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DREAD NOT TO-MORROW.

LET to-morrow take care of to-morrow,
Leave things of the future to fate,
Never best to anticipate sorrow,
Life's troubles come never too late.
If to hope overmuch be an error,
It is one which the wise have preferred,
And how often have hearts been in terror,
By fearing what never occurred.

Have faith, and thy faith shall sustain thee;
Permit not suspicion and care,
With invisible hands to enchain thee;
But bear what God giveth to bear.
By his Spirit supported and gladdened,
Be ne'er by forebodings deterred;
But think how oft hearts have been saddened,
By fearing what never occurred.

Let to-morrow take of to-morrow;
Short and dark as our life may appear,
We may make it still shorter by sorrow,
Still darker by folly and fear.
Half our troubles are half our invention,
And often from blessings conferred
Have we shrunk, in the wild apprehension
Of fearing what never occurred.

DR. TRALL'S
Special Department.

Milk-and-Whey Medication.

ACCORDING to Mr. Joshua Billings, the best thing on the subject of milk is the cream. But Josh, though a talented individual in his way, is not a medical man. According to the latest authorities in the medical science of the last half of the nineteenth century, the best thing about milk, especially for sick folks, is the whey. Here is a perplexity. Perhaps, however, both may be right, viewing the fluid from different stand-points.—Josh regarding the thing dietetically, and the medical profession viewing it therapeutically. Let us elucidate:

Since the beginning of time, milk, especially mother's milk (saying nothing of that of the cocoa-nut), has been regarded as suitable food for infants, especially for those who, unlike Richard the Third, were born without

teeth. At what particular period in the history of the human race milk came to be considered as necessary food for adults *with* teeth, we cannot now distinctly remember. Suffice it to say that the medical profession teaches, and always has taught, that milk, cream and all—just as it is produced in, and comes from, the cow (or other animal or creature of the female persuasion)—is, and has been, excellent food for all races and conditions of human beings, without regard to color, age, or sex. It has been recommended to divers sick persons suffering of manifold maladies, as appropriate and nourishing food. But never, until the present era, or epoch, as the case may be, has it been promulgated in the light of a medication. Now it is announced to be a good medicine, and is prescribed in doses, as is cod-liver oil, colchicum, and hydrargyri. And so important to suffering humanity and medical students is it deemed to be, that whole lectures on the lactiferous theme are given in the medical hospitals, and published in the medical journals.

We have before us, as we write, the "Medical News and Library," published in Philadelphia, containing a full report of a "Clinical Lecture on the Milk and Whey Treatment," by Prof. Herman Lebert, of the University of Breslau, in which he propounds chemical analysis of human milk, goats' milk, cows' milk, sheep's milk, mares' milk, and asses' milk, showing the relative proportions of salts, alkalies, chlorides, albumen, casein, &c., &c., contained in each, thereby enabling us to select the particular milk for the particular malady, as these elements happen to be excessive or defective in the particular patient, with as much certainty and satisfaction as an educated hunter could hit the eyes of every beast by firing into a drove of buffaloes.

But Dr. Lebert suggests two disturbing doubts as to the value of the "milk cure." In the first place, the milk employed is not milk at all, but whey; and in the other place,

the patients get well in spite of the whey! His language is:

"Now most of our *whey* health resorts have an advantageous climatic position: their arrangements, and the whole mode of life in them, are well arranged. The medical advice is mostly derived from full experience, and hence beneficial results in chronic cases cannot be denied. Nevertheless, we must, in many cases, confidently conclude that the patients have been benefited or cured, not in consequence, but in spite, of the whey."

This reminds us of the "old black cow" we used to milk in the "olden time." After giving a pail full of the richest kind of milk, she would often, *very often*, kick it over. Dr. Lebert explains the *virtues* of milk, and then suggests that the patients recover in spite of it. It often happens that invalids who have run the rounds of drug medication, and been damaged every time, go to a hygienic institution and recover health. On returning home, their former physicians almost always deny the remedial virtues of our baths, and dietary, and exercise, and gymnastics, &c., &c., and impute the cure to "the whole mode of life being well arranged,"—a statement, by the way, which is more than half true.

But the remedial virtues of milk, especially when it is whey, have lately received distinguished consideration in another quarter. In the *Medical Times* (Lippincott, Philadelphia), is an article by S. Weir Mitchell, member of the National Academy, "On the Use of Skimmed Milk as an Exclusive Diet in Disease." Dr. Mitchell's *methodus medendi* is as follows:

The patient takes, to begin with, one or two tablespoonfuls on rising, and every two hours during the day. Each succeeding day, the dose is increased one tablespoonful, this being as much as the patient can bear. A pint to a pint and a half, daily, is as much as most persons can bear; but some can stand two full quarts. Very feeble persons must have a little brandy, or whisky, or beef soup, to make the skimmed milk *be borne!* The patients, under this regimen, will crave food prodigiously, but must not have any. After twenty-one days of milk (whey) dieting, the doctor gives a "thin slice" of stale, white bread three times a day. After another week, he allows rice once a day—a tablespoonful. At the fifth week, he permits a chop once a day, and, a day or two later, another at breakfast. After the sixth week, the patient is to return gradually to a diet which is to consist largely of milk, for several months.

Under this management, patients decline

in bulk, ten, twenty, thirty, or more, pounds, but improve in condition. Obstructions are removed, and irritations, especially gastric, and inflammations, especially hepatic, and congestions, especially cephalic, and engorgements, especially enteric, and accumulations, especially adipose, and infiltrations, particularly serous, are made to disappear. The patient undergoes a most wonderful process of general cleansing and special depuration—all owing to the remedial virtues of milk that has been so skimmed that it is almost as good a medicine as water itself!

The reader, whose brain is not bemuddled with the nonsensical dogmas of medical books, will not fail to understand the "milk of this cocoa-nut." He will see that, by putting the patient on a simple diet, nature has a chance to remove the causes of disease, and that health is the result, not of the "milk cure," but of the "hunger cure." The plan of Dr. Mitchell is not so judicious, so pleasant, nor so effectual, as is that of the strict dietary practice in all of our best hygienic institutions; but it is ten thousand times ten thousand better than dosing with drug remedies.

The Right Word in the Right Place.

It has been spoken at last. One public newspaper—to its eternal honor be it said—has had the good sense, the justice, the manliness, to speak in favor of the "reform dress" for woman. This paper is the *Philadelphia Ledger*. Other papers have spoken against the fashionable dress. Nearly all the newspapers and magazines in the country have decried it, and all the comic monthlies continually ridicule it pictorially. Our leading newspapers all over the land have declared repeatedly that fashionable dress was rapidly ruining the health of American women. Many of them have gone further, and declared that it was rendering the women of our nation not only sickly, but vain, frivolous, and contemptible. Against the fashionable mode they have said all that any health reformer or dress reformer has ever alleged against it, as degrading, and demoralizing, and devitalizing, the sex. But here they have stopped. They have railed lustily against the evil; but they have not said a word, nor done a thing, for its reformation. Nay, worse; they never fail to notice applaudingly the fashionable dresses of fashionable ladies, however and wherever displayed—in churches, theaters, watering-places, at lectures, or on wedding or festive occasions. Women never congregate, with or without men, that these papers do not, with the silly

sycophancy and adulation of well-paid courtiers who are expected to flatter on all occasions, allude to them as "highly respectable, and *fashionably dressed*;" or as displaying "elegant costumes," or as "dressing magnificently," &c., &c. And whenever their reporters "do" a ball, or an excursion, the dictionary is ransacked for sensational words to express admiration for the dry goods in which the women appeared. The "dashing" Miss A., the "fascinating" Miss B., the "graceful" Mrs. C., and the "ravishing" Mrs. D., are among the common phrases which the newspapers apply to the fashionably-dressed ladies, or to their trappings and ornaments, as we please to fancy. Need we wonder that these papers exercise the greater influence in the wrong direction?

But, here and there, a few women, braving the sentiment of the street, have appeared in an *unfashionable* dress, in a costume that is comfortable, wholesome, convenient, useful, modest, and economical; and which no one ever has, nor ever can, say aught against, except that it is unfashionable. And how have these women been received in society? Have they been commended, applauded, rewarded? On the contrary, quite the reverse. They have been hooted at by rowdies, snubbed by the boys, arrested by the police, reprimanded by the courts, ridiculed by some of the editors, and *let alone* by all of the others. Not a soul of one of the newspapers and magazines which so eloquently and pathetically declaim against the extravagance and folly, and even criminality, of fashionable dress, are found to champion her cause, or even defend her person against violence. More than once we have seen, in the streets of the great cities of New York and Philadelphia, fifty or a hundred boys, girls, rowdies, and loafers,—ragged, dirty, foppish, and fashionable,—promiscuously intermingled, following one of these women in the reform dress from square to square, from street to street, surrounding her and embarrassing her progress, gathering in a crowd before every shop door where she stepped in to trade, insulting her with unseemly epithets, pulling at her clothes, striking her bonnet, and otherwise annoying her wherever she went or stopped; and this in the middle of the day, in the center of a Christian city, in the midst of a civilized community. One word from any well-known citizen in her favor would have arrested the mob; a few words from the influential newspapers would have secured her against future outrage. But no man, and no newspaper, would risk popularity, position, and interest, in speaking for an unpopular cause. They

would, one and all, see her tantalized and abused to any extent in their streets and before their doors; but they must not offend the rowdies. These held the balance of power.

One year ago, more than twenty of the lady students of the Hygieio-Therapeutic College appeared in the streets of Philadelphia in the reform dress. Several newspapers of the city published column articles of low and vulgar blackguardism about them, well calculated to instigate the rowdies to annoy them. But Dr. Ellen Beard Harman has continued her visits to the city, and of late these editors have been silent on the subject of "women in pants," the "pantaloonitics," &c. The other day, the *Ledger*, in an article on the subject of fashion, alludes to Dr. Harman in the following language:—

Place upon Chestnut street a man or woman attired in the height of the fashion of twenty years since, and he or she would produce a sensation. The general verdict upon the costume would be, "ridiculous;" and good breeding would be quite powerless to repress staring. A specimen of the present style ten years hence would produce the same effect. Now this general verdict is entirely irrespective of the actual merits or demerits of the costume. Dress is not becoming because it is intrinsically beautiful or neat. It is "the thing," because it is fashionable. Neither is an unusual costume ugly for its actual deficiencies. No matter how artistically correct it may be, it is "horrid," if unfashionable. A few days since, a lady, dressed in a costume of her own choosing, walked up Chestnut street. The report of a victory in Europe could not have more attracted the public. The news bulletins were neglected, and the newsboys called out their "extras," with full accounts," unheeded.

Now this lady's dress was unexceptionably neat, and perfectly modest and unobtrusive. Her feet were encased in faultless boots. Over the boots were neatly-fitting pantaloons, of black cloth, without a wrinkle or a crease. She had a coat, or habit, about the length of what is termed, in certain circles, an "Anglo-Catholic" coat—perhaps a little shorter. Below the waist, it was what the women call a "frock;" above the waist, what men call a "vest." She had a bit of a hat, like what ladies wear; but not a bit of a chignon, like what they also wear. Her hair, indeed, was cropped short, not quite down to the army regulation, but just short enough to show that, as it would not curl naturally, she would not waste time upon it with hair-pins, curl-papers, or curling-tongs.

This lady was treated almost rudely. She would have been stared out of countenance, if, in anticipation of the ordeal she had to encounter, her face had not been set firm as a flint. And, after all, there was positively nothing whatever wrong about her "style," except that it was decidedly unfashionable. As to the feminine or unfeminine character of the costume, it is sufficient to say that it was feminine, if modesty is womanly; and it was not masculine, inasmuch as nobody could mistake her for a man. It was

quiet, while many of the ladies who, themselves unstared at, stared at her, were arrayed in costume which is rudely called "stunning." In due course of time—for greater changes have happened—ladies with neat boots and short "coat-frocks," or "frock-coats," may be all the style. And then, if a "strong-minded" woman should venture to appear in the present fashionable guise, she would be stared at in her turn.

If the newspaper press of our country would all *speak out* together on this subject as has the *Ledger*, this horrid vice of deforming the body with fashionable dress would be abated. Why will they not do it? We fear the press is too much under the dominion of the sentiment of the street. Let a woman appear in any city or village, in the dress which the Philadelphia *Ledger* commends as "feminine, modest, quiet, unobtrusive, and unexceptionably neat;" and where is the newspaper, save the *Ledger*, or where is the man, that will defend her against the rowdies? We have, more than a score of times, seen a woman, in a dress which is wholesome, useful, convenient, and tasty, but not fashionable, insulted in the streets, followed by a mob, hooted at by boys—young and old, and not one *man's* voice or arm was raised to defend her. One word from any respectable citizen would have dispersed the mob; but that word was not said. One editorial in a leading paper would have saved her much annoyance in the future; but that editorial was not written. On the contrary, some of the newspapers, seeing an opportunity to make a new sensation, and please the rowdies, wrote long columns of scurrilous abuse and mean insinuations, only too well calculated to instigate the mob to violence. The rowdies might have torn her clothes off in the streets; and unless the police interfered (and they generally manage to keep at a prudent distance), no hand would have been raised to help her.

And yet these men, and these editors, are forever prating about extravagance in woman's dress, and the pruriency of fashionable attire; constantly deploring woman's frivolity, and ever and anon lamenting the degradation and degeneracy of American women consequent upon their devotion to Parisian fashions. These papers say quite enough against the fashions which are so rapidly ruining our women, but not a word in commendation of those who are devoting their time, talents, and lives, to a reformation of the evil. But now that the good example has been set, let the press follow it, and one of the greatest and most beneficent revolutions the world has ever known—the eman-

ipation of woman from the blighting thrall-dom of fashion—will be achieved.

Woman's Right to a Womanly Dress.

WE can conceive of no exhibition more superlatively ridiculous, than for a "woman's rights' woman" to parade the platform in a chignon, trail, pannier, and the corresponding frills and furbelows, and deliver a speech in advocacy of woman's equal right to vote and to hold office. Her dry goods stultify her arguments. She may be ever so eloquent, ever so logical; but what does it all amount to? There she is, a fashionable *jille de sol*; a thing of show, and not of sense; a *voluntary* slave, pleading for emancipation; a self-degraded and self-disabled being, claiming to be entitled to self-government; an example of self-made inferiority, demanding to be recognized as man's equal in the work of legislation, in the laborious avocations, and in all the sterner duties of life. How can she expect that man, long accustomed to regard her as the "weaker vessel," will see her in any other light, so long as she does all that is possible to prove that she is the "weaker vessel"? When we see a woman on the stage, lecturing on "woman's rights," deformed and distorted with the rig of the latest fashion, we can only compare her to a temperance orator advocating abstinence from intoxicating liquor, while his mouth is full of tobacco. To all such we commend the sensible lecture of Sojourner Truth, which we clip from an exchange:—

At the Providence Woman's Rights' Convention, Sojourner Truth, the venerable colored coadjutor in the cause, delivered a pregnant and forcible speech, of which the following is an extract:

"Women, you forget that you are the mothers of creation. You forget that your sons were cut off like grass by the war, and that the land was covered by their blood. You rig yourselves up in panniers, and Grecian bendbacks, and flummeries. Yes; and mothers, and gray-haired grandmothers, wear high-heeled shoes, and humps on their heads, and put them on their babies, and stuff them out so that they keel over when the wind blows. Oh! mothers, I'm ashamed of ye. What will such lives as you live do for humanity? When I saw them women on the stage at the Woman's Suffrage Convention, the other day, I thought, What kind of reformers be you, with goose wings on your heads, as if you were going to fly, and dressed in such ridiculous fashion, talking about reform and woman's rights? 'Pears to me you had better reform yourselves first. But Sojourner is an old body, and will soon go out of this world into another, and wants to say when she gets there, 'Lord, I have done my duty; I have told the whole truth, and kept nothing back.'"

MODESTY has more charms than beauty.

Druggery in the Public Schools.

No hygienist can send a child to any public school in our country without running the risk of having him drugged to death, or drugged into chronic invalidism. The people are not sufficiently intelligent to support hygienic schools—which are one of the great demands of the age—and any one who attempts it is almost certain to be cried down as a crazy fanatic or an “insane idiot.” We are acquainted with several cases quite similar, and a few much worse, than the following sent us by a correspondent in Missouri:

“Dr. R. T. Trall: I am a health reformer, and try to live its principles. My wife and myself are both healthy. We have eleven children, six girls and five boys, all healthy, with one exception. Last fall I sent two of my daughters to school at Liberty, Mo., and shortly after received a letter from the president of the college informing me that one of them had been very sick, and that he had called in his family physician, that he had quieted her in a few hours, and requesting me to let the doctor continue to treat her. My answer was, that the girls had promised me that they would not take any medicine under any circumstances, and that I could not allow them to be drugged by anybody. My daughter has suffered from painful menstruation. At this time she has an unusually severe time, and my other daughter, who was with her, wanted to give her sitz-baths, and protested against giving her medicine; but the M. D. paid no attention to her protests, and, as I am informed, gave her morphine, and administered chloroform, after which he gave the sitz-bath. Now, please answer through the REFORMER whether I was right in refusing to have my children drugged, and whether we can do better than to treat such cases according to the directions contained in your Hydropathic Encyclopedia.”

It is not only the right, but the duty, of all parents whose eyes are opened to the falsity of the drug medical system, to refuse to let the drug doctors poison their children when they are sick. The morphine and chloroform subdued the pain for a time, by deadening the sensibility and exhausting the vitality; but their ultimate effect will be to aggravate the disease. But, until the masses of the people are hygienically educated, this drugging business must go on. The doctors will dose as long as the people will swallow, and foot the bills.

A Voice from California.

WE do not often give the name and address of our correspondents; but as the following letter seems to be intended more for public than for personal use, and as it is well calculated to encourage new beginners in health reform to persevere in the good work,

we presume that we violate no confidence in publishing it in full:—

“*Calistoga, Napa Co., Cal., Nov. 5, 1870.*”

“DR. R. T. TRALL, Dear Sir: I have neglected, for many years, to thank you for my life, which I believe your “Hydropathic Encyclopedia” saved. I had suffered, for many years, of various chronic diseases, in the “land of gold,” until I accidentally got hold of your valuable work, in the year 1856. By following its simple directions, I received good health in a few months; and what is perhaps rather remarkable, I have never been sick a day since, now nearly fifteen years. I desire to procure all of your works whenever convenient, though I take nature for my guide, so far as I understand her laws, in all things whatever. Your “Encyclopedia” gave me a start in that direction. I am now erecting suitable buildings for a hydropathic institute in one of the most suitable locations on the Pacific coast, in the mountains, seventy-five miles from San Francisco, and about fifty from the great “Father of Waters.” I want a partner; and if you know of a suitable person, please put him in communication with me. California will soon be the great storehouse for invalids, and preparations ought to be made to receive them into health-restoring institutions. Your own presence and example are much needed here; but we can hardly hope ever to see you in this region. You certainly stand at the head of the great health reformation, and must lead in the cause according to your own best judgment. About the first of next January, I intend to commence the publication of a monthly, to be called *The Naturalist*, which I hope will prove serviceable in advancing the cause in this part of the country, and be of benefit to the human family. With many thanks to you for your laudable efforts for the good of mankind, I subscribe myself your friend and well-wisher.

“D. V. NORTON.”

Homeopathy and the Bowels.

“*SIMILIA similibus curantur*” is, in a majority of cases, safer for the sick person than “*contraria contrariis curantur.*” But, in some cases, the big doses seem to be the lesser of two evils. One of these cases is constipation of the bowels. Homeopathy, to be consistent, must give an infinitesimal dose of some astringent—something that will occasion constipation in well persons. Not long since, a disciple of Hahnemann, in a village sixty miles distant from New York, treated a case of mild typhoid fever. The patient went thirty-one days without a movement of the bowels, notwithstanding he was dosed *similia*, day and night, the whole time.

After persevering in this practice for three weeks, a counsel was called. Distinguished physicians (homeopaths) were called from New York, at no small expense, and the treatment was continued a week longer. Then a passage occurred, and the poor, doctor-cursed patient began to improve. He

finally recovered, and the case was published in one of the homeopathic journals (now in our possession) as a wonderful triumph of medical skill, and a beautiful demonstration of the law that like cures similar. Common sense might imagine that the patient had a wonderful escape, and regard the result as a demonstration of the fact that humanity is tough; while the hygienic physician would aver that an enema of tepid water would have saved the patient at least a month of suffering and doctors' bills, and another month's time devoted to convalescence.

A similar case occurred in Philadelphia a few days ago. A little boy, six years of age, had suffered from constipation for several days, caused wholly by improper diet. At length the boy became feverish. He had the low typhoid phase of the disease, which usually affects persons of slender constitutions. A homeopathist was called; and, although there had been no action of the bowels for several days, the doctor objected to all kinds of cathartic or even laxative medicine. He even opposed the employment of enemas, on the ground of *similia*, &c. In a week or so, the boy died.

If an enema of tepid water had been given, as any hygienic physician would have prescribed, and no other medication of any kind employed, this child would have been well in twenty-four hours afterward. But no; the "law of cure" must be magnified, whatever becomes of the patient. And similar cases happen, by scores and hundreds, every year of our Lord, in every "enlightened" nation on the earth. When will parents exercise a little common sense in the matter of treating their sick children?

The College Term of 1870-71.

THE opening exercises of the college term took place on Monday evening, Nov. 28. Brief addresses were made by Profs. Trall, Harman, Allen, Stickney, and A. L. Trall; Messrs. Fell and Nicholson, of Philadelphia; and Rev. Andrew Hardie, of Chicago. The class is larger in numbers than any preceding one since the organization of the college, and compares favorably with any preceding class, in physical, moral, and intellectual stamina. About one dozen States are represented in the present class; and, as usual, several mothers and their daughters are among the students. There are also two clergymen, several graduates of our own school, one graduate of a drug medical school, one lawyer and his wife, and the usual assortment of ages ranging from below twenty to above fifty. The legal gentleman aforesaid, Prof. Chillian

B. Allen, is engaged to give a full course of lectures on medical jurisprudence. John A. Ryder will also give a course of lectures on organic chemistry, with especial reference to the problems—the uses or abuses of sugar, salt, and milk, the theory of fermentation, the origin of life, organic development, &c. We shall therefore be enabled to give the most thorough and complete course of instruction in medicine, and all its collateral branches, that has occurred in the history of the college.

Gail Hamilton on Long Dresses.

MISS DODGE, the sprightly writer over the signature of Gail Hamilton, expresses the sentiments of all sensible persons on the subject of long dresses, though in a vein of sarcastic humor. If we substitute fact for imprecation, we have the case before us in its true colors, as Gail only consigns the women to the fate that will surely attend them so long as this miserable fashion prevails. But hear Gail:—

"And here come the costumers, and flaunt long skirts in our faces once more. Do I blame the costumers? Not I. They have their living to get, and must invent or select continually. But if the women of this country, having once tasted the freedom of short dresses, shall be mean-spirited enough to go into long ones again, at the dictate of any costumer under the sun, they have themselves, and nobody else, to blame. A pretty thing it will be for them to talk about making laws, if they have not sense enough, and spirit, to keep out of the mud. A fine thing, to be a republican sovereign when you have not independence enough to resist the fiat of a foreign tyrant as to the cut of your gown! For here is no question of thinking or not thinking about your dress. You can walk just as well with three flounces as with none; but a long dress interferes with the energies, the activities, the safety, and the health, of every day. A long dress in the street means inconvenience, untidiness, discomfort, waste, indolence, repression, cramped muscles, subordination, slavery. If women re-invest themselves in trailing skirts, they deserve all the evils which may befall them. If women relinquish their short suits, may their husbands tyrannize over them and abuse them forever! May the women's rights women be forever forced to see men legislate and women sit still! May the anti-women's rights women be forced to vote at the polls, and to serve in the jury box! May husbands ever control all the income of their wives, and may wives be forever disabled from disposing of their own property! May the courts always have the power of dispossessing a mother of her child, and imposing upon it a guardianship foreign to her will! May Bridget in the kitchen forever prick the pies with her hair-pin, and John Chinaman moisten the pie-crust from his mouth! May Mr. Thomas Nast portray the 'coming woman' doing general housework, and Dr. Nathan Allen continue to publish in the religious newspapers cheerful statistical articles on

the decrease of the population in New England! May Laura ever be obliged to pave the way to Frederick's purse with toothsome viands, and never know what it is to be joint sovereign of the woman's kingdom, and never know that there is any woman's kingdom! May sewing machines be broken past remedy, and ruffles come in like a flood, and men wear seven bosoms to one shirt, and the bosom factories stop work, and all the laundries dry up! May women receive one-quarter the wages of men, and do twice the work, and kid gloves go up to five dollars a pair, and tear out on the back of the hand the first time they are put on! In short, may women be held a subject race when they shall have proved themselves one, and be oppressed and spoiled evermore; for they will surely deserve it if they go back to the leeks and onions of Egypt after having eaten the manna and quails of the promised land!"

Answers to Correspondents.

MISERABLE LITTLE BOY.—P. S. P.—“Dr. Trall, *Dear Sir*: I have a little boy three years of age, who is very puny and miserable. Whenever he takes anything into his stomach which does not digest, he will have a high fever; and unless the fever is subdued with an emetic or a cathartic, he will have spasms. Will you be kind enough to inform me of the cause of the spasms? He is very pale, and seems to have no strength. He is usually a very active child.”

The child is suffering of improper food. What you give him to eat or drink, we do not know, as you say nothing about it. But his condition indicates bad feeding in some way. If you will tell us precisely what his dietary is, we will tell you precisely how to correct it. Your method of subduing the fever is rapidly subduing the child's vitality. Pursue this course a little longer, and there will be no vitality left.

TUMORS.—C. D. S.: We cannot treat surgical cases of any kind unless the patient is with us. All cases requiring caustics or instruments, as cancers, polypous tumors, wens, and fistulas, must remain with us during the whole process of treatment. We cannot give prescriptions for home treatment, for the reason that the applications or operations must be determined by the progress of the case from day to day; nor can we instruct other physicians how to manage them, unless they attend a term of our college.

SWILL MILK AND SCARLET FEVER.—P. B. M.: There is no question that impure or slop milk is a common cause of scarlet fever in children. Milking cows that are fed on distillery and other offal, has been known to cause the disease. The contagion seems to be thrown off through the mammary glands, which become, to a certain extent,

excreting organs, and inhaled by the milker. A mother may so inflame her own blood and poison her own milk, by improper articles of food, drink, and condiments, as to occasion scarlet fever in its most malignant form in her nursing child.

DIABETIS.—M. A.: Give the patient a vapor or hot-air bath once or twice a week, a tepid ablution daily, and a hot-and-cold foot bath at bedtime. The diet should be rather dry, and milk and sugar entirely abstained from. Preparations of iron are among the worst things you could take. No case of this disease was ever cured by drugs since the world was made.

BLEEDING FROM THE LUNGS.—H. H. F.: Salt, preparations of iron, and other astringents, never do any good in this case, nor do they have the least effect in restraining the hemorrhage. The bleeding usually ceases in a short time, whether medicines are taken or not. The proper curative plan is to promote the circulation of the blood more to the surface, thereby relieving the lungs of congestion; and this is to be accomplished by such bathing and friction as are adapted to the strength and temperature of the patient. Your case is undoubtedly the incipient stage of consumption.

LIVER COMPLAINT.—M. A. J.: “Please inform me through the HEALTH REFORMER what my disease is. The symptoms are, soreness in the region of the liver and below the ribs; pains in the chest and about the lungs; darting and colicky pains in the abdomen; dryness of the throat when I talk much; dizziness; pain in the right shoulder-blade; inability to sleep on the right side; dreams easily excited. I had the rheumatic fever eighteen months ago, and was never very healthy. My diet is chiefly coarse bread, beef, potatoes, eggs, apples variously prepared. I drink very little water, take moderate exercise, and bathe occasionally in tepid water.”

You have chronic inflammation of the liver, with that degree of enlargement of the viscus which constitutes the form of disease usually denominated, *liver complaint*.

PHYSIOLOGY IN THE SCHOOLS.—N. B. L.: “Is it right for a school superintendent to encourage the use, in the schools of his town, of a text-book on physiology and hygiene which recommends the children and youth to eat largely of fat meats as a preventive of consumption and scrofula, as does that of Huxley and Youmans? Should a family who drink nothing but cold water, and who believe it to be the only proper drink, furnish

tea and coffee for their friends who visit them?"

Right and wrong, morally and scientifically, are very different questions. Moral right or wrong is a matter of judgment and conscience. If the persons above mentioned do what *they* believe to be proper, they do just what they should do; for conscience is the higher law. We believe that such books are pernicious, and that such practices do more harm than good; hence, it would be entirely wrong for us to employ the books or provide the tea and coffee.

INDURATED SPLEEN.—M. S. M.: The tumor is undoubtedly "ague cake," which is a swollen and hardened condition of the spleen. It is often the sequel of protracted intermittent fevers, but still more frequently the effect of the quinine which is administered to cure them.

OLD ULCERS.—L. A.: There is no danger in healing chronic ulcers, provided the general health is properly attended to. But simply to check or suppress a discharge that has become chronic, by means of repellants or astringents, is always dangerous.

DOUCHES.—R. A.: The special advantage of the douche bath is to promote absorption; it is applicable to some forms of tumors, glandular enlargements, adipose accumulations, &c. The force of the steam and the temperature of the water should always be carefully regulated by the strength and circulation of the patient, otherwise the very opposite effect—congestion—will result.

PALPITATION.—A. S. S.: We do not think it is heart disease, but could not prescribe without a personal examination. Consult Miss Dr. Lamson, of the Battle Creek Institute, as she is the nearest competent physician of our school.

The Human Mouth.

THE mouth was doubtless originally designed for a two-fold purpose only; the first, to receive and masticate the food calculated to nourish the body; the second, to give utterance to the sentiment, and convey the ideas of the inner and true man to the outer world, by producing articulate sounds. It is composed of two lips, thirty two teeth, upper and lower maxillary bones, one palate, two cheeks, and a tongue. It is also supplied with three salivary glands on each side. These glands furnish the only needful drink for our food, and of a quality, too, which is best adapted, in every respect, for the work of digestion. Hence, we should masticate

or chew our food well, and give it time to mix with the fluids of the mouth, and drink but little of any kind of fluids while eating.

The mouth is so endowed as to enable it to break up and refine the food, the tongue throws it about, the teeth grind it, the palate and tongue taste it, and will not allow anything to pass this point unless it is of a proper kind, and properly prepared to enter into the *sanctum sanctorum* of the human constitution. Unless the sentinel station here is overpowered by main force, and an unnatural substance introduced, the working of the bodily functions will be conducted in perfect harmony. Nature has also intended that the mouth should rest between the hours of eating, so that the glands have time to gain strength, and prepare to conduct the next meal. Drinking water, or talking, disturbs the glands of the mouth but little. Place, however, tobacco, or any other nauseous substance, in the mouth immediately after meals—as many unwisely do—and you keep up a constant working of those glands, and by-and-by they are prostrated, and the food must be washed down by drinks, thus depriving the stomach of the necessary fluids of the mouth to assist in digesting the food, forcing too much work upon the stomach, until its function is impaired, and dyspepsia is the result.

How foolish it is to make any other use of the mouth than that for which nature has designed it! When you are through with your meal, keep your mouth shut, unless the system demands water, then drink all you want; or if you have something to say, which may benefit yourself or your neighbor, then speak. If these rules are strictly adhered to, much hard feeling and suffering will be avoided; your mouth will keep clean, your breath sweet, and money will be saved.—*Sel.*

Foolish Deaths.

AT the banquet to Dickens, given by the New York Press, at Delmonico's, April 18, 1868, there sat at the table, besides Dickens himself, Henry J. Raymond, George W. Demers, Henry E. Sweetser, and George Wake-man, all prominent journalists, and all now lying in their graves.

Not one of these men died like a hero. All but Charles Dickens died young: all died unnecessarily. Why should young or middle-aged men die? All nature shouts dissent against such exit from earth. Think of it! Mr. Raymond falls down in his room, gorged to death. Dickens dies at eventide while, or

soon after, *filling his stomach* with food. It is shameful for men to die as these men died. To speak plainly, it is cowardly. Raymond with thirty years of work in him, Dickens with fifteen or twenty! Neither was overworked; they were simply *overfed*. Nearly all our hard thinkers are in some form gluttons. To be a glutton, a man need not necessarily eat *too much* food. He may only need to eat at improper hours, or to eat food which is unhealthfully cooked, or, while eating moderately as compared with others, to eat more than his stomach can digest, producing thereby uneasiness in the bowels, fullness of head, twinges of pain in the legs and feet, sharp flashes of electric light through the eyes, catarrh, ringing through the ears, sleeplessness, fretfulness, despondency, indisposition to society, to demonstrate that he is gluttonous. When added to inordinate or improper eating one comes to chew or smoke tobacco, or to drink moderately, yet every day, of some vinous, brewed, or distilled liquor, then doubly certain is it that he is gluttonous.

Overwork of brain very seldom exists. Overtaxation of stomach is very common with our thinking men. As brain and stomach are organically very intimate, and so are functionally sympathetic, overtaxing the latter debilitates the former. Almost all disorders of the brain are the consequence or result of derangements of some other organ or organs; of none so frequently as the stomach. Never has a man died of apoplexy, who kept his stomach healthy. Never one of paralysis, unless by injuries caused by casualty. The stomach kept healthy, all the organs in the body will remain healthy. Food healthfully digested makes good blood; this makes life-force, and with plenty of this on hand, and realized, health is sure. With health, one is independent. I would rather have it than garnered gold. Pearls in a desert are not half as good to a thirsty man as cold water. Stocks and bonds are not of par value to a nervous dyspeptic. Existence ought to be sweet, and life that is cultured should be very precious to him that holds it as his own. Whoever will eat to live instead of living to eat, will find himself able to work hard, stand the rack of thought, and live to old age to enjoy the fruit of his hands.
—*Laws of Life.*

LOVE AND PASSION.—These are too often confounded. They are quite distinct. Love elevates and refines; passion degrades and depresses. Love enlarges the heart; passion

narrows the mind. And even in the case of what is called passionate love, there is too much which is of the earth, earthly. Pure affection is a sentiment free from taint of any kind, and is as rare as pure charity.

Cocoa Drink.

COCOA possesses, like tea and coffee, an active, nitrogenous principle called *theobromine*. This principle resembles them or caffeine, inasmuch as it is also white, crystalline, and bitter; but it contains more nitrogen even than these substances, and is consequently more active. All that has been said about the sustaining and other properties of them and caffeine, in our tea and coffee articles, may be considered as applying to *theobromine*. Cocoa likewise contains a volatile oil, similar to that of coffee; but it differs from coffee in possessing, in high degree, fat and gluten, both of which tend to increase its nourishing properties. It is sometimes adulterated to an extreme extent. Dr. Normandy says: "Unfortunately, many of the preparations of the cocoa nut sold under the names of chocolate, of cocoa flakes, and of chocolate powder, consist of a most disgusting mixture of bad or musty cocoa nuts, with their shells, coarse sugar of the very lowest quality, ground with potato starch, old sea biscuits, coarse, branny flour, animal fat (generally tallow, or even the sediment of melted tallow). I have known cocoa powder made of potato starch, moistened with a decoction of cocoa nut shells, and sweetened with molasses; and chocolate made of the same materials, with the additions of tallow and ochre. I have also met with chocolate in which brick-dust or red ochre had been introduced to the extent of 12 per cent; another sample contained 22 per cent of peroxide of iron, the rest being starch, cocoa nuts with their shells, and tallow. Messrs. Jules Garnier and Harel assert that cinnabar and red lead have been found in certain samples of chocolate, and that serious accidents had been caused by that diabolical adulteration. Genuine chocolate is of a dark brown color; that which has been adulterated is generally redder, though this brighter hue is sometimes given to excellent chocolate, especially in Spain, by means of a little annoto. This addition is unobjectionable provided the annoto is pure, which, however, is not always the case." Out of sixty-eight samples examined by the *Lancet* commission (England), thirty-nine were found to contain ferruginous earths.
—*Good Health.*

The Health Reformer.

Battle Creek, Mich., January, 1871.

Health Reform.—No. 3.

ITS RISE AND PROGRESS AMONG SEVENTH-DAY
ADVENTISTS.

BY ELD. JAMES WHITE.

"I HAVE many things to say unto you; but ye cannot bear them now." John 16:12.

Perhaps we can make no better apology for continuing this narrative, than the statement that at least two-thirds of the patrons of the REFORMER are Seventh-day Adventists. They, of course, take a lively interest in their own brief history in health reform. We occupy little room to edify the many. And it is charitably hoped, while we neither defend our religious sentiments, nor oppose those who differ with us, that those readers of the REFORMER who have no faith in Seventh-day Adventism will not feel offended at our simple narrative of facts. Those who would, under these circumstances, give way to a spirit of narrow-souled prejudice and bigotry, need expanding before they can contain any definite amount of good.

We bid a hearty welcome to all the benefits and blessings of health reform to every denomination of Sunday-keepers beneath the broad canopy. Because men keep Saturday or Sunday is no reason why they should not learn and obey the laws of life. We also welcome all atheists, deists, infidels, spiritualists, and nothingarians. Let these also have the benefits of health reform. Because a man does not observe the seventh day, we do not object to his becoming a good health reformer.

When Hon. Gerrit Smith was running for governor of the State of New York—and, by the way, was an observer of the seventh-day Sabbath—he was asked in the midst of his speech at Oswego, by an Irishman, what his opinion was of the Sabbath. Smith replied, "Get out! you bigot!" He could hardly have given a better reply on that occasion. And it may do quite as well for the man who threatens to discontinue the REFORMER, be-

cause he sees in it some things which do not meet his ideas.

The conductors of the REFORMER will be true to their purpose to devote the pages of this journal to the great subject of health reform. They have no desire to give it the least denominational cast. This will be studiously avoided. They can part with a hundred grumbling subscribers; but cannot afford to swerve a hair's breadth from clear convictions of truth and duty.

Seventh-day Adventists have adopted two meals a day, instead of three. This is not a denominational law with them. Their church organization and discipline have nothing to do with regulating such domestic matters as the kind of food to be eaten, and how often. Yet, with hardly an exception, they discard flesh-meats, and partake of food but twice each day. These facts we learned from personal observation in holding camp-meetings with them from Maine to Kansas, during the warm part of the year 1870. Our preachers preach health reform, and live it wherever they go. And our periodicals, and many other publications, carry it to the doors of all our people.

As an illustration of the foregoing, we mention the case of a family in North-western Kansas we met at our camp-meeting in Linn Co., of that State. They had not seen those of like faith for a number of years; yet by our publications were soundly converted to the fundamental principles of health reform. They could talk intelligently of the benefits of discarding flesh as food, and the third meal. And these were farmers. Ask them if they can perform as much labor without meat, and without the third meal, as they could before they made these changes, and they will tell you that since their present habits have become fully established and natural, they can endure more labor, and that they enjoy life much better. This is the experience of all, whether professional or laboring men.

God designed our sleeping hours as a period of rest, complete rest to the entire being, stomach and all. Now eat that third meal, and then go to bed; and do the digestive organs rest? No. Other parts of the system

rest; but that mill of a stomach must grind the grist on its hands, or still greater evils must result. So it grinds, while its owner imperfectly sleeps. The brain sympathizes with the poor, overworked stomach, and the supper-eater complains of headache in the morning, and perhaps talks of sick-headache. What is the cause? That third meal. Let the stomach rest when you sleep, as well as all other parts of the system, take two full, healthful meals each day, and let all your habits be temperate and correct, and we shall hear as little of your headache, as of your handache, or of your footache.

There is no apology for the headache in the morning. Labor, physical or mental, may throw the blood to the head, and the weary man may go to rest with aching head. But if his stomach be not loaded with the third meal, and if the entire man be permitted to enjoy rest while he sleeps, the blood will retire from the head, and he will awake in the morning free from pain, rested and refreshed with sleep, from the crown of his head to the sole of his foot. He feels not only the restoring influence of sweet sleep in his entire being; but he is now in possession of a moral benefit which is beyond price. He wakes with a clean stomach, sweet breath, clear head, free heart, clear conscience (if he deals justly, loves mercy, and walks humbly with God), and a buoyant spirit. The language of his soul is, "Let everything that hath breath praise the Lord." How delightful to such a man is the opening of a summer's morning. He wakes to join the happy songsters as they warble forth their morning praises to nature's God. He meets the rising sun again with gladness, and greets the members of his household with noble feelings of tenderness and love. And thus he goes forth to the duties of the day enjoying health of body and mind, feeling that he is a man, and competent for the tasks of life.

But what of your suppers? especially late suppers? If taken, the mill runs while you imperfectly sleep. You turn from side to side from very restlessness. The brain sympathizes, and is brought into the general difficulty. You have bad dreams, suffer with

nightmare, and wake in the morning with headache, poor feelings at the stomach, bad breath, and depression of spirits. You feel condemned for something, and you know not for what. In fact, if domestic matters do not move off smoothly, you are decidedly cross. The birds sing; but you do not hear them. The glorious sun comes up; but what of that? This is no more than it has done every morning for six thousand years. And with a heavy heart, and a sad countenance, you take up the duties of the day. It is true that the miseries of this life are made up of the natural results of many sins; but we do solemnly believe that prominent among these is the sin of gluttony, especially in the form of the third meal.

In a religious point of view, the sin of gluttony is a terrible one. It debases the man, and makes him earthly, sensual, and devilish. To eat and drink fashionably; that is, of that which was not designed as food for man, and too often is an outrage (or an inrage) upon the stomach. It deranges the digestive machinery, benumbs and beclouds the moral and intellectual powers, and strengthens and inflames the animal. And that which is godlike in man is brought down to serve the appetites and passions.

There are many persons whose constitutions are very strong, and whose manner of life is active, and out of doors, who do not appear to be much affected by wrong habits of eating and drinking. And some of these may live to be aged. But in very many cases, wrong habits of eating and drinking result in nervous dyspepsia, followed by many physical and moral evils, which seriously affect the Christian life. The dyspeptic suffers depression of spirit, and often falls into a sour, desponding mood, which sometimes ripens into despair. Such Christians, if we may be allowed to call them Christians, cast a shadow, instead of giving light to the world. They are, in fact, a burden to themselves, and to all around them.

And these gloomy, desponding, dyspeptic Christians, do more to impress the minds of the youth with the idea that religion is a sad state of things, calculated to deprive them of real happiness, and that it is totally unfit for

their years, than all the demons in the abyss of darkness. All other evil influences of earth and hell combined against the cause of Jesus Christ, do not equal in their destructive results the bad habits of professed Christians. What of that piety at popular camp-meetings that gives full license to gluttony? that is in harmony with the devouring of swine's flesh, poultry, oysters, tea, coffee, tobacco, and the broth of the abominable things, and shouts, Glory, hallelujah? No marvel that these are more the exhibitions of passion than of piety and sanctified common sense. Reader, please think us not severe. We state facts. If you doubt, please go and see for yourself.

We solemnly believe that ninety per cent of the existing despondency, despair, and what is called religious insanity, is caused by the abuses of the stomach. He who looks through stained glasses sees nothing pleasant. He may view the beauties of nature and of art, and all looks stained and gloomy. So the dyspeptic Christian views God, Christ, angels, and Heaven, through a brain beclouded by continued abuses of the stomach. Once we were in despair six months. A terrible weight pressed upon our spirits, and thick clouds shut from us the light of Heaven. Had we committed sins just then as the cause? No. Had God changed? Never. What then was the reason of that deplorable state of mind? Answer. A dyspeptic stomach, caused by the sin of ignorance. We have since learned better, and have become one of the most hopeful, happy men that live.

But the man who is as ignorant of the facts in the case as a Kansas mule, cries out, "You are starving yourself to death!" Terrible! But let us see. Our table is furnished fourteen times each week from the following varieties, prepared by an intelligent cook, in every inviting form:

Vegetables.—Potatoes, turnips, parsnips, onions, cabbage, squashes, peas, beans, &c., &c.

Grains.—Wheat, corn, rye, barley, and oatmeal bread and puddings, rice, farina, corn starch, and the like.

Fruits.—Apples, raw and cooked, pears,

and peaches, canned and dried, canned strawberries, raspberries, blackberries, huckleberries, grapes, cranberries, and tomatoes. Besides these, we keep the best raisins on hand, for cooking purposes, and one of the finest young cows in Michigan, which we feed and treat in a manner to secure to our family of twelve, about ten quarts per day of the best milk. We starve to death? Not we. "But can you afford these extras?" Yes, sir. They do not cost the year round, more than one half your old style of meat-eating, and cooking everything with grease. "Afford" it? Yes. The object of health reform is not to save money, but to secure life, manhood, purity, and Heaven.

We close with a few personal remarks. Three years since we were reduced by wrong habits of life, including intemperance in labor, from one hundred and eighty-five pounds in weight, to one hundred and thirty-four pounds. During these last three years we have discarded flesh-meats, and have taken food just fourteen times each week. We have worked hard and incessantly as but few men have, and have come up from one hundred and thirty-four pounds, to one hundred and eighty. Thank God for the health reform.

Will-Power.

SICKNESS is very largely the want of will. Everything is brain. There are thought and feeling, not only, but will; and will includes in it far more than mental philosophers think. It acts universally; now upon the mind, and then just as much upon the body. It is another name for life—force. Men in whom this life, or will-power, is great, resist disease, and combat it when attacked. To array a man's mind against his sickness, is the supreme art of medicine. Inspire in man courage and purpose, and the mind-power will cast out disease. "Nothing ails her. It is only her imagination," said the nurse one day. "Only" the imagination?—That is enough. Better suffer in bone and muscle than in imagination. If the body is sick, the mind can cure it; but if the mind is sick, what can cure it?

As my eye traced the above lines, I felt the force of them. In journeying, I have met many who were really sufferers through their imaginations. They lacked will-power, to rise above and combat disease of body and mind; and, therefore, they were held in suffering bondage. A large share of this class of invalids is found among the youth.

I sometimes meet with young women lying in bed sick. They complain of headache. Their pulse may be firm, and they be full in flesh; yet their sallow skins indicate that they are bilious. My thoughts have been that, if I were in their condition, I should know at once what course to pursue, to obtain relief. Although I might feel indisposed, I should not expect to recover while lying in bed. I should bring will-power to my aid, and should leave my bed, and engage in active, physical exercise. I should strictly observe regular habits of rising early. I should eat sparingly, thus relieving my system of unnecessary burden, and should encourage cheerfulness, and give myself the benefits of proper exercise in the open air. I should bathe frequently, and drink freely of pure, soft water. If this course should be followed perseveringly, resisting the inclination to do otherwise, it would work wonders in the recovery of health.

I feel sad for those who are not only deceived themselves in thinking that they are sick; but who are kept deceived by their parents and friends, who pet their ailments, and relieve them from labor. If these were so situated as to be compelled to labor, they would scarcely notice difficulties, which, while indolent, keep them in bed. Physical exercise is a precious blessing for both mental and physical ailments. Exercise, with cheerfulness, would, in many cases, prove a most effective restorer to the complaining invalid. Useful employment would bring into exercise the enfeebled muscles, and would enliven the stagnant blood in the system, and would arouse the torpid liver to perform its work. The circulation of the blood would be equalized, and the entire system invigorated to overcome bad conditions.

I frequently turn from the bedside of these self-made invalids, saying to myself, Dying by inches, dying of indolence, a disease which no one but themselves can cure. I sometimes see young men and women who might be a blessing to their parents, if they would share with them the cares and burdens of life. But they feel no disposition to do this; because it is not agreeable, but is attended with some weariness. They devote much of their time in vain amusement, to the neglect of duties necessary for them to perform, in order to obtain an experience which will be of great value to them in their future battles with the difficulties of real life. They live for the present only, and neglect the physical, mental, and moral qualifications, which would fit them for the emergencies of

life, and give them self-reliance and self-respect in times of trial and of danger.

ELLEN G. WHITE.

Great and Small Causes of Disease.

NO PART of our earth is exempt from disease. In every hamlet the family circle is broken. Disease and death reign in every clime. Said a father once, "There may be wisdom in God's bringing people into the world to suffer and die; but I can't see it." In the beginning, all things were made perfect; but by man's transgression, by his devices, and his violation of physical law, disease and death have followed. We see some of the great causes of disease, but fail to discern the smaller ones, which act as feeders to those of greater magnitude.

In looking at man as a unit, we see a wonderful display of wisdom in his mechanism. This complex fabric is far from being the work of chance, or a development from a "tadpole," to its present state of perfection. In every part, in every act, is displayed the skill of a master-builder. Infinite Wisdom has established laws by which the springs of this living machine must be governed. By working in harmony with these, every part may be kept in order through many years of toil and danger.

Failing to recognize these laws, which regulate the silent workings of this living machine, called the human body, its parts soon fail for want of a proper regulator. One part may be subjected to more strain than it can bear; another to overfriction, so that, in time, all its members become thrown out of gear; and the fact is known by the terms, acute disease and chronic disease.

Prominent among the minor causes, is the habit of overfeeding children, from birth until they reach maturity, when, from force of habit, they choose to continue it through life.

From these small beginnings, added to those transmitted by parents, nearly half die before reaching the age of five years. Those who do live through the period of adolescence to manhood and womanhood, look prematurely old, and when they should be strong, fall into decay. The causes of all these troubles have not come up in a day, but from small beginnings have daily grown until they have now obtained huge proportions.

The habit of feeding infants as often as they cry, under the false idea that they are crying for food, is murderous. They often cry, not for want of food, but because the stomach is over-distended already with food,

and is calling for rest. But as food is rejected and thrown up, more is introduced.

The custom of using rubber nursing bottles is a pernicious one. Some recommend dark rubber on account of the absence of arsenic; but both are objectionable. The materials from which they are manufactured, and the milk, form a chemical compound which bids defiance to chemical analysis, yet when introduced into the delicate human laboratory, does its work of death slowly, yet effectually. The cheeks blanch, and soon these fair flowers fold their petals to bloom no more.

In cities the milk upon which a large portion of children are fed, is detrimental on account of the oxydizing of the metal cans in which it is contained. This, though escaping the tests of the chemist, when taken into the stomach, soon gives rise to diseases which baffle the skill of the most competent physician. The oxyd of those vessels is a violent corroder, and soon undermines the vital powers.

The child may die from starvation while having a good appetite. This condition can be seen in any city where milk is bought from milkmen, who bring it from one to ten miles.

The practice of feeding candies is reprehensible. Many of these have no sugar in them, but are made from Irish earth and various kinds of drugs. Chewing gum is said to be a preparation from kerosene oil. Soothing syrups, so reputed for their power of soothing children to sleep, to the joy of mother and nurse, sooner or later soothe them to their graves, or render them semi-idiotic through life. And then the fashions in dress, leaving nude many parts, are fruitful sources of congestions, &c. Let us not charge upon God our own inconsistencies.

Passing from causes of a less degree to those of a more serious nature, we find that nearly all the ills of life begin directly or indirectly in the stomach. If that organ becomes over-stimulated by food, there will follow a corresponding depression. This in turn effects the whole digestive system, and the body fails to receive its proper amount of nourishment; and marasmus is the result. It goes down from lack of nutrition.

The moment digestion becomes imperfect, the system begins to die. Hence death begins at the stomach. It is impossible for a dyspeptic to put on healthy flesh as long as digestion is imperfect. The fine sensibilities of the nerves grow more and more obtuse. So long as such a state is kept up, nothing short of the most concentrated food seems to

be tolerated, or able to arouse their dormant sensibilities. But if this food is withheld, and plain diet substituted, they again resume their proper functions.

No habit tends more to undermine health, than that of tight lacing.

From this cause all the organs of the body become affected, some displaced, others congested. Some partly absorbed, and others destroyed, until the frame is compressed to less than half its natural size.

Intemperance is looked upon as detestable; but how few think that this vice extends any further than the rum-shop.

Intemperance in eating, and drinking, each does its work of destruction; but the victim of tight lacing is just as culpable as the drunkard. Each alike cut short their days, and each are equally guilty of suicide.

From these various causes, the human race have become enfeebled, mentally and physically. The seeds of mortality are springing up everywhere. Diseases of every name and nature are destroying thousands who ought to live. Antidotes are sought for in the various medicines, which only add to the ills already existing, while the true cause and remedy lie hidden; and simple things seem to the superstitious like great mysteries.

All should know how to have health, and how to preserve it. Nature alone has the true healing art. By situating ourselves rightly to the laws of life, and by using the means of self-preservation which God has given us, we so far fulfill the end for which we were created; and if we possess "sound minds in sound bodies," we can look upon God as the author of good, and not of evil.

J. H. GINLEY.

Overwork of the Mind in Children.

In an article on "Physical Disease from Mental Strain," in the April number of the *American Journal of Insanity*, Dr. Richardson treats very ably the subject of mental overwork. He divides into six classes those who are sufferers by it—the last of which is the student. Notwithstanding the fact that all parents and teachers were once children themselves, and passed through about the same dangers, sorrows, and pleasures, which fall to the lot of their little ones, many of them do not know how much work the youthful mind is capable of performing without being overtaken. The child is mostly the subject of the arbitrary will-power of those who educate him, and can scarcely be said, in these matters, to exercise any inclination of his own, his part being quiet submission. It is

well enough to teach a child obedience; but his task-masters too often mistake incapacity to perform continued, severe, mental labor, for indolence, and require more work of him than is good for his health. Dr. Richardson says:—

“The extent to which over-mental strain is injurious to the young, varies, according to the kind and character of work. The endeavor to fill the minds of children with artificial information, leads to one of two results. Not unfrequently in the very young, it gives rise to direct disease of the brain itself, to deposit of tubercle, if there be predisposition to that disease, to convulsive attacks, or even to epilepsy. In less extreme cases, it causes simple weakness and exhaustion of the mental organs, with irregularity of power. The child may grow up with a memory taxed with technicals, and impressed so forcibly that it is hard to make way for other knowledge; and added to these mischiefs there may be, and often is, the further evil, that the brain, owing to the labor put upon it, becomes too fully and easily developed, too firm, and too soon mature, so that it remains throughout manhood always a large child's brain, very wonderful in a child, and equally ridiculous in a man or woman. The development in an excessive degree of one particular faculty, is also a common cause of feebleness.”

The doctor gives the following interesting example of the overtaking of the faculty of memory:—

“I knew an instance in which a child was ‘blessed’ with a marvelous gift of verbal memory. This being his ‘forte,’ his teacher, who wished every scholar to be remarkable for something beyond other scholars, played on this ‘forte’ powerfully, and with wonderful effect. By constant cultivation of the one faculty, this marvelous boy could learn off fifty lines of *Paradise Lost* or any other English book, at a single reading, and could repeat his lesson on the spot, without missing a word, or omitting a comma. But the result was this, that when this remarkable boy was sent to a university to learn a profession, he was beaten in the learning of detailed and detached facts, by every fellow-student. Seeing slowly but surely where his weakness lay, this student ceased, at last, to call into play his remarkable talent. It was a terrible task; he accomplished it at last, to a considerable degree, but never effectually. For a long time he made mistakes that were most annoying; he was unable, for instance, to cast up accurately any column of figures, he forgot dates, he ran over or under important appointments, misnamed authors in speaking of

works of art, or letters, and, in reasoning, he would mix up two or three subjects. It took him full ten long years to unlearn this wonderful technical art.”

We cannot be too careful of the mental and physical training of the young. Upon it depends a hardy and vigorous maturity.

The Jute Bug.

In a recent number of the *Marshall Statesman*, there appeared the following startling article concerning the jute bug. The *Statesman* says:—

“We have lately printed several practical cautions against the use of jute switches, publishing, among other items, an account of a fatal result in Waterville. Mr. J. P. Smith, hair dresser, showed us, last evening, one of the vermin which he took yesterday from a switch, and it is one of the most repulsive looking insects that we wish to see. It is smaller than the body of a flea, but put under an ordinary microscope, was magnified to a length of nearly three-quarters of an inch. It is of a brown color, semi-opaque, with nearly as many legs as a centipede. Projecting from the head are two horns, half as long as the creature, curved like the horns of an ibex, and corrugated like the feelers of a lobster. Attached to the rear part of the body are two pairs of claws, in two parts, the upper closing over the lower, like a parrot's bill. The jaws appear to be of extraordinary power, and altogether, the sight of such a creature causes one to involuntarily shrink. We hear that several ladies in this vicinity have discovered these things in their switches, and we give this additional caution to discard this silly and unsafe style of headdress. Mr. Smith has this specimen at his room, and those who are curious to investigate and study the structure of the animal, are at liberty to do so.

The Springfield (Mass.) *Republican* says, on the same subject: “The revelations about ‘jute’—the dark, fibrous bark wherewith women endeavor cheaply to counterfeit the luxuriant heads of hair denied them by nature—have been regarded, no doubt, as merely sensational, or perhaps the product of some misogynic imagination. But the doubters have no chance. The disgusting little borers that fill the fibers of the jute plant, whether used in massive chignons or long bunches, are causing a lively and by no means pleasing excitement in various quarters. Finding their way to the heads of their harborers, they burrow there until the scalp is raw, and in some cases affect the whole nervous system,

and craze the brain. In this city, several women lie in danger of death from the loathsome insects. One of these dwells on the Hill, another on Dwight street, and the disease in its lesser form is frequent. Without any hair-splitting, the moral seems to be that 'honesty is the best policy' in the personal adornment, as in business, and jute chignons must take their place with the poisonous dyes and lotions of the quacks, as among the implements of fashionable suicide."

Some of our lady readers laughed these statements to scorn, as a device of some editorial monster. There is no doubt, however, that every word of it is true. A case has very recently been brought to the attention of our city physicians, which, if its details could be put in print, would fill with crazy apprehension every person who has ever worn a "switch" or a "chignon." A lady of this vicinity, whose name the physicians withheld (of course we did not ask it), some time since bought a "jute switch" of a dealer in this city, and came out, we may imagine, in grand style. Her glory was not long. Not many days had passed before she began to feel strange pains in her head, and sensations of no slight import, as the sequel may show. She was led to examine her fashionable jute tresses, and found them covered with large numbers of verminous eggs or "nits." Whether any of the living parasites were also discovered, we did not learn. The switch was given to the flames; but the distress of the lady continued. She soon became conscious that she was suffering from the predations of the *veritable jute bug*. Her head became raw, and the hair began to fall out. Her entire scalp was perforated with the burrowing parasites, who betrayed their residence by little bunches, which, when punctured, would let them forth. It might be possible thus to slaughter them in detail, but for the fact that they *breed under the skin*, and their reproduction goes on endlessly. The lady has consulted several physicians, but without help; and has used every application which seemed to promise relief, but entirely in vain. She is represented as nearly crazy from the terrible suffering, and from the prospect of the horrible death which the physicians do not seem able to avert.

For the lady (unknown as she is to us, and to our readers), pity, and only pity, should be exercised; but hereafter, no sympathy should be reserved for the giddy creatures who still persist in wearing these instruments of suicide, after the warnings of the press, and the lesson of one such case as we have related. "Died of a jute bug" shall be the

appropriate epitaph of all such fools of fashion.

Health.

"Health is the poor man's wealth and the rich man's bliss."

HEALTH reform reduces all reforms to one, since it underlies the whole perfections of man. A sanitary condition of things regulates the machinery of the universe. Men cannot breathe nor act without *obeying or violating* a law of nature. Hence, no condition of things is right unless based on the laws of health. Humanity stands first, and above all other considerations. All arts and sciences should have reference to health, development, and the perfection of the human race, irrespective of sex, color, or country. Slavery, mental, or physical, is incompatible with the perfect health of body and mind. All must be physically, morally, intellectually, religiously, and spiritually, free, to have the power to conform to the laws of health in every department of Nature. Cities, villages, and isolated dwellings, barns, stables, etc., must be constructed on sanitary conditions, else they hinder rather than assist prosperity and happiness. Man's relation to air, water, food, rest, sleep, exercise, etc., must be scientifically adapted to his health, or he perishes prematurely.

Intemperance in no form can exist where health is the uppermost aim. Wickedness and debauchery, dens of infamy of every name and nature, cannot exist in the light of health reform. Passional excess, improper dress, filthy habits, impure air, water, food, and nuisances of all kinds, must cease through the progress of health reform.—*Sel.*

Sick Headache.

SICK headache is caused by overloading the stomach, by indigestion. It may be relieved by drinking very freely of warm water, whether it produces vomiting or not. If the feet are cold, warm them or bathe them in water as hot as you can bear it. Soda or ashes in the water will do good. If the pain is very severe, apply a cloth wrung out of hot water to the head, pack the head as it were. To prevent it, let plainness, simplicity, and temperance, preside at your table. In some cases medicine is necessary; but if the above is properly carried out, almost immediate relief is experienced.—*Orthopathic Journal.*

Writing makes an accurate man; reading, an extensive man; and thinking, a deep man.

THE WORKING MEN.

The noblest men I know on earth
 Are men whose hands are brown with toil;
 Who, backed by no ancestral groves,
 Hew down the wood, and till the soil;
 And win thereby a prouder name
 Than follows the king or warrior's fame.

The working men, whate'er the task,
 Who carve the stone, or bear the hod,
 They bear upon their honest brows
 The royal stamp and seal of God;
 And worthier are their drops of sweat
 Than diamonds in a coronet.

God bless the noble working men,
 Who rear the cities of the plain,
 Who dig the mines, who build the ships,
 And drive the commerce of the main.
 God bless them, for their toiling hands
 Have wrought the glory of all lands.

"Be of Good Cheer."

It is an oft-repeated injunction of the New Testament to be of good cheer. To be thus minded, according to Webster, is to be in good spirits, of a glad, joyous frame of mind. Cheerfulness is the soul of good religion, and, so to speak, one of the foundation stones of health reform. Blessed be the Parent of all good, that it is his will that Adam's children should abound with good cheer.

But who needs cheerfulness more than those in poor health? In fact, it is the want of this sprightly quality that has made so many what they now are—miserable, half-dead dyspeptics, or as the Methodist parson said, "one foot in the grave-ah, and the other all but-ah." (He did not wish to be understood that his poor parishioner had one foot in the *gravy*, and the other in the *butter*!)

The wisest man who ever lived has well said that "a merry heart doeth good like a medicine." To be merry, in the sense of this scripture, is to be cheerful, joyous, and happy. This is the privilege, yes, the duty, of all. It is a most sacred obligation that we owe our fellow-beings to be of good cheer.

But suppose one is *sick*? Well, what of it? We are in a world of sickness. It has exhausted the copiousness of three languages to describe the diseases which attack man, and the remedies prescribed for those diseases. We are no worse off than myriads of others, if we are sick; and what is the use of making our case worse than it really is by being gloomy and sad? Let the poor invalid be cheerful, take heart; and the effect will be magical—as Solomon says, "will do good like a medicine."

Said the mighty Healer of Nazareth to the palsied Israelite laid at his feet to be re-

stored—well, what did he say? "*Son, be of good cheer.*" The Greek word in this phrase means to cheer up, take heart, and be of good comfort. See Matt. 9:2, 22; 14:27; Mark 6:50; 10:49; Luke 8:48; John 16:33; Acts 23:11, which are all the instances of its use. To cheer up, and be comforted, in the sense of these texts, is what multitudes at the present time should do; and in so doing, a legion of ailments would flee like dew before the sun.

The time to have true fortitude, and to be encouraged, is when appearances are against us. "If we faint in the day of adversity, our strength is small." A heavenly visitant once came to Paul in the midst of great distress, and opened his mouth with these appropriate words: "Be of good cheer, Paul." The writer would advise the entire REFORMER family, especially the invalid portion, to take in a large stock of good cheer. No doubt many of you are bad off, but good cheer will be as health to your bones; and though they may be literally broken, yet cheerfulness, in the language of King David, will cause them to rejoice. Very few of us are so bad off that we might not be a little worse. Then let all such be thankful for that.

But some abound with blessings, and yet go repining. Blessings to the right of them, blessings to the left of them, and yet they are cast down and sad. How wicked! Friends, there is a more excellent way. Be thankful for your blessings, lest they be turned into a curse. But to those who are in trouble, even in the seething furnace of affliction, we would say—"BE OF GOOD CHEER."
 G. W. A.

HOPE AND COURAGE.—True hope is based on energy of character. A strong mind always hopes, because it knows the mutability of human affairs, and how slight a circumstance may change the whole course of events. Such a spirit, too, rests upon itself; it is not confined to particular objects, and if at last all should be lost, it has saved itself its own integrity and worth. Hope awakens courage, while despondency is the last of all evils; it is the abandonment of good—the giving up of the battle of life with dead nothingness. He who can implant courage in the human soul, is its best physician.

Insults are like counterfeit money; we cannot hinder their being offered, but we are not compelled to take them.

Philosophy of Sleep.

"Oh! lightly, lightly tread!
A holy thing is sleep!"

AFTER ten hours hard labor in the shop and field, the cry for rest is poured forth from all the different departments of the system. Nature says "enough," and he who strictly obeys the promptings of that innate monitor, is in harmony with himself, his neighbor, and generally attains to the utmost term of human longevity. Rest is as essential to physical well-being as exercise; all nature requires repose, as well as action. Indeed, *life* cannot long be sustained, without that most complete, refreshing repose, found in sleep—

"Tired nature's sweet restorer."

Sleep retards vital consumption, it comes to the relief of the body, renders the voluntary forces passive; and by a cessation of eight or ten hours from an uninterrupted continuation or expenditure of vitality, for perhaps fifteen hours hard labor—as many unwisely force their bodies to perform—the excited and feverish condition, the accelerated pulse, commonly denominated "evening fever," is now fully renewed. That pulsation, and all other movements of the body, are again performed, slowly and regularly, and everything proceeds with a peaceful course as before. Nothing is able to waste and destroy us so speedily as long-continued want of sleep. The vegetable kingdom, without the annual sleep of winter, would not be able to preserve life so long. In many plants, we even find something which may, with great propriety, be compared to the daily sleep of man. Their leaves every evening are contracted or droop, their flowers shut themselves up, and their whole external appearance displays a state of rest and repose.

Mere rest suspends the voluntary muscular action; and if a person sits or lies in a place where all is quiet or dark, the activity of the mind is more easily controlled, as new impressions from the outer world are excluded. In this manner the voluntary forces of the body may partially be restored; but in order that the brain and nervous system may also obtain rest, nature has provided sleep, profound, peaceful sleep. We know after a hard day's mental labor, we wake up after a peaceful night's rest, much refreshed, not only in body, but in mind, active and vigorous.

Sleep is one of nature's means to cure disease. If you are the least indisposed, and inclined to sleep, do not take medicine, do not oppose nature, but comply with its demands; in this way you can cure a slight difficulty,

which, if neglected, often leads to disastrous results. Even in the most severe cases, if sleep can be superinduced, the patient is safe; one hour's repose will do more in equalizing the forces of the body, than all the forces which can be brought to bear. Generally, people do not sleep enough; many a delicate female has been the victim of early physical degeneracy, by their physician's not prescribing more sleep, and less medicine. The man of the office, pouring over his books until a late hour, soon becomes demented, and is lost to his family, and society. Fashion murders sleep, pleasure murders it; all excesses calculated to deprive an individual of a sufficient amount of sleep, is murder. We turn night into day, silence into revelry, peace into pain, and physical, spiritual, and moral inharmony is the result. We suffer the penalty of the law violated, and in vain we try to escape. Would it not, therefore, be wise to obey nature in this respect, and be healthy and happy?

It is difficult to prescribe or lay down rules for every person as to the amount of sleep that should be taken, as one individual requires more than another.

Children generally require more sleep than adults, and generally from seven to eight hours is a good average for adults; some require ten, especially those of a delicate, nervous constitution. The harder we labor, either with mind or body, the more sleep we require. To answer the purpose for which sleep was bestowed, it must be quiet and sound. Among the causes which prevent natural sleep, are indigestion (often caused by late and heavy suppers), too great bodily fatigue; mental excitement; strong tea and coffee, in excess; disordered passion; unsatisfied desires; bad air; too much or too little clothing—in short, all unnatural conditions.

If you would succeed in business; get enough sleep. If the clergyman would interest his audience, he must sleep enough. If the physician would cure his patient, sleep. If the student would make rapid progress, he must not neglect the hours of sleep. I have known students, while attending medical lectures, to listen to eight or ten profound lectures each day, and take notes extensively, and in the evening revise, and read books, until twelve o'clock, and even study while in bed, thus keeping the nervous system on a stretch. The consequence was, those men went home and pronounced the medical profession a failure. This was often the case, notwithstanding the instructions given by the faculty; so the majority of our young folks disobey the ad-

monitions of their seniors, until it is too late. To deprive one of sleep, is one of the most cruel deaths inflicted by the Chinese on their most noted criminals. Sleep, like the atmosphere, is a common blessing, "the poor man's wealth," "the indifferent judge between the high and the low."

"When tired with vain rotations of the day,
Sleep winds us up for the succeeding dawn."

—*Orthopathic Journal.*

The Air We Breathe.

WHEN we consider that the heart contracts seventy times in one minute, four thousand two hundred times in one hour, and one million eight hundred times in twenty-four, forcing four hundred and twenty pounds of blood in one hour, and over ten thousand pounds in twenty-four hours, we are led to conclude that some other force more powerful than the contraction of those delicate muscles of the heart must be instrumental in circulating the blood.

If you would feel exhilarated, breathe the atmosphere freely. If you would purify the blood, stop taking quack nostrums, and breathe "life;" and if the case is complicated, and more is required, consult an intelligent and well-informed physician. If you would have rosy cheeks, do not resort to the cosmetics of the shops, but exercise your lungs. If you find the capacity of your lungs below the natural standard, give your lungs an extra amount of exercise each day, and on the principle that the *gymnast* develops a certain muscle, so the lungs may be developed. The best mode is by standing upright where the atmosphere is pure, throwing your arms back, then inhale the atmosphere slowly, giving your lungs time to expand;—the most minute air cell may in this way fill out—then exhale as slowly until all the little air cells have contracted. As soon as the lungs become stronger, the exercise may be more violent, and conducted longer at a time. These exercises should be continued from fifteen minutes to half an hour, and repeated three or four times a day. This will soon enlarge your vital capacity, and in every way improve your health. All the clothing about the chest should be loose, so that the chest can expand with the lungs. This will promote digestion, give you a good appetite, and make you feel happy and cheerful.

Just see that individual with a narrow, contracted chest, half-bent form, fallen cheeks, pointed nose, and sunken eyes. Do you not recognize a narrow, contracted soul within, forever finding fault with all the

world, and pronouncing life a failure? Not much beauty or goodness there. Art must be pressed into use to make up the deficiency. The remedy is, expand your lungs.

Avoid breathing a very dry or too damp atmosphere, also sudden changes from a high to a low temperature. Always keep an extra garment on hand during the winter, to wear around the chest and neck, when you go out into the open air. Avoid breathing the cold atmosphere too rapidly for ten or fifteen minutes, or leaving your room until the lungs become prepared to receive it; then breathe freely. It is the furnace of the body. The oxygen of the air, in the act of separating the carbon from the blood, creates motion, and motion produces heat, keeping the temperature of the body at about 98° Fahrenheit. This temperature is regularly maintained summer and winter, only we breathe more frequent during the winter than in the summer. Do not fear to breathe; it will save you money, and much suffering, prolong life, and render you hopeful and happy.—*Orthopathic Journal.*

DISEASES PRODUCED BY SLEEPING TOGETHER.—During the night there is considerable exhalation from our bodies, and at the same time we absorb a large quantity of the vapors of the surrounding air. Two healthy young children, sleeping together, will mutually give and receive healthy exhalations; but an old, weak person near a child, will, in exchange for health, only return weakness. A sick mother, near her daughter, communicates sickly emanations to her; if the mother has a cough of long duration, the daughter will at some time also cough and suffer by it; if the mother has pulmonary consumption, it will be ultimately communicated to her child. It is known that the bed of a consumptive is a powerful source of contagion, as well for men as for women, and the more so for young persons. Parents and friends ought to oppose, as much as in their power, the sleeping together of old and young persons, of the sick and of the healthy. Another reason ought to forbid every mother or nurse keeping small children with them in bed; notwithstanding the advice of prudence, no year passes that we do not hear of a new involuntary infanticide. A baby full of life, health, and vigor, in the evening, is found dead the next morning, suffocated by its parents or nurse.—*Sel.*

THEY who give willingly love to give quickly.

GOOD LIFE.

He liveth long who liveth well;
 All else is life but flung away;
 He liveth longest who can tell
 Of true things truly done each day.

Then fill each hour with what will last;
 Buy up the moments as they go;
 The life above, when this is past,
 Is the ripe fruit of life below.

Sow love, and taste its fruitage pure;
 Sow peace, and reap its harvest bright;
 Sow sunbeams on the rock and moor,
 And find a harvest home of light.

—Sel.

Experience in Health Reform.

I WISH to say a few words through the REFORMER in regard to the benefits I have received from a few months' stay at the Health Institute at Battle Creek, Mich. Four years since, I came to the Institute in very poor health, and with scarcely any hope of recovery. To-day, I enjoy good health, and am able to perform as much work with as little fatigue as at any time in my life. Of course, vitality once lost can never be regained, and a broken constitution cannot be rebuilt by ever so strict obedience to the laws of life; yet I find that close adherence to the principles of hygiene frees me from bodily infirmities, and enables me to call myself "well."

I said I had little hope of recovery, but not because I was so sick, merely. Within about two years, I had lost three brothers, all of whom died of the same disease (congestion of the brain). They had the best medical aid that could be obtained, but received no help. Their physicians expressed themselves unwilling to again take a similar case in our family. And I was as unwilling that they should; for I had never any confidence in the use of drugs to restore the sick to health, although I was unable to give a reason for it, except that we frequently see very sad effects of drugging. I was at the time entirely unacquainted with health reform, and knew not whether to hope to be benefited by it, or not. But as a drowning person would catch at a straw, so I availed myself of the chance for recovery which, in the providence of God I believe, was opened before me.

For two months previous to having the chill which brought me down, I had not, for a moment, been free from severe pain in my head. While within doors (I was teaching in an illy-ventilated school-room), the pain was dull and heavy, almost blinding me much of the time; and on stepping out into the cold air, it became so keen and severe

that I feared insanity would be my portion. After taking a few weeks' treatment, this difficulty was entirely removed.

Ever since my remembrance, I had been very susceptible to colds. Would usually, when cold weather commenced in the fall, take some cold; and with almost every change in the atmosphere would get an addition to it, until it would finally terminate in the spring with cough. Since reforming in my manner of living, and style of dress, I have not had a cold worth mentioning, and do not remember to have had even a slight cold for two years, although I am daily exposed to the weather in passing to and from my work.

I was also subject to severe attacks of neuralgia in my face. I look back, in memory, to sleepless nights I have passed, when my face would be so swollen and distorted by it that my friends would fail to recognize a familiar feature. But for four years, I have been perfectly free from even a symptom of it. With it, disappeared also earache and toothache, from which I had been a great sufferer.

Of one thing more I would speak. I had been accustomed to spending my evenings (and I might say, nights) in hard study, until I became so nervous it was almost impossible for me to sleep before midnight, even though I retired earlier; and frequently would remain awake until two, three, or four, o'clock in the morning. The consequence was, I did not get more than half the sleep which my system required. To effect a thorough change in these things, required much perseverance; but I am amply rewarded for all the sacrifices I made in giving up the old style of living.

Very many other items of experience come to my mind as I write; but, knowing that space in the valuable columns of the REFORMER is precious, I forbear to mention them. My prayer is, that God's blessing may attend the cause of health reform.

J. R. TREMBLEY.

Battle Creek, Mich.

BATHING THE SICK.—In all cases of acute disease, the surface should be thoroughly bathed as often as once or twice a day. The sick room should be always kept quiet, and the linen of the bed and person changed every twenty-four hours.

A POOR man, who was ill, being asked by a gentleman whether he had taken any remedy, replied, "No, I ain't taken any remedy; but I've taken lots of physic."

Mercury as a Medicine.

DR. HULL, of the Health Reform Institute, hands us the following, by R. A. Gunn, M. D., Prof. of Surgery, Bennett's Medical College, Chicago. This is good testimony on the subject, and from the right quarter.

J. W.

The Use of Mercury as a Medicine.—For a long time public opinion has been opposed to the use of mercury as a medicine; and whenever a physician would prescribe it in any form, many objections would be raised by the patient and his friends.

Though the people looked upon it as a dangerous medicine, yet in the worst form of a disease many would gladly take it as affording the only chance for recovery, and the physician prescribing it also looked upon his favorite calomel as his sheet-anchor in the cure of disease.

But a change has taken place, and we are now informed that *mercury* does not possess any virtue as "a medicine to act on the liver." Scientific investigation has demonstrated that mercury does not increase the flow of bile from the liver, but, on the contrary, that it diminishes the quantity of that secretion; and hence the old theory of the use of mercury as a medicine is exploded. As its action on the liver was all that its advocates claimed for it, and as this supposed action is now disproved, it must necessarily be dropped from the list of remedial agents, and fall into that obscurity its injurious effects have enforced.

For the benefit of those who may not be acquainted with the fact, we would state that a committee of seven of the ablest men of Europe were appointed to investigate the action of mercury, and after continuing their experiments over a period of three years, they proved beyond the possibility of a doubt that the flow of bile from the liver was diminished, instead of increased, by its use, and further, that its use always produced an injurious effect on the system.

Meddling with the Cook.

HUSBANDS ought "to keep out of the kitchen." A husband who did not, writes thus of the consequences:

"I found fault some time ago with Maria Ann's custard pie, and tried to tell her how my mother made custard pie. Maria made the pie after my recipe. It lasted longer than any other pie we ever had. Maria set it on the table every day for dinner, and you

see I could not eat it, because I forgot to tell her to put in any eggs, or shortening. It was economical, but in a fit of generosity I stole it from the pantry, and gave it to a poor little boy in the neighborhood. The boy's funeral was largely attended by his former playmates. I did not go myself.

"Then there were the buckwheat cakes. I told Maria Ann any fool could beat her making those cakes, and she said I'd better try it." So I did. I emptied the batter all out of the pitcher one evening, and set the cakes myself. I got the flour, and the salt, and water, and, warned by the past, put in a liberal quantity of eggs and shortening. I shortened with tallow from roast beef, because I could not find any lard. The batter did not look right, and I lit my pipe, and pondered, yeast—yeast to be sure. I had forgotten the yeast. I went and woke up the baker, and got six cents' worth of yeast. I set the pitcher behind the sitting-room stove and went to bed. In the morning I got up early, and prepared to enjoy my triumph; but I did n't. That yeast was strong enough to raise the dead, and the batter was running all over the carpet. I scraped it up and put it into another dish. Then I got a fire in the kitchen and put on the griddle. The first lot of cakes stuck to the griddle. The second dittoed, only more. Maria came down and asked what was burning. She advised me to grease the griddle. I did it. One end of the griddle got too hot, and I dropped the thing on my tenderest corn while trying to turn it around. Finally the cakes were ready for breakfast, and Maria got the other things ready. We sat down. My cakes did not have the right flavor. I took one mouthful, and it satisfied me. I lost my appetite at once. Maria would not let me put one on her plate. I think those cakes may be reckoned a dead loss. The cats would not eat them. The dog ran off, and staid away three days after one was offered him. The hens won't go within ten feet of them. I threw them into the back yard, and there has not been a pig on the premises since. I eat what is put before me now, and do not allude to my mother's system of cooking."—*Western Rural.*

No man's spirits were ever hurt by doing his duty; on the contrary, one good action, one temptation resisted and overcome, one sacrifice of desire or interest, purely for conscience' sake, will prove a cordial for weak and low spirits, far beyond what either indulgence, or diversions, or company, can do for them.

Items for the Month.

The Health Reformer.

THIS journal has an important mission to perform, a great work to do. The world is full of men and women who need reforming in their habits of life. And the present time, in some respects, is favorable to this work. As great changes in medical practice take place, the people lose confidence in drugs, the old-school practice goes down, and many of our public journals, which are circulated everywhere, speak of proper diet, bathing, exercise, and air, as the real reliances for health. Thus the superstitious confidence of the people in doctors' doses is being shaken, the ice is broken, and the way prepared to spread abroad the true philosophy of health, life, and happiness. Here is the mission and work of the REFORMER.

The REFORMER proposes to reach the people, with all their prejudices, and their ignorance of the laws of life, where they are. Said the eccentric Lorenzo Dow, "Prejudice is like a cork in a bottle. It will neither let anything out nor in." If you wish to help a man, see that you do not excite his prejudices. If you do, you will find it harder to take errors out of him, and in their place, plant the truth within him. And on no subject are the people more sensitive than on that which involves the appetite.

Ever fell, through her appetite. The crimes of men and women for nearly six thousand years, have come in consequence of the clamorings of their appetites and passions. And, in our day, when every other means fails to move men to works of benevolence for the cause of humanity and Christianity, one sure means remains, through which appeals may be made with assurances of success; namely, the appetite. Hence the church festivals of our day, where everything tempting to the appetite is offered to the crowd in the name of Christianity. It is no use to deny the fact that the moral and intellectual are so far enslaved to the appetites and passions of men, that the most successful channel through which to reach their feelings of benevolence, is that of gluttony. Take care, then, how you approach men on subjects which concern the appetites.

Reformers should be right in theory, right in practice, and right in spirit toward those they would reform. The HEALTH REFORMER will labor to disarm the people of their prejudices, and, in the spirit of love and good will, appeal to the people, and entreat them to turn and live. Its circulation must and will be extended. We call on all the friends of reform to help us in this work. The highest premiums we have to offer you is the consciousness you may enjoy of

having done your duty in this direction as a philanthropist. Send us new subscribers. Induce all you can to take the REFORMER.

We now design to add eight pages to this journal, and do only our own advertising, which will give each number thirty pages of reading matter, instead of twenty. And we offer to all new subscribers the remaining five numbers of the present volume free; that is, on receipt of \$1.00, we will send the REFORMER to new subscribers until July, 1872, in all, seventeen numbers.

We are happy to state, that although some order the REFORMER discontinued because of our narrative, and still more because of the objections to milk, sugar, and salt, as food, which have appeared in the REFORMER, yet we have realized the last month a net increase of twenty-six subscribers.

J. W.

Health Reform.

THIS reform proposes two objects for accomplishment: First, that we cease to do evil, by ceasing to follow bad habits; second, that we learn to do well, by adopting right principles of action, and faithfully adhering to them all our lives long. It is not a system, therefore, simply designed to heal the sick, and to be discarded by those who have health. Far from this. It is especially designed to teach us how to preserve health, by avoiding all those things which undermine and destroy it, and by obeying in everything the principles of right. Such a system cannot be justly classed with humbugs and deceptions. It does not call for your money, but for your obedience to that which is right. It does not say, "No change of diet required," if you will but use the medicine which we offer to you. It does say, on the contrary, that health cannot be obtained, and cannot be preserved, except by abstaining from all evil ways, and by obediently following those which are right. Moreover, it does teach that men cannot violate the laws of their being, and then escape the consequences of that transgression by some wonderful elixir, or balsam, or matchless sanative. "Cease to do evil; learn to do well." Obedience to this most reasonable precept really covers the whole ground of health reform.

J. N. ANDREWS.

FOR THE LOVERS OF WILD GAME.—We clip the following from the *Detroit Post* of Jan. 23, 1871, and commend it to the consideration of those who hanker after wild duck.

J. N. A.

"There is a horrible suggestion in a brief paragraph in a California paper, wherein we are told that a wild duck, with the skin unbroken, and apparently healthy, was found to be full of parasites, 'in the form of worms.'"

Causes of Delay.

IN consequence of the sickness of "W. C. G.," it has fallen to our lot to give some attention to the REFORMER. But press of other business has hindered us from getting the last numbers out in season. We had determined to issue this number the first of the month. But the sickness and death of our mother prevented. The February number may be expected in two weeks, and then each succeeding one promptly at the first of each month. We are happy to state that "W. C. G." is improving in health. J. W.

Reduction of Prices!

FRUIT! FRUIT! FRUIT!

We have just published a small work entitled
How to Cultivate and Can Small Fruits.

It contains valuable information, gleaned from larger books, and from personal experience on this subject. It is just what the people need to teach them in the selection of proper grounds, and the best kinds of fruit, in planting, cultivating, and in pruning, the Strawberry, the Raspberry, the Blackberry, and the Grape, and how to can all kinds of fruit.

Thousands of dollars are thrown away annually by those who purchase plants and vines, for want of the information contained in this work. It is to instruct the people generally in first, simple principles of fruit-raising, that we have prepared this book. One pays out his money for a dozen or two of grape roots, and raises nothing but a snarl of vines, and an abundant crop of leaves. This book will tell why he does not raise the precious grape berries in abundance. Another pays out ten dollars for Strawberry, Raspberry, and Blackberry plants and roots, and gets bushes and vines, and but little fruit. This book will tell how to secure fruit in abundance with but little labor.

The book also contains a list of the most valuable varieties, and their prices, for the benefit of those who wish to purchase the best and purest roots and plants. Price, post paid, 10 cents. Send for this book immediately, as you will want it to assist you in making out an order for roots and plants, which order should be received by the first of March.

Address ELD. JAMES WHITE,
Battle Creek, Michigan.

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STRAWBERRIES.—We will furnish Wilson's Albany, Triumph de Gand, Russell's Prolific, Agriculturist, and Col. Ellsworth, at the rate of 50 cents per hundred, more or less.

RASPBERRIES.—We will furnish the Doolittle black-cap raspberry sets at the rate of \$2.00 per hundred; and the Miami black caps at the rate of \$3.00 per hundred, more or less.

BLACKBERRIES.—We will furnish the Lawton, and the Dorchester, blackberry roots at the rate of \$2.00 per hundred, more or less.

GRAPE ROOTS.—We will furnish the Concord, Delaware, Clinton, Hartford Prolific, and Iona, for fifteen cents a root, from one to one hundred,

Those wishing a lot, small or large, of each of the four kinds of plants, sets and roots, can receive them all in one box by express. Those who know anything about the business, very well know that there is nothing to be made at above prices. Our object is simply to encourage the cultivation of small fruits, especially in the West, where fruit is so scarce.

The Doolittle raspberry sustains about the same relation to all other kinds, and the Lawton blackberry to all other kinds of the blackberry, as the Wilson's strawberry does to all other kinds of the strawberry. This one variety of each is hardiest, and best for all who wish to raise fruit for family use, or for the market. The only improvement we would suggest is in relation to the strawberry for family use. Mix with the Wilson's Albany plants, one-third Triumph de Gand. The union of the two will give more fruit, and the Wilson will make the other harder and more tart, while the Triumph de Gand will make the Wilson milder.

JAMES WHITE.

RICHEST BOOK IN THE WORLD.—Nothing need be said in praise of the new edition of Webster's Unabridged Dictionary. Its *completeness* surpasses the thought of any one who has not examined it. Add to this a vast variety of classified Pictorial Illustrations, of almost every physical science embraced in the studies of the age, with various other departments, and the work is the *richest book of information in the world*. There is probably more real education in it than can be bought for the same amount of money in any language. Every parsonage should have a copy at the expense of the parish. It would improve many pulpits more than a trip to Europe, and at a much less cost.—*N. Y. Christian Advocate.*

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Price \$3.00. Postage 50 cts.

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Price \$3.25 by mail, postage paid.

Jackson on Consumption,
Price \$2.00. Postage 28 cts.

Jackson on The Sexual Organism,
Price \$1.75. Postage 16 cts.

Handbook for Home Improvement,
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