

THE Health Reformer.

OUR PHYSICIAN, NATURE: OBEY AND LIVE.

VOL. 3.

BATTLE CREEK, MICH., OCTOBER, 1868.

NO. 4.

THE HEALTH REFORMER,
PUBLISHED MONTHLY AT
The Health Reform Institute,
Battle Creek, Mich.,

Under the Supervision of an Editorial Committee of Twelve.

Terms: One Dollar per Year, invariably in Advance.
Address "Health Institute," Battle Creek, Mich.

General Articles.

Obedience to Law the only Condition of Happiness.

ALL laws that regulate and govern the universe, and control mankind in relation thereto, may be classed as natural laws. All natural laws are established for the "good of the governed," by an all-wise Creator, for an all-wise purpose, and are unlike laws framed by less perfect beings. Happiness can only be secured by obedience to all the laws of nature. And as all law presupposes a penalty for its violation, misery and unhappiness can only follow through disobedience to law.

This being true, how earnestly should all seek to understand and sacredly obey those physical as well as moral laws enjoined upon us for our good by a common Parent.

And as we regard health reform as underlying all other reforms, we shall endeavor to show that true manly and womanly excellence can only be attained by a knowledge of, and obedience to, the principles of health reform as taught in their purity. And as the moral nature of man is so intimately connected with the physical, we hold that no one is so well prepared to enjoy moral health as those who enjoy perfect physical health.

Now a more foolish idea never had birth among men, than that a person enjoys more religion when sick than well. But so long as religion consists in lip service, in making show, and parading one's opinions, and de-

nouncing as infidels, or, what is worse, as fools, all who differ, instead of manly and womanly life in teaching, by theory and practice, temperance, honesty, chastity, in a word morality, so long will this be a popular idea, and health reformers will have the church to contend with, as well as the dram shops, drug shops, corset manufactories, and a thousand other nuisances, and worse than nuisances, that curse our land.

Men always have sought, but in vain, De Soto-like, for some *elixir vitæ*, to cure the ills which flesh is heir to through disobedience to law. Poor, foolish man! how can you fail to read in the outspread volume of nature, in letters of living truth, that there is a balm in Gilead? That balm is obedience to law. Awful and unspeakable violations of the laws of God have done their work upon the human family. Violations of the laws of health and life have turned the human organism into a domain of pain, and the vital breath into sighs.

For all these sins posterity must suffer. We suffer for the violations of our progenitors,—our children *must* suffer for ours.

The self-justifying parent may find full license in the church to riot in luxury, surfeit in gluttony, indulge in stupefying narcotics, asseverating that no harm is done; but nature, ever true to herself, will hold him to a strict accountability, and in future generations, scrofula, consumption, and gout, will shriek out their denial in his descendants.

But besides violating the laws of hygiene in regard to cleanliness, diet, pure air, and exercise, how numberless are the sins committed—sins which are expelling all manly power and womanly endurance from the race. In the name of Heaven, may there be something done to arrest the mighty stream of intemperance. When will the people learn that their present course is the way to death? Look at fashion alone, drawing its thousands annually into the vortex of destruction, to

say nothing of the popular literature of the day, together with the enervating drinks of tea, coffee, &c., rendering the mind inflamed and the imagination impure.

Notice, too, the condiments that disgrace nearly every table in the land, of no use whatever but to sow the seeds of drunkenness, by depraving the appetite, inflaming the nerves, and vitiating the blood, till a stronger stimulus is demanded, and is found in the intoxicating cup or the abominable use of tobacco. And for this vile weed, even the church of Christ is squandering five millions of dollars annually.

Thus appetite triumphs over intellect; and then come *drug medicines*, given in the name of science to the body already diseased, and after quenching still more the expiring embers of vitality that still glimmer in our race, corrupting its corruption to a more malignant type, we call this "science," and ourselves "civilized," and—may Heaven pardon the audacity—"Christians."

Alas! is this the civilization of the nineteenth century, that leaves the nerves irritable, and the muscles sodden? Is this Christianity, which asks the blessings of Heaven upon food already impure, and then gorges like the wolf? Yet these are the crimes that block up the pathway of education and morality, and turn the sweetest persuasions of the Infinite into empty sounds in the ears of men.

Is it then extravagance to say that what the people need is physiological knowledge? Now let the true physiologist take a survey of the field in its comprehensiveness, and see what a work is here. To no class can the people look for physical salvation but to the health reformers. But the masses expect to be saved *in* their sins, by some miraculous intervention, and have entirely failed to see that happiness *can only be secured by obedience to law*.

As compared with the ordinary system of living, how beautifully simple are the principles of health reform when carried out in practice. The true health reformer never tries to suppress earnest thought, nor takes the ground that 'tis dangerous to reason for fear of logical conclusions. His is a broad and comprehensive view of life. He never panders to public opinion, but stands out aloof and distinct, choosing rather to help create a public sentiment for which the world will be the better, than live one that is but a curse to humanity.

M. L. PERRY.

East Dickinson, N. Y.

BE not among wine-bibbers; among riotous eaters of flesh.—*Prov.*

Importance of the Health Reform.

ARTESIAN CURE,
Ottawa, Ill., Aug. 10, 1868.

EDITORS OF HEALTH REFORMER—*Gentlemen*: Dr. Trall, as you know, regards the health reform as the basis of all other reforms. That he is not mistaken, will be evident to all patient thinkers, well acquainted with the crowning work of Infinite Wisdom. If man be, as is acknowledged, the masterpiece of God's workmanship, if all earthly things were made for him, and if the Son of God toiled, suffered, and died, to redeem him, then his importance cannot easily be over-estimated. Nor can he, while injuring his health, fulfill at all the high purposes of his existence.

The good old Catechism says that the chief end of man is to glorify God and enjoy him forever. Impossible that this should be done while he is destroying himself. Nor, indeed, can anything be done—while this destructive process is going on—to benefit the suicide or his race. Bad enough for one to destroy his estate—to waste his substance as did the prodigal, in riotous living, but far worse to demoralize and finally ruin himself.

The gain of the world—even the whole world—at the cost of one's soul, is inexpressible folly; while the destruction of health usually carries with it soul, body, estate, and all. The wreck is complete, and redemption hopeless. The poor, miserable, filthy whiskey bloat, dying in dens of serpents and ghastly fiends, is but the extreme case that illustrates the terrible sin of the health destroyer.

How, then, can we overestimate the importance of shunning this broad road, and walking steadfastly in the narrow way of health and life? How, too, can any one fail to see that the *health reform is the basis of all reform*?

A good old deacon, as the story goes, was once persuaded to buy a cart load of shovels, and go off to peddle them out on a speculation. Returning from his adventure, the neighbors inquired how he had made out. "Well enough," said he, "since by hard work I have saved myself, but lost my shovels."

Now-a-days, the deacon's wisdom seems to go for naught, shovels being first, and men last. Strategy, fraud, litigation, overworking, and recklessness in every form, are eagerly pursued to acquire office, wealth, and the means of sensual gratification, while the well-being of both soul and body is outrageously ignored.

We are getting to be a nation of self-destroyers—a vast body of filthy suicides. The

hog cholera and the cattle disease excite more interest than human woes and human death. In New York, one-half the children are buried before they see their second birthday, and the event goes by as a matter of course; while should one-half the pigs, calves, or colts thus be swept off in any part of our land, the sensation would be indescribable! At the U. S. Fair, some years ago, I observed the owners of fine animals using the utmost care as to their food, and health, while themselves and families were gulping down disease at least three times every day, to say nothing of the tobacco, liquor, and drugs resorted to, that destruction might be doubly sure.

Nevertheless, like Job in his sorrow, we can see a bright light in the cloud. Some are reading, thinking, doing, and praying, even on the subject of health, and in due time we shall reap if we faint not. In the wisdom of Providence, all reformations begin in a small way. A few fishermen, despised Nazarenes, go forth to enlighten and to save the people. Bearing constantly in mind that this is the Lord's way to redeem men and glorify himself, let us never weary in well-doing, but rejoice that we are counted worthy to do and to suffer in the cause of purity and truth, while we ascribe the praise to the Fountain from whence flow all the waters that heal.

W. PERKINS.

Pure Soft Water.

DEAR DR. LAY: I am rejoicing now in the possession of an abundance of pure soft water. And indeed it is a blessing. When in Battle Creek I secured a No. 3 Kedzie's Filter and could I not get another, would never part with it at any price. There are two ways in which I particularly notice that it makes a difference. While my diet is nearly the same as before, the food is cooked in soft instead of hard water, and digests without that difficulty and distress, that previously accompanied digestion.

Second, vegetables are much softer and retain their sweetness and flavor. Especially in the case of dried fruits do I notice a great improvement. It is well known that the fluid evaporated from fruit in drying is pure water. Now it is impossible to restore the former state of the fruit—the tenderness and flavor—with hard water. Pure soft water restores that which has been taken away. One would not know that they were from the same package when two dishes are cooked, one in hard, the other in filtered soft water.

Many cannot afford (or think they cannot) to buy a Kedzie Filter. Such can make a

filter for a trifling sum, as follows, which will cleanse their cistern water: Take a good, stout, tight cask or barrel, with heavy oak staves, put in a wooden faucet at the bottom and over the inside end tie a clean sponge. Fill the barrel with hard maple charcoal broken up fine, and if gravel can be got that is free from limestone, mix with the coal, equal parts of each. The filter will do without the gravel if it can not be got. Indeed, I do not know as it serves any purpose but to hold the coal in place and keep it from floating. But those who can get one will find a Kedzie's Filter more neat and convenient.

H. C. MILLER.

Dyspepsia.

UNDOUBTEDLY, a very common cause of dyspepsia, is found in the manner in which food is taken into the stomach. Many persons seem to utterly neglect to chew their food like a man, but *bolt* it *whole* like a boaconstrictor. It is hardly necessary to inform the reader that food, before passing to the stomach should be *thoroughly masticated*. But with some there is scarcely a dissection, say nothing about mastication.

No wonder that such persons lose their teeth, for they seldom use them. The power of digestion is impaired or destroyed because exhausted by overeating. They load their stomachs very much as a drayman does his cart, as full as it will hold, and as fast as they can pitch it in, and then make complaint that their load is too heavy. Oh! when will men learn obedience to the laws of their being?

H. A. ST. JOHN.

IDLENESS.—There is no greater enemy to body and soul than idleness, unless it is that public sentiment which compels to idleness. Thousands and tens of thousands have fallen victims to it. The woman who will not labor, rich or honored though she be, bends her head to the inevitable curse of heaven. This curse works in failing health, fading beauty, broken temper, and weary days. Let her never fancy that, being neither wife nor mother, she is exempt from the law. She can not balance that decree of God by the foolish customs of society or the weak objections of kindred. Disease, depression, moral idiocy or inertia follow an idle life. He who never rests has made woman in his image, and health, beauty, force, and influence follow in the steps of labor alone.—*Dall.*

TAKE your place modestly at life's banquet, and ask for nothing not in the bill of fare.

A FACT.

NEIGHBOR Sargent's boy was plowing in his father's field one day, Carefully he'd fed the oxen corn and water, salt and hay.

They were noble looking creatures, as before the plow they stood, Fat enough, they say, for market, and their appetite was good.

But they halted in the furrow, and the choicest of them fell,

Dying there with scarce a struggle, though they thought him doing well.

'Twas a cancer at the stomach that had played a subtle part.

While the ox was worked and fatted, it was feeling for his heart.

Sometimes he refused to labor, and they called him lazy then.

Who could know of aught that ailed him, for, who ever saw a pain?

Yet the racking pain benumbed him, till he noticed not the blow.

All too late, repentance cometh, that they should have beat him so.

But to think what might have happened had the love of gain or greed

Once converted this fat worker into beef for human feed.

And they say it is no fable, that such wickedness hath been,

And when served upon the table, the difference ne'er is seen.

Careful searching for the deathblow, brought the hidden sore to light.

Had the beef been slain for market, it was safely out of sight.

Oh! to think what dread diseases do the thoughtless millions eat,

Who still patronize the butcher, and contend for eating meat.

Once the Lord would heal his people, but they murmured, Heaven fed,

Longing still for Egypt's flesh-pots—loathing too the angels' bread.

He gave flesh, but sickness followed—better far was manna plain.

Better now than beef and pork, are esculents, and fruit, and grain.

L. C. HUTCHINS.

Ganges, Sept. 15, 1868.

Good Exercise.

GOD has made physical labor a necessity. Without it the tone of the whole system sinks, and disease takes the place of health, feebleness of strength, softness of firmness, dullness of vigor, indolence of activity. These are stern facts. The sad condition of society is abundant and painful evidence of this. The truth is, that the average period of human life is shortened more by indolence than by disease. Free and thorough action gives health to the circulation, color to the countenance, hardness to the muscle, light to the eye, and endurance to the nerves. Reasonable labor is the very best physician; it is more salutary against vice than the penitentiary or the gallows; it allows no time for mischief; it removes the apologies for crime;

it educates the self-respect and the self-reliance of man and woman; it stands up with the Bible and the pulpit, to battle with sin, to purify the moral atmosphere, and realize the idea of God in the creation. We beseech you dash away the silly notion that you are not to labor.

"But can we not take exercise?" Yes, and work is exercise. Only just in proportion as your exercise approaches the methods of honest labor, does it conform to the true physiological laws and accomplish its purpose. You have perhaps been taught in the gymnasium that you must exercise every muscle in the body, and the skill of masters has been put to the test to invent methods of muscular action which would most effectually do this; but we venture the assertion that no inventions have yet, in perfection, reached the adaptation of the kitchen.

And permit us to ask, since it is settled that you must work or die, why not, at least a part of the time, do something of importance to the family—something that will add to your own personal comfort and the enjoyment of those around you?

We do not allow, as you have seen, that, without regard to circumstances, you are to do all the work that is done about the house. You may, it is true, be in circumstances to require it. Multitudes of true women, as pure and noble spirits as the world can boast, are obliged to do all their own house-work. But whatever may be your rank in society, we are sure that you will increase your happiness and lengthen your life by smart, active labor during some portion of every day.

"Strengthening" Drinks.

VISITORS to Saratoga may be interested in knowing that with every gallon of Congress or Empire water—and many of them make short work with a gallon—they swallow from 190 to 385 grains of chloride of sodium, 62 to 95 grains of carbonate of magnesia, 8 to 13 grains of carbonate of soda, 9 to 71 of carbonate of lime, 4 to 6 grains of carbonate of iron, 2 to 3 grains of iodide of soda, and $\frac{1}{2}$ a grain to $2\frac{1}{2}$ grains of silex and alumina, all of which are stimulated to lively agitation by 7 cubic inches of atmospheric air and 311 cubic inches of carbonic acid gas.—*N. Y. Herald.*

THE whisky drank in the United States costs, to the drinkers, in money, over fourteen hundred millions a year—half the public debt; and yet this is not a thousandth part of the cost of drinking.

Is the Article Butter Recognized in the Scriptures?

[By special request, we reprint the following article from Vol. i, of the REFORMER.—ED.]

WHILE butter, as an article of diet, is falling into general disuse among many families who wish to live healthfully, there are others who still continue its use, and argue in its behalf, from the supposition that as an article of food, its use is recognized by the Bible. We shall not attempt to show the fallacy of that argument, which would pronounce a thing "good" because it is mentioned in the Bible; but rather show what the Scriptures intend by the word "butter." However, we will remark that butter is never mentioned in the New Testament, and those places in the Old where it is referred to, are merely dietetic allusions, without giving any precept or direction about its use, one way or the other.

Nor shall we attempt to give any physiological reasons for pronouncing against butter, but, as we have before intimated, attempt only to show what the Sacred Writings mean by the word.

In the Hebrew text there are *three* words which are rendered in the Authorized Version by the word *butter*. These are *ghem-ah*, *gheh-mah*, and *mah-ghamah-oth*; also, these Hebrew terms are never translated in the Bible by any other word but "butter." Their complete use may be found in the following texts:

1. GHEM-AH: Gen. xviii, 8; Deut. xxxii, 14; Judg. v, 25; 2 Sam. xvii, 29; Job xx, 17; Prov. xxx, 33; Isa. vii, 15, 22.
2. GHEH-MAH: Job xxix, 6.
3. MAH-GHAMAH-OTH: Ps. lv, 22.

Now to find the definitions of these Hebrew words, we must appeal to a Hebrew Lexicon, and GESENIUS, who stands at the head in Hebrew criticism, shall be our authority. In his "Hebrew and English Lexicon" we find his definitions in full, as follows:

GHEM-AH: 1. "*Curdled milk, curds*, Gen. xviii, 8; Judg. v, 25, where comp. Jos. Ant. B. V, Cap. v, Sec. 4, milk in this state having an inebriating power. Isa. vii, 22; 2 Sam. xvii, 29. Poet. also for *milk* in general, Job xx, 17; Isa. vii, 15; Deut. xxxii, 14. To eat *curdled milk* and honey, Isa. vii, 22, *i. e.*, by those who remain in the land after it is desolated by the enemy, without fruits and grain. 2. *Cheese*. Prov. xxx, 33."

GHEH-MAH: "*Milk*, Job xxix, 6."

MAH-GHAMAH-OTH: Ps. lv, 22, commonly taken as a noun, derived from *ghem-ah*, curdled milk, *q. d. milky words*, but against the context." [Gesenius here spends a few lines in criticising this Hebrew word, and then gives his opinion of its use in Ps. lv, 22, where only this word is used by the following rendering: "*Smoother than curds of milk is his mouth.*"]

The foregoing definitions speak for themselves, and in order to get their full import, the reader should turn to the passages where these words are used (there are but ten of them), and then apply the definition given to the text in hand.

Under the word *ghem-ah*, Gesenius refers to Judg. v, 25, where our version says Jael gave Sisera "butter in a lordly dish," and says it means "curdled milk," or "curds." He then refers to Josephus' Jewish Antiquities, where, by examining, the reader will find it says nothing about "butter," but on the contrary, when Sisera asked for water she gave him "*sour milk*." Burckhardt, the celebrated Oriental traveler, gives us to understand what this sour milk was. When crossing the desert from the Dead Sea to Egypt he says, "I carried some dried *leben* (sour milk), which, when dissolved in water, not only forms a refreshing beverage, but is much to be recommended as a preservative of health when traveling in the summer."

Perhaps as strong a passage as any, which may be taken as recognizing our modern article of butter, is Prov. xxx, 33; "Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood;" but Gesenius' second definition of *ghem-ah* refers to this text where he makes it mean "cheese." And the "Dictionary of the Holy Bible," published by the American Tract Society, under the word BUTTER, referring to this very text, says, "even in Prov. xxx, 33, we may render, 'The pressing of milk bringeth forth cheese.'"

I will now give a few testimonies which speak of the article butter, in harmony with the foregoing. The Bible Dictionary just referred to, in defining under BUTTER, says: "The Hebrew word usually rendered *butter* denotes, properly, sour or curdled milk. Gen. xviii, 8; Judg. v, 25; Job xx, 17."

The Union Bible Dictionary, by the American Sunday School Union, says, "BUTTER. (Gen. xviii, 8.) As this word is used in the Scriptures, it probably means sour or coagulated milk, which, when mingled with water, is still regarded as a very agreeable and refreshing beverage by Eastern nations. (Job xx, 17.)"

Mr. Kitto, in his "Cyclopedia of Biblical Literature," under the word MILK, says that the word *ghem-ah* "is a distinct term for milk when curdled." He also says, "It was this curdled milk, highly esteemed as a refreshment in the East, that Abraham set before the angels (Gen. xviii, 8), and which Jael gave to Sisera, instead of the water which he asked (Judg. v, 25). In this state, milk acquires a slightly inebriating power, if kept long enough." Mr. Kitto rather recognizes butter in the Bible, and he has given in full the process by which that article was made. He says, "The milk is put into a large copper pan over a slow fire, and a little *leben*, or sour milk, or a portion of the dried entrails of a lamb, is thrown into it. The milk then separates, and is put into a goat-skin bag, which is tied to one of the tent poles, and constantly moved backward and forward for two hours. The buttery substance then coagulates, the water is pressed out, and the butter put into another skin. In two days the butter is again placed over the fire, with the addition of a quantity of *burgoul* (wheat boiled with leaven and dried in the sun), and allowed to boil for some time, during which it is carefully skimmed. It is then found that the *burgoul* has precipitated all the foreign substances, and that the butter remains quite clear at the top."

The above is simply the *modern* Syrian mode of making butter, but whether the ancients manufactured after the same manner, is a question. We also might inquire whether butter, after the above *modus operandi*, would be chemically the same as our modern article, and whether the physiological effect on the system, if used in the dietary, would be the same.

In "Scott's Notes," on Gen. xviii, 8, he quotes Bishop Patrick on the point as follows. He says: "We read of *cheese* in Homer, Euripides, Theocritus, and others; yet they never mention *butter*; nor hath Aristotle a word about it, though he hath sundry observations about *cheese*; for *butter* was not then known among the Greeks." The poet Homer is supposed to have flourished about the time of King Solomon.

The Encyclopedia Americana, under BUTTER says, "The word *ghem-ah* translated *butter*, in the English version, means some liquid preparation of milk or cream." This same authority, speaking of the origin of butter, says it "is not of Grecian nor of Roman invention; but that the Greeks received it from the Scythians, Thracians, and Phrygians, and that the Romans derived it from the

people of Germany, and used it as a medicine, rather than a culinary luxury."

Mr. Robinson, quoted in the Comprehensive Commentary on Gen. xviii, 8, says: "*Butter*. The Hebrew word denotes rather *cream*, or more properly, *sour or curdled milk*. This last is a favorite beverage in the East to the present day." And the editor of the Comp. Com., Mr. Jenks, adds to the above the following clause in brackets: "In Palestine, oil was used for butter, probably as in the south of Europe."

We have now extended this article sufficiently far, and must bring our remarks to a close. From the testimony presented, the reader must draw his own conclusions. But how can he do this, in the light of the above criticisms, without concluding that the modern article, butter, is not recognized in the Old Testament scriptures?

G. W. AMADON.

Tobacco a Poison.

THOSE of our readers who have taken many steps in health reform will all agree in the sentiment of the following letter, which we take from the *Religious Herald*, for the benefit of those who need its counsel. It is from the pen of an eminent physician of New York, who, we hope, is equally sound on the subject of whisky-using.

"DEAR SIR,—I have received your letter; and I wish young men could be prevailed upon to abandon the use of tobacco. Why abandon? Because it is a *poison*. But what is a *poison*? I answer in the language of our most scientific authorities in medical jurisprudence, 'A *poison* is a substance having an *inherent* deleterious property, which, when taken into the system, is capable of destroying life.'

"That tobacco is a *poison*, is proved beyond a question. It is now many years since my attention was first called to the *insidious* but positively destructive effects of tobacco on the human system. I have seen a great deal of its influence upon those who use it and work on it or in it.

"Cigar-makers, snuff-manufacturers, &c., have come under my care in hospitals and in private practice; and such persons *never* recover soon and in a healthy manner in case of *injury* or fever. They are more apt to die in epidemics, and more prone to apoplexy and paralysis. The same is true, also, of all who *chew or smoke much*.

This *poison* enfeebles the mind. The Emperor Napoleon had his attention called to this subject in 1862 by a scientific statistician. It was observed from 1812 to 1832, that the tobacco tax averaged twenty-eight millions of francs annually; and there were eight thousand paralytics and insane in the hospitals of France. In 1862, the tobacco revenue had reached one hundred and eighty millions; and in the hospitals were forty-four thousand paralytics, &c. The undoubted infer-

ence is that tobacco has a strong influence in producing these classes of nervous diseases.

"A commission was then appointed to inquire into the influence of tobacco in the schools and colleges. After a full and careful investigation, this commission reported that it had divided the people into two classes—the *users* and *non-users* of tobacco—and then proceeded to compare them physically, intellectually, and morally. The result was, that those who do not use tobacco were *stronger*, better scholars, and had a higher moral record. In consequence of this report, an edict was issued, prohibiting the use of tobacco in these national institutions, by which thirty thousand persons were at once forced to abandon it.

"I am sure, that, in *health*, no one can use it without detriment to body, mind, and soul. This poison slowly but surely destroys life; and a man who uses it to any extent is made by it as old at fifty as he would be at sixty years without it. *Vide Eccl. viii, 11*: 'Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.'

"The use of this poison is sinful. The commandment is, 'Thou shalt not kill;' but its use destroys, first, the consumer; and, secondly, the offspring. It is doing more harm in the world than rum. It is destroying our race; and it is sure to destroy the farms producing it also, as it has done some of the best lands of Virginia.

"I am ready to admit that it can be employed moderately by those who work their muscles in the open air; but it is ruinous in our schools and colleges, where it dwarfs body and mind.

"I do not place my individual self in opposition to tobacco; but science, in the form of physiology and hygiene, is opposed to it; and science is the expression of God's will in the government of his works in the universe.

"WILLARD PARKER."

CHILDREN.—Children are much more susceptible than grown-up people to all noxious influences; they are affected by the same things, but much more quickly and seriously, namely: by want of fresh air, of proper warmth, want of cleanliness in house, clothes, bedding, or body, by startling noises, improper food, or want of punctuality; by dullness and by want of light, by too much or too little covering in bed, or when up, by want of the spirit of management generally in those in charge of them. One can, therefore, only press the importance as being yet greater in the case of children, greatest in the case of sick children, of attending to these things. That which, however, above all is known to injure children seriously is foul air, and the most seriously at night. Keeping rooms where they sleep tight shut up is destruction. And, if the child's breathing be disordered by disease, a few hours only of foul air may endanger its life, even where no inconvenience is felt by grown-up persons in the same room.—*Florence Nightingale.*

COLD WATER FOR ME.

Bring fresh from the fountain, a goblet to me,
Of pure cold water, 'tis better than tea,
I love it! I love it! so sparkling and bright,
It looks like a diamond, revealed to the light.
'Tis better, I tell you, for both you and me,
Then away from the table with coffee and tea.

It is so delicious, so cooling and grand,
I prefer it to all the hot drink in the land;
'Tis better than that to which thousands incline,
Or any red juice that is pressed from the vine.
'Tis better, I tell you, for both you and me,
Than any strong drink can possibly be.

The nerves do not quiver beneath its control,
But the drink that is quaffed from the poisonous bowl
Unnerves the whole being, and weakens the brain,
While nature's own cordial never gives pain.
'Tis better, I tell you, than coffee or tea,
Or any strong drink can possibly be.

From the cool crystal depths of the fountain I'll drink,
And of cups that are poisonous, nevermore think.
Oh! I hunger and thirst for that beverage pure,
Of which, both the rich and the poor man are sure.
'Tis better, I tell you, for both you and me,
And in this respect many others agree.

Then why should poor mortals to folly still turn,
And swallow down doses that frequently burn,
And show by so doing the mind of a fool,
By preferring a *hot* cup to one that is *cool*.
'Tis better, I tell you, I know it to be,
Then away from the table with coffee and tea.

One long night in my childhood, when tossing with pain,
How I begged and entreated for water, in vain.
Said my father, so tenderly, "My little daughter,
The doctor forbids me to give you cold water.
Quench your feverish thirst with this excellent tea,
But do not, my child, ask for water of me."

When the house became still, and the rest all asleep,
I thought on my hands and knees I would creep,
And steal from the pail—but alas it was dry,
And a sick trembling child in the darkness was I.
Almost famished, I sought, but could find no cold tea,
No mercy! no comfort! no water for me!

You may wrap me in water, well packed in a sheet,
A wet cap on my head, or a bath for my feet,
And of treatment like this I will never complain,
For I've faith to expect 't will relieve me of pain.
But never, oh, never! bring bitter herb-tea,
And refuse a fresh cup of cold water to me.

Cold water! cold water! so sparkling and bright!
I'll sip at thy fountain with eager delight,
And rejoice that the rain and the dew-drops are given,
To refresh the parched earth, from the treasures of Heaven.
Yes, poor sinful creatures quite thankful should be,
For this precious blessing, so bounteous and free.

M. S. AVERY.

Locke, July 30, 1868.

CUCUMBERS.—The N. Y. *Evening Mail's* Lake George correspondent says: "There is an eccentric doctor up here. 'I'll tell you the best way to prepare cucumbers,' says he: 'Wash them, pare them, cut them into slices, add salt, pepper and vinegar—not too much—and throw them into your waste-pail.'"

Editorial.

Wife Killing.

By this we do not mean the cases of "wife poisoning," the reports of which so frequently disgrace our daily journals, nor yet the cold-blooded butcheries with axe or knife, which almost nightly occur in the purlieus of our cities. These indeed are fearful, and, with their chief cause, the rum traffic, fearfully on the increase. But still more frequent and hardly less fearful, are the cases of wife murder which do not come under the eye of the civil law, but are nevertheless just as truly a violation of that higher law which says, "Thou shalt not kill." We mean the deprivation of life which wives suffer at the hands of their husbands, by various causes for which the latter are responsible, whether protracted through a series of years, or consummated in one fell stroke.

The law recognizes no distinctions of time. What matters it whether the victim is deprived of her vitality in a single moment, or in a single year? The effect is produced, the end is reached, that is, death. The civil law can see no difference between administering a daily dose of poison for a series of weeks or months, and the giving of a single deadly potion, unless, indeed, the former be regarded the more heinous. The result alike in both cases is death. Nor can we conceive that the law of God will adjudge him hardly less a transgressor who daily looks on and sees the companion of his bosom fading away and ripening for the grave, from causes of which he is the author, and which he is himself able to remove.

The recklessness of the age is astonishing, nay appalling. Men and women enter the marriage relation utterly regardless of physical qualifications and adaptations, and then assume burdens, or worse still, burdens are laid by the husbands upon the unwilling shoulders of the wife, too grievous to be borne. The husband, with perhaps a large stock of vitality to draw from, and stimulated by the prevailing gross and pernicious dietetic habits and customs, recklessly demands and exacts from his companion that which in a majority of cases exhausts, devitalizes, and leads to premature death.

The health reform, in correcting the dietetic habits which are often the leading cause of this evil, is doing much toward remedying the evil itself. But even so-called health reformers need yet to be taught to regard the inequalities which still exist and which can

never be removed, and to so order themselves in their conjugal relations as to render their married life a state of bliss rather than a condition of domestic misery, culminating in premature death. The laws of life have no exceptions, even in the case of health reformers, and those excesses which before adopting the reform tended toward death and the grave, just so surely tend in that direction now, if indulged in, although more favorable relations to life in other respects may retard the march of the destroyer, even until some other cause steps in and more directly bears the victim to the grave.

Husbands, pause a moment, and from the hurry and bustle of business, give a moment's serious thought to this matter. Are you guiltless in this respect? Can you truly say that your course in the marital relation in no wise tends to a violation of the sixth commandment? If so, may God bless you, and make your conjugal life a paradise on earth. If not, may God pity you, and send an arrow of conviction to your heart, that shall result in a reformation in your life, that you may in every respect exemplify the glorious principles of our glorious reform. W. C. G.

Eating Sugar—Nature's Cravings.

In an article in the *Western Rural*, entitled as above, we find a collection of absurdities, based upon the popular errors in regard to food, which so completely illustrates the whims of some modern physiologists that we give it entire:

"We think it is a mistaken notion that sugar is not healthy for children—that it is a fruitful source of worms, and causes the teeth to decay. The inhabitants of all sugar-growing climes have most beautiful teeth. Children all crave sugar, and ought to be allowed to eat it freely. When they have supplied nature with all she need, there will cease to be any demand.

"We knew a little boy who awoke every night, at two o'clock, and cried for sugar. It was given him, and he would lie down and drop asleep in five minutes; but if it was refused, he would cry for hours, and only fall asleep when nature was exhausted. At length his father bought for him two pounds of white lump sugar, gave it to him, and bade him eat just when he pleased. The result was that he became satisfied with sweets, and to-day cares no more for sugar than he does for anything else.

"We think all cravings of children for special articles of food should be gratified. Nature knows what she needs to build up the physical structure, and she is unerring in her modes. We have only to heed her voice, supply her demands, and we shall not be likely to go far astray.

We expect that we shall be 'taken up' on this point, and what we have said will be 'knocked into pi' by the argument that nature is 'per-

verted.' We will be pleased to hear the other side.—J. T. H."

A man who bases upon the "cravings of children," an argument against what has always been acknowledged as truth by all classes of intelligent physiologists, ought to be "taken up," and have the "other side" shown him, if, indeed, he is capable of seeing it when it is shown him. But we apprehend that a better education on the subject of food would be necessary on his part before the point would be clear to his mind.

But what is the other side in the matter? A position diametrically opposed to every proposition made in the above extract, the whole argument of which is based upon the mistaken notion that sugar is food. Whatever may be said of its effects when eaten with food, whether more or less injurious, it is a clearly-proved fact that it is *not food*. The cravings of children for sugar, therefore, are not the cravings of nature for a "special article of food," for it is not food at all, nor can nature use it to "build up the physical structure."

Appetite, not nature, does the craving in such instances, and the great mistake in the dietetic habits of the people of this age is in following the cravings of appetite, thinking, if indeed they think at all, that they are heeding the demands of nature.

To be sure, the desires of an unperverted appetite are the voice of nature; but where do you find such appetites? Surely, they are not common among children, especially the children of this gluttonous age, who, in addition to the perverted appetites which they inherit from tobacco-using, whisky-drinking, or drug-medicated parents, are abnormally fed and clothed, drugged, and otherwise abused, from their birth.

But, it may be asked, how about the case cited in proof of the writer's position? To which we reply that it does not help the matter at all. If the little boy's craving for sugar had been at a proper hour, instead of at two o'clock at night, which nature, unperverted, knows better than to do, it might seem more plausible. But every physiologist ought to know that there must be something wrong in a child's awaking in the night and crying for sugar to appease the cravings of a morbid appetite.

And suppose it did quiet him, and even cause the "demand" to cease by freely supplying him with sugar; such a case is only an exception, and not the rule. For, to our certain knowledge, the free indulgence of children in the eating of sugar frequently, if

not almost invariably, tends to strengthen and confirm the appetite, which, like other unnatural cravings, refuses to be satiated, even with an immoderate supply.

Between the whims of the grandmothers and the pleadings of such writers as "J. T. H.," the "little dears" stand a good chance of having their lives shortened, even while the ratio of infant mortality is already greatly on the increase.

W. C. G.

Dates.

As the use of dates is getting to be quite common with health reformers, the following sketch from the Bible Dictionary, by the American Tract Society, will be both useful and interesting.

G. W. A.

This tree is called in Hebrew *tamar*, from its straight, upright, branchless growth, for which it seems more remarkable than any other tree; it sometimes rises to the height of a hundred feet.

The palm is one of the most beautiful trees of the vegetable kingdom. The stalks are generally full of rugged knots, which render it comparatively easy to climb to the top for the fruit, Song vii, 7, 8. These projections are the vestiges of the decayed leaves; for the trunk is not solid like other trees, but its center is filled with pith, round which is a tough bark, full of strong fibres when young, which, as the tree grows old, hardens and becomes ligneous. To this bark the leaves are closely joined, which in the center rise erect, but after they are advanced above the sheath that surrounds them, they expand very wide on every side the stem, and as the older leaves decay, the stalk advances in height. With its ever verdant and graceful crown continually aspiring toward heaven, it is an apt image of the soul growing in grace, Ps. xcii, 12. The leaves, when the tree has grown to a size for bearing fruit, are six to eight feet long, are very broad when spread out, and are used for covering the tops of houses, and similar purposes.

The fruit, from which the palm is often called the date-tree, grows below the leaves in clusters sometimes weighing over fifteen pounds, and is of a sweet and agreeable taste. The diligent natives, says Mr. Gibbon, celebrate, either in verse or prose, the three hundred and sixty uses to which the trunk, the branches, or long leaf-stalks, the leaves, fibres, and fruit of the palm are skillfully applied. A considerable part of the inhabitants of Egypt, of Arabia, and Persia, subsist almost entirely on its fruit. They boast also of its medicinal virtues. Their camels feed upon the date stone. From the leaves they make couches, baskets, bags, mats, and brushes; from the branches or stalks, cages for their poultry, and fences for their gardens; from the fibres of the trunk, thread, ropes, and rigging; from the sap is prepared a spirituous liquor; and the body of the tree furnishes fuel; it is even said that from one variety of the palm-tree, the *phanix farinifera*, meal has been extracted, which is found among the fibres of the trunk, and has been used for food.

Several parts of the Holy Land, no less than of

Idumea, that lay contiguous to it, are described by the ancients to have abounded with date-trees. Judea particularly is typified in several coins of Vespasian by a disconsolate woman sitting under a palm-tree, with the inscription, *JUDEA CAPTA*. In Deut. xxxiv, 3, Jericho is called the "city of palm-trees;" and several of these trees are still found in that vicinity; but in general they are now rare in Palestine. Palm wreaths, and branches waved in the air or strown on the road, are associated not only with the honors paid to ancient conquerors in the Grecian games and in war, but with the triumphant entry of the King of Zion into Jerusalem, John xii, 12, 13, and with his more glorious triumph with his people in Heaven, Rev. vii, 9.

Cause of Ill Health.

It is quite certain that man is the most daring violator of natural law to be found in the animal kingdom. He is not only absolutely reckless, but persistent and obstinate in his course of transgressing; indeed, he is original and ingenious in his methods of attack upon himself. God has made man upright, but he has sought out many inventions to make himself crooked, so that an army of men find constant and lucrative employment in patching and mending the bodies of their fellow-creatures. Here is a regiment of men with forceps to pull out teeth that should last a lifetime—for they are not designed to ache, but were given to man to eat with. There a host of men are using pills, powders, plasters, and every variety of panacea to cure the ills of the unfortunate. Do we have any reason to believe that the brute creation, when allowed to control itself and follow instinct, suffers as we do? Do they bleat and bellow with the toothache? Do they suffer with colds? Are they afflicted with chronic diseases? Can powders and plasters be of service to them? Why do we yield so easily to fatigue, and fall a prey to disease so readily? Can it be true that weakness of body indicates strength of soul—that a narrow chest insures a broad heart—that a sickly constitution is favorable to a saintly life—that physical infirmity is a proof of spiritual power? It is ridiculous nonsense to suppose such things. We are to love God with all our heart, soul, and strength; and the more heart, soul, and strength we have, the more we can love God. The fact is, we have allowed the animal to get the better of the angel of our nature. We eat too much, and too fast. We drink too much of that which is not *aqua pura*. We chew, and smoke, and snuff tobacco. We go to bed late, and get up late. We do not get sufficient sleep, and we allow the anxieties of life to drive us to disease.

To Correspondents.

M. E. B. writes:

I have a cough most of the time, expectorating a tough, white substance; pain under the right shoulder-blade, increasing on taking deep inspirations; palpitation occasionally, with frequent sense of weight in the chest, and difficulty of breathing at times, and occasional headache. Formerly had liver complaint badly.

You have liver complaint badly at the present time, and it is now tending toward consumption, if not already in the incipient stages. Your case needs immediate attention. See to it that all your habits of life are right. Labor moderately, take as little care and responsibility as possible, and avoid excesses of all kinds. For treatment, take a sitz bath twice a week 90° five minutes, 85° three minutes, rubbing and kneading the abdomen while in the bath, followed by vigorous dry rubbing on coming out. This labor should be performed by an attendant. Three times a week, apply hot fomentations over the liver for a few minutes, followed by cool compresses. The wet girdle may be worn, if it does not produce chilliness, a portion of each night. An occasional fomentation of the chest will be beneficial, followed by a compress, worn a few hours at a time. Full inspirations, swinging the arms, and throwing back the shoulders, are valuable adjuncts in the treatment.

The diet should be very plain, avoiding greasy food entirely, and partaking sparingly, or not at all, of sugar, salt, and milk.

B. P. writes from Ohio:

I would ask for the best home treatment for what Mr. Allopathy calls chronic inflammation of the rectum, which is a discharge of mucus, or a substance resembling a thin white skin.

Keep the bowels free, by attention to diet, and the use of enemas if necessary. Take a sitz bath at 80° three minutes, three times per week, wear the wet girdle as much as convenient, and make a free use of cool enemas, unless the bowels are constipated, in which case use tepid enemas.

W. E. writes from Iowa:

1. What shall be done for a child that has enlargement of the tonsils?

2. How shall we treat a child that has the falling of the fundament?

1. Avoid muffling the child's throat, as far as practicable; attend carefully to the clothing of the feet and limbs; see that the diet is of the simplest character, plain and nutritious. Give a sitz bath once or twice a

week, and a sponge bath daily over the whole surface of the body. If the enlargement is acute, ending in suppuration and then re-appearing after a time, it should be treated during the time of its continuance, with cool compresses around the throat and neck, and bathing of the body to reduce the fever which generally accompanies it.

2. Prolapsus ani, or falling of the fundament, is caused by a relaxed condition of the mucous coat of the lower bowel, and the treatment consists in restoring the tone and contractility of the parts affected. This is best accomplished by cool applications. Cool sitz baths 80° for a few minutes, three times a week, with daily enemata of a small quantity of quite cool water, with careful attention to diet and general health, will soon effect a cure.

E. O. writes from Minnesota:

What shall I do for a pain in the right-side? It commences at the lower point of the shoulder blade, runs down to the short ribs, making breathing difficult at times.

Remove the cause of the pain, which is probably a torpid state of the liver. Apply fomentations two or three times a week, following by cool compresses. Two or three times each day step into the open air, and take a half-dozen full inspirations, raising the hands from the sides to a horizontal position at each inspiration, and then see to it that you breathe pure air all the time, and eat only proper food.

J. A. K. of Wisconsin, inquires:

What is the best remedy for blind piles?

First, remove the causes, the chief of which is generally constipation. To this end, the diet demands attention, and should consist mainly of preparations of unbolts wheat, rye or corn meal, and simply-cooked fruit. The bowels should be evacuated daily, by the use of enemata if necessary. A cool sitting bath may be used daily, employing simply a pail of water, from 55° to 75°, according to condition of patient, and frequent injections of a small quantity of quite cool water should be administered. In some cases of piles, excision or cauterization is sometimes advisable, but nearly all cases will yield to judicious treatment without these extreme measures.

H. A. B. writes from Vermont:

I am troubled with a numbness of the fingers on my right hand, so that on getting a little chilled they become numb, and white like a dead person's flesh, requiring one or two hours to bring them to their feeling. My general health is quite good.

The cause is impeded circulation, and may

be a premonitory symptom of paralysis, or may be caused by some poisonous drug effecting a local obstruction. We think you are mistaken in supposing yourself in good health; you *may* be on the point of breaking down. At all events, you should attend strictly and carefully to your dietetic and other habits, avoiding excesses of all kinds.

From the description given of your wife's case, we could not prescribe for her without having her under our immediate care. She should go at once to some well-regulated Health Institute, or in all probability her days are few.

M. E. D. writes from Iowa:

I would like to know what to do for a small babe, to bring out the red or yellow gum. Is it advisable to give saffron?

No. Let the saffron alone, and the red gum too. It is not an indispensable accompaniment of babyhood, as we have seen several babies successfully "raised" without it. If the child appears well and healthy, have no uneasiness about the little eruptions, &c., which the grannies say "must come out" in order for the little one to live.

C. L. writes from Missouri:

I am very feeble, with dyspepsia, liver complaint, and neuralgia. What can be done for me?

Your best course would be to go to a Health Institute immediately. But little can be done for you in the way of home treatment unless you leave off work entirely, and have suitable assistance in giving treatment, &c., in which case we will prescribe.

M. F. C. inquires:

Is there any sure remedy for increasing deafness? I have a roaring much of the time in my head. Have had dyspepsia *always* and only get along comfortably with the greatest care in diet.

It depends much upon the cause of your deafness. The dyspepsia of which you speak gives no clue to it, as nearly every one is dyspeptic, and we are therefore unable to give you a definite answer. Deafness from some causes may be cured. From others it is incurable.

Mrs. C. L. of Vermont: As the several physicians who have examined your throat are unable to agree as to what causes your difficulty, we who have not seen it, are unable to come to a conclusion in regard to it.

DR. LAY: Does the use of different spectacles, one with large and one with small magnifying power, for different purposes, injure the eyes? or ought one always to use the same glasses?

"FIFTY."

We see no objection to a change of glasses for different purposes. The eye in its natural, healthy condition, adapts itself to different ranges of vision, by changing its focus, and if spectacles are used it seems reasonable to employ those best adapted to the range of vision required.

D. M. C. inquires :

Why are not feather-beds healthy to sleep upon ?

The following, from the pen of Dr. Coles, is a good answer to this question :

They are non-conductors of the electrical currents which naturally communicate between the surface of the body and the atmosphere. They obstruct the passing of gases given off by sensible and insensible perspiration. They check that part of respiration which is naturally carried on through the skin. They retain those gaseous substances given off, and send back upon the body their hurtful agencies. The tendencies of some of these gases are adapted, among other evils, to generate fevers. Owing to the non-conducting quality of these beds, these gases accumulate, and become very detrimental to the system. Another objection to them is, they are the general reservoir of the various exhalations of the different persons who have lodged on them. They retain the effluvia and humors which may have been gathered in this way. Hence, for those who love health more than soft beds, feather-beds should be rejected ; and husk, palm-leaf, or hair mattresses, adopted in their place, for all seasons in the year.

T. W. writes :

1. Please state in the next Reformer your treatment for one poisoned with ivy.

2. A friend, (a married lady over fifty) is afflicted with matter running from over the lid of her eye, a pin hole, seemingly, discharging constantly ; it is not inflamed nor sore. Is it a cancer ? Can it be arrested by a radical change of diet ? She drinks tea, and diets the old way, but would change if there was any prospect of cure.

1. For the answer to this question, see Dr. Trall's Department, answer under the head of "Malaria."

2. The disease is not a cancer, but is probably a fistulous ulcer. A change of diet alone would not probably effect a cure, as cauterization would be required, but the change would be necessary, or at least very important, in order to make the cauterization effectual.

D. T. writes from Ohio :

I am about thirty years of age. Weigh seventy-five pounds, measure four feet eight inches in height. I am subject to hot head and very cold feet during cold weather. My hair is falling off rapidly. My digestion is rather poor, bowels irregular. Sometimes shortness of breath. I am obliged to get up during the night to urinate, and my urine is small in quantity. Eyes are weak and watery, quite thin in flesh but am able to do

light work, such as gardening. My sleep is restless, being troubled with disagreeable dreams.

Your nutritive functions are very feeble, and you are thereby physically dwarfed and debilitated. The laws of life have been grossly violated, either by yourself in early life, or by your progenitors, for which you are suffering the consequences. You should if possible go to some Cure, or consult some hygienic physician, giving him full particulars as to former habits of life, &c.

Women's Work.

WE often hear the remark that "women's work is never done," and in many instances this is too true. Fashion, pride, and popular opinion, have loaded them with burdens "grievous to be borne." But never did Sparta's heroes bear their trials with greater heroism. They toil on and on, consuming the last dregs of vitality, until nature lays them away to rest. The fabled Ahasuerus is to walk until God shall come. His curse seems to follow the working class of females, only with a variation : his constitution is to be fitted to his burden ; theirs is not, and they fall out by the way.

I am of the opinion that they work harder than is necessary. Work, work, in a heated room, over a hot stove, baking fancy pies and cakes, making preserves, and all kinds of rich, unwholesome food, to gratify perverted tastes and overload dyspeptic stomachs ; then go from the heated room into the cold cellar, and churn to obtain that which contains not one particle of nutriment. And so on, day after day. But what need of so much unnecessary labor ? The argument against it, when summed up, is just this : The human system requires just so much nutriment, the more wholesome the food, the less it requires to satisfy the appetite. Then get wholesome food, grains, fruits, and vegetables, and with one-half the labor, and less expense, provide a table fit for the king.

Why are so few willing to adopt the health reform ? "O men with sisters dear, O men with mothers and wives," you that are too selfish to make one sacrifice, or to deny yourselves in the least, while your poor victim moves in the monotonous tenor of her way, know that she is wearing out in the treadmill of domestic duties, and will rest by and by, but her blood will be required at your hands. If the health reform presents to you no attractions for its own sake, look at it as a blessing to those who are wearing out their lives in cooking for your perverted tastes, and for their sakes adopt it. E. L. CANRIGHT.

Words from our Friends.

A Voice from Kansas.

FRIENDS OF REFORM: Glad to hear of your good work and success at Battle Creek. Through HEALTH REFORMER and Dr. Trall's circular we see change in programme for the year. Can you not enlarge the "HEALTH REFORMER?" Published only monthly, it contains comparatively only a small amount of hygienic mental food. What there is, is good and pure, but there is not enough of it. I believe in temperance in all things excepting the supply of our mental hygienic rations. We promise an occasional contribution from Kansas.

It is a good country in which to introduce our reforms. The people are liberal and critical, and accustomed to the introduction of progressive and aggressive radical ideas. They discuss everything. All we want, is agitation, agitation, agitation.

Have all we can do here, and more too. We intend trying Kansas for a College Endowment this winter or next. May succeed, as there is no medical college in the State. Will keep you posted on our progress. Have just returned from the East. Met several earnest friends of our cause in consultation.

Yours for reform,
Emporia, Kansas.

THOS. W. ORGAN.

Complimentary.

NEW YORK, Aug. 19, 1868.

ED. HEALTH REFORMER: I have read your Journal for July and August—the first copies I had seen of it—and I am very much pleased with you. Without any literary pretension, you offer us a vast amount of most valuable matter in relation to health and health reform. Allow me to compliment you particularly upon the *politeness* which characterizes your discussions. I am sure that with so much gentleness added to your truth you will win your way to a commanding and enduring position in American literature. Though not myself identified with the Hygienists, I welcome every new apostle of truth and naturalness, and am glad to take lessons of him. I shall try to induce some of my friends to subscribe for the HEALTH REFORMER; but I know very few who would not (and do not) set down their names twice as readily in support of some Journal that will teach them how to violate nature with impunity.

L. L. D.

The Value of Health Teachings.

EDITORS OF REFORMER, *Respected Friends*: The July and August Nos. of the REFORMER have been received, and I can say, that which I began to like at first, I still think well of, although of but short acquaintance. It seems like an old friend in a different dress. I was always pleased and highly edified and instructed in perusing the pages of the *Gospel of Health*, and I have no doubt but I shall like the REFORMER as well, as it is on the same track. I consider the teachings of a true health Journal invaluable, as there is no knowl-

edge so useful as that which relates to ourselves, and none in which we are in more ignorance of. No greater blessing could accrue to the human family than a true health education, and that is what the REFORMER imparts. There is nothing of which people are more in ignorance, than a knowledge of how to live in order to be truly happy. Instead of trying to avert the ills which befall them through life, they bear them as patiently as they can, and look upon them as necessary evils which they cannot and do not try to avoid.

The reading of the REFORMER is especially interesting to those invalids who have received faith in hygienic medication, and desire to be profited by its instructions. Without it they would, from the pressure of surrounding circumstances and influences, be discouraged and disheartened in their undertakings; but with it the star light of their hope is ever kept beaming.

I am also pleased to know that Dr. Trall is to be one of its contributors, as he is head and shoulders above all others in the cause of health reform. May the light that is within him never grow dim, but shine brighter and brighter until it reaches the meridian of its noon-day splendor.

Yours very truly.

DAVID TURPIN.

Union Village, Ohio.

A Journal for the People.

EDITORS HEALTH REFORMER: I have received the first number (to me) of your valuable paper, and am much pleased.

I believe that plain, practical writings on this most important subject will bring more people to think in relation to their health, than any learned disquisition filled with technical terms of Greek or Latin derivation; for, as we are now constituted, a growing people, we cannot find the time to devote to a thorough course of training on any one subject—and this I think is the great error of most Americans, they are "too smart;" they run over a great deal, but, master a little; whereas, if we would but master every thing we undertook, we should be greater gainers in mind and body.


A man who accustoms himself to a habit of cursory reading on many subjects, will, it seems to me, break himself down, mentally, quicker than he who, with his mind bent upon the accomplishment of one study, throws his whole soul into his work; for it will be easily seen that a man who skims does not have that purpose that will buoy him up and keep him in sight of his task; for he has none, and in time he becomes a mere tool. The German method of one object and its mastery, if a possible thing, seems to me to be the desirable plan. Yet we can not hope for such a method until our country has become more settled, and the minds of the people are raised from the low idea of mere money-making to that high and grand idea of a thorough development of both mind and body. And while we cannot expect to see a very marked evidence of growth in our short lives, the very fact that we are doing a little in sowing the good seed should drive us to increased activity in our several departments of life.

Yours truly.

JAMES HALE DODGE.

South Boston, Mass.

From a Cotemporary.

 "Now and Then," a spicy little sheet, published at Muncy, Pa., kindly says the following:

THE HEALTH REFORMER.—This excellent Monthly is under the direction of an Editorial Committee of twelve physicians and ministers, and is published at The Health Reform Institute, Battle Creek, Michigan, at the very low price of \$1.00 per year. Dr. Trall, the world-wide renowned champion of the Hygienic Medical System, and author of the "Hydropathic Encyclopedia," and some twenty other valuable works, has a Special Department, and will be a constant contributor. He has discontinued his own Journal, in order to devote more time to Popular Lectures, his Vegetarian Colony in Ohio, and to finishing the great work (of several thousand pages) on the "Hygienic System," upon which he has been engaged for several years. THE HEALTH REFORMER is a Journal for the times, and everybody who wants to understand Nature's laws, and wishes to know how to secure the greatest exemption from disease and premature death, should take it, read it, obey it, have it bound, and then do good by loaning it to his neighbors. We will gladly forward all subscriptions intrusted to our care.

A Vegetarian Colony.

DR. LAY, *Dear Sir*: Enclosed you will find three dollars, for which I wish you to send me the HEALTH REFORMER for one year, also the two back volumes. I was a reader of Dr. Trall's *Gospel of Health*, until that was suspended. I am glad to see you take so bold a stand against drug medication, and many other popular evils of the present day. I have been trying to practice the principles of hygiene for about five years, and I find my health has improved very much; but it is hard for a young man to always find a suitable boarding place. I am glad to know that there is a colony starting where people can go to live, and find congenial friends who practice the principles of hygiene. This colony is located in the town of Waller, Ross Co., Ohio. I have just paid them a visit, and have concluded to buy forty acres of land, and go there to live as soon as I can get ready. The colonists have formed an association called the Health Colony Association, and I think they will succeed, as they have chosen the Bible as their rule of conduct and action. The place selected is $5\frac{1}{2}$ miles from the city of Chillicothe, which has a population of about 12,000. Any one wishing further information concerning the colony, can address Wm. L. Jaycox, M. D., who is Corresponding Secretary of the Association.

C. H. MONROE.

Holland, Mich.

TO MAKE A CANDLE BURN ALL NIGHT.—

When, as in case of sickness, a dull light is wished, or when matches are mislaid, put finely-powdered salt on the candle, till it reaches the black part of the wick. In this way, a mild and steady light may be kept through the night by a small piece of a candle.

"IF WE KNEW."

If we knew the woe and heart-ache,
Waiting for us down the road,
If our lips could taste the wormwood,
If our backs could feel the load;
Would we waste to-day in wishing
For a time that ne'er can be;
Would we wait in such impatience
For our ships to come from sea?

If we knew the baby fingers
Pressed against the window-pane,
Would be cold and stiff to-morrow—
Never trouble us again;
Would the bright eyes of our darling
Catch the frown upon our brow?
Would the prints of rosy fingers
Vex us then as they do now?

Ah! these little ice-cold fingers,
How they point our memories back
To the hasty words and actions
Strewn along our backward track!
How those little hands remind us,
As in snowy grace they lie,
Not to scatter thorns—but roses—
For our reaping by-and-by!

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

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

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

"CONFESSIONS" OF AN EMINENT PHYSICIAN.—At the dinner of the Massachusetts Medical Society, in Boston, Wednesday, the venerable Dr. Jacob Bigelow, who has reached the age of three-score and ten, remarked that he was proud and happy to be able to say that for the last half century he had not been obliged to keep his house, or to stay at home for a single day, on account of any indisposition or malady whatever. He knew not to what he should attribute this singular exemption for so long a period, except it be to the joint facts, which he did not boast of excelling in, but had been enabled to practice,—*temperance, hard work, and abstinence from medicine.*

CHEERFULNESS is perfectly consistent with piety.

DR. TRALL'S Special Department.

The Temperance Pledge.

AMONG the resolutions adopted at the National Temperance Convention held at Cleveland, Ohio, July 29th and 30th last, was one in the following words:

"Resolved, That the prescription by many of the medical profession of alcoholic liquors as a medicinal agent constitutes one of the most serious hindrances of the progress of the temperance cause, creating habits of intemperance in some who had not known them before, and establishing them in others who had become partially reformed. We, therefore, most respectfully and earnestly call upon the members of the honored profession to bear in mind the great moral and social responsibilities which the use of an agent producing such dire results cannot but entail."

"Most respectfully!" Is this farce never to end? For half a century the temperance people have been appealing to the "honored profession" to be careful in dealing out the liquid damnation "as a medicine;" and for all that time the profession has been prescribing alcoholic medicine to the same temperance people, as a medicine, in constantly-increasing quantities; and the same imploring reformers have continued to swallow it as though nothing had happened. We have attended State, national, and international conventions, and in every instance this same senseless twaddle has been repeated. A resolution, on every occasion, has been adopted, condemning the *too free* use of alcohol as a medicine, reminding the medical profession that its employment as a medicine was hindering the temperance cause and making drunkards all over the land, and requesting its members, for the sake of suffering humanity, to be considerate in prescribing it. How silly! The medical profession, ever grateful that the friends of temperance permit it to be the only proper judge of the proper quantities to be properly used, and of all the propriety of using it in few, or in many, or in all cases, continues on the even tenor of its whisky-dosing way. And so the profession will continue till the crack of doom, unless the temperance people sooner awake from the terrible delusion which seems to possess them.

Let the friends of the temperance reformation cease calling on the doctors, resolve to act for themselves, and the work will be done. Instead of asking the medical profession to prescribe less alcoholic medicine, let them resolve to swallow none. The curse of the temperance cause is that little interpolation

of the pledge, "as a beverage," or, "except as a medicine." When the temperance people have sense enough to expunge this *licensing clause* from the pledge, they will achieve success, and never until then. Let them adopt the really Total-abstinence Pledge, and agree, simply, to abstain from the use of alcohol, without exceptions, conditions, qualifications, or mental reservations. Then neither doctors nor rum-sellers will be in their way. Then the ground gained will be maintained until the rum-fiend is exterminated from the earth.

Liebig's Method of Bread-Making.

LIEBIG is an excellent analytical chemist. His manipulations in the laboratory are remarkably accurate. But when he undertakes to solve the problems of vitality by chemical data, he makes a great blunder. There is no chemistry in living structures. Every occasionally we see what is called, "Liebig's New Method of Making Bread," going the rounds of the papers, and commended as something scientific and wholesome. An exchange says:

The method of Liebig belongs to the class of the yeast powders, and consists in the employment of bicarbonate of soda and hydrochloric or muriatic acid. The resultatory combination is simply our common salt, the carbonic acid being given off in the process and furnishing the rising. As all bread requires salt, in even larger degree than that produced by a proper proportion of this mixture, there is no taste of free soda left, and nothing in any way injurious to health, or disagreeable to the palate. The proportions used in an extensive bakery in Munich, where this Liebig method is employed, is, to 100 pounds of coarse flour add 1 pound of bicarbonate of soda; $4\frac{1}{2}$ pounds of hydrochloric acid, of the specific gravity of 1.068, $1\frac{1}{2}$ to 2 pounds of common salt, and 79 pounds of water; with ordinary flour, the water should not exceed 70 to 72 pounds. The proportion of the soda to the acid is so graduated that 5 grammes (about 77 grains) of the alkali shall be completely neutralized by 33 cubic centimetres (about 9 fluid drachms wine measure) of the acid. The bread should have a slightly acid reaction.

In the actual manipulation, the flour is first mixed with the bicarbonate of soda, and the common salt dissolved in the water, which is then used for mixing the dough; a small portion of the flour, mixed with the soda, is set aside before the kneading. When the dough is ready, the hydrochloric acid is worked in, little by little, the reserve flour added, and the loaf formed. This is allowed to stand half to three-quarters of an hour before being placed in the oven; the dough then rises and becomes light. It requires a little longer time for baking than common bread. The yield, after baking, is about 150 lbs. By adding one or two parts of vinegar to 100 pounds of flour, with a corresponding diminution of the water,

bread of the taste of baker's bread is obtained; if a quarter to a half pound of old cheese is added to the vinegar, the taste becomes more that of yeast bread.

There is nothing like yeast about it. Yeast is a product of fermentation, and fermentation is a process of putrefaction in which parasitic organisms are developed from the decay of organic matter. Acids and alkalies combine and separate; they do not ferment. The method of Liebig produces, from the ingredients employed, carbonic acid gas, which makes the bread light, and common salt, which, so far from being "necessary and wholesome," is a poison, and nothing else. The facts that the addition of vinegar and old cheese will give this aerated and salted bread the flavor of yeast bread, sufficiently shows that fermentation is a rotting process, and that all yeast bread is to a greater or less extent putrescent, hence unfit for human food. Perfect bread is made of meal and water, and nothing else.

The Therapeutic Millennium.

SIR JAMES Y. SIMPSON, of Edinburgh, Scotland, who is the acknowledged head of the progressive school of surgery, indulges in some hopeful rhetorical flourishes concerning the future of science as applied to the healing art:

But that day of revolution will not probably be fully realized till those distant days when physicians—a century or two hence—shall be familiar with the chemistry of most diseases; when they shall know the exact organic poisons that produce them, with all their exact antidotes and eliminators; when they shall look upon the cure of some maladies as simply a series of chemical problems and formulæ; when they shall melt down all calculi, necrosed bones, &c., chemically, and not remove them by surgical operations; when the bleeding in amputations and other wounds shall be stemmed, not by septic ligatures or stupid needles, but by the simple application of hæmostatic gases or washes; when the few wounds then required in surgery shall all be swiftly and immediately healed by the first intention; when medical men shall be able to stay the ravages of tubercle, blot out fevers and inflammations, avert and melt down morbid growths, cure cancer, destroy all morbid organic germs and ferments, annul the deadly influences of malaria and contagions, and, by these and various other means markedly lengthen out the average duration of human life; when our hygienic condition and laws shall have been changed by State legislation, so as to forbid all communicable diseases from being communicated, and remove all causes of sickness that are removable; when the rapidly-increasing length of human life shall begin to fulfill that ancient prophecy, 'the child shall die an hundred years old;' when there shall have been achieved, too, advances in other walks of

life, far beyond our present state of progress; when houses shall be built and many other kinds of work performed by machinery, and not by human hands alone; when the crops in these islands shall be increased five or ten fold, and abundance of human food be provided for our increased population, by our fields being irrigated by that waste organic refuse of our towns which we now recklessly run off into our rivers and seas; when man shall have invented means of calling down rain at will; when he shall have gained cheaper and better motive-powers than steam; when he shall travel from continent to continent by submarine railways, or by flying and ballooning through the air."

As there is no chemistry in any disease, we do not see how a knowledge of the "chemistry of most diseases" can be made available. Diseases are vital actions, not chemical conditions, hence the idea of curing them by "chemical formulæ" is simply absurd. The way to "stay the ravages of tubercle," "blot out fevers and inflammations," &c., &c., is by living according to the laws of life. When the medical profession will teach the people so to live as to avoid the causes of disease, all the good results anticipated by Dr. Simpson may be realized in much less time than "one or two centuries hence;" but until the people become thus educated, either by the profession or in spite of it, children dying a hundred years old will be the romance of a vision. The problem that the world, led on by the medical profession, has been trying to work out for three thousand years is, how to incur the causes of disease, and avoid the consequences; in other words, how to disobey the laws of our being, and not suffer the penalties for so doing. But nature has so established the relations of cause and effect that all efforts in this direction can only make a bad matter worse. The healing art, as practiced by the medical profession, will always "progress backward" until it is based on *vital* laws.

Hygienic Schools.

WE have opened a Primary School for boys and girls, as a department of "Eastern Hygeian Home," in which the scholars are to be trained and educated physically as well as mentally; and we hope that the good friends of health reform in Battle Creek will soon introduce a Primary School on the same plan. The defect and the curse of our present common-school system is that, while it endeavors to educate the mental powers, it ignores or violates the laws of the bodily organs. All must be educated equally, both must be trained harmoniously, in the child, or the man will become an invalid, or a mon-

strosity—as the majority of the graduates of our colleges and high schools really are. They are learned good-for-nothings, and, practically, educated know-nothings. More than half are confirmed invalids, and a large proportion only live to “finish their education,” to die of consumption or nervous debility. In our school, the tastes of the young children will not be perverted and depraved with sugar, salt, spices, and the flesh-pots. The dietary will be pure and natural, and, in the language of our circular:

Recognizing the principle that the end of all education is “A Sound Mind in a Sound Body;” believing that the mental powers should never be forced at the expense of the bodily structures, and knowing that vigorous bodily health is essential to the highest grade of intellectual and moral power, the most careful attention will be given to physical culture and training. Scholars will be confined to the School Rooms only four hours each day—from 10 A. M. to 12 M., and 3 to 5 P. M.; and one hour of this time will be devoted to Light Gymnastics and other wholesome and agreeable exercises. These exercises will be performed to music, thus cultivating the refining and ennobling emotions, with precision of thought and grace of action.

The moral deportment and personal habits of all Scholars must be rigidly exemplary. Profane swearing, obscene language, and tobacco-using, will not be tolerated, either in the house or on the grounds. Any Scholar addicted so either of these habits will be summarily expelled.

The Blind Who Will Not See.

THE leading newspapers of the city of New York are informing their readers that rowdism and crime are rapidly on the increase in the city; that murders are of increasing frequency; that assaults and robberies are rampant; that gambling, burglaries, prostitution, and other vices and misdemeanors are alarmingly prevalent, and growing worse continually, &c., &c. And while every editor of the papers aforesaid knows that the dramshops are the cause of all the trouble, not one of them suggests, as a proper remedy, the closing of the dramshops. One complains of human nature; another berates the police; another accuses the magistrates of leniency; another charges the prosecuting attorney with connivance; another curses the Irish; another blames the Dutch, and another raves, and rants, and moralizes, and muddles promiscuously; but no one of them says, “Away with grogshops!” Are any so blind as those who will not see? Probably every one of these newspapers which declaim so energetically against the vices and crimes of the city, would denounce with still greater vigor any “temperance party in politics,”

who should organize for the purpose of putting down the grogshops. Such is human nature as at present constituted.

Alcohol in Pneumonia.

A QUARTER of a century ago, it was the general practice of the medical profession to bleed, copiously and repeatedly, in cases of inflammation of the lungs. With bleeding was conjoined antimony, calomel, salts, blisters, and other reducing agents and processes. But, lately, the profession seems to have changed right about, and now alcohol and other stimulants are the leading remedies for this disease. It is difficult to say which of the two plans is the more killative. The following testimony *versus* the alcoholic medication, from an English periodical, is worth recording:

“The *Clerkenwell News* lately contained a letter from Mr. C. Read, who had been a juror at two inquests held on persons who died of inflammation of the lungs in the House of Correction, on the prevalence of that disease in the prison. He attributes the great number of cases to bad ventilation, and the fearful mortality to alcoholic and drug treatment, for which expensive nonsense the rate-payers in turn suffer. Mr. Read says: ‘I have a little boy who has had inflammation of the lungs thirteen times, on account of the smallness of his lungs, which causes the blood to get into the same state as defective ventilation does, for in neither case is the blood thoroughly oxygenated, and each time he was as ill as he possibly could be. But he did not die, because I treated him in a manner diametrically opposed to the way the prisoners are treated. I did not give him beef-tea, which is as bad a thing in the way of food as any one can take when suffering of any kind of inflammation, but more especially is it injurious when it is inflammation of the lungs. Nor did I give him any kind of food, until his breathing became more natural; and, above all, I did not give him wine, brandy, &c., which is almost certain death when regularly taken in such quantities as are generally ordered in that disease. But I have now to tell you what did happen to two of my children who were treated in the regular way. They died in a very short time after they became ill, although they were much stronger and healthier than this one, for neither of them had any illness until they were fourteen months old, whereas this one began to be ill of inflammation of the lungs when only six weeks old; and I have to add that he is now alive, while they are dead. I have lost all my brothers and sisters under the usual treatment, and I only have escaped to tell you.’”

The Logic of Fashion.

THERE are no persons in the world whose conclusions are so ridiculously absurd as are those who reason from the stand-point of fashion. Nothing can be too silly or too per-

nicious to be approved by such persons, and nothing so good and so true that they will not condemn it. An apt illustration of this idea is found in a late remark by "Jennie June" (Mrs. J. C. Croly) on the subject of the short dress for ladies. "It is the perfection of convenience for work," says the gifted writer. Well, then, what possible objection can there be to it? Says Jennie, in the next sentence, "It sacrifices beauty too much to utility." If Jennie lives long enough, and studies nature more and fashion less, she may perchance learn that there is no true beauty without utility, and that everything (not excepting a woman's dress) is beautiful *only* as it is useful.

The True Temperance Platform.

WE are pleased to chronicle all indications that the religious societies are adopting the physiological basis of temperance reform, the only basis on which the cause can ever be prosecuted to a successful issue. The Central Ohio Methodist Conference, at its session in Senecaville, August, 1868, not only condemned the license system and endorsed prohibition, but accepted the true temperance platform in the following resolution:

"Resolved, That total abstinence from alcoholic liquors as a medicine, is essential to total abstinence as a beverage; that as emancipation was the only true ground for antislavery men, so total abstinence from the thralldom of alcohol is the true ground for temperance men and women of to-day. On this ground and under this banner, only, can the temperance army, rationally, expect to march to victory."

Answers to Correspondents.

DYSPEPTIC CONSUMPTION.—T. E. L.—"Dr. Trall, *Dear Sir*—I have been troubled with a hacking cough for several years, and am gradually getting worse. The matter I expectorate is mostly a white mucous, but sometimes phlegm or pus. Whenever I over-exert myself, I am troubled with pain in the right breast. Often, when lying on my right side, I cannot raise up or turn over without severe pain just at the point of the breast-bone over the stomach; the sensation is as though something was cutting through the flesh. Occasionally I have night sweats. My age is 27; occupation, country merchant; served five years in the army. Please prescribe."

Your liver is very much enlarged, and has long been diseased. The lungs are now implicated, constituting that form of consumption known as dyspeptic. Adopt a strict and

rather abstemious vegetable diet. Eat only twice a day. Abstain from sugar and milk. Drink nothing at meals. Take the wet-sheet pack once a week; a tepid ablution each other day; a hip-bath on the alternate days; wear the wet girdle two or three hours during the middle of each day, and retire to rest as soon as dark.

THE CATTLE DISEASE.—S. P. R.—We have read all that has been published on this subject. It is not the *rinderpest*, or "pleuropneumonia," but a malignant form of typhus fever. Transporting cattle, horses, hogs, or sheep, or even poultry, several hundred miles on railroad cars, is enough to render them feverish, their blood inflammatory, and their flesh putrescent. The remedy consists in the adoption of a vegetarian diet—by human beings, we mean.

VEGETARIANISM A FAILURE.—L. R.—"How is it that some physicians of your school, and graduates of your own college, who profess to keep 'Hygienic Institutes,' advise their patients to use flesh-meat, milk, butter, &c., and assure them that they have tried the vegetarian system and it failed?"

The "how" is, "they lie, and the truth is not in them." Health Reform, like all other reforms, has its renegades and apostates, who sell the truth for "thirty pieces of silver." Every cause should be judged by its principles, or by the testimony of those who teach it and live it, and not by the assertions of traitors and knaves who make merchandise of it.

WORMS.—O. R. A.—Worms are scavengers. They cannot live in the alimentary canal of a healthy person. Keep the "insides" clean, and no scavenger animals will trouble you. Who ever saw a hog nosing a gutter, unless it was befouled with offal, or accumulated excrement?

TABLE SALT.—W. W.—"What is common salt good for, if you reject its dietetic employment?"

It is good to kill bedbugs. Mixed with snow or pounded ice, it makes a good frigorific. With this we have cured (killed) cancers. It increases the buoyant capacity of water, and thus assists us in learning to swim; and it also enables the vessels of the ocean to carry more "tunnage," thus benefiting commerce. "Congress water" contains half an ounce of salt to the gallon, thus making its drinkers thirsty, and enabling the fashionable hotels to sell more rum and lager. Sprinkled abundantly in and around the dens of rattlesnakes, it will cause them to skedaddle.

Mixed with cayenne pepper, vinegar, mustard, butter, and sugar, it makes an efficacious medicament to rid us of rats, mice, cockroaches, fleas, mosquitoes, and other noxious "varmints," provided they will eat it.

TWO MEALS A DAY.—S. V. R.—"At what age should children be restricted to two meals a day?"

We are of the opinion that, as soon as their teeth are developed so that they can properly masticate their food, the change from three meals a day to two can be advantageously made. If such children did not grow so fast, nor develop so rapidly, as those who were fed three or more times a day, all the better; they would grow sounder and live longer.

PALPITATION.—A. W.—Constipation is the cause of your heart troubles, intermittent pulse, fainting spells, &c. Eat plain vegetarian food. Avoid milk, sugar, and all greasy things.

BRONCHITIS.—S. M. L.—The doctors have misnamed your disease. It is *laryngitis*. You are too feeble to undertake self-treatment. Get a good nurse or go to a "Cure."

LUMBAGO.—C. D. D.—Apply hot fomentations until the pain is relieved, then apply the wet girdle. Do not wear it so constantly as to produce a rash.

HEAD CAPS.—A. R.—We rarely employ them. Indeed, we have known a hundred cases where their use has been exceedingly pernicious. Some water-cure physicians induce their patients to wear them for months. They tend, in all such cases, to produce permanent congestion of the brain, endangering dementation, if not insanity.

MALARIA—WHITE OAK BARK—BUCKWHEAT.—J. H.: "Dr. Trall, *Dear Sir*—Will you please answer the following questions through the REFORMER?"

"1. What is the remedy for poison, caused by clearing up new land—probably by contact with poison ivy? We are health reformers,—use no meat, tea, coffee, tobacco, drugs, nor anything of the kind.

"2. Would the application of a decoction of white-oak bark be "drug medication?"

"3. Is buckwheat flour wholesome? and how should it be cooked?"

1. There is no remedy for the poisonous gases or miasms of rotting vegetation, except keeping the depurating organs free so that they can be readily expelled. 2. Yes. 3. Yes. It should be mixed with water and baked as you would, or should, treat corn-meal or wheat-meal.

Farming for Women.

THE *Revolution* contains the following cogently-statistical argument in favor of a better occupation for woman than stitching her life away:

"LIFE AND DEATH BY THE NEEDLE."

Editors of the Revolution:

WOMEN can and should have gardens and farms as well as men. Why not? A five-acre farm can be laid out as follows:

One acre in asparagus, which is ready for market soon after the frost is out of the ground, and will yield from \$100 to \$200 per acre, and will not have to be replanted for twenty years.

One acre in strawberries, which will ripen next in order, and produce as much profit per acre.

One acre in currants, to commence picking when the strawberries are done, and will often give \$500 per acre.

One acre in raspberries and blackberries, which will continue in bearing until grapes, peaches, pears, mulberries, &c., get ripe, a few of which every one should have, and which often yield very large profits. On this same land more or less poultry should be kept, which will not only be profitable but beneficial, if kept under proper control. Thus a garden with five acres may have at least \$200 per month income for five months, which will amount to from \$1,000 to \$2,000 for a summer's work, and give the winter months for other purposes. But should there be in the farm ten acres, the other five can be cultivated in vegetables that will produce as much profit as fruits.

One acre of cabbage has been known to yield \$800 worth in one year to a farmer in Newark. And a little broom-corn will not only be profitable, but supply business for the winter. I have said nothing about the *flower garden*, which may be more profitable and beautiful than all the rest; or of the osier, or basket-willow fence, which should surround the whole lot, when practicable, and afford several hundred dollars' worth of cuttings per annum; or of the increased value of the property.

There are over one thousand women holding post-offices in the United States. Women are also engaged in many kinds of business, and why should they not be engaged in the healthful employment of gardening?—*B. F. Clark, M. D.*

OUR own hands are Heaven's favorite instruments for supplying us with the necessities and luxuries of life.

THE Hindoos extend their hospitality to their enemies, saying, "The tree does not withdraw its shade even from the woodcutter."

KIND words do not cost much. They never blister the tongue or lips; and we have never heard of any mental troubles arising therefrom.

BACCHUS has drowned more than Neptune.

Items for the Month.

TO CORRESPONDENTS.—Mrs. E. H. J.: The beautiful piece of poetry, of your selection, was published in *REFORMER*, Vol. ii, No. 3.

P. M. We can not furnish the back numbers of the *Gospel of Health* from its beginning, but presume they can be obtained of Dr. Trall.

INDUCEMENTS TO AGENTS.—We have been solicited by our friends to offer club rates for the *REFORMER*, as an inducement to obtain subscribers. The exceedingly low rates at which our journal is furnished has been a barrier in the way of any reduction in price, but at the earnest solicitation of those who have at heart the interests of the cause, we have been induced to make the following offer:

Any one sending us the names of two or more new subscribers will be entitled to a discount of one-fourth, or twenty-five cents on each subscription, as compensation for their trouble. With this very liberal offer we expect our friends will be well pleased, and will make earnest efforts to extend the circulation of the *REFORMER*, that others may be blessed by the truths which it advocates.

WANTED.—We would like the names and post-office address of a large number of such persons as would probably be interested in the subject of Health Reform. To all such we will cheerfully send, gratis, Specimen Numbers of this Journal. Will our patrons please consider this request immediately, and forward the names as desired. We have on hand quite a surplus of back numbers of previous volumes, which, in this way, might be used to good purpose. Send us the addresses, friends, and we will do the rest.

As an evidence of the cordial reception which our journal meets, we are happy to record the fact that nearly three hundred new names were added to our lists the past month. This to us is quite gratifying, but we are not yet satisfied, and hope to add as many thousands before the expiration of the volume.

We are frequently requested to prescribe for persons at a distance, who are afflicted with some obscure disease about which all the physicians in the neighborhood are divided in opinion. Now we give the allopaths credit for some skill in diagnosis, even if they cannot cure the patient after determining the nature of the disease. How then can it be expected that we who do not see the patient can decide the matter, when those are disagreed who have every opportunity of watching the symptoms? Under such circumstances we will do the best we can, but cannot be expected to always know the nature of such diseases.

HEALTH INSTITUTE.—We are still prepared to accommodate patients and hygienic boarders. Our facilities are unsurpassed, and we invite the attention of all who are suffering from disease to carefully consider the inducements offered to those who will place themselves under our care. No pains will be spared to secure every advantage to those who come here for the purpose of learning how to restore and preserve health. Send for our circular.

We commend the following pertinent query, which we clip from an exchange, to those who can see a millennium just ahead, while the greater portion of humanity are indulging in the sins enumerated below:

QUERY.—It is said in Holy Writ that man was created a little lower than the angels. How much lower is he since he has become mortal, corruptible, diseased, bigoted, selfish, warring, a lover of pleasure rather than a lover of God, an eater of hogs and tobacco, a bibber of wine and whisky, and all this and that?

The "Words from Our Friends," which appear in this number, will be of interest to all. We shall be glad to hear from any who are interested in the cause of reform. Their letters are encouraging, both to us and to our readers.

Special Notices.

HYGIENIC AND MOVEMENT INSTITUTE. ST. PAUL, MINNESOTA.

THOS. W. DEERING, M. D., *Surgeon and Physician.*
MRS. ELLEN GOODELL SMITH, M. D., *Physician.*

The proprietors take pleasure in announcing that they have secured the services of the above Surgeon and Physicians. The house is new, with large rooms capable of accommodating one hundred patients, and beautifully located on a bluff overlooking the Mississippi. Its home comforts are unsurpassed. The climate, as is well known, is the great resort for invalids suffering from the various manifold forms of disease. The scenery in this section is unsurpassed for magnificence. Patients will be under the direct personal supervision of the physicians, whose lectures on the various topics relating to the attainment and preservation of health will be of paramount importance. The fall and winter seasons we regard as the best for treatment. Special attention to surgery and surgical diseases. Business communications addressed to the Institute. Professional correspondence to either of the physicians. P. O. Box 973. Send stamp for circular.

M. AUGUSTA FAIRCHILD, M. D.,
HYGIENIC PHYSICIAN,
HANNIBAL, MO.

A MANUAL-LABOR WATER CURE.

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