

THE Health Reformer.

OUR PHYSICIAN, NATURE: OBEY AND LIVE.

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ANGRY WORDS.

Poison-drops of care and sorrow,
Bitter poison-drops are they;
Weaving, for the coming morrow,
Sad memorials of to-day.

Angry words! Oh! let them never
From the tongue forbidden slip;
May our heart's best impulse ever
Check them ere they soil the lip.

General Articles.

"On Earth Peace, Good Will toward Men."

"FIRST pure, and then peaceable," is a law of conversion in individuals, churches, and nations. All wars, murders, thefts, rages of lust, are but upheavals of impurities, generated by bad habits in the bodies composing the body politic. All agitation in the world of morals, or of thought, is to throw evil to the surface, and to set free the truth. Smothered evils are fearfully dangerous. They burst forth in Tartarian flames at last, consuming nations. It is God's method of purifying the world, when all other means fail; just as disease purifies the body, when all other means have failed. If men and nations will become heathenishly foul and impure, by vicious habits, or through unjust laws, and will not purify themselves, God will do it in a way not so pleasant and agreeable to them.

Disease is not pleasant, though it may be profitable in the end. War is not desirable, but outraged justice sometimes demands it as

the only means of purifying a corrupt nation. Woe be to that people or nation that God sets at work to purify and cleanse. They had better repent by a shorter method, for repent they must, and that speedily.

Why are we diseased? Why have we wars and murders? Because we are impure in body, and unjust in our laws; and never will there be peace on earth, until there is peace in our bodies. Write the history of all wars, murders, and crimes, trace out their causes, and you will find that wars without have been inaugurated by wars within, and these internal conflicts of passion assailing principle, are the natural effects of gastric irritations affecting the organs of alimentiveness, destructiveness, combativeness, and acquisitiveness, through physiological relations existing between the stomach and those portions of the brain. This is a physiological truth, as readily demonstrated as any problem in mathematics.

Why do drunkards murder their children, their wives, their best friends? Why are they quarrelsome and combative to all around them? I answer: It is gastric irritation (induced by the presence of a caustic poison) operating upon perverted destructiveness and combativeness. These organs are also intensified in their action by contact with this "distilled damnation." Why are destructiveness, combativeness, and alimentiveness, larger, or more perverted, in these cases. I reply: Animal food and stimulating condiments generate these conditions.

Stimulants, such as coffee, tea, pepper, vinegar, salt, &c., induce an irritation of the mucous surface of the stomach. This irritation is reflected by nerve structure upon the organ of alimentiveness, and through it, upon its servants, destructiveness and combativeness. These portions of the brain, being thus intensified in their action, are still further excited by the contact of these substances floating in the fluid of the system. It is

thus that dyspeptics are rendered irritable and peevish.

Animal food tends to produce, and does produce, these conditions of perversion, first, by stimulating the stomach, and, through this, intensifying the action of the selfish propensities before mentioned; secondly, by directly stimulating all the functions of the system, and thirdly, by calling into action those organs (destructiveness and combativeness) to supply animal food. All vices, physical or moral, are as prolific as vermin; and when one physical vice is established, it becomes the parent of a hundred more, still more festering and corroding than the first. Thus we grow away from God and nature. Animal food perverts the stomach; the stomach, in turn, perverts alimentiveness. Alimentiveness calls in the aid of destructiveness; it becomes perverted, and calls into action other selfish propensities to gratify its wants, and soon the whole family is at war. This is the "war of the members," spoken of by St. James.

Is it any wonder that we have a nation of gluttons, libertines, murderers, and thieves? Is it any wonder that selfishness is the rule, and love the exception? The diet of a nation foretells its morals, as accurately as the astronomer foretells eclipses.

When, then, will there be peace on earth, and good will to man? The lowly Nazarene came with glad tidings of great joy. He came to teach that love to God and fellow-man was the whole law and the prophets. He came to plant the germs of love, where the upas of selfishness now grows Heaven-defying. Every evil that feeds the poisonous tree should be eliminated from the soil of human hearts and human affections. Love withers, fades, and dies, when shaded by the tree of selfishness. Starve out this deadly tree, by withdrawing the elements of its proper nourishment. This is true radicalism. It is striking at the root of evil. The more animal food and stimulating substances men consume, the more selfish and sensual they grow, is a fixed fact in physiology. The less they devour of such food, the more gentle and amiable they become.

These are facts—immutable facts. What do they teach us? Simply that civilization must precede Christianity, or all the efforts to establish peace on earth will be comparatively futile and unavailing. "Are we civilized?" will be my next theme.

THOS. W. ORGAN, M. D.

"Eden Home," *Cable, Ohio.*

It is not good to eat much honey.—*Prov.*

Domestic Wine.

WHEN domestic wine has passed through the process of vinous fermentation, it is a domestic curse, because it develops and educates a taste for stronger drinks and more potent poisons. Young men of respectable surroundings do not go to the "bucket-shops" to get their stimulating beverage. Our clerks, apprentices, students, and others, who are fast filling up the decimated ranks of moderate and excessive drinkers, would never have created and fanned into a flame a passion for intoxicating drinks, had they depended upon whisky and brandy for the kindling of that vitiated taste. They would have been shocked at such a start along the road of ruin; but they were taught to believe that there was no harm whatever in the use of domestic wine—wine made at home, by the hands of their own mothers and sisters—wine commended by all the members of the home circle, and crowned with benedictions of good and pious men and women.

The fatal appetite for alcohol is formed as easily upon wine as upon whiskey—upon fermented as upon distilled drinks. Alcohol is the same demon, whatever *alias* it may assume, whatever color it may put on. The beads upon the brim of the wine-glass are the eyes of the same serpent whose liquid lair is in the decanter of brandy. "Wine is a mocker." It promises strength, and gives weakness; it offers to aid digestion, and prevents the proper action of the gastric juice; it suggests warmth to the blood, and makes the blood thin and cold; it assumes perfect innocence, and "biteth like a serpent, and stingeth like an adder." That is the reason why we are commanded not to "look upon the wine" "when it moveth aright." It moves in the process of vinous fermentation. It moves when it is working. That is the sort of wine we are not to look upon. Wine—domestic wine—works, "it moveth aright," it passes through saccharine fermentation first, and vinous fermentation follows; and vinous fermentation makes alcohol, and alcohol kindles the appetite which makes drunkards.

Wine, whether domestic or imported, educates the taste, or appetite, or passion, to a point which demands something stronger—something that will burn with more intensity, so that it seeks and demands gin and rum. It is a shorter cut than Butler's Dutch Gap, from wine to whisky—from domestic wine to fourth-proof brandy. The young man finds the passage but a step from his mother's cupboard or wine-vault to the bar of the grocery or saloon, and then he is not far from the

jail. It is a good thing to do to grow grapes to be used as food, but a very bad thing to make the grapes into wine, because wine-drinking is a great curse. The Arabs say that wine is a melted ruby, but it dissolves the jewel of the heart in the East; hence the pledge of Mohammed to use no wine. The wine-drinkers of France and Germany get drunk on wine, and they go from bad to worse, and consume immense quantities of brandy and gin. Allow me to appeal to Christian parents and others not to present the temptation of domestic wine to their children.

Mr. Gough speaks of a sweet young lady, moving in the most refined circles of society in this city, who gave her "reformed" brother a glass of domestic wine, and three weeks afterward she followed the remains of her beautiful brother to a drunkard's grave. There is an account of a young man of fortune and culture who fled from this Babylon (New York) to Maine, to get away from the serpent appetite which was too strong for him. When he thought he had cured himself, he returned home, and in less than forty-eight hours killed himself drinking domestic wine. Many of the inmates of the Inebriate Asylum at Binghamton commenced their bad habit of drinking at the cupboards and sideboards of their own homes.

Cleopatra is not the only woman who dissolved jewels in wine. The use of domestic wine has been an immeasurable evil to multitudes of women in all parts of the land. If men are the common crockery, women are the porcelain, of humanity, and their exquisite organization soon suffers in consequence of the use of alcoholic wine. It is a fact to be deplored that there is a good deal of drunkenness among women, and in nine cases out of ten it can be traced directly to the use of domestic wine.

Now the holidays are at hand, and many young ladies will present their New-Year's guests with wine, and the young men, so polite and pleasant in the morning, will be roaring drunk before sundown. What a shame and disgrace it is to commence the New Year, or to celebrate Christmas and Thanksgiving, with exhibitions of drunkenness! What a harvest of drunken husbands does the Devil reap from the drinking usages which are interwoven with our holiday customs!—*Nat. Temp. Advocate.*

COMBAT vice in its first attacks, and you will come off conqueror.

If you would kill a slander, let it alone.

Health and Piety.

HOWEVER unreasonable, the notion has prevailed that sickness and piety are quite congenial. Yea more; many believe that ill health is the very handmaid of religion. The only chance of even apologizing for such an idea, is to give "religion" its widest sense—embracing all forms of silly worship far below CHRISTIANITY. That a sickly, corrupt body may do for such superstitious, idolatrous service, must be conceded, while that it is fit for the pure worship of a holy God, is little less preposterous than Paganism itself. But as this announcement may startle some of our readers, as did the assertion of Columbus that the earth was round, I must particularize to prove it.

1. Do any require proof that our bodies, as well as our spirits, are to be consecrated to God, to be diligently and efficiently employed in his service? If so, we refer to Rom. vi, 13; xii, 1; 2 Pet. iv, 2; 1 Cor. iii, 16, 17, and vi, 15-20. Other passages might readily be included in this reference, were it needful, besides the fact that the Old Testament economy enjoins the most explicit sanitary regulations for the purity of the body. Dark as was that dispensation, compared with the Christian, its discipline, on the simple score of eating, drinking, and chewing, would cut off, without benefit of clergy, three-fourths of the members in our so-called *Christian* churches! Under that economy, and in that age, rigid law demanded of the true Israelite that his body be kept pure from unclean meats, poisonous drinks, drugs, and tobacco, which in these days pollute the Lord's house and nearly all its attendants, from the ministers down. Moreover, who can remain so stupid as not to perceive that, as one-half of the recorded labors of our Saviour was in healing diseases, all his followers are exhorted, with trumpet tongues, to go and do likewise. Can we be followers of One whose life was pure, *bodily* and *spiritually*, and who went about healing all manner of diseases, while we sicken our bodies on mean diet, and scatter distempers, by our influence, far and wide?

2. Can we be Christians while persisting in any wrong, either knowing, or within the means of knowing, it to be such? Certainly not, if the wrong be swearing, cheating, gambling, stealing, or drinking. How, then, does it come to pass that wrong eating creeps out of this category? Have we purchased from his Royal Highness, the Pope, an indulgence on this score? Is it true that the doors of the kingdom are too narrow for a single drunkard, yet wide enough to admit a mass

of polluted gluttons exceeding those who perished in the flood, or sunk in the sottish streets of Sodom and Gomorrah? Say not that this language is extravagant, while the fact stares us in the face that our Christian ministers, above all other professions, are breaking down with dyspepsia, nervous debility and diseased throats, arising almost exclusively from unhealthy eating, drinking, and clothing. If these things are seen in the green trees—standing at the head of the church—what must we look for in the dry, *i. e.*, among the members. Like priest, like people. If any doubt about one who persists in eating unclean things, or too much of the clean, being excluded from Heaven, let the scripture in Deut. xxi, 18–21, forever settle the case. Gluttony being the same in kind, and equal, if not worse, in degree than drunkenness, the glutton must be put to death, as an admonition to all others, that such evil might be put away from God's people.

3. No one requisition of Christ can be more prominent than this, viz., that his disciples must deny themselves of all ungodliness and worldly lusts, and take up their cross and follow him. Failing in this, we fail to be his. Is it possible that such a generic law of self-denial has no reference to eating? Can the Christian say, Let us eat, drink, and be merry, for to-morrow we die? We read (Phil. iii, 18, 19), that so walked the *enemies* of the cross of Christ, "whose god is their belly, and whose glory is in their shame." The Cretians so lived, as one of their own prophets testified, that they were persistent "liars, evil beasts, and *slow bellies*." Commenting on this latter phrase, Barnes says: "Mere gormandizers. Two vices seem here to be attributed to them which commonly go together, *gluttony* and *sloth*. The mind of the poet seems to have conceived of them first as an indolent, worthless people, and then immediately to have recurred to the cause—that they were a race of gluttons; a people whose only concern was the stomach." Let dyspepsia and other diseases caused by misused stomachs, universally dwarfing, and in some instances nearly depopulating Christendom, witness whether there be not very many modern Cretians, wearing the cloak of Christianity. But again we ask, Can they be, as Christ tells us, denying themselves, and daily bearing the cross?

4. Is it not clear that we are in all respects to protect and honor the body? It is most fearfully and wonderfully made. No mechanism on earth can equal it. Put all the church organs together, and the huge, mag-

nificent instrument must pale before the human organism. Suppose, then, a member be found abasing and gradually destroying the organ in Mr. Beecher's church, of Brooklyn. Would he not be excommunicated, and under the civil law imprisoned? Let any one dose that great instrument with tobacco, tea, coffee, lard, fat pork, vinegar, salt, &c., and we venture that a long train of penances will be bound tightly upon him. Now is the organ of more moment than the culprit's body? Shall he be allowed, and even encouraged, to destroy the "harp of a thousand strings," and yet condignly punished for deteriorating in the slightest degree one of infinitely less value? Is suicide a crime? Blackstone shows it to be the highest murder. To be so, must it be finished in a moment? If it be proven that I have poisoned my neighbor to death, I can by no means be excused on the ground that a long time has been consumed in consummating the crime. Is not the same true of destroying one's self? Is not the drunkard, using years in killing himself, as criminal as the suicide under his self-erected gibbet? The palliating circumstances, if indeed there be any in either case, are in favor of the rash, not the deliberate, persistent, deed.

Now who will stultify himself by saying that it is less criminal to destroy ourselves on solid than on liquid? Is liquid-poison—*per se*—more sinful than the solid? Is the wretched bloater, so full of scrofula that it forces its polluted matter through the neck, nose, and other parts of the body, to be excused in gulping down fat salt pork, to his loathsome ruin, while the alcoholic bloater, less offensive, is to be sent to hopeless perdition? Is the man or woman who persists in eating mince pie, pickles, &c., for supper, till the cramp colic closes the scene, any more excusable than the one who is destroyed by beer or rum? No sane person can justify the one class of these suicides, while condemning the other. Then let it no more be doubted that, while injuring our bodies at the table, either by eating or drinking, we are rebelling against God, and becoming self-murderers.

5. Finally, we say that a Christian is cheerful, happy, and joyous. He can no more be so on unhygienic diet than on alcoholic drinks. Dyspepsia and nervousness are as inconsistent with the peace of the Christian as is the gambling-room with its associates. Indeed, as the latter defiles without, and the former within, it is the worse of the two. While evil communications corrupt good manners, filthy, irritating diet more directly corrupts feelings, sentiments, and deeds.

How, then, can one be pious, loving and serving God joyously, and at the same time crowding on to his stomach indigestible, stimulating, destructive food? The mind is so intimately associated with the body, that the disorder of the one is the derangement of the other. Impossible that one should suffer alone; and equally impossible is it for our souls to be happy in God, while laboring under self-inflicted distempers. If a normal state of the body be indispensable to its enjoyment, so is a normal state of the soul. This, we repeat, from the very nature of the case, can never be enjoyed while the body is diseased. The very reason why a drunkard cannot be a Christian, lies in the fact that he has diseased his brain, and his whole body, by his drink, affecting badly his mind. The same being true of the tea and coffee drinkers, the pork eaters, and gormandizers, the same damage to their piety ensues.

The conclusion, then, of the whole matter is this: that inasmuch as we are one, body and spirit, that both are demanded for the service of Christ, that whether we eat or drink we are to glorify God, no more must we suppose that sickness and piety are congenial; but that our Saviour is to be served in a pure, sound body, as in a pure, sound mind.

W. PERKINS, M. D.

Marshall, Iowa.

Revoltng Scenes.

Diseased Meats Dressed for the New York Market—Experiences and Observations of Mr. Bergh.

THE undersigned, accompanied by a friend of this society, recently visited the Communipaw Abattoir, and since it nearly concerns, it may interest, the public to learn what was seen.

Arriving at this noted slaughter-house, we purposely proceeded to examine it *incognito*. Immediately on entering the building, a nauseating effluvia met our olfactories, which, along with the screams of dying animals, pools of blood, and struggling bullocks, nearly staggered the resolution which a sense of duty had imposed. Stifling our sensibilities as well as we were able, we passed into the quarter where swine are confined previous to their being driven up to the second floor to be killed. And here was presented the first phase of cruelty, which forms the long series to which the helpless creatures are subjected in their transportation by car, and their final disposal of by the butcher. One man, with thick cowhide boots on his feet, kicked the animals in the bowels and upon the legs,

while another, as my companion asserts, set a dog on those at the extreme end of the line, with a view to expediting their progress; a process which, if the cruelty of it be disputed, is at least not calculated to give additional flavor to the meat in the estimation of the customer. Arrived at the door of the pen where they are killed, another man of Herculean size goes outside, and with an oak club, about two inches in diameter, forces them to enter by the vigor of his blows, until it becomes packed like a city rail car. This latter then closes the door, and in order, perhaps, to compose the excited animals, applies a few more heavy blows upon the terrified mass, after which he slips a chain around one leg of each animal in turn, a wheel is set in motion, a joint is dislocated, and it swings around into an adjoining pen, where another person stabs the creature in the throat, in presence of the living mass, which testifies its fright and horror by vainly rushing about in search of some way of escape. Descending from the scene of apparent indifference on the one hand, and mortal agony on the other, we approached that quarter appropriated to the slaughter of bullocks; and here again was visible the same process of hoisting by one leg, throat-cutting, dislocation, and prolonged agony, a large share of which might be spared the poor creature, while passing from one stage of its usefulness to another and final one, by a well-directed blow in the head.

Vast quantities of dressed beef next invited our attention; and to this department the Health Board might address itself, to the incalculable advantage of beef consumers. At the risk of disturbing the appetites of those who may read this communication, I will state that much of the beef there was unfit for the consumption of man or beast, by reason of the great running ulcers which were upon it; notwithstanding which, I venture to say that it has since been served upon the tables of the citizens of this metropolis!

This nauseating inspection of the model abattoir of Communipaw being terminated, we left the place, impressed with a conviction that our civilization must necessarily be influenced by this acquired and direful necessity of feeding on the flesh of animals, a necessity which the physical powers of the horse and the elephant prove is not requisite to the full development of organic nature, of whatever race it be. Outside the building are to be seen vast pens, having a northwest exposure; and in them were crowded hundreds of shivering oxen, and no provision anywhere

visible for giving them a drop of that cheap, yet indispensable element—water! In the first pen which met our view was a large ox in a dying condition, doubtless the result of exposure and deprivation of necessary care. The verdict of juries, and the seeming obliquity of the public mind in regard to crime, I am aware, render it difficult now-a-days to determine what is an offense; but, as I gazed on that trembling creation of the same God who made its jailors, and looked on its glazed eyes and waning life, the conviction became strengthened, if possible, in my mind, that here was crime—crime in its most odious aspect—crime, the hateful product of impunity from human retribution—because the dying creature had no voice of its own to plead for it!

It might be asked, "Did you quit the place without offering a remonstrance to those in charge?" No, we did not; but, requesting to see the responsible chief of the abattoir, I pointed out to him the animal in question. He replied "that it did appear sick, and that it ought to be killed." To my subsequent remark that it would probably be dressed for the market, no answer was made. It is due to this gentleman to say that he did not profess to ignore the existing condition of things; and when his attention had been called to the nauseating spectacle presented by the ulcerated meat, he shifted the blame off on the deceased animal, which he described as a wild Texan bull, which, in substance, would not tamely endure the accumulated miseries heaped upon it from the day of its capture to the present time, and that the sores upon the flesh, along with its general emaciated appearance, were the results of its own bad behavior.

Thus ended an inquiry, which, however much I may be abused for making, was nevertheless performed at a cost to my sensibilities beyond my powers of expression, and strictly in the interests of the public, and those inferior creatures whose claims on man's mercy we are striving—not wisely, perhaps, for our own peace—to enforce.

I have the honor to be your obedient servant,
HENRY BERGH, *President.*

New York, Dec. 15, 1868.

PETROLEUM INSTEAD OF GRAPES.—It is among the marvels of modern chemistry that a sparkling, foaming champagne wine can be produced from refined petroleum, which will please the eye and tickle the palate like the genuine, but is more deadly in its effects upon the consumer.

RARE as true love is, true friendship is still rarer.

Man's Inhumanity to Himself.

"OH, no!" says some one, "self-love is the ruling principle of the human race; how, then, can man act inhumanly toward himself?" But not so fast, anxious reader. Do you see that *old* woman of forty? She is frail, feeble, and nervous, and full of aches and pains. Her "poor head" is racked and tortured every hour; her "poor back" pains her all the time; her "poor lungs" refuse to do their duty properly, and her "poor heart" palpitates, oh! so violently. She lies upon a couch, unable to help herself, and tells her piteous story to a complacent-looking gentleman who sits by her side, and, after counting the strokes of her pulse, listens with a sympathizing countenance to all she has to say. Would you believe it?—that pale, weak, miserable-looking creature once danced seven consecutive hours in a crowded, over-heated ball-room. She ate, while heated and fatigued, two ice creams, the wing of a nice fat duck, a slice of pound cake, two slices of fruit cake, and other articles "too numerous to mention."

She rode home, in a keen January night, with a "postage stamp" on her head for a bonnet, and nothing in particular covering her limbs. When in her room, she eased her corset strings and heaved a sigh of relief; from this operation, she measured six inches more, around the lower part of the lungs, than she did before, and while the fresh breath of the morning was blowing on the mountain, pure and invigorating, she slept a heavy, unrefreshing slumber. At eleven, A. M., she tosses her restless arms over her flushed and heated brow, and wakes from her troubled dream. The servant brings her a strong cup of coffee, some toast, and, perhaps,—oh! tell it not in Gath, nor proclaim it upon the house-tops—some ham and eggs, and other popular "fixings." So she goes on, month after month—but she's old at forty!

When a horse jockey sees a horse, at the age of eight years, broken down, useless, and unfit for service, he knows at once that the animal has been used inhumanly. He knows that a system of torture and cruelty has been practiced upon the noble creature, so merciless that humanity revolts from a detail of the stirring blows, excessive labor, bad food, alternating with starvation, that broke his constitution. So when a physician sees human beings, who should be in the full flush and vigor of manhood or womanhood, laid prostrate in the prime of life, tortured with pain, broken down, brought to death's door, yes, laid in the narrow house years before nature intended they should be, he knows that only

by the most barbarous system of cruelty, only by the grossest outrages upon their bodies, only by the vilest inhumanity, could they be brought so.

Who uses poor human beings so inhumanly? What cruel wretch is it who, by ill usage, brings men and women to this deplorable state? Are there no humane societies to save them from this cruel treatment? To save them from whom? From themselves! It is a sad, sad truth that the man whom I saw the other day writhing and groaning with pain, suffering with unspeakable agony, by a system of inhumanity practiced upon his own body, brought all this suffering upon himself, shortened the span of his existence. We have societies in most of our cities for the prevention of cruelty to animals. When a donkey is maltreated by his fellow-creature who is driving him, the strong arm of the law touches him and mildly suggests that he had better stop such amusements to avoid the penalty, if for no other reason. But every day these humane men pass thousands who are treated far worse than brutes, and who, through cruelty, are brought to far greater suffering than any old horse ever was, and no one asks, Who did this?

I saw a man in the street the other day beating a horse. The animal reared and snorted with pain, and the by-standers said, "For shame! Inhuman!" I saw, not two hours after, a being who once called himself a man, lie bound with straps upon a bed. He imagined that demons punched and burned him, that ghosts and spectres haunted him, that he was full of flames which were consuming him, that his friends were about to destroy him. He struggled, and raved, and foamed, and called for more rum, and died. The by-standers said, "Poor fellow!" No one said, Inhuman! No one thought of the inhumanity of that man toward himself.

Where one brute is treated inhumanly by man, ten thousand human beings are more inhumanly treated by themselves. What a glorious chance for philanthropy! Enter the field, ye who boast of your love for the human race, for they are already white to the harvest. Teach people how to act humanely toward themselves, to follow the rules which nature has laid down for their guidance, and so avoid pain and suffering. Teach them by your example, deliver wayside lectures daily. Somebody has said that the excesses of youth are drafts upon old age, payable thirty years after, with compound interest, which amounts to about the same as saying that every physical transgression committed in youth, although its deleterious effects may not be felt immedi-

ately, is sure to lay up wrath for the time to come. It means that if you or I, reader, disregard the laws of our physical being, and convert our bodies into a cesspool for the reception of all manner of abominations, before we are aware of it, we will be subjected to the most cruel pains and sicknesses. It means that by excesses we are acting inhumanly toward ourselves, are ruining our constitutions, and making rapid strides to a premature death. Who can calculate the evil arising from one transgression? Who, with prophetic eye gazing down the long vista of the future, can mark the agony, and distress, and hear the groans, resulting from one debauch?

I read in the newspapers, some time ago, of a mathematical prodigy—of a boy who, at a glance, could solve the most intricate problems. If that boy is yet in existence, let him try his wonderful talent upon the following: If a young man at the age of twenty-one drink four glasses of brandy, how much less vitality will he have at fifty than he should have? or thus: How many headaches and "nervous attacks" will a woman of forty have, who, when she was seventeen, dressed fashionably, ate fashionably, went to balls, and lived fashionably, and how long will her first child live?

Does any one befoul himself with tobacco? he is treating himself inhumanly. Does any one tax his vitality to expel daily a certain amount of alcohol? he is treating himself inhumanly. Do any defile themselves with animal food, tea, coffee, condiments, and spices? they are treating themselves inhumanly. Do women compress their lungs, and chill their extremities by insufficient clothing, by dressing fashionably? they treat themselves inhumanly. Do any, when sick, pour into their systems vile, nauseous drug-poisons, and think—"mistaken souls"—that they are thereby to recover their health and vigor unimpaired? they are treating themselves with *barbarous inhumanity!* And yet all these things are done, daily, by the great masses of mankind.

Surely there is need of societies to prevent this cruelty. And there are a few such. One is to be found at Florence Hights, N. J., and another at Battle Creek, Mich. These are places where men and women are taught to act humanely toward themselves.

The day is dawning. The gloom of physical ignorance is being dispelled, and the glorious sunshine of health reform—of the "true healing art," is illuminating the earth with its brightness. Under the influence of its healing beams, mankind will act humanely toward themselves.

H. C. STICKNEY, M. D.

Editorial.

Gravestones to Sell.

ONE of our agents, engaged in the laudable work of canvassing for the REFORMER, approached a vender of gravestones, with the request that he might have the pleasure of adding his name to the list which he was then forming. "Why," said the man in reply, "I don't want people to get well; if they do it will interfere with the sale of tombstones."

The response, joke though it was, contains a dash of grim humor, commenting with no small degree of sarcasm, on the prevailing spirit of the age. When we see learned M. D.'s, who could by bending their energies in the direction of teaching the people how to live hygienically do much to relieve the distress of mankind, choose instead to allow them to go blindly on in gross violation of the laws of their being, they meanwhile pocketing the fees accruing from such a course—we are compelled to class such with those who have gravestones to sell.

When we see professedly hygienic institutions combining druggery with the lawful appliances for the restoration of health, to pander to the prejudices of those who think "just a little medicine" necessary, we are again reminded of the gravestone man.

And whenever and wherever the great principles of any reform are suffered to trail in the dust, or become mixed with the debasing doctrines of error, for the sake of popularity, or for the love of the almighty dollar, then and there do we behold an exhibition of that spirit which induces men to seek self-interest and self-aggrandizement, even at the expense of the lives and healths of others.

In pleasing contrast to the above feature of human nature, we have the examples, comparatively few, to be sure, of some who have espoused the glorious cause of reform at the expense of a remunerative practice and a good reputation, entering the arena in defense of the principles of truth with a determination to "fight it out on this line," at the expense of fortune, friends, and all.

God grant that the numbers of such may constantly increase, producing as a legitimate result, the serious deterioration of the "gravestone business."

W. C. G.

COMPLY with no vicious desire, however secret its performance.

The Staff of Life.

BREAD is styled the staff of life. The value of good bread, either in sickness or health, cannot be overestimated; and yet more cooks fail in this article of diet than in any other part of the dietary. A few things are essential in making good bread: 1. We must have good, unbolted wheat meal, made from the choicest winter wheat, grown on soil adapted to it. 2. Pure soft water. 3. Pure atmospheric air. These are the only necessary materials for the bread; but, in connection with these, the cook must have taste and skill for the business, or there will be a failure.

But all the above conditions may be supplied, and unless you have a good, well-ventilated oven, there will still be a failure. Farmers, in order to farm well, must have good teams, good plows, and various other articles in their line of business, with which to do their work well and with comfort. The mechanic must have good tools, and so with all kinds of business. But they often fail to see the necessity of providing good furniture in the house, for the good housewife to use in performing her most arduous and necessary labor. Better, so far as the comforts of life are concerned, be deficient every where else. Unless they have good ovens, well ventilated, and so that the heat is at their control, they will fail to have good bread. Many of the stoves in common use are so poorly constructed that the bread is poisoned by impure air and gases which are kept in the oven while baking, so that it loses the delicious, sweet taste that it would have if properly baked in a well-constructed oven.

People are generally satisfied with a cheap stove, one that will cost \$25 or \$30, and only last six or seven years, and be deficient in the essentials for good bread making; whereas, they might invest from \$70 to \$80 in procuring a good, first-class cooking stove, with all the modern conveniences, with properly-ventilated ovens, and made of material that will last from twenty to twenty-five years, and consume not more than one-half as much wood, making a saving of at least fifty per cent, in the end, by purchasing the latter, to say nothing of the greater convenience and comfort besides.

We have used several kinds of stoves, but have not been perfectly satisfied with any until we obtained the "Peerless" of Messrs. Eldred and Peters, of this city. Hope it can be procured everywhere. It surpasses all others with which I am acquainted. We have tried it for some time, and do not see

where it can be bettered. It requires but little wood, the draft is excellent and under perfect control, the oven heats quickly and uniform, and the bread browns nicely, and is most delicious. Money could not buy this stove unless we could replace it with another. All persons, especially health reformers, who rely so much on good bread, should not fail to procure such a stove. We heartily recommend it to every family in need of a good cooking stove.

WM. RUSSELL, M. D.

Health Institute, Battle Creek, Mich.

My Experience in Health Reform.

I WISH to say to the numerous friends and foes of health reform, that thus far my experience in this great movement has been of the most gratifying character. It is now in the neighborhood of three years since I first saw the light on this subject, and although not very well off in the "good things" of this world (unless good health is a good thing), I would not part with the light and knowledge that I have received for the wealth of Astor.

Probably I am not one of the "radicals" in health reform, in the common acceptance of the term. My present position in the reform is this: I eat nothing between meals, take my food twice a day, eat *no butter*, not much sugar or milk, no pepper or spice, "a little salt," and rarely taste meat; but in their place use grains, fruits, and vegetables, and work as hard as I can from morning till night; and (of course) my wife wears the reform dress. I hope, through grace, never to backslide in the reform, but to endure to the end.

My religion and health reform are so intimately connected that it would not be easy to separate them. For instance, I know it is a positive infraction of the "laws of our being" to eat between meals; consequently, for me to nibble away at fruits, nuts, or candies, at such times, would be a sin, that is, a transgression against the code of the twentieth of Exodus. This may seem strong, but I only speak for myself.

The hygienic treatment, some two years since, saved my life. I had the typhoid fever. It ran toward thirty days. During that time I did not take a particle of medicine; and although reduced so low that I could not stand, my limbs being like reeds with bulbous joints, yet to-day I am as well as ever. Had not the health reform something to do with this? Who dare say, Nay. Then why may we not recommend so philosophical a method of living, and of treating diseases when brought under their power, to our friends everywhere? This we most certainly

should do. It is true philanthropy. And we must not, in the language of the Scriptures, "hide our light under a bushel."

What a field is now open for the introduction of health-reform publications! Let the light be scattered, friends. In these days of trichinæ and cattle disease, it does not usually take labored argument to set the principles of hygiene firmly home to the heart. The people in many localities are becoming more suspicious of pork and steak than formerly. They have learned that there is "death in the pot." Then let the good cause move on. Let blind eyes be opened. And may Heaven vouchsafe a blessing on the HEALTH REFORMER, as it goes forth in the capacity of a teacher to instruct the ignorant multitudes. Let it be scattered far and wide, for "a blessing is in it." And that we all may enter upon the new year with a zeal becoming so important a work, is the prayer of

A health reformer. G. W. AMADON.

Bionomy.—No. 2.

BY S. WATERS DAVIS, M. D.

OUTLINE OF GENERAL ANATOMY.

As stated in the first article of this series, it is essential to a clear understanding of the Biotic Laws, that we should be conversant with the Natural History of organized beings, and that the term "Natural History" includes Anatomy and Physiology. I now proceed to give an outline view of General Anatomy. It would be impossible to present more than the general features of this branch of natural history in this place, and hence I shall endeavor to use the most concise language compatible with clearness, and thus be enabled to occupy as little time and space with this preliminary chapter, as possible.

Everything of which our senses take direct cognizance is called *matter*. In a general view of the matter constituting our earth and all that pertains thereto, we perceive that there are two *forms* of matter differing widely from each other in their properties and phenomena, and that every substance belongs to one or the other of these *forms*. The greater proportion of the matter constituting the world is called *inorganic matter*. This constitutes one form of matter, while the *organic matter*, much less in quantity, constitutes the other.

The Properties and Phenomena, as well as the Forces and Laws, of *Inorganic Matter* are the legitimate objects of Physics and Chemistry.

The Properties, etc., of *Organic Matter* are the objects of Bionomy; the history of organic bodies being called Anatomy; that of living phenomena, Physiology; while a consideration of vital or Biotic Forces is called Bio-dynamics, and of the Laws of Life, Bionomy proper.

An *Organic* substance is one composed of several inorganic elementary substances arranged with peculiar reference to a special aggregate action, function, or use. Organization, then, does not consist of a collection of elementary substances different from inorganic matter, but in the *peculiarity of the arrangement* of the same elements which enter into the formation of inorganic compounds. I wish to lay particular stress upon this point, as it has a very important connection with the subject of Bio-dynamics to be considered in a future article. And as the explanation of the vital or Biotic forces which I propose to give is entirely original with myself, I feel that it is due me that the critical reader have a clear understanding of this, the basis of that explanation. Let me repeat, a *peculiar arrangement of inorganic elementary substances with reference to a special aggregate use or function constitutes an organized structure*.

There are three grand *Systems* of organized structures, one or two, or all, of which enter into every living being.

1. The *Organic System*, which consists of a peculiar arrangement of organs with special reference to the construction and preservation of living tissues, rejection and expulsion of nonusable material and incompatible substances, reproduction, and the maintenance of young beings, etc.

2. The *Relative System*, consisting of a certain arrangement of organs with special adaptation to the cognizance of external substances; absolute and relative voluntary motion, etc.

3. The *Mental System*, being an arrangement of peculiar organs with special adaptation to feeling, perception, reflection, emotion, etc.

These three grand systems of organs form the basis of the three grand *Divisions* of organized beings, *Plants, Animals, and Humans*. I here use the word "Divisions" because I deem it more appropriate than the word "Kingdoms" which is generally used.

1. *Phytonic Division*, embracing all plants or vegetables, and constituted of the Organic System only, in every case.

2. *Zoönic Division*, including all animals, and constituted of the Organic and Relative Systems in combination in all cases, and the

Mental System partially in some cases, but the Relative always preponderating over the other systems. The *Moral Division* of the Mental System never present.

3. *Anthroponic Division*, embracing the human family, and constituted in all cases of the three grand systems in combination, with the Mental predominating, and the grand distinguishing feature, the Human element, the Moral Emotions and Impulses always present.

These three grand Systems form, also, the basis of the Temperaments in animals and humans. When the Organic System is predominant, the *Vital*, or more properly *Organic, Temperament* is the result; when the Relative System is predominant, the *Motive, or Relative, Temperament* is present; and when the Mental, or Psychical, System is predominant, the *Mental Temperament* is the result. It must be borne in mind that *Temperament* does not imply an absolute preponderance of one or the other of the Systems, but a *relative predominance as compared with other individuals of the same species*. Thus, a particular horse may have a predominating Mental System as compared with the generality of horses. A particular man may have a predominating Relative, or Organic, System, with a deficiency of the Mental, as compared with the generality of men; but this does not imply that the horse with the Mental Temperament has more brains, or mind, than the man with the Organic, or Relative, Temperament.

Again, Temperament does not depend alone upon the relative size of a particular system, as compared with other individuals of the same species, but also as compared with the other systems in the *same individual*. Thus, a particular man may have, a large Mental System as compared with another man, or even all other men, and not have the Mental Temperament; for such man may have either, or both the Organic and Relative Systems larger than another man, the average of men, or even larger than any other man, and the difference in the size of his Organic, or Mental, Systems, compared with the average-sized human Organic and Relative Systems, being greater than the difference between the size of his Mental System and that of the generality of men, or the average-sized human Mental System, he may have either the Organic or Relative Temperament, as the case may be. Temperament, then, consists of a predominance of one of the grand Systems as compared with the *other two in the same individual*, and with the *same system* in the generality of the *other individuals* of the same

species. It will be seen by this definition that Temperament is merely an exception to certain rules, and that there are more persons or animals that have no Temperament than there are that have. This explains the difficulty which the tyro in phrenology generally finds in deciding what Temperament the object of his observations may have. He often fails to decide what the Temperament is, for the very good reason that there is no Temperament present.

There are, also, in most organized beings, certain minor Systems or *Apparatuses*. For instance, in animals and humans, we observe the Osseous System, Muscular System, Nervous System, &c. This fact sustains my definition of an organized System, viz., that a peculiar arrangement of several organs, with special reference to one aggregate function, constitutes an organized system.

I have barely crossed the threshold of this subject. I could do no better in this place. Though a mere (and very imperfect) sketch, I hope it will serve the purpose for which it is intended.

Makanda, Ill., Jan., 1869.

A New Name.

SAID the sister of a friend who has recently subscribed for the REFORMER :

"What do you suppose R. W. [friend's husband] calls the HEALTH REFORMER?"

"Can't guess," said I, "am too anxious to know, to try. What is it?"

"'Life Preserver.' 'Come wife,' he will say, 'where is that Life Preserver,' or, 'Are n't you going to read aloud in that Life Preserver to-night?'"

"Well, indeed," said I laughing heartily, "Is n't that appropriate? Its own name is scarcely more so."

"Yes," said she, "I knew that you would think so."

To-day they were here, and were telling of their baby's having been very sick not long since. "Yes," said R. W., turning to me, "and we did not even call a doctor."

"What need," said I, "when you have a 'Life Preserver' right in your house." So we had a laugh at his expense; but the "Life Preserver, *alias* HEALTH REFORMER, is fast doing its sober, silent work of uprooting old notions, and indoctrinating new ideas in their place, both there and elsewhere. S. H. B.

CONVERSE not on subjects which lead to impure ideas, for these are the parent of impure acts.

Words from our Friends.

An Expression of Gratitude.

EDITORS OF REFORMER: Believing that your journal reaches most of those whom I met as patients at the Health Institute during my stay there, I venture, with your permission, to write them a few lines through this medium, thinking they may like to know what health reform has done for me.

Dear Friends: Some of you knew me during the first few months of my stay at the Institute. You remember that I was broken in body and mind, and at times exceedingly depressed, having no anxiety to live. Nervous dyspepsia, with congestion of brain, had so wrought upon my mind as to give me a diseased imagination, and other abnormal mental conditions, which, in turn, greatly weakened the body. I could make no effort at brain labor, as listening to a lecture for a few minutes, or reading or writing half a dozen lines, without feeling prostration of body.

I gained but very little for several months after going to the Institute, but this did not trouble me. Here was a great wrong; but I could not at the time realize it as such, so perverted was my mind. I shall ever remember with gratitude the efforts of the physicians to inspire in me a love of life—a desire to live to benefit others. Thank God, I now feel very differently, and have for many months past. I believe that I owe more to exercise, for what I now am, than to all other hygienic agencies combined. As soon as I began to nerve myself up with ambition to *do*, I commenced to gain quite rapidly, physically and mentally.

I find that the stimulus of *will power*, to this day, is with me very great. I began exercise cautiously, continuing to increase it, trying within the prescribed limits to act as though I were well, until now I can see I am very different from the drooping, enervated, aimless being that entered the Institute two years ago next month. Those of my western friends who knew me before I went there, on my return home two months since, seemed greatly surprised to see me so changed—such a decided improvement, and many who had known me for years said that they never saw me, and never expected to see me, looking so well. Truly the Lord has, through his agent, health reform, done great things for me; and my greatest desire now is to spend the life, which he has so mercifully preserved, in perfectly doing his will.

My dear friends, do you owe nothing to

the health reform? Where are the dear friends who have been benefited by its teachings? Oh! I would love to mention every name with which I became familiar at the Institute. Judging from my own feelings, a peculiar tie binds our hearts together. We have shared each other's sorrows, sympathies, and, perhaps, triumphs. If you have no great cure to report, remember that words of cheer, hope, and courage, from old patients, are like cold water to a thirsty soul. I would, and here I believe I speak the feelings of many others, be really glad to hear from any one, whom I met at the Institute, through the REFORMER.

May the blessing of Heaven be with you all, and help us to be firm and true to the sacred principles we have had the privilege of learning. No price could buy from me what I have learned of them. I value them more since my return where I cannot rely upon the judgment of the physicians in everything. While strictly adhering to the laws of life, I enjoy fair health, with a good hope of continued improvement; but my system immediately recognizes their least violation.

I should feel much pleased to hear from any of you by letter. Please direct to

M. E. STEWARD.

Dell Prairie, Adams Co., Wis.

From the Far West.

EDS. HEALTH REFORMER: I have been a reader of your journal for several months, and have noticed an article, in almost, if not quite, every number, from the pen of some woman, and therefore felt at liberty to send a few lines, feeling that you would like to hear from this far-off corner of the world, and know something of the progress of the health reform among us.

A year and a half ago, a few pioneers in the cause met at a little village called McMiner-ville, and formed ourselves into an association under the title of the Oregon and Washington Health Association, adopted a Constitution and By-laws, elected our officers, had some excellent addresses by different members, then adjourned, to meet again in one year from that time.

When the year had rolled round, we found our list of signers of the Constitution greatly increased, and we had some very interesting and instructive addresses, prominent among which was the Annual Address, which I will send you, it being the only one published. Next June we meet again, and all anticipate a "good time."

We are all anxiously waiting that long-

looked-for hour when the welcome sound of the "iron horse" shall break the stillness of the Rocky mountains, and come panting down upon our sleeping land, and awake us from our lethargy. Then we hope, and expect, to be reinforced by those who tower head and shoulders above us all. May God speed the day!

We are greatly in want of help here. Our land abounds with the finest natural advantages of any in the world. First, we have that indispensable article so necessary to health and happiness, pure water. The ear and the eye of the traveler are constantly pleased with the sparkle and murmur of the mountain streams, and the merry gurgle of the little rivulets, as they come leaping, laughing, and dancing, across his way. No taint of lime, or other poisonous drug, impregnates this delicious water.

Secondly, we can produce all the fruits and vegetables indigenous to a temperate climate, with probably the least labor of any State in the Union. Our valley is known throughout the whole mining region of the far West as the "land of the big red apples." Our pears, plums, cherries, and almost all kinds of berries, could not be excelled in any country, while it is equally good for vegetables. Peaches, grapes, and sweet potatoes, are excepted in this list, but our generous neighbor, California, supplies us amply with them.

Lastly, but not in any degree the least item, it seems that nature, in her magnanimity, has left nothing undone in the way of uniting beauty with sublimity and diversity of scenery. All we lack is extent; and when our resources are all developed, we will find that we are much more extensive than our present appearances would indicate.

Thus much for our natural advantages. And what think you when I say that there is not a "Cure," nor a school where the first principles of hygiene are taught, in this State, and I do not think there is a Reform M. D. practicing within our borders. So you see we really need help; and those helping us could at the same time help themselves, for it would certainly be a good pecuniary enterprise.

Pardon me for trespassing on so much of your precious time.

Yours, faithfully and earnestly,

FLORA G. DAVENPORT.

Home Hill, Oregon, Nov. 11, 1868.

CONSENT to common custom, but not to common folly.

To the Health Reformer.

DEAR REFORMER: Your visits are ever welcome. You are aiding in a great and good work. Any one at all acquainted with its nature will allow that it is a noble work; and to be convinced that it is a great work, we have but to think of the vast improvement in the condition of mankind which it contemplates, and then at the amount yet to be done.

What is wanted is information for the people. Teach them how to live in conformity with Nature's laws. Not only must this information be placed within their reach, but existing prejudices have to be overcome, erroneous ideas confuted, and false theories exploded. It would seem to me that the success of this great reformation depends, not so much on the present generation, which, under the penalty of violated law, is fast sinking to the grave, as on the education of the rising generation. And yet what reason have we to hope that the rising generation will be any better than the present? The child receives its first impressions, which are probably the deepest and most permanent, principally from the parent. And how can the parent be supposed to instruct the child in the nature of, and the necessity of obeying, those laws of which he himself is ignorant? The child is supposed to receive the next part of its education at school. Here is an opportunity for not only imparting useful instruction, but for correcting, to a certain extent, wrong impressions already received.

But it is a notorious fact that there the pupil is taught anything but to know himself. In our Canadian public schools the subject is generally entirely neglected. In the course of studies pursued in the Provincial Training School for Teachers, no place is found for physiology, and consequently the teachers are not expected to be acquainted with the subject.

A young lady, gone to the city to finish her education, sends, as a token of her affection to her "dear papa," an old man fast sinking into second childhood, a handsome present in the shape of a quantity of tobacco! What an unmistakable evidence of the advancement of her education! Had she learned the first principles in regard to the laws of our being, could she thus cater to a depraved appetite, which is not only shortening her father's days, but lessening his chances of enjoying the remainder? This is but an example of the almost universal ignorance of Nature's laws. And how is this to be remedied? Popular lectures may do a great deal toward educating the masses; but the most efficient means seems to be in providing a sound liter-

ature on the subject, and giving it a wide and indiscriminate circulation. This is a work in which all may aid. Every one who has got the truth should let his light shine.

Yours in the Fight, W. B. MILNE.
Haysville, Dec. 9, 1868.

What It Would Do.

"Give me," says one, "the money that has been spent in rum, and I will purchase every foot of land on the globe. I will clothe every man, woman, and child, in an attire that kings and queens might be proud of. I will build a school-house upon every hillside and in every valley over the whole earth. I will supply that school-house with a competent teacher. I will build an academy in every town, and endow it; a college in every State, and fill it with able professors. I will crown every hill with a church consecrated to the gospel of peace, and support in its pulpit an able teacher of righteousness; so that, on every Sabbath morning, the chime on one hill shall answer to the chime on another, around the earth's broad circumference, and the voice of prayer and the song of praise shall ascend as one universal offering to Heaven."

This is no voice of enthusiasm, but a simple utterance of what is literally true and practicable, as any one can see who will consult facts and history.

Pass it round, then, ye lovers of temperance, and let the people see where the money goes to that might feed the hungry, clothe the naked, and give to all the nations the bread of eternal life. Pass it round, and let all see that intemperance wastes more, by untold millions, than ambition grasps, or avarice covets; and they that find fault with our benevolence, or our social organizations, let them learn that the social *disorganizations*, crimes, and miseries, which intemperance produces, are a thousandfold more expensive, and grievous to be borne.—*Nat. Temp. Advocate*.

THE MOST EXHAUSTING LABOR.—The idea is often ridiculed by uneducated people, that students, and those whose professions require constant mental exertion, really work as hard as those engaged in manual labor. But from the chemical experiments of Prof. Houghton, of Trinity College, Dublin, it is proved that two hours of severe mental study abstract from the human system as much vital strength as is taken from it by a whole day of mere hard work.

To Correspondents.

M. S. B. writes :

1. Can you state the disease, and prescribe, by the following symptoms: Skin somewhat dry; flesh feels sore; a weak, trembling sensation, while the heart beats rapidly. At other times, flesh becomes numb in spots, quite frequently in the jaws; sometimes the whole body gets numb; considerable headache; have a good, sometimes voracious, appetite, but feel a heaviness in the stomach, and a rising in the throat, like worms coming up; the last three months, subject to nausea and vomiting; but, with all these symptoms, do a good deal of work. Am twenty-six years old. Please prescribe in your next magazine.

2. What is the cause and cure of a jerking sensation in the eyelids at night; almost impossible to open the eyes, after sleeping, until cold water is applied.

1. This is a severe case of dyspepsia and congestion of brain, with strong tendency to paralysis, undoubtedly produced by dietetic errors, and overtaxed conditions of body and brain.

She needs a simple, nutritious diet, pleasant social surroundings, and should avoid all excessive labor, and excitement of all kinds. The body should be kept clean. But her case is such that, for any further treatment, she should be under the special care of a physician.

2. It is owing to disease of the nervous system, producing weakness in the parts; but knowing nothing of his former habits and conditions, we cannot give any very special directions in the case, more than to live right in all respects, and bathe the eyes to give relief, until nature comes to the rescue.

D. N.—The insides are cleansed by proper diet, air, exercise, and bathing. See November number.

M. E. A. inquires :

What is the best way to cure a hard cold in the head or on the lungs?

When the first symptoms appear, take a warm sitz bath 100°, with the feet in a foot bath 107°, and with a cold, wet towel on the head; remain in this, wrapped up with blankets, until perspiration ensues, then bathe off in water at 90°, go to bed and stay there, eating nothing, except a little water gruel, for forty-eight hours, and your cold will disappear. When the lungs are involved, apply a compress over them, temperature 85°.

M. E. H., of Mass., asks :

Is the wearing of cork soles in any way injurious?

In some cases it may be. Where a person's feet sweat, they will absorb the moisture, and unless special care is taken to air and dry them, they will prove injurious.

J. R., of Indiana, asks :

1. Is there more than one kind of wine mentioned in the Bible?

2. Is there alcohol in good, sound, ripe grain?

1. Yes; fermented, and unfermented.

2. No; alcohol is the product of decomposition. Chemical action must first take place, and the cell structure of the grain must be destroyed, before alcohol can be produced.

Mrs. M. A. F. writes :

What is it? and how shall it be treated? I have an infant between three and four months old. When about two months old, its head began to break out with little white blisters, and dry to a scab, and then become matted; also has kernels back of the ears; is troubled with cold feet; is generally good-natured.

The disease is scrofula, probably transmitted from the mother. It should be weaned, feeding it upon graham gruel, steamed, and pure, sweet milk, equal parts. The milk should be obtained from a young, new-milch cow.

Mrs. M. C. writes :

I am very much afflicted with chronic rheumatism; have had it for more than thirty years. My age is 55. Please prescribe through the REFORMER.

All that we could say in this department would not be sufficient in a case of this kind. Our advice would be that this patient go to a good Health Institute, and learn how to live and be properly treated, as it will take time to remove this complaint.

M. E. L. asks :

1. Is honey or syrup good for asthma?

2. Is Bayberry bark, pulverized, good to snuff for cold in the head?

3. Is magnetic ointment good to strengthen weak eyes?

To all of which we answer, No! no! no!!

Escape from the Surgeon's Knife.

EDS. REFORMER: Will you allow me a place in your journal to make the following statement for the benefit of its readers:

Over two years since, my daughter was taken very suddenly with a severe pain (on moving) at the lower extremity of the coccyx, where there was found a sore spot about the size of a quarter of a dollar. It was so sore that it could not be touched without giving great pain, but it was neither ruptured nor

apparently inflamed. She could not walk without limping. We waited some weeks, hoping that it would wear away of itself, but there being no change for the better, we called a physician, who, after a hasty examination, pronounced it sciatic rheumatism; but as there was no soreness above or below this sore spot on the sciatic nerve, we were not satisfied with his opinion.

After a time, we called a second physician (he not knowing that there had been a previous examination), who gave a thorough examination as to her general health, as well as to this special difficulty, and pronounced her healthy, but could not tell the cause of this particular ailment. He said that it was not sciatic rheumatism, and thought she might get over it.

Some months after, we called the same physician again. There were no new symptoms, except that she had become languid and dull, for which a tonic was given, and the sore spot was blistered—without much hope of relief. He recommended us to wait a short time, and, if she became no better, to take her to Chicago, to the Medical College. After waiting some time longer, we called a third physician. He, not knowing of the previous examinations, said it was a most singular case; that it could not be sciatic rheumatism, for it was below the sciatic nerve; that, from the best of his knowledge and belief, it was an internal hernia, and thought it could be cured, but not without a surgical operation which would endanger life. He also advised us to take her to the Medical College. When all these physicians disagreed, we were assured that we were in great perplexity.

However, before taking her to the Medical College, we resolved to try one more expedient, that was not so dangerous, which was to take her to the Health Institute at Battle Creek. Accordingly, about eight months after the difficulty first appeared, we took her to the Institute. The physicians, after examining the case, thought it a most singular one, but were of the opinion that it was a scrofulous difficulty, and thought it might be cured, but that it would take some time. We left her for treatment, and in about fourteen weeks she was sent home sound and well, to our great joy and surprise, without having her constitution impaired. When we reflect how narrowly she escaped the surgeon's knife, or drug medication, we can but rejoice that there are health institutions in the land to which the afflicted can resort, where, if not cured, they'll not be killed.

J. W. SANDERS.

Ripon, Wis.

Weak-Minded Men and Women.

WE often hear the term, "strong-minded," tauntingly applied to woman, but when it is applied to man, it is considered as a compliment. Indeed, such is our society that what is regarded as food for one, may be poison for another. And this erroneous idea is carried to such an extent that we find it in nearly all the literature extant; and so much is this belief indulged in, that words may properly be said to mean anything or nothing, as the case may be.

Health reform underlies all reform. There is, there can be, but one argument against it, and that is the argument of the Devil—the "bread and butter argument" (the bread argument, hygienists should say), and though this logic is regarded as powerful by many, nay, by most, we can but think that they who make use of it, be they men or women, are the weak-minded men and women of the age. If life is but to breathe, to stay, to eke out a miserable existence, caring for no one but self—if ignorance is bliss, *surely*, then it is folly to be wise. But life is something more. "Life is real, life is earnest." Man has a higher aim than the gratification of his propensities, a higher calling than to live for self alone. And those health teachers who see the truth of "Hygeo Therapy," but fail to carry it out in practice for fear of losing patients, are not the "strong-minded" men and women that the cause, at present, needs.

We *must* have no half-way, compromising reformers; no "mongrel homes;" no managers of water cures who advocate vegetarianism, but take their beef-steak in private; no dress reformers who are ashamed to wear the reform dress on all occasions; no gentlemen who advocate the wearing of the reform dress by woman, and yet who would not share the insults offered her for so doing.

What we want are plain, practical health reformers, who know the truth, and fear not to live it; who like to live it for truth's sake. These are the kind to revolutionize society. Others may reform it somewhat, but the world *must* be revolutionized. The mouldy structure of society *must* come down; the time-honored customs and habits of ages must be uprooted. Then shall we have a true foundation upon which to build—all else is but a botch.

M. L. PERRY.

Florence, N. J.

CARNAL sins proceed from fullness of food and emptiness of employment.

CATER frugally for the body, if you would feed the mind sumptuously.

The Text that Turned the Town.

NATHAN PENNYSEEKER was very busy in his back cellar. He went from cask to cask, examining carefully into the merits of hidden treasures. Then he was busy before a row of shelves in one corner, looking into various jars and boxes, smelling and tasting, the contents with an air of eager satisfaction.

"This'll help do the business," he said, taking down a package of sugar of lead. "That receipt has already been worth hundreds of dollars to me." "A first-rate article of wine, gentlemen," he went on talking to himself, like a school-boy rehearsing his speech. "First-rate article—the pure juice of the grape." "A little more logwood," he said, holding up two bottles to the light, one of which he had just filled from a huge demi-john, and which almost stood the comparison with the "test bottle," truthfully labelled "champagne." "A little more color, and farewell Newark cider! Here is your regular champagne!" And it did sparkle and give its color so nearly "aright" that Nathan was sure it would satisfy the fastidious wine-bibber, if only the price was raised accordingly! "Chemical transformations are cheap," was his economical platform, as demijohns were filled from casks, and bottles from demijohns, and all duly labeled to Nathan's apparent satisfaction, ready for the work of the day. "Whisky and cider make capital wines—corn and potatoes, apples and currants, with a bit of coloring, and a trifle for flavor and snap, who cares for the foreign grape! 'Light wines' and bright wines can be had far short of Madeira or Tuscan." And then he wound up by saying, "It's a blessed thing for me that the prohibition law was defeated. I put in my vote against that with a hearty good will! I never was so pleased in my life as when our good parson Ease-it-off argued in favor of license. 'Of course they can't maintain such a law,'"—half quoting from the parson. "'Of course not. Much better to make laws that will be enforced!' If I knew that my clerks would take a few dimes a week from my till at all hazards, would n't I be foolish to make a law that they should n't touch a penny? I could n't enforce it, and if I let them go, they'd do it for somebody else; and how I should demean myself by making a law, and letting them ride rough shod over my authority, as well as wrong me out of the silver!"

But somehow or other Nathan's comparison did n't suit him. It acted like a bur in his mind. It felt uncomfortable, and stuck too close. He did not mean to make it, and it

was n't a fair comparison! Stealing was worse than selling wine and brandy, when you had the government to back you in it! While he was thus trying to look at his wines and his principles in a favorable light, a little silvery voice called out at the head of the stairs:

"Father!"

It started him from his reverie, and he was glad of it. There was no sweeter sound to his ears, dulled as they were to some things, than the clear, ringing voice of his little "Brunette," as he always called the bright, joyous Bertha, the pet and light of the house.

"Father," she called again, "we're all ready. Mother says, will you come?"

"I'll be there in a moment, Brunette," he answered, in a tone half impatience and half love; for he knew very well what they were ready for, and though he longed to spring up and kiss Brunette, he somehow did n't feel as if they were "all ready" for family worship.

Yes, Mr. Pennyseeker was a professor of religion, and more than that, a man who asked a blessing at his table, and had family worship every morning. How much of this was due to his wife, a charming Christian lady, and how much to a higher influence, he had not stopped carefully to determine. But he came up, tossed and kissed Brunette, smiled on his wife, and took his easy chair, and the family Bible from the stand beside it, with readiness, if not with pleasure.

He had been reading the New Testament by course, and this morning the scarlet bookmark that Brunette had worked for him, led him to open at the third chapter of Romans. As his eye fell upon the 8th verse, just before his lips had fairly pronounced the last words of the 7th, a slight flush passed over his cheek. "And not rather (as we be slanderously reported, and as some affirm that we say), Let us do evil that good may come? whose damnation is just."

Whether Mrs. Pennyseeker noticed it or not he could not tell, but somehow a great flood of light seemed to encircle the page, and center on that verse. It flashed upon Nathan—all over his heart, lighting up instantly some of its darkest corners, and he could not possibly help seeing some things in that light very clearly. It seemed to annihilate, in his mind, all question about a license law, with a flash. He finished the chapter, offered a prayer, and then went into his counting-room, and there, being alone, began again to soliloquize:

"I really felt like Paul when he was struck blind near Damascus, by reason of the great light which he saw; and I felt as if, when I knelt, my prayer ought to have begun—

'Lord, what wilt thou have me to do?' And the answer glowed as if written in scarlet flame before my eyes: 'Seek no refuge in license—corrupt laws cannot save.' But it was too much for me. Very well for precept, but alas! the practice would empty my wine-cellar, blow my drugs, extracts, and essences, to the four winds, destroy three-fourths of my gain—in short reduce me to beggary! But all that is better than 'damnation!' Strong words; but it is JUSTICE we shall have to deal with when the great decision settles our fate. But my license is paid for, and, if I do n't sell, others will. I can, it is true, be honest—sell *brandy* for brandy, and *wine* for wine—'when what is prepared in the cellar has been disposed of!'—put in a voice such as never sounded from a halo of light! I can and will be honest, as soon as I can see a good chance to begin! What a text that would be for parson Ease-it-off! I wonder how he'd handle it! But I could n't suggest it while I vote against prohibition. I know, and am *certain*, that every one who sells *with* license is just as guilty as those who sell without; and all the talk about 'not being able to maintain the prohibitory law' is pure sham—a flimsy veil—less than nothing before the eyes of truth and justice.

I know, and am certain, that there can be no right bought or sold to rob, murder, and eternally destroy our neighbor; and that the 'Woe to him who putteth the bottle to his neighbor's lips,' will not be lessened of its bitterness by the weak excuse of license! When in the great day the question shall be put to the trembling murderer, in the presence of his lost victim, 'What sayest thou about his ruin?' not one of the assembled throng of prohibition haters will be able in that light to let fall from his paralyzed lips the unspeakably insignificant word—'License!'

Nathan had been putting it down to himself stronger and stronger! Ah! *had he been putting it down to himself?*

Mrs. Pennyseeker *did* notice the verse, and the flush on her husband's face; and, after he went out, Brunette had followed her on tiptoe to her bedroom, and heard her mother pleading in earnest tones, "that the word of God to which they had listened might now prove powerful, and sharper than a two-edged sword."

And while she prayed, the "two-edged sword" of the Spirit was whetted and thrust into her husband's soul, and it became to him that day "a discerner of the thoughts and intents of his heart." So was the dark cloud that had settled over Mrs. Pennyseeker's life

lifted, and a happier household than theirs soon became, it would not be easy to find. The reason was plain. Sin hangs like a dark cloud over households, as well as hearts—a cloud so heavy that no balancing weights of gold or silver can make an even beam. Banish the *sin*, and whatever of temporal loss may follow, it will be swallowed up in the joy of purity and right.

"What has come over Pennyseeker, I wonder?" said Theodore Freetaster to his bosom friend, Alfred Loveale, as they walked, disappointed, away from his door. "*He* given up! turned square around! No liquor, no license-law, no nothing! Parson Ease-it-off will next come out a prohibitionist."

And the people found this to be true a few Sabbaths after, when the staid old parson held forth, in tones of eloquent fire, from the text, "Let us do evil that good may come? whose damnation is just." Such a stir in church, congregation, and town! The parson and the wine-dealer converted anew!

"A very little thing," says one, "to make the change." We must take care how we undervalue the "sword of the Spirit." It has never lost its edge nor its strength, and the hand that wields it upholds the universe.

Let all professors, wives, laymen, deacons, and ministers, see that their own views are right, and then be faithful to others, and we should have more than one State which can have a prohibitory law. Truth, which is the sword of the spirit, only needs to be really brought home to the heart, and more than one man may be brought to exclaim with the reformed wine-dealer mentioned by Dr. Nott, "*God forgive what has passed in my OWN CELLAR!*"—*The Advance.*

A RAGING STRONG DRINK.—The mania for indulging in the intoxicating and stupefying stimulant called absinthe, which is distilled from wormwood and other aromatic plants, threatens to become as widespread and injurious in France as opium-eating in China. Formerly it was the drink of workmen, soldiers, and people of the lowest class; but now literary, professional, and business men, and even women, indulge in its use. It affects the brain unlike any other stimulant, producing hideous and hopeless insanity or idiocy. A French physician, illustrating its virulent poison, says that if six drops of prussic acid were poured into one quart basin of water, and six drops of absinthe in another, and live fishes were thrown into both, those in the basin with the absinthe will die four times sooner than those with the prussic acid.

DR. TRALL'S
Special Department.

The Bread of Death.

So useful and so important is good bread, as an article of diet for human beings, that it has received the pre-eminent appellation of "The Staff of Life." Hence the term, "Bread of Life," has been pertinently employed by Christian teachers as symbolical of the purest and best doctrinal aliment for the soul.

Physiologically speaking, there is but one kind of bread that can properly be entitled the bread of life. All of the abominations of fine flour and ferments, made at the bakeries, are pathological. They are *The Bread of Death*.

Wholesome bread is made of meal (unbolted) and pure water, and nothing else. To separate the bran from the finer portions of the grain deteriorates its quality; and all admixtures of yeast, acids and alkalies, salt, &c., only serve to destroy some portion of the constituent elements of the grain, and poison the whole. Hence the theory and practice of making the "bread of life" are exceedingly simple. A child can understand it, and the most illiterate savage can make it, and does make it. Indeed, it is only where the science of chemistry and the arts of civilization are applied to the process of bread-making, that the bread of the people has become *the staff of death*.

These remarks are suggested by the lecture recently delivered before the American Institute in New York, by Prof. E. N. Horsford, of Cambridge, Mass., on the "Philosophy of the Oven." The learned Professor gave a very good historical discourse on the oven, and a very accurate statement of the multitudinous chemical changes which occur in the ordinary processes of making the various kinds of trash called bread, which is so rapidly making us a nation of dyspeptics. He did, indeed, tell us that ancient ignorant and savage tribes made pure and wholesome bread of wheaten meal and water; but this he did not recommend, for the reason that civilized, educated, and cultivated society must have a kind of bread that will please its acquired taste. The Professor teaches that the bread must be so mixed, manipulated, raised, fermented, and seasoned, as to be "agreeable to the palate;" but he does not consider the question whether the said palate is normal or vitiated. In order to produce the desirable

flavor in bread, the process of fermentation and heating must be carried to the points of alcoholic fermentation and "destructive distillation." Of course this process destroys some of the nutrient elements, and produces new compounds which are actually poisonous. But what has this to do with it? Is n't the Professor a very learned man? and is n't The Philosophy of the Oven, a mighty subject? and do n't the dear people love to so philosophize on the arts and sciences as to please their depraved appetites? Who would go to hear the Professor if he had only to tell them how to make pure and wholesome bread, especially if he recommended them to eat it? No, no; this is not what the people demand. The "spirit of the age" wants to hear men talk so learnedly that nobody can understand them, and to justify, by scientific data, all the perverted tastes and ruinous fashions of society.

The lecture of Prof. Horsford was regarded as so pre-eminently important that it was reported in full in the *New York Tribune*, a distinction not accorded any other of the course, although each of the others was a thousandfold more valuable.

The Philosophy of Cooking.

WE do not mean according to Prof. Blot, who mingles liver, marrow, tripe, eggs, brains, gizzards, suet, onions, cloves, salt, butter, pepper, cream, brandy, nutmeg, and summer savory, into an indigestible conglomeration, and inspires "our best society" with insatiable admiration; but, according to Hygiene, common sense, nature, and the health reform. In Brooklyn, N. Y., a Miss Julia Colman has established a hygienic and educational institution, wherein she seems to run opposition to Profs. Horsford and Blot, in the science and art of cooking and eating. "Eat to live," is her motto, while that of her opponents may be rendered, "Eat because you like it." Miss Colman gives lectures occasionally on Healthful Cooking, illustrating her teachings with various specimens of bread, pies, cakes, and puddings, made in strict accordance with the laws of life. They are both ornamental and delicious. If all the women of Brooklyn and New York would adopt the method of cooking so philosophically and eloquently taught, and so beautifully illustrated, by Miss Colman, three-quarters of all the doctors would be starved out within a twelvemonth. But, of course, her lectures are not very popular. They do not draw fashionable crowds; and all the notice the *Tribune* (which gave nearly a whole page of its finest type to Prof. Hors-

ford's bosh and gibberish) has taken of Miss Colman's lectures, is comprized in a two-line article stating the fact that she did lecture.

Scarlatina—A Straw.

THE scarlet fever recently prevailed extensively among the scholars of one of the Brooklyn schools, and other children in the immediate neighborhood. A majority of all the cases which occurred were treated by Mrs. M. A. D. Jones, M. D., a graduate of the Hygieno-Therapeutic College. The balance were treated by three different Allopathic physicians. Dr. Jones did not lose a single patient, while each of the drug doctors lost one or more. Do such straws, which are common enough, mean anything? or are they merely "accidental coincidences"?

Vital and Chemical Actions.

DAN HUSTON, of Urmyville, Ind., being somewhat bemuddled on this ever-recurring problem writes:

"I am of the opinion that chloride of sodium can be manufactured by the vital machinery to any extent the system requires it, even from those kinds of foods in which chemical analysis does not detect it."—*Fruits and Farinacea*, p. 201, *Trall's note 28*.

Can chloride of sodium be manufactured by any other than a chemical process? If not, according to Dr. Trall, a good authority, there is chemical action and combination in the system, and chemistry has something to do with the vital processes.

W. C. G. says, in an article on this subject in the HEALTH REFORMER for December, that the chemical combination of two substances results in the destruction of both. Nutrition presupposes destruction. In plants, carbon is united with other elements to form gluten. This gluten, by the vital machinery, is formed into tissue of the muscles; and by labor we waste that gluten tissue, or unfit it for further use as a part of the muscle, when it is set free, and the carbon unites with oxygen, producing the heat and other forces necessary in the vital economy. In forming organic compounds, force is expended; by their destruction, force is produced; on this account man is not designed to build up these organic compounds for his own use; the power to destroy does not imply the ability to construct.

The immense amount of food required by man during life, shows plainly that a portion of it is destroyed. Respiration proves conclusively that a portion of the air is used by man, and unfitted for constant use, which must be owing to chemical combination; for, if it remained free, one supply would suffice for constant use during life.

W. C. G. says, again: "Accounting for the vital processes by chemical action, is the very mystery on which the drug-medical system is founded." The drug-medical system existed thousands of years before the chemical hypothesis was

founded. Disease is not chemical action. Food is acted on chemically. Poisons are mechanically expelled. So far from chemistry supporting drug-medication, it shows that the drugs possess no power to give strength, and that food only is capable of sustaining life; that animals cannot organize matter, and, therefore, all nutrition comes from vegetation, proving flesh-food unnecessary. It shows waste of food to sustain life, proving that the qualities of food most needed are decreased by the system of storing it in pig skins."

The facts stated by Mr. Huston are interesting, but they do not sustain his position. Like most persons who undertake to argue this question, he fails to understand what the question really is. He jumps over the a, b, c's, into spelling and reading. He talks of chemistry without defining the term or correctly applying it. The vital powers may form and fashion chemical products, but that does not make a vital process a chemical one. Mr. Huston might make a steam engine. The work would be a mechanical product, but he would not be a mechanical action, but a vital actor. Mr. Huston also fails to see the distinction between a vital and a chemical action. One is *transformation*; the other, combination and separation. There is no chemistry (chemical action) in living structure, although chemical actions may occur within the living system, that is, in its channels and cavities.

"Nutrition presupposes destruction," not of the living organism, but only of the nutrient material. Gluten is not formed, but *transformed* into tissue, nor do carbon and other elements "unite" to form gluten; they are transformed into gluten.

"The power to destroy does not imply the ability to construct." No; but the power to construct implies the power to destroy. Nobody disputes that atmospheric air is used by man. What Mr. Huston means by the "chemical hypothesis," we cannot make out, so pass it with several other statements which are wholly irrelevant. Chemistry does not show nor prove that anything is either food or poison. All this is learned physiologically—by observation and experience. Nor does it prove vegetarian or flesh-food to be either good or bad, or best or worse. These statements Mr. Huston will see, on a little reflection, are entirely gratuitous.

"Hearth and Home" Teachings.

A NEW weekly paper has recently been started in this city, under the title of *Hearth and Home*. Among its leading contributors are several distinguished literary men and women whose opinions cannot fail to wield a

great influence; and as the paper is intended especially for the family circle, its teachings, on subjects which directly concern human health, cannot be viewed with indifference by those who regard the health problem as lying at the basis of all reforms in human society. It is the custom of many journals to try to make their contents more interesting by dabbling in medical matters and in cookery; but, unfortunately, in nine cases out of ten, their medicine all runs to drug-quackery, and their cookery to the worst forms of dietetic abominations. From the specimens which we have seen of *Hearth and Home*, it aspires to take the lead in misleading the public mind, and in pandering to the pernicious customs of society. The very first number recommends, for a baby three months old, having "some cold on her lungs," ten drops of the syrup of ipecac, and a mustard plaster, "wrapped round its little body over the lungs," &c. If a baby can survive such medication, it does not prove that the medication is good, but that the baby is tough. The *Revolution* animadverts on this quackery in a style as pithy as pertinent:

Ten drops of ipecac for a baby three months old! It is enough to convulse a strong man in the prime of life. Hot water and mustard plasters, pshaw! An oil-silk shirt—worse and worse—what becomes of the insensible perspiration? "Highest medical authority," bah! On such authority we have held the noses of children and forced down their throats castor oil, epsom-salt, sulphur, quinine, paregoric, calomel, and jalap, until the teeth and bones of a greater part of the human family are as soft as chalk.

Another number of *Hearth and Home* has a long article in eulogy of strong coffee, giving the rules by which it can be selected and prepared so as to insure the highest flavor and the greatest degree of stimulating effect. As the injurious effects of coffee are precisely according to the stimulus it occasions, the best cup of coffee, according to *Hearth and Home*, is that which is most injurious to the health of those who drink it. On the whole, we think its medical and dietetic abominations will do more to debauch and deform society than its mere literary matter, pleasant and unexceptionable as that may be, will to elevate and reform it. Hence we wish it abundant *failure*.

The Learned Professions and the Ladies.

PROF. E. R. PEASLEE, M. D., of Bellevue Medical College, New York, gave a lecture, a few evenings since, at the Rooms of the Young Men's Christian Association, on the "Errors of Diet." It was free to gentlemen

—*ladies not admitted*. It is very certain that the fair sex has most to do in preparing our food, and in forming and fashioning our appetites; and, therefore, if either sex is to be excluded from the benefits of a knowledge of dietetic errors, it seems to us it should be the gentlemen. But why exclude either? Dietetic errors equally concern all; and a knowledge of what constitutes pure and wholesome food is one of the great wants of the age, and especially is it the need of those who are, or who desire to be, wives and mothers. But we fear that the spirit of selfishness which would exclude woman from the professions if it could, is the real motive, consciously or unconsciously, for this exclusiveness.

And this reminds us of a banquet that was held, the evening before, at Delmonico's, whereat two hundred and fifty lawyers ate a great feast, and made eloquent speeches, in honor of one of their number. On this occasion, *after the dinner was over*, the ladies were permitted to come into the room and hear the speeches. Talk is good enough for women, while men must have all the victuals.

And this, again, reminds us of an incident that happened a few years ago on the occasion of the annual meeting of the American Medical Association. The ladies were permitted to occupy the galleries, while the learned Esculapians were feasting themselves in the hall below. No doubt the dear creatures considered it a rare privilege to see the men eat; but this was more than the disciples of Blackstone permitted. But what shall we say of Dr. Peaslee. He will neither let the ladies see nor hear anything about victuals.

Doctresses vs. Doctors.

A WOMAN writer in the *Atlantic Monthly* for February says:

Nothing will ever make me believe that God meant men to be the ordinary physicians of women and babies. A few masculine experts might be tolerated in special institutions, so that cases of peculiar danger and difficulty might not be left, as they are now, to the necessarily one-sided treatment of a single sex; but, in general, if ever a created being was conspicuously and intolerably out of his natural sphere, it is, in my opinion, the male doctor in the apartment of the lying-in woman; and I think our sex is really guilty, in the first place, that it ever allowed men to appear there, and, in the second, that it does not insist upon educating women of character and intelligence and social position for that post.

Answers to Correspondents.

CISTERN WATER.—R. S. L.: "R. T. Trall, M. D., *Dear Sir*—In the December number of the HEALTH REFORMER, M. S.

asks: 'Would water kept in a barrel tightly covered, in a clean cellar, be objectionable?' You reply, in substance, that, as the water is drawn out, the air is admitted, carrying with it its impurities; hence it must gradually undergo deterioration. Now since it is strongly recommended, to those living in hard-water districts, to obtain filters for purifying rain water, I wish to inquire where, during winter, these should be kept to prevent freezing, if clean cellars are objectionable?'

Clean cellars are not objectionable. But as confined air in all places is liable to accumulate impurities—gases and fungoid and animalcular organisms—the cellars should be well ventilated, especially if containing decaying animal or vegetable matters. It is true that, in drawing water from an air-tight cask, but a small quantity of impurity could enter the cask against the stream.

A HYGIENIC MUDDLEMENT.—R. S. L.: "Is the hygienic system of practice to be recommended as safest and best, in case of sickness of those who do not live hygienically? or, in other words, is not a hygienic system of living a necessary antecedent to successful hygienic treatment when diseased?"

This is just the queerest question which we have ever been called upon to answer. As no one who lives hygienically is ever sick, or, in other words, as all disease is the consequence of living unhygienically, the question neither admits of, nor requires, any answer.

PALPITATION.—B. M.—Thick blood, induced by torpid liver and constipated bowels, and then the effects of unphysiological food, is the common cause of palpitation of the heart. Attend properly to the bowels, and the heart will not trouble you.

EPILEPSY.—J. R. N.: We do not profess to cure all cases. Those which are caused by structural derangements or organic malformations are generally incurable. But a majority depend on functional obstructions, and these are almost always curable. The case you describe is undoubtedly of this kind.

AGUE AND QUININE.—J. T.: It is very true that quinine is, in a certain sense, a "specific" for ague and fever; and the same is true of arsenic. Indeed, arsenic is a surer "specific" than quinine. Each arrests the febrile paroxysms by occasioning a drug disease. In nine cases out of ten, this drug disease is ten times as bad for the patient as the intermittent would have been if left entirely to itself. "Ague cake" of the spleen, torpidity of the liver, and chronic inflammation of the kidneys, are among the consequences

of "curing" ague and fever with "specifics."

DIFFICULT BREATHING.—M. N. A.: The asthmatic paroxysms and constant shortness of breath of which you complain are attributable to enlargement of the liver. Take the wet-sheet pack once a week; a tepid abluition each other day; a hip bath for ten minutes, at 80°, on the alternate days, and wear the wet girdle three hours each day, during the middle of the day. Avoid milk, sugar, and all seasonings.

DRUG SYMPTOMS.—B. B.: It is utterly impossible for any physician, when giving his patient half a dozen kinds of medicines, to distinguish the effects of the drugs from the symptoms of the primary disease. For this reason alone, druggery can never be anything but a hap-hazard, empirical business. The rule of absolute safety consists in letting it alone—severely.

TUBERCULAR CONSUMPTION.—N. A. M.: "Tickling cough, purulent expectoration, short breath, and general emaciation," are conclusive that tubercles and ulceration exist in the lungs. The prospect of recovery is decidedly unfavorable.

LUMBAGO.—O. P.: This is not rheumatic inflammation, but a spasmodic affection of the muscles. Fomentations, efficiently applied, will always relieve.

ARSENICAL POISONING.—J. T. S.: The symptoms are, a peculiar swelling or puffiness of the face, a fleecy appearance and tenderness of the gums, and a slight metallic or copperish taste in the mouth. These symptoms closely resemble those occasioned by mercurial poisoning, but in the latter case the salivary glands are inflamed, and, in severe cases, there is drooling from the mouth.

HIP DISEASE.—A. M.: In the early stage, extension of the lower extremity should be made during the night, by attaching a moderate weight to the foot, which is allowed to hang over the foot of the bed. This relieves pressure in the affected joint.

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WHAT shall be said of him who will go on in known hurtful indulgences—feeding unnatural appetites, or crowding his natural ones by unnatural burdens? Shall he be reckoned among intelligent beings—beings endowed with a soul? Inspiration calls that man a fool who seeks only worldly good, and neglects his higher destiny. And is a man any less a fool who knows no higher rule of life than the mere gratification of a depraved appetite?—*Dr. Coles.*

Stoves and Furnaces.

THE season of the year has arrived when the most danger is to be apprehended from the escape of deleterious gases into dwellings, from stoves and furnaces. Let all our readers carefully examine their stoves and flues, and remove the accumulations of waste material, that the smoke and gases may have free exit into the outside atmosphere. The health of thousands is seriously impaired every year by breathing the gases escaping from stoves, and many have lost their lives from this source. The saddest sight we ever looked upon was one quiet Sunday morning in March, a few years ago, when we were called to the house of a neighbor, to view the lifeless bodies of the father and mother of a family, lying in bed precisely as they sunk into repose the night before. During the night, coal gas escaped from a furnace in the cellar, and from thence into the chambers, and the whole family narrowly escaped that sleep which knows no waking. As it was, the father and mother lost their lives.

Several of the products of combustion are of a deleterious nature, particularly carbonic oxide and carbonic acid. Anthracite and bituminous coals contain considerable sulphur, which partially oxidizes during combustion, and forms sulphurous acid gas, and this is very suffocating and injurious when breathed into the lungs. Sulphurous acid always escapes along with the other gases from burning coals.

It was supposed formerly that carbonic acid was a poisonous product, but it is now known not to be, but it is, nevertheless, fatal to human life, when inhaled, as it operates to exclude oxygen from the respiratory apparatus. A person can be *drowned* in carbonic acid gas as well as in water.

But carbonic oxide is a destructive poison, and certainly and rapidly fatal to animal existence even when largely diluted with air. When coals are burned slowly and imperfectly, large quantities of this gas are formed, and if it escapes into rooms, even in minute amounts, headache, vertigo, lassitude, are sure to result.

Physicians, in searching for the causes of ill-health in patients, should not overlook the fruitful sources connected with the apparatus for household warmth. Examine the stoves, we say. Is the draught good? Are the dampers properly adjusted? Is the ventilation of rooms such as it should be? Look well to the stoves and furnaces.—*Journal of Chemistry.*

THEY who seek wisdom will surely find her.

Items for the Month.

CHANGE OF ADDRESS.—To avoid confusion, and to facilitate the business of the Office, we call the attention of our correspondents to the following changes: All letters relating to the Health Institute, asking for information or advice, or on business pertaining strictly to the Institute, should be addressed, "Dr. H. S. LAY, Battle Creek, Mich." Correspondence and business for the REFORMER should be addressed, "HEALTH REFORMER, Battle Creek, Mich."

If our correspondents will please bear these facts in mind, we shall be saved many inconveniences, and, perhaps, mistakes.

TO CORRESPONDENTS.—B. M. O.: We cannot furnish all the back numbers of the REFORMER. Volume I is all exhausted. We have yet a few complete files of Vol. II.

L. N. N.: Questions for Dr. Trall's Department should be addressed to him, 95 Sixth Avenue, New York. If sent to us, accompanying business matters, &c., we shall forward them to him, unless we are requested to answer the questions.

S. T. P.: We have never seen the work, "The Philosophy of Eating," to which you refer, and therefore cannot give our opinion of it.

THE NATIONAL AGRICULTURIST.—This is one of the most valuable of our agricultural exchanges, and comes to us richly laden with interesting matter for the cultivator of the soil. It is published at Pittsburgh, Pa., by J. M. & G. D. Keuster, at \$1.00 per year; five copies, \$4.00; or thirty copies for \$25.

A THING OF BEAUTY.—Such is "Vick's Illustrated Catalogue and Floral Guide for 1869," a copy of which lies on our table. With its beautiful illustrations, and valuable instructions in horticulture and floriculture, it has become a standard among the annual publications, as indispensable as the family almanac. Mr. Vick is one of the most reliable seedsmen in the country; and those who send to him for seeds, bulbs, &c., may rely upon honorable dealing and fair treatment in every respect. The catalogue will be sent to any address for ten cents, and is furnished free to all of Mr. V.'s customers. Address JAMES VICK, Rochester, N. Y.

☞ On account of a pressure of matter, we give our readers two extra pages this month, to which we feel sure they will not object.

☞ Several excellent articles, already in type, are crowded over until next month.

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