEASANT HOME.—Those of our friends who may visit New York City and wish to avoid the bustle, confusion, and high-priced but meager

fare of hotels, with the detestable "hash" of common boarding-houses, may find a delightful home for a few days at reasonable rates with Dr. Daniel Lewis, 207 East 45th St., conveniently near the Grand Central Depot and Third Avenue. We are personally acquainted with Dr. Lewis, and have spent many pleasant hours at his quiet home. We shall be pleased to accept his cordial invitation to call upon him at our first opportunity.

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