

THE Health Reformer.

OUR PHYSICIAN, NATURE: OBEY AND LIVE.

VOL. 3.

BATTLE CREEK, MICH., NOVEMBER, 1868.

NO. 5.

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.

THE RIPENING CORN.

How sweet to walk through the wheatlands brown,
When the teeming fatness of Heaven drops down!
The waving corn with its bursting ears
A sea of gold on the earth appears;
No longer robed in a dress of green,
With tawny faces the fields are seen;
A sight more welcome and joyous far
Than a hundred blood-won victories are.

Beautiful custom was that of old,
When the Hebrew brought, with a joy untold,
The earliest ears of the ripening corn,
And laid them down by the altar's horn;
When the priesthood waved them before the Lord,
While the Giver of harvest all hearts adored;
What gifts more suited could man impart
To express the flow of his grateful heart?

A crowd awaits 'neath the cottage eaves,
To cut the corn, and to bind the sheaves;
At length is heard the expected sound—
Put in the sickle, the corn is browned;
And the reapers go forth with as blithe a soul
As those who joined the Olympian goal;
And sorrowless hearts and voices come
To swell the shouts of the harvest home.

General Articles.

Dr. Both on Consumption.

BY R. T. TRALL, M. D.

THE *Evening Post* of a late date has a long article on a newly-discovered theory and a newly-invented treatment for consumption. It illustrates the remark we frequently have occasion to make that, the less successful the medical profession is in the treatment of any given disease, the more numerous are its remedies and specifics. A drug doctor has never

yet cured a consumptive patient, but the materia medica are full of remedies, and the medical journals are prolific of specifics, while the common newspapers lend their influence to mislead the public mind continually. The author of the latest discovery and invention applicable to the treatment of consumptive patients is a Dr. Carl Both, of Germany. We copy from the *Post*:

With regard to the nature of consumption, Dr. Both asserts that the "tubercle mass in the lungs originates, not with the binding tissue-cells, but from the blood globules which are thrown out of circulation and lodged in the binding tissue." These globules are thrown out of circulation, he says, by the bursting of an obstructed capillary vessel. This obstruction, and the consequent formation of tubercles, can only take place in those parts of the lungs in which respiration has been repressed or has entirely ceased. He utterly rejects the notion that consumption can be inherited, and finds its cause in imperfect respiration at the time of birth. These positions are illustrated and fortified with arguments for which we must refer the curious reader to the pamphlet itself.

After this attempt to ascertain the nature of the disease, Dr. Both approaches the question of the proper method of treatment. He remarks that when he entered as a medical student at Gottingen, consumption was universally held to be incurable. At Wurzburg, however, he assisted at a post-mortem examination which developed the fact that tubercles had formed in the subject's lungs, and had healed without medical treatment. The diseased parts had the appearance of chalk, although the original cells and tissues could be detected with the microscope. Other cases of the same kind came to his knowledge, if not under his observation. He soon made up his mind that "if Nature can and does cure consumption by her own process, it must be possible to cure it by medical treatment." The first step in determining the nature of this treatment was to ascertain, if possible, the natural process. Dr. Both believes this to be the calcification of the diseased parts by means of lime furnished by the blood. Upon this supposed discovery his entire system is built. The ends to be kept in view are to cut off the nourishment of the diseased cells, since their expulsion from the lungs is impossible, and to "in-carcerate them, and thus render them harmless."

To attain these objects Dr. Both's first step is to "press air into the lungs by natural inspiration, powerfully stimulated by certain muscular exercises," which should, in every case, be taken under the direction of a physician. This causes an increase of coughing, which the doctor regards as a remedial action of nature, intended to expand the lungs and expel the diseased matter, and rarely produces any favorable effects before the fourteenth or fifteenth day. He next attempts to purify the blood by regulating the patient's diet. "Vegetable acids containing abundance of oxygen are best adapted for this purpose." The next step is to introduce phosphorus and sulphur into the blood, which he does by prescribing a diet in which coarse bread, green corn, mustard, horse radish, &c., figure largely.

The next step is to introduce lime, silica, and magnesia. This also is done by means of diet. In the early stages of treatment he uses extracts of herbs and plants "which have been popular remedies for consumption for hundreds of years." Later, the hulls of wheat, rye, oats, and barley, come into play. The doctor, throughout, urges the necessity of paying the closest attention to the food of the patient, and the section of his pamphlet on "general diet" contains suggestions which will probably be found useful by physicians who do not accept his theories, nor adopt the other features of his treatment.

Dr. Both has mistaken an incidental effect of a remedial process for the remedial process itself.

A rational view of the nature of consumption will show the absurdity of Dr. Both's notions. In consumption, effete and non-assimilable nutrient matters are deposited in the lungs; these, possessing a low grade of vitality, become organized, and constitute tubercles. These tubercles soon die, and are attempted to be removed by the process of supuration. Hence the true indications of cure are,

1. To keep the lungs as fully expanded as possible. 2. To purify the whole mass of blood. 3. To supply the proper quantity of pure food.

Sulphur, phosphorus, mustard, and other poisons, can have none but a mischievous influence on the patients' health; and why Dr. Both wishes to introduce them into the system we are not informed.

POISON.

WINE is a poison, so is tea,
Though in a different shape;
What matter whether one be killed
By canister or grape.

A SINGULAR case has been discovered among the cattle in Warren County, Iowa. When attacked the cattle swell under the throat, have the symptoms of being poisoned by a rattlesnake, are perfectly wild, have convulsions, and die in a few hours.

Time Taken for Digesting.

TIME for digesting what is eaten demands of every one who values health a most serious consideration. Ignorance on this topic, and inattention to its importance even when understood, have involved thousands and millions in untold suffering and premature death. If it were possible so to impress the mind of community on this subject that they would obey nature's laws,—the laws which the great Author of nature has given to our digestive systems,—we should see a very obvious change taking place in the standard of general health. The larger portion of people have no rules for eating, but to eat, as they say, "when they are hungry;" having no regard to the time of eating, or to time for digesting; but, like the short-fed beasts, take a little here and there, whenever and wherever they can get it. They think their own stomachs are a sufficient guide, in spite of facts and philosophy. Therefore, they eat whenever they feel inclined.

Their stomachs would, perhaps, guide them in the right way, if a morbid action of that organ had never been induced by previous irregularities and indulgencies. But when irregularities have deranged natural appetite, and placed in its stead a morbid one, then appetite is no longer a safe guide. In any propensity of the body, there is a wide difference between the demands of healthy nature and morbid nature. Yielding to any demand from the latter, is wrong in principle, and bad in economy. This is not only true in relation to eating and drinking, but in regard to any other propensities of the body.

Three meals a day are sufficient for all classes of persons, under all circumstances, and of all ages. For persons having weak stomachs, and many persons of sedentary habits, two meals a day, rightly distanced, might be preferable. But no individual, whatever may be his age, his occupation, or his health, should take solid food more than three times in one day. No person can do more than this without transgressing nature's laws. The reasons for this rule will soon be given.

An argument against taking food at regular intervals is often attempted from the fact that many dumb animals have no regular times of eating; and it is urged that these animals have no other guide than the dictates of nature. In answer to this, it may be said, that the habits of dumb beasts, since the introduction of sin into the world, under the weight of which "the whole creation," or, rather, as the original signifies, EVERY CREA-

TURE, "groaneth, being burdened," are not always in exact accordance with nature's rules. For instance, cattle are put into a lean pasture, and they are unable to gather a full meal at once; they are obliged, perhaps, to graze all day long to obtain sufficient subsistence. In such cases, to allow intervals between meals, would be to undergo gradual starvation. But put dumb animals into full feed, and what do they do? They deliberately eat a full meal, and then cease eating till that meal is fully digested. Hence, the testimony taken from this source, when we make a fair test, is unequivocally and uniformly in favor of eating at intervals sufficient for digestion.

Eating at intervals sufficiently long to allow the full digestion of a meal before another is taken, is as truly essential to the good constitution and health of beasts, as of human beings. The time was, even within the limits of fifteen or twenty years, when it was customary, on driving a horse on the road, to feed him about every ten miles. This was enough to kill the poor animal; he had no time to digest his food, and derive nourishment from it; and it is well that such a system has been abandoned; and it would be better still, if intelligent beings would adopt a similar rule of diet for themselves, and those under their care. Those who drive horses for pleasure-riding or in teaming, at this day, having proved the folly of the old system, feed regularly three times a day.

Under this rule, the animals eat, on the whole, less in quantity, are found in better order, and endure much more: and why? because they derive, by obedience to natural law, more nourishment from the same food, and do not break down the digestive organs by oppressing them with too-oft-repeated meals. But when individuals live as they list, and eat when they please, in disregard of right rules of diet, they commit a crime against nature. They sin against God, by treating with contempt his laws; they sin against their own bodies, by committing gradual suicide; and the penalty of those violated laws must be met—there is no escape; the punishment will, in some way, sooner or later come. Nature will, without a single failure, take this matter in hand, and sustain the validity of her own laws.

Now for the whys and wherefores of these directions. In the first place, food must be thoroughly masticated. This requires some length of time; especially at dinner, which is, generally and properly, the principal meal

for the day. Inattention to and curtailment of time necessary for mastication, is a violation of physical law at the very outset of the digestive process; and one which, more or less, deranges all the other steps. In the second place, when food is lodged in the stomach, it requires ordinarily about three hours and a half before the entire meal is prepared for and carried into the duodenum, or second stomach. Here are, then, at least three hours and a half generally required for the process thus far. Then about one hour and a half is needed for forming the chyle, and for its absorption.

Therefore, no two meals or luncheons should be allowed to come nearer to each other than a distance of at least five hours; because, as any one can see, there is a regular routine of steps, in the process of digestion, to be gone through with in this space of five hours. And if a second meal or lunch be taken short of that period, it produces confusion; the process with the first meal is interrupted; the organs are obliged to stop their course, and begin a new process with the second meal; there will be probably a struggle between the two processes, and both be imperfectly performed. By this course, the organs are weakened, and the amount of nutrition, from the same quantity and quality of food, is much less.

To illustrate this method of proceeding and its effects, suppose an omnibus, running between Boston and Cambridge, should set out from Brattle-street with passengers, and, after passing half of the distance, the driver should recollect that there were several other passengers whom he had forgotten; and, instead of finishing his present route, and taking those left behind at the next regular trip, he wheels about, brings his load back, takes, in the rest, and again proceeds. Precisely analogous to this, is the course which multitudes take in respect to their eating; one meal is half digested, and another is crowded upon it. The organs are kept continually at work, without systematic order, and without chance to rest and recruit their energies.

The good effects of regular and simple diet may be seen by visiting our prisons. There the inmates are generally in possession of good health, notwithstanding their confinement and close air. Some have gone there greatly afflicted with dyspepsia, but have obtained a complete cure, and become robust; and this at the time there must unavoidably have been a great and constant mental oppression. This is incontrovertible testimony in favor of plain and regular living.

Besides the positive injury done to the digestive organs themselves, by eating too often, and a sympathetic injury to the whole system, there is a sort of negative injury done to the entire system by the interruption of the process of nutrition. After breakfast has been taken, let a lunch be eaten about eleven o'clock, and the process of forming chyle is injured by the digestive energies being attracted too soon to the work of disposing of the eleven o'clock lunch; and so on in the same manner, so long as meals and lunches succeed each other without giving at least five hours space for digestion. Hence, the system receives less nourishment from about twice the quantity of food per day, than it would receive under a regular, systematic diet, with a regular quantity.

It is argued by some, as just stated, that the inclination to eat is a proper guide to the time and frequency of eating. But if we eat ten times a day habitually, the stomach is obliged to undergo such a change in its action, that we shall think we are hungry as many times. There comes up a disordered action of the stomach, and a morbid appetite ensues. What sort of a guide is a man's inclination to eat, who is just emerging from the prostrating power of a typhus fever? And why is it that those who are always eating are always hungry, while those who live on three meals a day are not inclined to eat till the regular meal-time comes?

But why contend against facts established by the researches of learned physiologists? They have given us the time required for digestion; we know that, this being correctly ascertained, we cannot interrupt that process without detriment. And who is willing to sacrifice justice to himself, and to the Author of his being, for the paltry gratification of a moment? Thousands do it; but it seems too uncharitable to suppose they would do it with their eyes open, though it is to be feared too many are willingly blind.

Whoever knows no law but the fearful dictates of wrong appetites, is like a ship, driven by fierce winds coastward, without anchor. If we do right—if we would act upon principle—we must obey every righteous law. That is a safe and prosperous government where obedience to law is sustained; that is a well regulated physical system whose physical law is obeyed. But how sadly this law is trampled under foot! How many there are who reverse one of the best rules of life! While all should EAT TO LIVE, they, impiously and wantonly, LIVE TO EAT. In this way, they destroy the very foundation of all true enjoy-

ment from temporal sources, and prejudice the prospect for the future life. The old heathen adage, "Let us eat and drink, for to-morrow we die," is the sum and substance of their theology; they know no God but their belly.—*Philosophy of Health.*

The Duty of Preserving Health.

THE common distinction between Napoleon and Wellington is, that the former went for glory; and the latter, for duty. Distinct as this difference may seem, it is more superficial than profound. If there be any glory belonging to man, it must come through duty, otherwise it is a delusion, or still worse, a fraud. This is but one more illustration of the radical fact, that our entire race with each individual thereof, is bound now and forever by the sacred ties of duty. The repudiation of this, from whatever cause, or under whatever excuse, is the only inlet of all our woes. The conceded existence of God, law and justice, makes this evident to all logical thinkers. Hence the inexpressible importance of learning and doing duty.

We need not in this connection enumerate the well known train of popular duties. Even the scribes and pharisees performed these down to tithing the mint, the anise and the cummin. As the daily wheel of life moves round under the tread of conservatives, the masses keep step to-day as they did yesterday. To the faithful performance therefore of this routine, they need no exhortation. The sexton kindles his fire, and rings his bell, the church-going people come in, the choir play and sing through their professional engagements, and the minister passes through his prescribed *mannerism*, each Sabbath-day, about as certain as the movement of any orderly machinery under fixed laws. But let it be suggested—as the writer sometimes has—that the windows should be raised or lowered to admit better air, and the innovation is at once rejected. In one hour often such a veto, within a year past, a woman fainted in her seat, and rather than give her pure air, a doctor near by quickly forced his filthy pills upon her stomach.

On another occasion, in the same vicinity, three men had perished in the poisonous gas of a well, and the gas in the tightly-closed church, at their funeral, was just as certainly, though not so grossly, destructive. The writer was present, and again protested against the sin of such conduct, but succeeded probably in making no convert. The law which says, "Thou shalt not kill," has no significance in the minds of the people as against

any popular form of killing. Such destruction always comes from "Providence," and this quietly ends the whole case.

There are now five resident clergymen nearly within a stone's throw of our writing, who never eat a meal without violating the cardinal laws of health, and who are therefore perseveringly sick, and yet no thought ever enters the mind of a single one of their communion, that they are doing wickedly. This we infer the more readily since one of the most progressive ladies in these churches remarked laughingly the other day, that their minister was very slow about recovering from the dysentery, because he loved good (?) things, and would eat them at all hours of the day and night. So of the others, two or three of whom consume tobacco freely, and on special occasions, a little wine. The oldest and most popular of these argued not long since that *wine* as used in Scripture meant *alcohol* rather than the pure juice of the grape, and hence its use in moderation was authorized. This same clergyman too, was but a week or two after announced for a popular lecture before one of our temperance orders. Would he stick on sweet cider or wine, since he finds Scripture for the hard!

Now can any one be so stupid as not to perceive, that the destruction of health is the same crime as the destruction of life, and is therefore the terrible violation of not merely one, but of all the duties of life. As the gain of the whole world can never compensate for the loss of the soul, neither can the doing of all other duties compensate in the least degree, for the ruin of health. Well might Greeley say—as once he did, that fifty years hence disease would be as disgraceful as drunkenness. Grant that it may so come to pass. But more anon.

W. PERKINS.

Smoking Manners.

THE street is not a private smoking-room. One man has no more right to void his tobacco smoke into the face of another man than he has to void his saliva. If he has, why, in the name of sense? Because the smoke is less disagreeable? That is a matter for individual preference; and, besides, a man has no right to do the least disagreeable thing. Why may not a man appear on Broadway with a stick strapped horizontally across his back, or an open package of assafoetida in his pocket, or a polecat in his arms, or his clothes dripping with kerosene oil, or a rattlesnake around his neck, with as much right as he may smoke there? Because it is

not customary to carry assafoetida in the pocket, nobody thinks about it; if it only were the custom, we should hear a fearful cry from the tobacco-smokers themselves. If a man treads upon another man's foot he apologizes; but he will carelessly void offensive smoke into his very throat, and never think that he does anything reprehensible. If a man dislikes smoking, he can keep out of the street. But the right of the tobacco-hater in the street is equal to that of the tobacco-lover; to refrain from smoking in public places is not granting a concession, but not to refrain is violating a right. Upon actual right, without reference to the sanction of custom, a man would be perfectly justifiable in resenting the smoking of tobacco near him as a personal affront.—*The Round Table.*

Fruits of the Demon Drink.

Of the thousand floating rumors, which may be truth or sensation, none is more painful than the assertion which every now and then forces itself into ugly prominence, that intemperance is a growing evil among the women of the higher classes of our land. There is none certainly which any good man would be slower to believe or more reluctant to credit. Yet again and again the unpleasant allegation is made, not flippantly, but supported with the aid of stubborn facts. From the report of the State Temperance Convention, held at Harrisburgh two months since, we extract an entry or two from the official records of application for entry into the Inebriates' Asylum of New York, which are simply fearful:

Clergymen,	20
Judges,	8
Merchants,	340
Physicians,	226
Gentlemen,	240
Rich men's daughters,	1,300
Total,	2,184

It may very possibly be that this institution does not fairly represent the cases from all classes of society, or is especially devoted to the cure of females. But all that does not materially alter the terrible story of its records. It is frightful to think of thirteen hundred young women of New York given over to the demon of drink, no matter how the cases are collected. And again, for every daughter handed over in despair to the public shame of an asylum, how many are there dying unknown and unheard of—the skeletons in the closets of gilded homes?—*Press.*

BE always at leisure to do good.

NEVER GIVE UP.

NEVER give up, brother, never give up!
 God has a blessing for those who work hard;
 Why should you murmur, and grumble, and fret,
 And envy the pleasures from which you're de-
 Work like a man, [barred?
 Do the best that you can;
 This is the wisest and happiest plan.

Never give up, brother, never give up! [drear;
 Though the future looks lowering, and gloomy, and
 Though the sun shine not now, yet it may very soon.
 So keep up a brave heart, and tread down your fear;
 Soon may come light,
 And all will be bright,
 Only struggle and strive, and do what is right!

Never give up, brother, never give up! [way,
 Though your burden be heavy, and dark be your
 The bow in the clouds only comes with the rain,
 And when night is the deepest, then bursts forth
 Soon troubles will cease, [the day;
 And your sorrows decrease;
 Only trust in the Lord, and then all will be peace.

Experience in Reform.

DR. LAY, *Dear Sir*: Permit me to say a few words, through the REFORMER, in regard to my experience in the reform, and the benefits I have received by following a hygienic mode of living. The first I ever heard about health reform was about three years ago. At that time my health was very poor. For two years I had been suffering from dyspepsia, and for nearly four years had been afflicted with a severe cough, which troubled me night and day. Frequently I would expectorate five or six ounces of phlegm from the lungs in one night. I was able to do but very little work, and was troubled with cramp, sick headache, and melancholy. I never expected to enjoy health; and most people thought I would not live long.

At this critical time I received some light on health reform, which I immediately put in practice by leaving off the use of meat, which somewhat improved the tone of the stomach, after it had recovered from the effect of the change. But still I ate largely of sugar, and butter. I commenced to eat some graham bread, which I found, on trial, proved beneficial, but not very palatable; but by continuing in the practice of eating it, I soon began to relish it.

Thus my health improved a little in the course of six months, and I began to think I was quite a health reformer. But as I got a little better posted on the subject, I found that there were people in the United States who made a practice of eating but twice a day, and had left off the use of butter, &c. This was in the winter, and I thought it would be a good time to try the two-meal system when the days were short. I tried it, but did not go about it the right way. I was not aware of the change that would take place by drop-

ping a third meal. I thought, as a great many do who are commencing the reform, that anything that was beneficial would improve the health immediately; but did not realize the power of the long-continued habit of eating three meals a day. I kept about my work as usual, doing as much as I was able, but I felt weak, and faint. Why was it that I felt so? Oh! I was trying to get along with two meals a day, which I thought did not agree with me very well, and so I gave it up. But why did I not succeed? I can tell you, as I have learned since. It was because I did not commence in the right way. I ate my dinner, sometimes at noon, and sometimes at one or two, P. M. By doing this, there was no regular system established. I left off all at once, except once in a while, when I got very hungry, when I would eat just before retiring. The late supper would disturb sleep, and in the morning I would have but little appetite, and the next night, just before retiring, would feel a desire for another late supper.

Another reason was, I did not eat enough fruit. Those who are making the change should have food of the right quality. To those who are commencing reform I would say, Go about it in a reasonable way.

Two years ago, one year after my former trial, I again endeavored to discontinue the third meal. The first week I dropped one meal; the second week two; and so on, by degrees, until I got thoroughly accustomed to two meals a day. In a short time I felt no desire for a third meal, and had gained several pounds in weight.

Then I decided to discontinue the use of butter. This I was at first afraid to do, as I supposed butter contained carbon in a large degree, and I was destitute of animal heat. But after thoroughly testing the matter, I can say, that by subsisting on grains, fruits, and vegetables, and eating but twice a day, I have twice the amount of animal heat, twice the amount of strength, and better health every way, than I had when I ate meat, vegetables, and grains, prepared with butter, lard, &c.

I can say that I feel very thankful for the health that I now possess, and I believe I owe it all to the health reform. I would like to say to my dyspeptic friends, and those who are afflicted with disease of any kind, Have courage, press on in the good way, and success will crown your efforts.

W. F. HOOL.

Compton, C. E.

BETTER to do well late than never.

Dignity and Pleasure.

COOKING is a dignified art. Indeed it involves more or less of science, which every woman ought to understand on its own account. The practical cook is a physiologist, and ought to understand the laws of health—ought to know enough to avoid the villainous compounds which destroy the tone and coats of the stomach and fearfully shorten the aggregate of human life. The cook is a moral philosopher, or ought to be, having strict regard to the laws of economy, and of honesty and philanthropy, otherwise there is no security against the injuries which proceed from the stimulation of a morbid appetite on the one hand, and an abuse of a healthy appetite on the other.

How, then, we ask, can an employment be undignified which requires so much intelligence—so much sound discretion? What can be more becoming than the usefulness of such exertions? A thorough, skillful, practical housekeeper is a benefactor. She confers happiness upon her servants, imparts sound wisdom to her daughters, and gives salutary lessons to a profligate age. This is a style of dignity which can not fail to receive the commendation of the purest and noblest minds.

We insist, moreover, that there is a world of pleasure, for the young lady, in the kitchen. What interest in knowing how to do some of the most difficult and really indispensable things that are ever done! What intense satisfaction in being able to do what so many know nothing about, and in being allowed to think, if you may not say, as a fine dish comes on to the table and receives the compliments of father, mother, or guest, "I made it!"

A higher estimate of the kitchen and of every kind of useful labor must be reached in community, or the civilization of our age will be the demoralization of all classes; and we call upon our fair readers to join heartily in the reform, to place themselves practically, as they are in responsibility, at the head of their household affairs. Let them be determined that they will know more than their servants, who toil merely under the force of an imperative necessity, and take a livelier interest than any other person in what constitutes, more constantly and really than any other department of mental and physical industry, the essential comfort of home.

THERE can be no true enjoyment in a life which does not contemplate the good of others as well as ourselves.

Salt in the Scriptures.

[THE following interesting comment, furnished by a correspondent, sheds some light on the uses of salt, as mentioned in the Bible.]

"Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Matt. v, 13.

Rev. John S. Thompson, in his Gospel History, p. 115, has the following on this text: "The learned Schoetgen has favored the world with an excellent treatise on this difficult passage. . . . Now there was a bituminous salt used in Judea, obtained from the Asphaltite lake; and which, having a fragrant odor, was strewn in great quantities over the sacrifices, to prevent inconvenience from the smell of burning flesh, and to quicken the action of the fire, that the sacrifices might be more quickly consumed. Great quantities of this bituminous preparation lay in its appointed place in the temple, and was easily damaged. The virtue of the salt was soon lost by exposure to the effects of the sun and air, and it was then sprinkled over the pavement of the temple to prevent the feet of the priests from slipping during the performance of the service."

CLEANLINESS.—A neat, clean, fresh-aired, sweet, cheerful, well-arranged house, exerts a *moral* as well as *physical* influence over its inmates, and makes the members of a family peaceable, and considerate of each other's feelings and happiness. The connection is obvious between the state of mind thus produced, and habits of respect for others, and for those higher duties and obligations which no laws can enforce. On the contrary, a filthy, squalid, noxious dwelling, in which none of the decencies of life can be observed, contributes to make its inhabitants selfish, sensual, and regardless of the feelings of others. And the constant indulgence of such passions renders them reckless and brutal; and the transition is natural to propensities and habits, incompatible with a respect for the property of others, or for the laws.

THE sum spent for liquor in the United States in the year 1867, is estimated at \$2,960,000,000, while the amount given for education was \$22,000,000, or \$139 were given for liquor for every dollar for education. The amount spent annually for religious purposes is about \$30,000,000, or \$1 for religion and \$93 for rum.

Editorial.

Popular Physiological Education.

Of all the systems which claim the attention of the world at large, none can secure greater advantage to itself by a thorough understanding of its principles on the part of the people, than the hygienic medical system. Unlike its venerable and popular antagonist, Allopathy, it does not desire that a knowledge of the principles on which it is based be confined to the few whose sole business it is to "doctor" the people when sick, but claims to have made the greatest progress where the masses best understand it.

The system (?) of drug medication consists of a collection of absurdities and incongruities, without regard to vital laws, or even acknowledged principles of physiology; and to be educated in it is to utterly ignore reason and common sense, and blindly follow the teachings of authors and lecturers, who have themselves as blindly followed their predecessors. Not that we wish to be understood as saying that all allopathic physicians are simpletons, for such is far from being the case; but so powerful is the influence of custom, and so strong are the bonds of prejudice, that men of intelligence and ability are content to follow in the beaten track made by those who have preceded them, and as a consequence the people are dosed and drugged and blistered, without the reason why being given them; even the poisons themselves being prescribed in a language unknown to the masses.

But the hygienic system is not thus draped in obscurity. It claims and demands the investigation of thinking people. It earnestly desires that a popular education in its principles may dispel the gloom from many a household, and prevent the ravages of death in many communities. To this end it seeks the light and challenges investigation, and in furtherance of this object its advocates are endeavoring, and should endeavor, to create a popular literature, which shall set before the people the great yet simple principles of this glorious reform in such a manner that they shall fall in love with it, and by it be saved from sickness, suffering, and premature death.

W. C. G.

When you feel physically "out of sorts," leave off eating, and instead of seeking something "to take," seek something "to do."

Losing Confidence.

NOTHING is more favorable to the cause of health reform, than to have the people lose confidence in the popular system of drug medication. That this is the case we have frequent instances in proof, and yet these same despairing invalids still call upon the druggists, for want of the knowledge of a better way. The following from the *Chicago Advance*, consisting of a brief and concise summary from the sayings and writings of eminent M. D's, shows that the people certainly have good reason to lose faith in a system in whose teachings its ablest advocates have little real confidence.

Really, our physicians are beginning to make us feel uncomfortable. If one cannot be helped, let's save our pockets anyhow. We admire at least the honesty of the physicians whose utterances we take from the *University Journal of Health*:

AMERICAN PHYSICIANS.

"Our remedies are *unreliable*."—Prof. Valentine Mott, M. D.

"Of all sciences *medicine* is the most uncertain."—Prof. Willard Parker, M. D.

"We are not acquainted with any agents that will cure *consumption*."—Prof. Alonzo Clark, M. D.

"Cod liver oil has no *curative power* in *tubercular consumption*."—Prof. Horace Green, M. D.

"The administration of our powerful medicines is the most fruitful cause of deranged digestion."—Prof. E. R. Peaslee, M. D.

"Of the essence of disease very little is known."—Prof. S. H. Gross, M. D.

"Mercury has made more cripples than all wars combined."—Dr. McClintock.

EUROPEAN PHYSICIANS.

"The science of medicine is founded on conjecture, improved by murder."—Sir A. Cooper, M. D., F. R. S.

"I have no faith whatever in *our medicines*."—Dr. Bailey, London.

"Thousands are annually slaughtered in the quiet sick-room."—Dr. Frank.

"Every dose of medicine is a blind experiment."—Dr. Bostwick.

"The medical practice of the present day is neither philosophy nor common sense."—Prof. Evans, Edinburgh.

"So gross is *our ignorance* of the physiological character of disease, that it would be better to do nothing."—Magendie, France.

The editor's advice to "save our pockets anyhow," is worth heeding, and in following it not a few will succeed at the same time in saving health, vitality, and even life itself.

As a relief from the "uncomfortable" feelings induced by a consideration of these admissions, we would recommend a knowledge of the true principles of treating the sick, as embodied in the system of hygienic medication. "Cease to do evil," and "learn to do well."

W. C. G.

Fever and Ague.

THE season of the year having arrived for this disease to prevail more than at any other,* it is expedient that something be said that may aid the readers of the REFORMER in preventing this disease or in treating it when established.

Prevention of disease is an essential point. We of course do a great work in helping sick people get well, but we do a still greater one in teaching them how to keep well.

The cause of this disease is most generally attributed solely to miasms arising in low swampy districts, from stagnant pools, &c. We admit that these are exciting causes of this, and many forms of fever, as are also the barn-yard, pig-sty, hen-roost, noxious privies, and like nuisances, within a few steps of the dwelling. If the above were the only sources of ague, and fevers in general, then to leave the marsh and move into a better locality, or to remove the stables, &c., to a proper distance, would prevent taking on such complaints. But such is not the case. We see persons living in the nicest localities, with everything around them neat, and yet sickness and death enter these as much, perhaps, as in places more objectionable in every respect.

Then if this be so, we must look for other causes than the ones mentioned. These are found in the various and prevalent violations of the laws of health, in diet, dress and the general habits of life. These we have not space to particularize, but would say in brief, to avoid the causes of ague, place yourselves in the best possible relations to the laws of your being.

I will now proceed directly to treat of the specific complaint at the head of this article. The term ague is supposed to be derived from the Gothic, *agis*, which literally means "trembling," and is the common name for intermittent fever. There are in this disease febrile paroxysms, recurring at stated periods, the fever subsiding for an indefinite time between these paroxysms. The time intervening between the paroxysms is called the *intermission*. This disease exists under different heads, the most prominent, known as *Quotidian*, *Tertian*, and *Quartan*. There are several other forms given, but are of no consequence in this connection, as the treatment is nearly the same in all cases, the cause being the same and the disease the same, only being of greater or less severity, owing to the condition of the patient, or the complications arising from other complaints.

Under the first division given, the paroxysms occur every day, in the second, every other day, and in the third, every third day. In each form there are three stages; the cold, lasting from a few minutes to three hours, the usual length being about one hour; the hot stage, also varying from two or three to eighteen hours, when all febrile symptoms disappear, when the third, or sweating stage, begins. There are many particulars touching each of those stages, which are of interest to the professional reader, but would only load the mind of the general reader with non-essentials. I will therefore pass at once to the symptoms and manner of treatment.

Symptoms:—These are similar to other febrile symptoms. For several days before the paroxysms are fully established, the patient will feel a sense of depression, lassitude, yawning, stretching, headache, pain in the limbs and back, quite sensitive to cold, insensibly drawing up to the fire, even in mid-summer. Slight chills or cold streaks will pass rapidly over the system, but especially up and down the back; the skin contracts, and breathing becomes hurried, tongue slightly coated, much thirst usually, and appetite impaired or all gone. Bowels usually become constipated, and the patient has a great aversion to any kind of work; would about as soon burn, as be to the trouble of moving his chair back from the fire. When the paroxysms are fully established, the above symptoms are intensified.

Sometimes, however, the premonitory symptoms will be very slight, scarcely any chill at all, and the fever being the first notice given, and often very severe. In this, the hot stage, there is generally severe headache. This stage gradually passes off, and the sweating stage comes on, when the patient feels weak for a time, but gradually gains strength during the intermission, often feeling quite well, although not entirely free from the symptoms of disease, there remaining paleness, pain in the stomach, with some fur upon the tongue, and unpleasant sensations in the head, &c.

Treatment:—This is a very important part of our subject, and requires especial attention. It is the opinion of even many that admit the superiority of the hygienic system in almost everything else, that ague cannot be cured by any thing else than drugs. A greater mistake could not be made. Drugs do not cure disease; they only palliate or change the action, establishing other diseases. But the hygienic system effects a cure by removing the cause, or, I should say, aids or assists nature in performing the cure, by re-

*This article was designed for the October number.—Ed.

moving obstructions and regulating its remedial action.

When the remote symptoms of the paroxysms already given are felt, put the patient into a warm sitz bath at 100°, foot bath 110°, towel wet in cold water around the head, being very careful to let no cold fall upon the patient. After a short time, gradually increase the temperature of the sitz to 110° if agreeable, and the foot bath to 112°. Keep the patient in this bath until the cold stage is well nigh gone, unless it continues more than an hour, or the patient is too feeble or faint to remain so long.

While the patient is in the bath have some jugs or bottles filled with hot water, and the bed warmed, and on removing him from the bath wrap him in a dry warm sheet and cover him up warmly in bed, putting hot jugs to his feet, knees and sides, still keeping the cold towel on the head, which must be frequently changed while he is in the hot bath and during the hot stage.

After the hot stage is fully established, all symptoms of the chill having subsided, put the patient into a pack at 90°, keeping a hot jug to his feet, this may be repeated if the fever runs high and long, or after an hour he may be washed off all over and put to bed and sponged occasionally. After the sweating is over, gently sponge the body, all over and let him rest in a warm bed.

Give him only the most simple food, in small quantity, for several days, such as graham gruel, baked sweet apples, or berries, or a little graham hard biscuit or crackers. The foregoing treatment may be employed for three or four applications, then diminished, giving the sitz bath at a little lower temperature, say 98° and 105°, foot bath 107° and 110°, and instead of the pack a general ablution, using the jugs, &c., as before. Also in very feeble persons, either children or adults, care must be taken to modify the treatment, as to length, &c. Be very particular in this matter, be sure and have the room warm while giving the treatment, but have the room well ventilated also.

In addition to the above, see that the bowels move daily, using tepid enemata if necessary. Also on the well day or during the intermission between the paroxysms, give fomentations over the liver and stomach, for 15 minutes, using three applications of 5 minutes each; let the fomentation cloth be of flannel 9x14 inches, from four to six thicknesses wrung out of water as hot as the patient can bear, covered with several folds of dry flannel, after which sponge off with cool

water. As the kidneys are generally affected in intermittents, wear the cool wet girdle during the hot stage and a portion of the time during the intermission.

In addition to all the above, do not tax either body or mind, but be temperate in all things; be cheerful, and patiently wait, and the cure will be speedy and permanent, unlike the pretended cures by quinine, and quack nostrums generally.

WM. RUSSELL, M. D.

Health Institute.

Temperance and Cleanliness.

EDITORS OF HEALTH REFORMER: The above are two of the most important words in our language, and yet they seem to be the least understood by people in general. Health reformers are the only persons who seem to understand them, and many who call themselves health reformers do not understand them properly.

What is temperance? In my opinion, it consists in the moderate use of the necessities of life, and that any indulgence whatever in those things which are not only not necessary, but actually injurious to life and health, is intemperance.

Among these things may be classed, alcohol in all its forms, tobacco, tea, coffee, and all drinks except water, salt, pepper, and all spices, and seasonings. Also, animal food (except when better cannot be had), together with all drugs and medicines whatsoever.

There are other intemperate indulgences, such as over-work, both of mind and body, excessive indulgence of the sexual appetite, &c., but these proceed mostly from intemperance in eating and drinking.

What is cleanliness? There is a saying, that "cleanliness is next to godliness." If by godliness is meant holiness, or purity, then cleanliness is godliness, for we cannot be pure or holy unless we are clean.

Cleanliness is a part of true holiness. Temperance is essential to cleanliness, and cleanliness is essential to holiness. Cleanliness does not consist in merely keeping the outside clean. We may wash and scrub the surface of the body as much as we like, yet we will not be clean unless we get the inside clean. This can only be accomplished by taking nothing impure into the system. Get the blood pure, then it will be easy to keep the surface clean.

Many think they are sufficiently cleanly when they wash their hands and face mornings, and change their shirt once a week, the whole surface never being brought in contact

with water, except when caught in a shower, while at the same time they use tobacco, and stuff themselves with dead carcasses, even the filthy hog.

The Bible commands us to purify our bodies, and make them fit temples for the Holy Ghost to dwell in. Do such people expect that the Holy Ghost will take up its abode in them? If they do they will be disappointed! Nothing holy can dwell in such bodies.

Christians have not yet recognized the fact that cleanliness is essential to holiness. They are trying to purify streams, while the fountain is foul. This is why, in spite of all their efforts to ameliorate man's condition, crime and suffering are increasing, and will continue to increase until effort is directed to the fountain-head.

Purify the fountain, and the streams will become pure of themselves. Purify the fountain of life. In a word, give man health and his physical salvation is accomplished.

Yours respectfully.

JAMES THOMSON.

Sarnia, Oct. 13, 1868.

Remedies Worse Than Diseases.

THE human stomach is not lined with sheet iron; no, nor even with Russia leather.

This bold proposition we are prepared to maintain against the numberless host of our fellow-citizens whose actions show that they consider their stomachs to be as indestructible as patent, salamander, fire-proof safes. Not a man in a thousand seems to know that violent remedies, though they may afford a temporary relief from some diseases, yet invariably strengthen the *liability* of the system to those diseases. The worst fit of fever and ague can be broken in a day, if the patient will only take arsenic or quinine *enough*; but then the complaint comes back on the eighth day as punctually as if the body were an eight-day clock, wound up by the aforesaid arsenic or quinine. So of other diseases and remedies. The *tendency* to the disease is always increased by the powerful remedy; whereas the great point is to cure the *tendency*.

The narrative of a sad case, illustrative of this principle, lies before us, in the letter of a correspondent who solicits our advice. He is a worthy printer of Chicago, who, two summers ago, was afflicted with the complaint common at this season of the year. A fellow-workman advised him to take a small dose of morphine. In an evil moment, regretted since a thousand times, he swallowed a quarter of a grain of that powerful poison.

Of course it relieved him instantly, and he went through his day's work with ease and pleasure. Fatal relief! The next day, at the hour when he had taken his pernicious dose, the symptoms of his complaint returned, and he soon felt extremely sick and miserable. He took another quarter of a grain of morphine, with precisely the same result as the first, i. e., immediate relief, succeeded by a return of his symptoms. From that day to this, he has been a bondman to morphine. He now takes twenty grains every twenty-four hours, and if he intermits his regular dose, he suffers the most excruciating agonies. He cannot work an hour unless, as he says, he is "well dosed with morphine."

This is an extreme case, but there are thousands of similar ones. Indeed, every person who *depends* upon a daily stimulant to get his daily food digested, is in a condition similar to that of our unhappy correspondent. To every one, at this season, and at all seasons, we say: Beware of strong remedies for slight disorders. Cure them by rest and diet.

With regard to such cases as the one described above, no man can cure himself without making it the chief business of several months. He must go into the country, live sparingly, take only such exercise as he can bear, and, in a word, give himself wholly up to the work of undoing the accumulated mischief of years. Rice, rest, pure air, regulated exercise, and cheerful company, will cure him if anything can. But let others be warned by his misfortune.—*N. Y. Ledger*.

THE WORTH OF A DRINK OF WATER.—"For twenty-four hours," says Burton, the African traveler, "we did not taste water; the sun parched our brains and the mirage mocked us at every turn. As I jogged along, with eyes shut against the fiery air, every image that came to my mind was of water; water in the cool well, water bubbling from the rock, water rippling in shady streams, water in clear lakes inviting me to plunge in and bathe. Now a cloud seemed to shower upon me drops more precious than pearls; then an unseen hand seemed to offer me a cup which I would have given all I was ever worth to receive. But what a dreary, dreadful contrast! I opened my eyes to a heat-reeking plain, and a sky of that deep blue so lovely to painter and poet, so full of death to us, whose only desire was rain and tempest. I tried to talk, but could not. I tried to think, but I had only one idea—water, water, water."

To Correspondents.

J. R., of Ind. asks:

What can be done for a man of fifty years, small stature, weight 125 lbs, who had, when a boy of eighteen years, a white swelling in the left knee, and was treated by putting on such ointment as made it break out in sores, and same on breast, then blistered, and kept sore thereby. Then an ointment of lard and quicksilver for a while. Little or no attention paid to diet. The object of the doctor was to drive it back, or scatter it, which he did. At one time he had a sore made by an incision, and kept sore by sticking in medicine with a rag. Doctored about four months, by which time swelling was about gone. The leg now, and for several years, smaller than the other; weak, but able to go about. Been living a vegetarian for a year. Health good. Original cause of white swelling, pork-eating, and curing itch with quicksilver ointment.

This case affords a sample of one of the sad results of drug treatment. The individual should be placed under the care of some judicious hygienic physician, or attend some hygienic Institution. Such treatment is indicated, both constitutional and local, as could not be carried out in a home prescription.

Mrs. D. L. T., of Monroe, Wis., asks:—

1. What will prevent the loss of a good head of hair, after recovering from either lung or typhoid fever. My sister has just recovered from typhoid, and myself from lung fever, and we are losing our hair at a rapid rate. We are advised by many to have it cut, or shingled at once. This we dislike to do, if there is a remedy.

2. My lungs continue to pain me, and the pain between my shoulders is at times very severe. As I recovered my strength, I expected my lungs would heal. In this I am disappointed; if I exercise much and feel tired the pain is very severe, with slight palpitation of the heart, and much of the time a dry, hard cough. I have an excellent appetite and am gaining in flesh fast.

1. We would advise cutting the hair, also washing the head two or three times a day in pure, cool, soft water, and to do nothing that would produce an extra rush of blood to the brain.

2. For the pain in the lungs, and between the shoulders wear wet compresses over the lungs and liver. Be careful and not over-eat, and do not exercise enough to become very much fatigued, but live largely in the open air, being clothed so as to secure a good circulation in the extremities.

H. H., writes:—

1. My health is generally good, but I am not of a robust constitution. Have had sore eyes (or one of them, the right especially), for about four weeks, and they are naturally weak. Three or

four days ago there appeared on my right side a cluster of water blisters, which on being opened cause a painful smarting sensation, and soreness of the muscles up under the arm. My diet is simple; have eaten no meat for over two years, and dispense generally with stimulants of all kinds.

2. My mother has been deranged about forty years, sometimes raving, and generally irritable. General health fair. Has practiced smoking tobacco about forty-five years. What is the cause, and is there any cure, and if so, what is it?

1. The sore eyes proceed from a torpid condition of the liver, it failing to eliminate from the system impurities as it should. The bile elements are thus left in the blood, producing inflammation of the eyes. A course should be pursued that will remove obstructions of the liver, and the eyes will probably improve. Fomentations over the liver, sitz baths and occasional packing, with a proper attention to diet, and to the condition of the bowels, will probably give relief.

2. The derangement was produced, undoubtedly, by the use of tobacco. This is one of the common evil effects of that poisonous weed. To cure the patient, remove the cause.

Mrs. H. C., asks how to treat whooping cough, and croup.

For the whooping cough put the patient upon a plain and rather abstemious diet. Give two or three tepid ablutions per week. Should there be much fever, use the wet-sheet pack; if soreness of lungs, wear a cool, wet compress, or the wet jacket; and when there are severe paroxysms of coughing, give warm water emetics. Take great pains to keep the extremities warm, and the room well ventilated. Avoid all excessive exercise. Never eat late suppers.

For the croup, apply hot fomentations to the throat and over the lungs for 20 minutes, renewing the hot cloths every 5 minutes. After the fomentation, apply cold wet compresses, renewing them quite often. Keep the bowels open by tepid enemas, and should there be fever, sponge off the body quite often in tepid water. Give the patient little or no food; if any, it should be nothing more than a little water gruel.

A correspondent wishes to know how to treat worm fits in a child four years old. See Dr. Trall's Answers to Correspondents, in October number. In order to keep the "insides" clean, see that your child has the best kind of food, and plenty of pure air to breathe, and sufficient bathing to keep the pores open and let the excretions pass off. Avoid giving it grease of any kind, and only a small quantity of pure sweet milk. Let it have

hard biscuit, crackers, (graham of course), good ripe fruit, raw is the best. See that it masticates thoroughly. Keep the bowels free by rather cool enemas, say 88°, and have it out of doors frequently in the pure air and sunshine. Let it wear a compress over liver and bowels during a part of the night.

Several correspondents wish information on the following points:—

What is the best method of filtering water?

See the article in October number, entitled "Pure Soft Water."

Do you keep bread pans and hand mills?

The former, but not the latter.

A few Thoughts from Experience.

I WAS born in the year 1820, in the State of Maine. My parents were farmers, and had but two children, an elder brother and myself. My parents believed in doctors, and "proved their faith by their works." Father was a man of very strong constitution, with remarkable energy, force of character, and perseverance in whatever he undertook.

When I was about four years of age he was seized with acute rheumatism, having overworked and abused his health with impunity, and of course the most noted physicians of the "old school" were called to his aid. Attack succeeded attack, and during the ten following years, he was the afflicted subject of painful experiments, suffering "many things of many physicians," until many of his joints were dislocated and callous, and he was unable to dress, feed himself or walk.

Although bleeding, blistering, purging, &c., had thus far done a sad work and riveted the chains of disease hopelessly upon him, yet he knew no other way. Something must be done. What was money in comparison with health? What were doctors and drugs for if not for the cure of diseases? So new physicians were consulted and employed, and advertisements eagerly read in search of some patent remedy which might possibly cure. Thus another ten years was spent in "hopes deferred," and in the anguish of tortured humanity.

In the meantime I had become a wife and mother, and having had ever before my eyes such distressing examples, not only in father's case, but several other relatives, of the results of allopathy, I was well prepared to grasp at almost any hope founded aside from medicine. The *Water Cure Journal* fell into our

hands, we read it and caught a ray of light. My father read it, and the shadows began to break; he saw his errors—too late, alas! for a cure, but not too late for a sufficient degree of relief from the employment of hygienic measures to convince him that had he in early manhood, even partially understood the laws of life, he might have retained his health, and perhaps lived to a good old age. He died at the age of 65 years. Mother died at 53 years of age, after untold anguish from salivation, blistering, and the usual routine of drugging for dropsy. Is it strange that *we* should seek a better way?

We have had seven children, the oldest of whom is now 27, and the youngest 10 years of age. We have never suffered but one of them while under our care to take a dose of medicine from a doctor. Fourteen years ago last month our baby fifteen months old had diarrhea, and we employed a botanic doctor. Our little one died in two weeks after he began to take medicine. At this sad occurrence we felt that we must have more light, and thus be better prepared to save our children. We soon obtained "Trall's Hydropathic Encyclopedia," and also read many lectures and journals on reform. Since that date our rule has been, No dosing, no pork or lard in the house, and very seldom any meat.

In case of apparent approach of disease, (which should be observed in children when they complain of chills, aching of the limbs, weariness, &c.), immediate care, with abstinence from food, rest, proper attention to bathing, and free ventilation, will prevent an attack of disease (generally), and the child will feel all right in a day or two. The fact that we never gave our children a dose of physic is a mysterious affair with many, and they ask in astonishment, "How do you expect to work off disease and cleanse the stomach without physic?"

Our last children have been far more free from disease than our first ones were, while we used beef freely, and some pepper and spice. We have also observed a decided difference between the health of our children and those of our neighbors in the several places where we have lived. While fevers, diphtheria, flux, &c., have prevailed, we have seldom had any sickness at all serious among our children. Remarkably free have they been at all seasons from any derangement of the bowels.

In consequence of hereditary serofula from mother, and my early habits of life, I have been from childhood more or less troubled

with catarrh, weak lungs and dyspepsia; hence I feel exceedingly anxious to correct and establish the habits and health of my children, and to this end I labor.

A word or two on the "reform dress" and I close my lengthy article. It has been my style for fifteen years. Words cannot fully set forth its value. At present I will only add, none can fully appreciate its appropriateness, its comfort, its aid in restoring the feeble, but those who have been bound—"Lo! these many years," by the cruel chains of fashion. In behalf of the truth I remain a witness.

M. F. C.

Paloma, Ill., Oct. 5th, 1868.

Viscera and Vitality vs. Whalebone.

The devotees of fashion are no less abject in their worship at her shrine, no less willing to throw aside all considerations of reason, and to obey blindly her dictates, than the veriest slaves of heathen superstition are to sacrifice everything to the "gods which their own hands have made." We are struck with horror when we read of people prostrating themselves beneath the wheels of the car of Juggernaut, or of mothers throwing their children into the mouths of crocodiles, but such acts are tender mercies compared with practices in vogue at the present day among those who claim the highest degree of civilization as yet attained in the history of the world. How much better to die suddenly, all sense of pain being instantaneously crushed out of the body by brute force, than to suffer the prolonged misery of slow suffocation in croup, or the agonies of death by consumption.

The votaries of fashion do not scruple to impose these diseases upon themselves and their children, and although they refuse to believe it and sin through ignorance, it is willful ignorance and therefore all the more culpable. Parents who permit young children to go with bare necks, and almost bare legs, in the changeable climate of this latitude, are as heartlessly cruel as the heathen mother who immolates her child; and although the result is not so certain in regard to any particular victim, yet we believe that more children are thus annually sacrificed upon the altar of fashion, in proportion to our population, than are destroyed in the superstitious rites of people who are less culpable, because their ignorance is not the result of obstinate refusal to accept truth and obey its precepts. Not content with subjecting their offspring to the risks of exposure in early childhood above alluded to, fashionable moth-

ers have revived the murderous practice of tight-lacing. More than this, public journals have opened its columns to its defense, and books are beginning to make their appearance justifying it, and strongly asserting that it is essential to the attainment of both beauty and health.

It is of no use whatever to re-assert facts which are patent to every physician, and which, if listened to, would speedily condemn the wearing of corsets to immediate and total extinction. People will not listen, and to use the words of an English cotemporary, "So long as 'society' is ruled by women of fifty, who want to conceal the obesity which refutes their pretensions to thirty-five," there will be no lack of champions to defend, and examples to encourage the young to adopt the pernicious practice. To reason or to denounce is equally futile. The only way is to let steel, cord and whalebone "fight it out on this line," until Viscera and Vitality succumb. Let the "poor ghosts of women" now seen so frequently dragging themselves along through the streets, passionless, colorless (unless bedaubed), useless, listless, waistless, less everything, except pain, increase and multiply. Unfit for wives and mothers, they shall at last feel the weight of the disgust their unnatural practices excite; and as the number of old maids and consumptives increase, peradventure common sense may at last resume its sway.—*Scientific American.*

TEMPERANCE AND SUCCESS.—Of Temperance, as an element of visible success, the world has probably heard enough, until it shall be prepared to receive a nobler idea than is now prevalent of what Temperance is. To abstain from intoxication, and the like filthy sensualities, is quite right—as abstaining from theft and murder is; but Temperance implies far more than this. He is not temperate whose chief delight is in the gratification of his appetites, no matter how innocent in themselves; he is not temperate who indulges a craving for any thing that impairs his capacity for usefulness, or his moral influence over those around him. The smoking parson and the wine-bibbing doctor are, in a moral view, as clearly intemperate as the forlorn victim of inebriety who staggers by the door of the church, and dies of *delirium tremens* under the care of the doctor.—*Greeley, in Packard's Monthly.*

MRS. STOWE, in her letters from Europe, attributes the premature decay of teeth in America to the baneful effect of caustic alkalies in bread.

DR. TRALL'S
Special Department.

Trotting Babies.

SHOULD a baby be trotted because it cries? Should a person be poisoned because he is sick? We answer both questions in the negative. No person ever did, or ever can, give a sound reason for the prevalent custom in either case. Why does a baby cry? Because it is sick; because there is some abnormal condition to be corrected, or some offending material to be removed. Crying is disease, and disease is "remedial effort"—an attempt to recover the normal condition. Crying is the effect of a morbid cause. Remove this cause, and the crying will take care of itself. It will cease. Crying may be stopped, or suppressed, in many ways. Trot the baby hard enough, and it cannot cry. Shake it violently, swing it forcibly, hold it head downwards for a few minutes, or produce a sufficient degree of *congestion of the brain* in any other manner, and the baby will not cry. It cannot. But, is it cured? Is the cause removed? By no means. But a bad matter is made worse. True, the disease—the crying—is cured; and this remark brings us to the gist of this article.

Disease should not be cured. It is the patient, not the disease, that should be cured. And this is precisely why we object to the whole drug system. It does cure disease. It does just what it pretends to do. It cures the disease, but it kills the patient. It is a warfare on vitality. Just to the extent that it cures disease, it destroys vitality. Its most eminent teachers confess this. Says Prof. Alonzo Clark, M. D., of the New York College of Physicians and Surgeons, "All of our medicines are poisons, and every dose diminishes the vitality of the patient." No child will cry after it has swallowed a very large dose of opium or chloroform, or been bled to the point of syncope. But such medication does not remove the cause of the malady. It only suppresses its manifestations; and this is just what should not be done.

A fever, for example, is a remedial effort. It is an attempt of the vital powers to purify the body. It is the crying of the organic instincts because something is wrong. It is an attempt to recover the normal condition by casting out the impurities. Should it, therefore, be stopped, suppressed, prevented, hindered, opposed, counteracted, antidoted? Never. The mercury, and antimony, and opium, and nitre, and bleedings, and blister-

ings, which have been administered for the purpose of "subduing" fevers, have destroyed more lives than war, pestilence, and famine.

Remove the cause of a fever, and the disease will take care of itself. It will cease, for the simple reason that there can be no effect without a cause. Any fever can be suppressed, subdued, arrested, allopathically. A sufficient amount of poisoning is infallible. It is only a question of dose. Bleeding, narcotics, quinine, &c., may suppress the symptoms, and so far cure the disease. But they do not cure the patient. They only change the form of disease. They change the original, or primary, disease, to one or more drug diseases. They may subdue all the prominent symptoms of the original disease, and leave behind a complication of drug diseases, which are more dangerous because more insidious. And more; the original disease may not have been at all dangerous, while the drug disease may be necessarily fatal.

Whenever the Health Reformers can make the masses of the people understand the essential nature of disease, they will perceive that it is a process to be regulated, and not a thing to be cured or killed. Then there will be a revolution in the healing art, and an end of drug medication. Until then, the people, misled by the false doctrines of the medical profession, must pursue the nonsensical and murderous business of trotting babies because they cry, and poisoning persons because they are sick.

The Philosophy of Antidotes.

JAMES THOMPSON writes from Sarnia, C. W.:

"Dr. TRALL, *Dear Sir*—I take the HEALTH REFORMER, and have seen what you say about antidotes. I must say that your explanation is not satisfactory to me. Perhaps my brain is somewhat muddled on this subject, yet I am anxious to be enlightened. As you say, this is a most important subject, and it ought to be fully understood by all. Webster says, 'An antidote is a *remedy* to counteract the effects of poison, or other noxious substances taken into the stomach.' Antidotes and medicines are both called remedial agents. Please to explain the difference clearly, so that all may understand.

"The Hygienic system teaches that there is no escape from the penalty of transgression—no remedies for diseases. If a person take poison or other noxious substances into his stomach, is not this transgression? And if he swallow an antidote, the poison is neutralized. Is not this escaping the penalty? I believe that the Hygienic system also teaches that sin is the cause of suffering. If a person gets bitten by a rattlesnake, or maimed or killed by an earthquake, how is sin the cause of suffering here? If, as you say, natural appetite is an infallible guide, how did it become depraved?"

Our friend has raised so many questions that, should we occupy all the space of half-a-dozen numbers of the REFORMER, we might not be able to explain them "so that all can understand." We can here only very briefly indicate the explanations, premising that, if we do not succeed in satisfying Mr. Thompson, he had better attend a course of lectures in the Hygeio-Therapeutic College, wherein these subjects are fully discussed in all their relations and bearings.

As to Mr. Webster, his dictionary is very excellent, but dictionary definitions, to a great extent, merely represent the popular use and acceptance of words. Words are often used vaguely, ambiguously, sometimes in many senses. Medical words and phrases are defined, in the dictionaries and lexicons, in accordance with the dogmas or theories of the schools and books of the profession. And, because many of these dogmas and theories are false, the definitions are erroneous. Thus emetics are said to be remedies or medicines which act on the stomach; cathartics, those which act on the bowels; diaphoretics, those which act on the skin; narcotics, those which act on the brain; stimulants, those which act on the muscles and circulating vessels, &c., &c. There is no truth in these definitions; for none of them act at all. But the definitions are true to the prevalent opinion. Now, whenever words or phrases are employed scientifically, they have, or should have, an exact and technical meaning. They should always be employed in a particular sense, and in no other sense. Thus, emetics should be defined, agents which occasion vomiting; cathartics, agents which occasion purging, &c., leaving out the theory, or *modus operandi*.

The word, antidote, in popular parlance, has many significations; but in relation to poisons, it can be employed properly only in a single sense. We may speak of antidotes to sin, antidotes to error, antidotes to ignorance, antidotes to crime, &c., meaning simply opposite influences. But an antidote to a poison is nothing more nor less than a chemical substance which decomposes or combines with it. In this way it is changed to something else, or neutralized. As disease is not a substance, but an action, it can be increased, or diminished, or directed, or regulated, or suppressed, but it cannot be neutralized or antidoted, as these terms are scientifically and properly understood. It is not the *effects* of poisons, but the poisons themselves, that are, or can be, antidoted or neutralized. Pereira, in his able and elaborate *Materia Medica*, tells of "trying the ef-

fects of alcohol on animals." But he did not mean what his words imply. It was the alcohol itself, not its effects, that was experimented with. The effects of alcohol were inflammation, convulsions, paralysis, and death. Did he try these on animals, or alcohol? Medical writings are replete with such looseness of language, because of the fundamentally false doctrines of the medical profession. It has been said of the Bible, that correct reading is the true interpretation. It is certainly true that a correct and scientific definition of all medical words and phrases would be a true statement and explanation of medical problems. But, because the doctrines are false, and the definitions made to accord with error, many technical terms are used in several senses, and some in no sense at all. Witness the term stimulant.

The difference between antidotes and remedial agents is this: Antidotes are substances whose elements combine with the elements of other substances, by which their original nature or composition is lost, and new compounds formed. Thus acids and alkalies are antidotes to each other. Hydrochloric acid and soda unite or combine, and form common salt. Each antidotes, neutralizes, and destroys the other. In the popular sense, therefore, one would be a "remedy" for the other. But the principle of antidoting cannot be applied to an action, nor a condition. It can only be applied to a substance; and disease is not a substance.

To swallow a poison is transgression. But swallowing an antidote does not enable one to escape the penalty. The penalty is disease; and disease, recollect, is remedial effort. Disease occurs the instant the poison is swallowed. If the antidote is promptly swallowed, the disease may be slight; but it occurs nevertheless. If the stomach vomits out the poison, the vomiting is the disease—the remedial effort, the penalty. If it does not, more or less inflammation, congestion, or debility, will result, whether an antidote be employed or not. How, then, is the penalty escaped from?

Sin is a word of broad signification. Its scientific definition is, *abnormal*. And if Mr. Thompson will substitute the word *effect* or *consequence* for that of penalty, in investigating this subject, he will the sooner become unaddled. There is moral sin, intellectual sin, organic sin, and physical sin. "Sin is a transgression of the law." The administration of a poison (we beg pardon of the medical profession, we mean the swallowing of a poison) is a transgression of physiological law.

The bite of a rattlesnake is a transgression of vital law; an earthquake is a transgression of material law. A storm and a tempest are transgressions of law. They are disorder; disorder is disease; and disease is sin. The effect is suffering. The bite of a rattlesnake may cause a person to suffer vitally, although he has committed no moral wrong. The penalty is *effect*. An earthquake may destroy the life of a person who is innocent in relation to that catastrophe. "If the fathers eat sour grapes, the children's teeth will be set on edge," although the children are innocent of any voluntary transgression. The penalty, or effect, throughout all the domain of the universe, is as certain as the cause. Happiness is found in the order of nature. The order of nature is right—righteousness. Misery, or suffering, is the consequence of disorder. Disorder is sin. And the principle is equally true whether we apply it to mind or matter, to beings or things, to man in his spiritual or in his physical nature.

How the appetite *first* became depraved may be difficult to ascertain, perhaps impossible. We can easily imagine many circumstances which may deprave it; but we can, probably, never know the facts in relation to "the origin of sin" in this particular. But, to illustrate the principle, let us suppose a case. A tribe of people in South America, until the late earthquake occurred, had lived on the fruits of the earth and possessed normal appetites. The earthquake destroyed their houses and their crops. The survivors were in a state of starvation. Goaded by hunger, and not knowing where to procure proper food, they saw animals devouring each other. Self-preservation being the first law of nature, it naturally occurred to them that death might be prevented, for a time at least, by following the example of the animal kingdom. They did not like to eat each other, so they ate the animals. They soon acquired morbid appetites, and in due time, the morbid appetite would become a "second nature." If they were obliged to eat animal food for months, their whole natures would, perhaps, become so morbid that they would prefer flesh to fruit or bread; just as persons who instinctively and naturally loathe and abhor liquor or tobacco, may become so depraved by its prolonged use, whether taken as a beverage, or as a medicine, that they will prefer to indulge the acquired propensity at the expense of health, wealth, character, friends, body, soul, and immortality.

BE timely wise, rather than wise in time.

Fishes and Brains.

WE do not mean the brains of fishes, but fishes as conducive to the brains of human beings who eat fishes. Phosphorus has been discovered on an analysis of fishes; hence the very natural conclusion (when reasoning from false premises) that a fish dietary is especially conducive to brains. We do not see the logic of the argument; but as our learned chemists, physiologists, and physicians do, or profess to, and as the people, generally, will follow the teachings of these learned professors (especially, if they are fond of fishy food), we can only enter our protest to the theory on which the practice is recommended. One of our exchanges says:

Agassiz, in one of his late Boston lectures, spoke of the wholesomeness of a fish diet, and said it has the property of brightening the intellects of those who are in the habit of eating it. Lord Byron used to put himself on a course of potatoes and vinegar, to bring about that result, but our philosopher's plan is a much more palatable one. Of course, there is a philosophic reason for this, and Agassiz refers it to the phosphorus which exists in the composition of the fishes, and which has been recognized by chemists as a working element of the human brain. If this theory be a true one, we may expect to see the New-England intellect a great deal sharper and keener than it is; for they are stocking all the New-England rivers with fish-spawn, and the *Atlantic Monthly* will overcome all our other magazines. *Putnam* should, in self-defense, have an article by Mr. Seth Green on the fishes and fish-culture of the New-York rivers.

Whereupon the *Minneapolis Tribune* replies:

INTELLECTUAL DIET.

Professor Agassiz, who certainly ought to know, is seeking to encourage the movement towards fish-culture in New England, because he believes that a fish diet exercises a favorable influence upon the human race in an intellectual point of view. "Fish," says Agassiz, "to a large extent, contain phosphorus, a chemical element which the brain requires for health and strength. There is no other article of food which supplies the waste of brain as thoroughly as fish, and the evidences of this are in the fact that the inhabitants of sea-shore, the world over, are the brightest population of the whole country."

There may be something in this, but it is singular that the world has not discovered, heretofore, that fishermen and fishwomen were a remarkably intellectual class. Take the man, for instance, in almost any locality, who goes around with a fish-cart, and who must revel in every variety of this brain-stimulating diet. We have never discovered any traces of Websterian intellect in any specimen that we have observed. If Prof. Agassiz' theory is correct, the mackerel and cod fishers off the coast of New England, Newfoundland, and Nova Scotia, ought to be marvels of cerebral development, while the Esquimaux of our New Pos-

session, who scarcely ever taste any food that does not come out of the watery element, should be paragons of intellectuality. We do not remember any instance in history of a fishing community that obtained remarkable proficiency in art, learning, and science, or excelled in anything that requires brain-power. Indeed, the poets, in all ages, have sung of the "poor fisher," as if to be poor, and ignorant, and squalid, was his inevitable condition.

We deny that the inhabitants of the sea-coast of the United States, for instance, are any brighter than the dwellers in the inland States of the West. Go to New England, with her boasted civilization, and you will find, in any rural district, less average intelligence and less manifestation of pure, original brain-power, than in any community of equal numbers of native population in the West. The former have more schools and more books than the latter; but less quickness of apprehension and less of that off-hand ability that makes a man always equal to the occasion, as all the world knows.

But there is no disputing the professor's position, that a variety of food is essential to perfect physical and mental development. "Man requires a greater variety of food than any other animal," and fish is undoubtedly useful and perhaps essential, as a part of the variety. But we would not advise parents to commence feeding their children on an exclusively fish diet, in the hope of developing them into geniuses of the first water.

If there were any truth in the fish-phosphorus-brain theory, persons who live almost exclusively on fish ought to run almost exclusively to brain; but all history proves that they run to almost everything else.

FUMING THE CATTLE PLAGUE.—The following paragraph is going the rounds of the newspapers:

NEW PREVENTIVE OF THE CATTLE PLAGUE.

Chloride of copper is now extensively used in Germany against the cattle plague, or rather as a preservative. The *modus operandi* is as follows: Take green crystalized chloride of copper, 8 gms., spirits of wine, 2 kilog., and dissolve. With this solution impregnate a pad of cotton, lay it on a plate, and set fire to it in the center of the stable, turning the animals' heads toward the flame, so as to make them breathe the fumes. This operation is performed morning and evening, burning one pad for every three head of cattle. At night a spirit-lamp, filled with the solution, is lighted in the stable. To prevent accidents, the flame is surrounded with wire gauze. The liquid is also administered internally, with the addition of fifteen gms. of chloroform for the above quantity. A teaspoonful of this is put into the animals' drink three times a day. As a further precaution, the litters are watered with the same solution.

Poisoning the atmosphere which the cattle breathe, to prevent them from being sick, is just as sensible as it is to poison cattle or

persons, because they are sick. But neither practice is common-sensical.

Answers to Correspondents.

CONSUMPTION.—J. G.: "Dr. Trall, *Dear Sir*—In a previous note I informed you that my wife caught cold a year ago; that it settled on her lungs, attended with a bad cough, bronchitis, and laryngitis; and that, under allopathic treatment, she was reduced from 120 pounds to 97, all of her symptoms being much worse. Since discontinuing the drug treatment, she has improved somewhat; but her cough is still troublesome, so that she cannot sleep well. She also expectorates copiously. Please advise through the **HEALTH REFORMER**. I send copies of the prescriptions of her drug doctor."

The case is clearly one of consumption; and if not caused by the drugs she has taken, certainly greatly aggravated by them. Among the drugs are calomel and arsenic. We cannot assure you that the patient is curable. But the proper remedial plan is, tepid ablutions two or three times a week in a warm room; air-baths on the other days, in the sunshine if possible; as much passive exercise, as carriage riding, as she can take in the open air without discomfort; and a very abstemious dietary until the cough and expectoration abate.

THE SUGAR MUDDLEMENT.—J. N. O. cannot understand that, as sugar is "extracted" from grains, fruits, and vegetables, why it is not a constituent of food, and hence food itself. The fact that sugar is a constituent of food, if fact it be, does not prove it to be food. Hydrogen is not water, nor is oxygen atmospheric air, though one is a constituent of water, and the other a constituent of atmospheric air. Air, water, and food, are not elementary principles, but compounds. But further, we deny that sugar is *extracted* from organic productions. It is produced in the process of destruction. Alcohol and vinegar are often said to be extracted from grain, starch, and sugar. But this is a mistake. They result from new elementary combinations in the process of decomposition.

EATING DRUGS.—M. M. Blackburn writes from Madison C. H., Florida: "In this part of the country, fevers have been very prevalent for the last three months, and almost everybody eats drugs from morning till night. But they would be glad to do better if they only knew how. I remember seeing one of your journals last year while on a trip through Georgia, and would like to see more of them."

Will you be good enough to send me a few specimen numbers to read and hand around among my sick friends, hoping that a mutual benefit might result therefrom?"

We commend the above to the attention of the publishers of the HEALTH REFORMER.

NERVOUS DYSPEPSIA.—M. N.: All dyspepsias are "nervous" and also "mucous." This distinction of Dr. Gully is without a difference. Accidental complications, of no importance in the treatment of the disease, have occasioned the varieties of dyspepsia, as they are described in medical books. The "movement-cure" is useful; so is the water-cure, and the air-cure, and the diet-cure. Hygienic treatment comprehends them all. Preparations of iron are among the worst "remedies" of drugopathy. Avoid them as you would the grave.

HONEY.—A. R.: "Is not honey (that of honeybees) good food?" Yes; good for honeybees. It is so arranged in the order of nature and the ways of Providence, that each species of animals, and of beings, shall procure its own food, and not that one animal or being shall despoil another of the fruits of its labor. "In the sweat of thy brow," &c. There is no more reason for man's robbing the honeybees of their honey than there is for a honeybee to steal a man's bread from his table. That all things are made for man may be very true; but they are for his use, not for him to abuse.

COD-LIVER OIL.—S. F.: So far from being "blood-food," the filthy excretion called cod-liver oil is not food in any sense whatever. It may, indeed, help to fatten animals, and so may swill, salt, arsenic, antimony, and various other poisons and impurities. But fat is not flesh.

A REBELLIOUS PATIENT.—J. S. writes: "Dr. R. T. Trall—After having been exposed to wet and cold, I had the headache for a year; since then the bottoms of my feet have become so sore that I cannot work at my trade (blacksmithing). My feet are also swollen, and I have some fever. I feel no pain in them when lying down. My legs from the knees down are shrinking away. I have a good appetite, and no ailment otherwise. I have been treated allopathically with no good result. The doctors tell me that I must be salivated, but I won't submit. They say it is a disease of the soles of the feet. Please say in the REFORMER what is the disease and cure."

The disease is congestion of the liver. The

organ is enlarged and torpid. The tenderness of the feet, and dropsical accumulation, are only symptoms of the diseased liver. Take a tepid ablution daily in a warm room; a wet sheet pack for an hour twice a week; apply hot fomentations to the region of the liver every other evening at bedtime for fifteen minutes; and adopt a strictly vegetable and fruit diet. Use no drink but pure, soft water, and do not drink anything at meals.

FLESH-DIET AND COMBATIVENESS.—G. A. M.: "Dr. Trall, *Dear Sir*—Does not the use of flesh-meat make a person who is naturally timid and diffident more aggressive and confident? What course would you recommend to one who is extremely bashful, and who desires to live on vegetable food, but who finds his bashfulness increased by the regimen?"

No; only in the sense of stolidity and *tigerociousness*. Ferociousness and insensibility is not the kind of confidence and aggressiveness that human beings should cultivate. Better be bashful. But this quality, whether constitutional or acquired, can be overcome by appropriate mental and social culture.

DENSITY—BUTTERMILK—BUTTER—WATER TREATMENT.—D. S. B.: "1. Is the air more dense in high, mountainous altitudes? 2. In what way does the use of well-strained buttermilk, made of fresh cream, injure the consumptive? 3. Is the use of fresh butter less injurious to consumptives than fresh lean beef, mutton, or wild game? 4. Will patients require as much water treatment in high altitudes as in low?"

1. As a rule, the air is less dense as you ascend from the surface of the earth. This rule, however, is modified somewhat by the temperature of the place as compared with the air in some lower region. 2. We are not aware that buttermilk is especially injurious to consumptive persons. It is not the best food nor drink for any person. 3. No; it is more injurious. 4. Patients will always stand all the water treatment they require, in all altitudes. If they are water-treated in a way they cannot stand, they are maltreated, be the altitude high or low.

PROLAPSUS AND LEUCORRHOEA.—E. P. C.: Displacements of the uterus cannot be treated successfully at home. Leucorrhœa, unless complicated with displacements, may be treated with hip-baths, vaginal injections, and such constitutional measures as the general health requires. In all cases, a strict dietary and perfect quiet are important.

Items for the Month.

ON TIME.—We are happy to present this number of the REFORMER in good season. The transfer of lists and the inevitable mistakes connected therewith, have heretofore occasioned some delay, but we hope to be able hereafter to issue promptly by the first of each month.

A HINT.—There are several of our subscribers who are much behind in their subscriptions. This makes it rather unprofitable for the publishers. The managers of this journal have now decided to discontinue sending the REFORMER to all who have not paid up to the *beginning of this volume*. We hope, however, that this reminder will lead such, and all who are in arrears, to examine their accounts, and if behind, to remit their indebtedness to us immediately. We do not wish to be uncourteous with any, but after due notification, if our subscribers fail to pay their arrearages, we shall be obliged to perform the unpleasant task of cutting off their names. The REFORMER is furnished at a low price, and our patrons must be careful in keeping their subscriptions promptly paid up, or it will result in great loss to us. Still, with the poor, or embarrassed, we will ever deal on the most lenient terms. But such must notify us of their inability to pay. Let us hear at once from all who are in arrears.

AN EXPLANATION.—Some of our subscribers may have difficulty in understanding their accounts. To all such we would say, the "little paster" on each No. of the REFORMER shows just how your account stands. For instance, the present is Volume 3. Now, if your paster says, 4-1, it means that you have paid for this volume, and that your subscription will expire at the first No. of Vol. 4. If it says 3-1, why, then your subscription expired with the first No. of the present volume, and, consequently, you are now five numbers, or months, behind. The number of this issue is 3-5, and if your pasters have figures of a higher numerical value, you are paid up, but if figures of less value, you are behind. Please examine your accounts immediately.

WE welcome to our list of exchanges, *The Galesburg Water-Cure Journal*, a monthly paper, published by McCall, Miller & Co., at Galesburg, Ill. Price 60 cents per year. We wish it abundant success in the work of teaching the people how to live. The field is broad enough, and the work in which it engages if well done can never be overdone.

Dr. Trall's Department will be found of special interest this month. This feature alone is worth the subscription price of the REFORMER.

IN making the transfer of subscribers' credits from the *Gospel of Health* to our books, some mistakes have doubtless occurred. Our friends will confer a favor by immediately informing us where such errors have been made, and we will cheerfully correct them.

STILL THEY COME.—We are happy to note still further accessions to our list of subscribers during the past month. This is to some extent the result of judicious advertising, as we have scattered specimen copies, circulars, &c., with a liberal hand. We still have a supply of specimen numbers, which we wish to place in the hands of those who would be likely to be interested in health reform. Send us the names, friends, and thus aid in this good work.

OUR TERMS TO AGENTS.—Our liberal offer to agents, made last month, will be appreciated by the friends of the REFORMER. Although we issue the cheapest journal of the character now published, and, as we modestly believe, the best, we make the liberal discount of twenty-five per cent, to those who furnish the names of new subscribers, accompanied with the cash. Active, energetic canvassers could do well to make it their sole business. An hour's labor frequently will secure a half-dozen or more names, and that number affords a clear profit of one dollar and fifty cents to the agent.

Those who wish to act as agents will please send for specimen copies.

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