

THE Health Reformer.

OUR PHYSICIAN, NATURE: OBEY AND LIVE.

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THE HEALTH REFORMER

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KINDLE AND SMILE.

If the world seems cold to you,
Kindle fires to warm it!
Let their comfort hide from view
Winters that deform it.
Hearts as frozen as your own
To that radiance gather;
You will soon forget to moan,
"Ah! the cheerless weather."

If the world's a wilderness,
Go, build houses in it!
Will it help your loneliness
On the winds to din it?
Raise a hut, however slight,
Weeds and brambles smother;
And to roof and meal invite
Some forlorn brother.

If the world's a vale of tears,
Smile till rainbows span it!
Breathe the love that life endears,
Clear from clouds to fan it.
Of your gladness lend a gleam
Unto souls that shiver;
Show them how dark sorrow's stream
Blends with hope's bright river.

—Sel.

"My Father—My Mother Loved Me."

SEND your little child to bed happy. Whatever cares press, give it a warm good-night kiss, as it goes to its pillow. The memory of this, in the stormy years which fate may have in store for the little one, will be like Bethlehem's star to the bewildered shepherds. "My father—my mother loved me!" Fate cannot take away that blessed heart balm. Lips parched with the world's fever will become dewy again at this thrill of youthful memories. Kiss your little child before it goes to sleep!—Sel.

Electricity.

AS MANY of our readers are asking what we think of this agent in the "treatment of disease," and whether we "advise its use," and say that we are "silent upon this subject," &c., we will here give our opinion in brief, for the benefit of all.

We consider it good in many cases of surgical diseases where the knife is deemed advisable, also as a cautery. It is useful in paralysis, constipation, and to eliminate medicines from the body, such as arsenic, quinine, and mercury. Many forms are recommended; but the best one in which to use artificial electricity is when it is generated by the galvanic machines. Some of these machines are represented as having six currents, but this is simply nonsense.

This element is so little understood by the people, that we would not advise its use unless administered by a competent person. There is, however, one form of it which we can, with the greatest degree of confidence, prescribe for the use of all, whether sick or well; and that is, the pure, vitalizing air of heaven. To this free agent we desire to call the special attention of every reader of the REFORMER.

The human system is very wonderful in its construction. Every part of this structure is connected with the brain by a telegraph, more familiarly known as the nervous system. Some of the nerves are so infinitely small that they cannot be seen with the naked eye; and yet they may become the cause of immense suffering. There are two sets of these organs, a sensory and a motor; the one under the immediate control of the will to transmit warnings of danger to the brain, the other to transmit the messages from the brain to the muscular system, and draw away the parts from impending danger.

Life is made up of, or dependent upon, three cardinal or primary points or conditions, viz.; contractility, sensibility, and irritability.

These forces are dependent upon food which must first undergo mastication, insalivation, chymification, absorption, and chyfication, and then it is thrown into the general circulation. The purity of the blood depends upon the quality and the assimilation of the food, and the proper digestion of air.

All these conditions being supplied, the blood passing from the heart to the lungs gives off the waste matter, exchanges carbon for oxygen, which has the power of purifying the blood to a greater degree than any other agent known, and without which it is impossible to live. From this unseen element the system gathers electricity, which is the power of life and motion; therefore every person should at all times and in all places procure as much pure, vitalizing air of Heaven as possible. The blood returning from the lungs to the heart, thus laden with electricity, goes on its mission of invigoration to all parts of the body, and at each pulsation of the heart, and at each inspiration, this electricity is given off to the nervous system, which in turn conveys it to the general storehouse, the brain, for future use. The blood having thus started from the heart to the extremities is said to be charged with positive electricity, but loses or gives off to the nerves until it reaches the veins, at which time it begins to return to the heart minus its electricity, in which condition it is called negative.

Taking this view of the matter, it seems that nature designed to have the nerves and arteries in close proximity, that the nervous fluid might be generated by the arterial circulation; but as the veins convey no electricity, but simply return the blood to the heart for purification, they need not be so closely connected with either of the other systems. This may explain why they are so superficial, while the arteries are deeper seated where they are more protected from injury.

From the foregoing remarks, then, we are prepared to say that the most successful electrical treatment that invalids can have, is to place them where they can have pure air day and night; where they can have both shade and sunshine. Observe the plants which grow in the air, light, sunshine, &c.; how rich they are in tint, how strong in structure, while those that grow in the shade, or darkness, are pale, sickly, &c. Many who become sick from imprudent habits of life exclude themselves from air, light, exercise, and, in short, from all the genial influences which go to make life happy; and thus they daily add to their already decaying health.

It is of little use to try to regain health, unless we are content to await nature's slow, but sure, method of healing diseases.

Invalids everywhere need to study mental hygiene. This subject relates to the mind. The sick will derive great advantage from a knowledge of this branch of physiology; and a few practical lessons drawn from it will be of value in all departments of life.

J. H. GINLEY, M. D.

Health Institute.

Hints to Correspondents.

WHILE assisting in examining letters from those requesting advice, either through the REFORMER, or in home prescriptions, some thoughts were suggested, which may be beneficial to those presenting their cases for our consideration, and which, if carefully heeded, will be of great benefit to all concerned.

The statements which you give of your cases are the evidences upon which the physicians base their advice. You should therefore be very careful to give a clear statement of your condition. In order to aid you, we suggest the following questions to be answered in your statements of cases:—

What is your age? height? weight in health? weight now? circumference around the chest and the waist? occupation? How long since your health failed? What is the most probable cause of such failure? Is your complaint hereditary? What was, and is, the health of your ancestry? Is there consumption or scrofula in your family? Are they long or short lived? Are you married? at what age? and if a lady, have you borne children? and how many? Have you disease of the head? pain, heat, dizziness, pressure over eyes, heavy, dull, or other strange feelings thereof? Have you catarrh, ringing in the ears, or deafness? Have you soreness or irritation of the throat? pain in the lungs, cough, pain in either side, or between the shoulders? tenderness of the spine, weakness, pain or heat in the region of the kidneys? What is the color of the urine, and is it very changeable in color? Have you pain, tenderness, or heat, in the stomach? If a lady, have you any uterine trouble? if so, describe as minutely as you can. Have you constipation of the bowels? palpitation of the heart, pain, either dull or sharp, in or near that organ? Give any marked symptoms not above mentioned.

Take time to write very plainly, so that we may clearly understand your meaning. In asking advice for your friends for whom you feel very anxious, be sure they want

the advice you ask for; and if there is no probability that they will try to understand their case from a hygienic standpoint, and inform themselves how to take the treatment prescribed, and deny themselves the use of pork, tobacco, spices, pepper, &c., please do not ask advice. Our time is too precious to be spent in answering unimportant questions, or in giving advice that will not be followed. A better way will be to get these friends to read the REFORMER, and become enlightened in regard to a better plan of life, and thereby see the necessity of reform; and then they will solicit the aid they need. The hygienic system of treating the sick which embraces proper diet, pure air, exercise, proper mental and moral influences, is of so much importance that all its friends should use every precaution to guard it from all imposition. Hoping the above suggestions may be a help to many correspondents, I submit them for the consideration of the afflicted.

W. RUSSELL, M. D.

Health Institute.

Where Are the Nine?

WHILE reading Luke 17:15, 19, I felt like trying to express my gratitude to God for his goodness to me. How thankful we should be that he has given to us light in regard to the true method of healing the sick.

Sept. 3, 1867, I was carried on a bed to the Health Institute, at Battle Creek, Mich. I had been sick a long time. My physician, although as good as could be found in our city (Erie, Penn.), was very willing to have me sent to Battle Creek.

When I arrived at the Institute, my case was considered nearly hopeless, as I had too little vitality to admit of my taking much treatment. I had lost confidence in medicines; and my only hope was in hygienic remedies. As the weather was fine, I was out of doors the most of the time lying on my bed, either in the shade or sunshine, whichever was most comfortable. I coughed exceedingly. My whole system seemed to be badly diseased; and I weighed about forty pounds less than when in usual health.

Much to the astonishment of my friends, I began to improve in a short time, and in less than three months could walk around in my room. Some people may think I could have got well at home, but I am satisfied that I could not. To a kind Providence, and the unceasing attention of those dear physicians and helpers, I owe my life, and shall always endeavor to be true to the health reform.

L. DENSMORE.

REMARKS ON THE FOREGOING.

Having been an eye witness to the condition of Mrs. Densmore on her arrival at the Health Institute, and a careful observer of her progress in health during her stay, I can testify that her statement is true, though she has given but a faint idea to the reader as to her real condition when she arrived.

She appeared to be suffering from confirmed consumption. She had a very distressing cough, covering more than a square foot of paper with thick matter during the night. She was also troubled with ulceration of the bowels, producing diarrhea at times, and was threatened with hip disease, which, together with her other ailments, confined her to her bed, or to a reclining position. Her case seemed really hopeless; and but for her opportunity to stay, as she felt that coming to the Institute was her last and only hope, she would have been rejected as one that could not be helped.

But the special point I wish to bring out in these remarks, I have yet to speak of; viz., her cheerful and hopeful state of mind. She was *determined to get well*. She brought sunshine with her. She had confidence in her physicians, never murmured and found fault, but had a cheerful and a pleasant word for all. She lived largely out of doors, and was not always fearing she was going to take cold or have something evil befall her. To a kind Providence, a cheerful, happy frame of mind, and a full compliance with the regulations of the Institute, may her remarkable recovery be attributed. I hope this truthful statement, which is not in the least exaggerated, may teach suffering, desponding invalids, not to despair, but to hope on, and place themselves where they can be helped.

May good health and a happy life reward Mrs. Densmore for her perseverance in health reform.

W. RUSSELL, M. D.

Health Institute.

THE Albion Recorder, in reference to a lady who is suffering from the attacks of the jute bug, says she wore the switch or chignon only two days, when finding it produced an itching sensation, she examined it and found the nits, as before stated, when she immediately burned it. Bunches form as large as hens' eggs, and when lanced, discharge a disgusting mass of the filthy vermin. Three physicians have exerted their utmost skill to relieve her, but the case has baffled their efforts; and one of them has given his opinion that she will first lose her reason, and then die a victim to this absurd fashion.

To Correspondents.

F. H. writes from New Hampshire :

1. I have been out of health for two years. My principal difficulty seems to be dyspepsia, with extreme exhaustion at times, accompanied with a distressing sensation in the region of the stomach, inclining me to sigh frequently, as a momentary relief. I have been treated by an allopathic physician, and health seemed much improved until the past winter, when my difficulties were again brought on by a too close application to painting in water colors. Menstruation regular, but accompanied with extreme pain for one or two days. I am not constipated. Please prescribe through the REFORMER.

Answer. When suffering pain, a hot sitz and foot bath will give relief; but take care to envelop the head in a cold wet cloth. Your diet should be hygienic. You ought to come to the Institute.

2. From your description, we consider your friend's case too complicated for home treatment. She should immediately seek help at the Health Institute.

J. C., Ohio: Having never seen the earth closets, we are not prepared to give directions for constructing them on the easiest and cheapest plan.

C. T. of Mich. inquires :

In the absence of soft water, will it do to bathe in cleansed water?

Ans. See in the May REFORMER the answer to the question concerning saleratus water.

P. L. K. writes from Ohio :

Some two years ago, I took cold from exposure to wet, and since then have been troubled with irregular and painful menstruation. Last fall, I became so bad that I could not walk five rods without stopping to rest. The doctor was called in; and he said he could help me, but could not cure me. His medicine seemed to help me while I took it; but since then I have had constant pain in my shoulder and stomach, and have sometimes had a pain about my heart, which almost takes my breath. Will home treatment answer? or should I go to the Institute?

Ans. You should come to the Institute without delay.

J. H. B. of Ohio writes :

I am occasionally troubled with crick in the back. It takes me suddenly and continues

several days; am also troubled with sour stomach, headache, and pain about the region of the heart; have cold feet. What must I do?

Ans. Balance your circulation by the use of sitz and foot baths and fomentations. For manner of giving fomentations, see March number of the REFORMER. When taken with the difficulty in your back, heat a brick and dip it into water, wrap it in a cloth, and apply to the back. The steam from the brick will give relief.

S. E. T. of Iowa writes :

My general health is good, but there appears to be something the matter with one of my sides or my back just under the shoulder blade. There is a spot, seemingly about the size of a silver dollar, that burns and aches, and sometimes stings and smarts. It pains me most when riding, or stooping down. Please prescribe treatment.

Ans. Fomentations and hot and cold wet-hand rubs over the part affected, will be beneficial.

A. L. C., from New York, inquires :

What should I do for catarrh in my throat or head? I raise a brown scab every day from the sore, and my throat is inflamed and sore.

Ans. We judge your liver to be affected; and it should be regulated by the use of foot baths, sitz baths, dripping sheets, and wet-hand rubs and wet compresses over the stomach and liver. Take only one or two of these each week. Use no salt, butter, sugar, nor milk. Your diet should be fruits, grains, and vegetables, only.

D. B. writes from Wisconsin :

My wife has always been troubled with constiveness from childhood. It seems to increase; and she goes from one to three days without passing anything from her bowels. Dark spots, like moth, brown in color, appear on her face.

Ans. For treatment and diet, see reply to A. L. C.'s question.

E. F. B. of Connecticut inquires :

What do you think of the lifting machine? and which one now used do you consider the best?

Ans. We consider them a benefit if used properly; but are not prepared to judge as to the merits of the different kinds, not having seen them tested.

Z. T. B. writes from Tennessee :

Where can I get good graham crackers? and would you advise me to use them? I

am a dyspeptic. I never spit up my food; but it lies heavy on my stomach, and don't seem to commence to digest for an hour or two after I eat.

Ans. J. H. Schoonmaker, 436 Greenwich St., New York City, advertises to manufacture Trall's crackers. Thoroughly masticated, the crackers are good, used with or without graham pudding. Use grains and fruits in variety.

H. D. S., Indiana: Send two dollars for home prescription, and give a more definite statement of your case.

S. M. S. writes:

My health is very poor. I cannot eat any kind of vegetables or fruit, berries not excepted. What is the matter?

Ans. You have the dyspepsia.

M. L. A. of Pennsylvania writes:

My mother suffers from the liver complaint and chronic catarrh, the latter of which has affected the bronchial tubes; also suffers from nervous debility. She is forty-six years of age. She has corrected her diet, and lived as nearly hygienic as possible, for the last five months. This has helped her bowels, which were in a bad condition. She now uses daily sitz baths. Please prescribe.

Ans. Give her a dripping sheet and sponge bath, one week; the next week, one wet hand rub, and have her wear the abdominal bandage every other night. A daily sun-bath will be beneficial, if she can take it. She should discontinue the sitz baths now for three or four weeks, after which take one once every or every other week.

N. L. W. writes from New Hampshire:

Since childhood, I have been troubled at times with very bad constipation of the bowels. I have been trying to live the health reform for five years. I am troubled with gravel by spells. About two years ago, while running on uneven ground, I felt a quick, sharp pain in the right side of the abdomen. I have since been troubled with the same pain when much constipated. It finally came to hurting me when I walked, when I raised, or even moved, my right arm, and when I stepped on my right foot. I am better at times, and then again suffer a great deal of pain. What treatment would you recommend?

Ans. You have strained the uterine ligaments, and should not reach up or lift much. Use fomentations over the liver and bowels, hot and cold wet-hand rubs over bowels and spine, and one sitz and one sponge bath a week.

Mrs. E. B. A., of Maine: We do not think it safe to prescribe home treatment in your case. You should come to the Institute.

S. E. T. writes:

Please tell what the disease is, and prescribe in the following case: The patient has supposed himself well until this spring, though not so strong as formerly. The symptoms are water-brash and his food rising, sweet and undigested, several hours after eating. During the past three years he has frequently been troubled with entire loss of memory for perhaps five minutes at a time. At such times, the perspiration is seen all over his face, and his face becomes very red. He cannot remember his own child's name; and if he tries to talk, stutters.

Ans. He has dyspepsia and paralysis, and is threatened with epilepsy. We do not think it safe to trust to home treatment in his case. He might possibly be helped at the Institute.

D. C. of Iowa says:

I have considerable heat in the forehead, and at times dull pain across it, back of the eyebrows; discharges from the nose. My throat is not sore in the least, but those examining it, describe it as appearing to be a white and rough surface with spots. At times I have a feeling as though I should suffocate, and drawing a deep or heavy breath forces a dry cough. I think my disease first began with a bad cold several years ago. I took cold a short time ago, and have had a very bad cough, expectorating a great deal. I cough but little now, and it is tight. Have little more than natural heat in my flesh. My pulse is about ninety most of the time. I am troubled with shortness of breath, and pain in the throat when walking fast. Appetite is poor.

Ans. You have catarrh, with disease of the liver and some tendency to disease of the lungs. Let your diet be hygienic. Use grains and fruits together, and grains and vegetables. Live out of doors as much as possible. For treatment, take, one week, a fomentation over liver, sitz bath at 90° seven minutes, and 88° three minutes, one sponge or general bath with occasional foot-baths. Omit treatment alternate weeks.

PHYSICIANS, HEALTH INSTITUTE.

THE soldier wastes his strength who fights his shadow.

MODESTY is attended with profit; arrogance brings on destruction.

DR. TRALL'S
Special Department.

Hygienic Societies.

OF all the societies which can be named as among the needs of human beings, none are more important than hygienic; and we are glad to be able to record the initial step as having been taken in this direction. And this has happened in the very place where such an event could have been least suspected—in New Haven, Conn., the most conservative of the New England cities. But the *modus operandi* is as significant as is the locality, and is explained in the following paragraph, which we copy from a letter just received from a Yale College student:

"The great trouble in getting people to attend to the laws of health consists in the fact that almost every body regards the subject as a mere matter of personal choice or convenience. Very few seem to bring the question home to their consciences, as a sacred duty. We have, in this city, just one family who fully sympathize with the teachings of the HEALTH REFORMER, and who regard the preservation of health through obedience to organic laws as a religious duty; and this one family is the starting point of all that has been done here. Why cannot the Christian world be brought to this standard—the recognition of health as an inseparable part of religion?"

Our correspondent further informs us, that "The New Haven Hygienic Society"—an organization of ladies and gentlemen who meet to discuss health and kindred topics—holds meetings regularly on the first and third Saturday evenings of each month, with an average attendance of twenty five persons. This is an auspicious beginning. The society has also added the excellent feature of a free, circulating library, which already contains more than fifty volumes, embracing the most prominent hygienic books and periodicals of the day.

We commend this example to general imitation. A hundred and a thousand such societies could be organized and sustained in the United States if only one or more spirited and true health reformers in each place would make the requisite effort; and the amount of good that would be accomplished in a few years is incalculable.

THE man who possesses good health is always rich.

The Hygeio-Therapeutic College.

THE college term for 1870-71 closed on the 13th of April. The graduates numbered twenty—twelve ladies and eight gentlemen. On the whole, this has been one of the most successful and pleasant lecture terms in the history of the college; and the course of instruction—more than usually full and complete—was listened to by as attentive and earnest a medical class as was ever assembled. In addition to the subjects heretofore taught, special lectures were given by John A. Ryder, M. D., on Organic Chemistry, in which the salt and sugar questions were scientifically settled, and the true theory of fermentation demonstrated; by Dr. John Smith, of Philadelphia, on Electrical Therapeutics; and by Ellen G. Smith, M. D., on Swedish Movements and Motory-Therapy. As several of the graduates of the term just closed propose to take the lecturing field, we hope the cause of health reformation and of medical revolution will receive a new impetus during the year. And we suggest to each and all of them, and to all others who propose to work for humanity in this direction, that they organize a hygienic society in each place where they give a course of lectures, and through that society get a club of subscribers for the HEALTH REFORMER. This would place the cause on a permanent basis.

Pickled Poisons.

UNDER this heading the New York Times publishes a long article on "illicit vinegar distilleries" of New York, explaining that what a majority of the people suppose to be vinegar is a "fiery compound" of oil of vitriol, vile whisky, beer slops, verdigris, &c. No less than thirty manufactories in the city of New York are engaged in making spurious vinegar. These vinegars are variously colored and flavored, labeled, "Pure Cider Vinegar," "New White Wine Vinegar," "Pure Connecticut Cider Vinegar," "Pure Quaker Crab-apple Vinegar," &c., and sold extensively throughout the city and country.

As hygienists do not use vinegar, this subject has no interest to our readers only as the facts can be advantageously employed in teaching others. Those who have not given special attention to this subject can hardly credit the statements of the extensive frauds and adulterations that are practiced with regard to almost everything taken into the human stomach. Teas and coffees are generally *drug-doctored* more or less. The same is true of most spices and condiments. Su-

gar and salt are no exceptions; milk, ditto. Flour and meal are frequently deteriorated by foreign admixtures. Much of the bread, cake, pies, and confections, purchased at bakeries and candy shops, are poisoned with "drug medicines." Nearly all kinds of alcoholic beverages are toxicologically medicated; and even the *ne plus ultra* of all nastiness, tobacco, is not unfrequently rendered "more so" by digitalis, strychnine, or henbane.

And then of drugs themselves; there is scarcely a *pure poison* to be found in market. Almost every article of the apothecary shop is cheapened by some spurious admixture. The physician seldom knows the potency of the dose he administers, however well he may be read in *materia medica* and pharmacology.

But is there no remedy for these things? Certainly there is. We have, however, no faith in drug-inspectors, nor liquor-testers, nor tea-tasters, nor provision examiners, nor legislation of any kind, nor in moral honesty anywhere to be found. Given, the perverted appetite, the ignorant mind, the chance to make money, and—human beings will be human.

The true remedy is *letaloneativeness*. We have tried it for more than a quarter of a century, and found it absolutely infallible. As to the milk, sugar, tea, coffee, salt, spices, vinegar, drugs, candies, liquor, tobacco, and baker's victuals, we do not use them. And if our readers will purchase their grain, vegetables, and fruits, just as they are harvested, using ordinary discretion in the selection of good articles, and prepare their own food, they may live independently of the dishonest traffic that sickens and kills so many of their fellow-beings. Why should not all persons be as careful of the quality of the articles they swallow as they are of the clothes they wear and the company they keep?

Sugar and Fatty Degeneration.

THERE is ample evidence to warrant the conclusion that the free use of sugar, as a dietetic article, is one of the causes, and the chief cause, of the morbid changes of structure which are known as "fatty degenerations." These "retrograde metamorphoses" affect most frequently the liver, next in order the kidneys, and occasionally, the heart. In rarer instances the brain and spinal cord undergo a similar disorganization, termed "softening." We have often noticed, in treating bilious invalids, that the use of sugar increased the condition termed "biliousness." Acidity of the stomach was also usually pro-

portioned very nearly to the amount of sugar employed—a symptom which has troubled our patients very little, comparatively, since we discarded sugar from the table. Sugar, being readily soluble, is easily absorbed by the veins of the stomach and intestines, and a large proportion of it is carried directly to the liver, obstructing the organ, and impairing its function; and we suspect that the newly discovered "glycogenic," or sugar-forming function of the liver is merely its abnormal action in excreting the sugar which has been taken into the system, or which has been transformed from the excess of starchy preparations which have been eaten.

It is admitted by physiologists that, in going the rounds of the circulation, sugar is transformed into fat, obstructing the depurating organs and producing the condition favorable to fatty degeneration. A flabby condition of the muscles and a plethoric state (overfullness) of the bloodvessels are the inevitable consequences of the free use of sugar or starchy preparation, and these constitute the predisposition to fatty degenerations of the muscular and glandular structures. Domestic animals, as well as human beings, become fat on a diet of which sugar constitutes a principal part; and their organs are proportionately feeble and sickly.

Prof. Darby on Food.

PROF. J. DARBY is writing a series of articles in the *Christian Union* on the familiar subject of victuals; but he certainly seems to have no philosophical idea of the nature of food, nor of the process of digestion. On the subject of salt, he writes as though he has been dreaming ever since the days of Rip Van Winkle:

"Salt is an essential element in animal nutrition. It is the only one that we do not get through vegetables. It, like potash, is an agent of assimilation. Only three or four ounces are found in the normal body of a man. As small a part as it bears in the constitution of our bodies, it is in immense quantities in our food. Almost everything that comes to our tables must be salted. We could no more do without salt than we could without bread. Herbivorous animals must have salt. Carnivorous animals generally don't need it, as their food already contains it. The most important use of salt in the animal economy seems to be the yielding of muriatic acid to the gastric juice in the stomach, and soda to the blood (salt in solution being muriatic acid and soda). There are on record examples of persons who refused to eat any salt, or any food

that was salted. They soon wasted away and died, victims to their absurd notions."

The professor is probably not aware that thousands of persons in the United States have discarded the use of salt entirely, and find themselves all the better for it; and that many farmers are now refusing to feed it to their cattle, horses, and sheep, being convinced, from experience, that salt, instead of being an "essential element in animal nutrition," is a pernicious poison. The muriatic-acid argument proves too much. If we must eat inorganic matters because they are found in the analysis of organic substances, then we should eat phosphate of lime, carbonate of lime, soda, potash, iron, silica, &c. We should feed as the vegetables do. When will the scribblers on this subject learn that vegetables, and not animals, feed on inorganic matter?

In another article on bread-making, Prof. Darby informs us that "the result of fermentation is simply to break up the sugar into carbonic acid and alcohol." This is simple nonsense. Fermentation is not a mechanical process. Neither carbonic acid nor alcohol exists in sugar, and, therefore, sugar cannot be "broken up" into them. When will "professors" learn to read and write from scientific data instead of following the standards of morbid appetites and senseless customs?

Dogological Experimentations.

NEXT to the human biped, the dog quadruped seems to "suffer many things of many physicians," not because dogs are medicated drugopathically with the view of curing their maladies, as is the case with humans; but because the unfortunate animals, being of convenient size, amiable disposition, and easy to obtain, are selected for the purpose of testing the virtues and *modus operandi* of medicines.

Now, we are no great admirer of dogs; we are not supersensitive on the subject of cruelty to animals; nor would we care much if all the medicine of all the drug shops of all the world were fed to all the dogs in all creation, thus facilitating their utter extermination. Still we cannot see, without emotion, poor, innocent curs experimented on with drug medicines uselessly—when the "provings" prove nothing worth proving.

Prof. John J. Reese, M. D., of the University of Pennsylvania, has been experimenting on a variety of dogs with a variety of articles of the materia medica with the view of testing the question of the "antag-

onism of poisons." He has tried morphia and atropia on a number of dogs. Some were sickened unto death; others recovered. But whether the morphia and the atropia antagonized each other, or aggravated each other, the professor was unable to determine from the symptoms of the sickness or the manner of the death.

Strychnine and prussic acid, strychnine and tobacco, and strychnine and morphia were tried on a dozen of dogs. The dogs behaved variously. But some of the dogs sickened, and others of the dogs died, as was the case with the dogs who were doctored with morphia and atropia. And as the result of the latter series of experiments, as in the preceding series, the professor could not satisfactorily determine the question of antagonism; nevertheless he thinks that if he had a patient badly poisoned with some one of the above-named poisons, he should administer some other one of the drugs above named as an antidote—a conclusion, for the patient's sake, we are sorry to be obliged to record.

No less than twenty-five dogs in all were experimented on. Some lived only a few minutes after taking the medicine (we have known human beings treated in a similar manner for months, and even years, before they died); others survived several hours. Some few were but slightly affected; others were severely "acted on." Some recovered quickly; others had a lingering convalescence. Some experienced little effects from big doses; others manifested great distress from lesser quantities. Many of the cases were, in the language of the professor himself, "extremely interesting," and all tended to elicit the important interrogatory, "*Cui bono?*"

Dr. Reese proposes to continue his investigations in the direction of dogopathic drug-gery, and test the antagonisms of aconite, calabar bean, bromide of potassium, chloral, chloroform, etc. We object; not on account of the dogs, which we do not care a dog's dose of dogsbane for, but because we do not like to see a person who has the capacity to be useful, wasting his precious time, talents, and drugs in doctoring dogs who are not sick until after the medication begins. We can predict the exact result of all his experiments, if he doctors all the dogs in Philadelphia into premature graves: *Nothing at all.*

There is no such thing as medicines or poisons "antagonizing" each other; nor do medicines or poisons in any sense "antidote" the symptoms or diseases which other medi-

cines or poisons occasion. All of the above experiments, like ten thousand similar ones, which lumber the pages of medical books and journals, are based on the false and absurd dogma that medicines and poisons have certain special affinities for living structures and organs.

When the truth on this subject of the *modus operandi* is understood by the medical profession, the uselessness and folly of such experimentation on animals, or on human beings, will be obvious. And when the masses of the people recognize the great fundamental truth which underlies all health reform, and all medical improvement, that medicines and poisons do not act on the living system at all, but that, on the contrary, the living system acts on them, there will be no further occasion nor pretext for giving poisons to any living creature, except in the cases of pestiferous animals, when the animus is to kill.

Answers to Correspondents.

GALL-BLADDER AND DIET.—R. S. S.: "Will Dr. Trall explain through the HEALTH REFORMER, the following subject? In a recent essay before the Farmer's Club in New York, Dr. J. V. C. Smith said: 'A horse has no gall-bladder; man has, and he is omnivorous. A horse is granivorous, and is neither obliged to have, nor benefited by having, any other food than grass or grain.'

"Now supposing the statement in relation of the gall-bladder in man and in the horse to be true, I wish to inquire before admitting that man is omnivorous, whether the monkey or orang outang, chimpanzee, and gorilla, whose anatomy corresponds so nearly with that of man, have, or have not, the gall-bladder."

We are not able to answer the question; but whatever the true answer may be, the presence or absence of a gall-bladder does not prove the dietetic character of the animal. In mammalia (including man, the horse, cattle, the monkey tribes, &c.), the gall-bladder is sometimes present and sometimes absent. It is present in oxen, sheep, goats and antelopes, but not in camels, stags, horses, tapirs, peccaries, and elephants. It is present in some birds and absent in others, even when their dietetic habits are the same; and this is true, also, of fishes.

CONSTIPATION AND HARD WATER.—L. P. M.: "I am troubled with constipation, notwithstanding my diet consists of graham gems, potatoes, a little butter, and dried apple. Indeed, I seem to be growing worse.

I use hard water. Please tell me what the trouble is."

— One trouble is using hard water. Your statement does not give us data for indicating anything further; but no dietetic experiment is a fair one, while hard water is used. You might as well undertake to use hygienic treatment while taking drugs.

ANTI-ACID FOOD.—J. S. C.: "Will Dr. Trall kindly inform me what is the best anti-acid food for building up a patient who has, perhaps, taken too much fruit, though of a subacid character? He has just passed through a pretty severe crisis, and has, had many very bad boils. Can you suggest food to build up and make flesh?"

No special diet is required in the case. There is no such an anti-acid food. Wholesome food—a proper combination and quantity of fruits, farinacea, and vegetables, will afford the best possible nourishment.

NERVOUS DYSPEPSIA.—M. J. T.: Without a fuller description of your habits of living, exercise, and prior ailments, we cannot explain very definitely the special causes of your present difficulties of digestion. You complain of trouble only when you eat too much, or eat that which disagrees with you. Why do so, then? "Cease to do evil" is the first condition of successful hygienic treatment. We suspect the overwork which you mention has induced some form of uterine displacement.

MENSTRUAL INSANITY.—J. F. B.: As the insanity, in the case you describe, is the consequence of menstrual derangement, the treatment should be that which is calculated to restore the menstrual function. Hip baths, foot baths, and fomentations at the monthly periods, are the specialties of treatment. The patient should quit taking drugs, and adopt the hygienic dietary.

SUDDEN DEATH.—S. E. R.: We think your husband died of congestion of the brain. You seem to imagine that he should not have been so affected because he used but little meat, yet you mention sugar, salt, butter, etc., as ordinary articles of diet. Now the free use of these articles is much worse than the moderate use of flesh. They render the blood thick, viscid, bilious, and endanger its clogging the vessels of the brain whenever the stomach is overloaded or the body overheated, thus inducing congestion or apoplexy. Many persons in the prime of life, and who are regarded remarkably healthy, die suddenly in this way.

TAPE WORM.—J. K.: Your symptoms in-

dicate the existence of tape-worm. We believe it can be entirely removed by a sufficient course of hygienic regimen; but even the occasional use of sugar, milk, and butter, must be abstained from. Unless you can have the proper diet at home, and can at all times control your appetite, you would probably do better at a Cure.

SPINAL CURVATURE.—M. L.: "Two years ago I noticed that my right shoulder was enlarging; also my right hip. I see now that it is curvature of the spine. I have suffered of diarrhea from childhood, which has seemed to baffle all medical skill. My spine is now becoming painful. What kind of home treatment would you recommend, as it is impossible for me to take any other?"

You have inherited a diseased liver, which is now very much enlarged. There may be the complication of uterine displacement. Your case requires all the appliances of a Health Institution, besides a skillful and experienced physician. You may be more or less benefited by a tepid ablution two or three times a week; a hip bath daily at 80° to 85°, and the wet-girdle two or three hours each day. The diet should be rigidly hygienic.

My Experience.

HAVING spent thirty years of my life in the use of pork, tea, coffee, and sometimes whisky and tobacco, I would say that during that period I never knew what good health was, being subject to severe attacks of bilious and intermittent fever, pleurisy, and many other diseases. Knowing no remedies but drugopathy, I tried that, and became very feeble. In the spring of 1852, I was trying to chop some wood. While felling a tree, I fainted and fell upon the ground. On recovering a little I found my way to the house, and told my wife my condition. Said I, "I am satisfied that if I send for a doctor, another course of strong medicine will kill me."

Being brought to a stand-still at this point, and seeing that I had but a feeble hold on life, I came to the conclusion to leave the use of tea, coffee, and tobacco, and bathe every morning, trusting the event with the Lord. I used a common tub which I filled about half full in the evening, in the morning I used a large towel, with which I washed all over, as quick as I could, without warming the water. At first the shock was somewhat severe; but in the course of ten days, it was rather pleasant than otherwise. After bathing I took some twenty minutes' exercise,

then read till breakfast. In six weeks, I was stronger than I had been for years. Having rented my farm, I went to work, grubbed, fenced, and planted, fifteen acres of new land, adjoining my farm. This being my first experience in health reform, I was encouraged not a little, and began to doubt at once the propriety of the drug practice.

About eight years since, my hogs being very much diseased, I told my wife I did not think they were fit for food. After consulting with regard to the matter, we concluded to put up two small ones that seemed healthy. After they were gone, we concluded we could do without entirely. We have used none since. Thus the HEALTH REFORMER found us struggling, as it were, for light. Of course, it was a welcome messenger. For some four or five years we have been using the unbolted wheat meal in connection with the fine flour, using both kinds on our table. Our family averages from eight to twelve all the time. We have left them perfectly free to use either kind. At first, the brown bread was touched lightly; but it has become more and more popular with us. In one year more the unbolted will probably supersede the use of bolted flour. Most of the time, for four years we have eaten but two meals a day.

Now that we have become accustomed to this manner of living, we find it very pleasant, as well as more healthful and less troublesome, and so far as suffering from hunger is concerned, there is evidently less of it than when we lived after the old style. I would say, therefore, in conclusion, So far as we have given the health reform a faithful trial, it has more than met our expectations. For years, we have had no use for doctors of any kind. Our bilious attacks, coughs, pains, and aches, have all passed away. We could not name a price that would induce us to forego the benefits of health reform, and be placed back in the old route of twenty years ago, and be doomed to travel it the rest of our natural lives.

J. HARE.

Mt. Pleasant, Iowa.

Health Affected by Diet.

THE body is not the only part that becomes morbidly affected by errors in diet; the mind suffers with it. There is great sympathy between the organs of digestion and the brain. These are closely and intimately connected by nervous communication, so that you cannot, to any extent, affect the one, without affecting the other; and to the degree that you affect the brain, to the same

degree do you affect the mind; for it is by the action of the brain that mind is produced. Unhealthful food irritates the nerves of the stomach, and through them, the irritation, to a greater or less extent, is conveyed to the brain, causing it to act abnormally.

Many an individual has often wondered why he could not better control his mind, and why his evil passions should often and so easily gain the mastery over him, and become irritable, fretful, peevish, and fault-finding; when, if he would but correct his bad habit of eating, and live on plain, simple, and unstimulating food, he would find that his mind would be more easily controlled, and he would be in a much better condition to bear the trials and difficulties of this life, and have a better prospect before him of securing that which is to come.—*Dr. Day.*

Is Salt an Article of Food?

THE heading of this article would doubtless be a surprise to most people among the reading public. Indeed, judging from their habits, we should naturally conclude that people had pretty generally settled this question for themselves. But the truth is, they have not even examined it. I am of opinion that very few persons have examined the relations of anything they eat to the purposes of nutrition. They never think whether they are eating food, or something which is not food at all. If they be poor, they eat what they have been accustomed to from childhood; or if rich, what is considered necessary to furnish a fashionable table.

Common salt has retained its place upon the table simply because people have never asked themselves why they eat it. If people would cease to use it until they could give a satisfactory answer to the question, its use would be abandoned forever.

While I was employed as one of the teachers in Griswold College, I was called upon to propose a thesis, and defend it at a meeting of the literary society of that institution. The theses were announced at a meeting one week previous to the time when they were to be defended. When called upon to state my thesis I announced the following proposition:

"Salt taken internally is poisonous to the human body, and cannot be used as an article of food, or in any way with food, without injury to the person who uses it." The announcement of this thesis was followed by a titter throughout the hall. They did not think I was serious; but considered it a "good joke." However, I assured them that I was in earnest, and was fully prepared to answer

all objections and defend my thesis. On the night appointed, the members of the society came together wondering what I would say. Three principle objections were urged against my proposition, as follows: "Animals in their wild state use it, as is proved from the *bone licks* where their remains are found." "Mankind all use it, which shows that they have found it necessary." "Those who cannot get it, suffer terribly for the want of it, as we learn from the statements of travelers."

To the refutation of these propositions I devoted about half an hour. And by the attention of the audience, I saw that they were convinced that, at least, the question was debatable. I proceeded to show that we have no evidence proving that the animals came to the *bone licks* for salt; or if they did so, they might have contracted an abnormal appetite for it in the same way as men do for tobacco; and further, that most wild animals certainly do not use it, and domestic animals do just as well without it, as I could prove from horses and cattle on my own farm which had been raised without it.

Then I proceeded with the next objections something in this manner: Mankind do not all use it; for most savages cannot get it, and yet are much more robust and free from disease than civilized men who use it. No instance can be shown of any *serious* suffering for the want of salt; any suffering being only owing to the loss of an accustomed indulgence, as is the case with those accustomed to tobacco, opium, rum, or beer. And, moreover, it is proved that it is not necessary, from the experience of many living men and women who have not used it for many years, and suffer no inconvenience from its disuse.

I next read quotations from some of the most noted medical writers, in which they acknowledge that it is impossible as yet to show what purpose salt serves in the animal economy, and only give some conjectures which are wholly wanting in proof.

After thus clearing the way for a demonstration of my thesis, I proceeded to lay down some incontrovertible propositions. Every animal in the whole creation of God maintains its life by feeding either on vegetable products, or on the flesh of some other animal. None feed on minerals. Nor do any use minerals with their food, except in the single instance of salt. But even in regard to this, it remains to be proved that it has ever been used, except by man, and those domestic animals which have learned some of his own bad habits. It is not claimed that any mineral can be digested, except salt. This is presumptive evidence that this cannot

be digested either. But we need not stop here. We can prove by demonstration that it is not digested when taken as food. Take the blood from the body of a person who uses salt. Analyze that blood. Among its constituents we find salt. But it is salt unchanged, as alcohol also remains in the blood unchanged. If, then, it remains unchanged, it is not digested; and nothing is food which cannot be digested.

What purpose, then, does salt serve in the animal economy? Those writers who defend its use, say that it serves some purpose which they have not discovered. To this we reply, that if it cannot be shown to produce any good result, it is an unwarrantable assumption that it does produce any.

If it is unnecessary, it certainly must do harm. Whatever is introduced into the system, which is not needed there, must be removed by the vital organs. The removal of this, requires force, and is an expenditure of vital power; consequently it is a waste of power, and is injurious. If you eat salt, it must be taken up, carried through the body, and expelled. This is so much unnecessary work imposed upon the vital organs, which wears them out, and shortens life.

But may not salt be used in small quantities without injury? If the action of salt on the human body is injurious, the effect must be the same, whether taken in large or small quantities. Small quantities must injure in the same manner as large quantities. The only difference is in the amount of injury the person receives.

These considerations, I think, fully sustain the proposition that salt is not an article of food, and cannot be used as such without injury.

Such was my argument before the literary society of Griswold College. The members present seemed satisfied that I had said something. One gave up the use of salt, and during the three years after I left the college I never took a meal at the college table without being questioned about *salt*, and having the salt dish passed to me as a *standing joke*.

My experience in the matter since that time has been most satisfactory to myself. At the time I gave this address I was past the hope of ever recovering my health from the common remedies (?) employed by physicians. I am now enjoying good health. This change I am certain has been brought about solely by a change of diet. But, some one will ask, would not other changes in diet have effected the same without the disuse of salt? To this I answer that I am confident they would not. I have tried the effect of every

kind of food both with salt and without it, and while I have felt very serious inconvenience from eating *each with salt*, I have been enabled to eat a large number of articles with impunity when prepared without it. I have become so sensitive to the effects of this *poison*, that I never eat anything which contains it without suffering from its effects. And it is not all imagination, for I can recognize the effects when I have eaten articles which I supposed free from it, and in which, so small was the quantity, I could not taste it. But, says another, victuals are so insipid without salt! Do without salt for three months, and my word for it, you will think victuals spoiled when salt is put in them. I never knew what it was to have a *keen relish* for food until I learned to eat it without salt.

There is a still more serious question connected with salt. I think that one main cause of drunkenness is the use of salt. There is no doubt in my mind that there is no other one thing which so tends to create and keep up an appetite for spirituous liquors as this. If this be true, then the war against salt assumes the form of one of the most philanthropic and humane movements of the age—of vastly more consequence than most of the hotly contested problems of the scientific men of this generation.

W. T. CURRIE, A. M., M. D.

Newton, Iowa.

Sleep and Habit.

SLEEP is much modified by habit. Thus an old artillery man often enjoys tranquil repose while the cannons are thundering around; an engineer has been known to fall asleep within a boiler, while his fellows were beating it on the inside with their ponderous hammers; and the repose of a miller is nowise incommoded by the noise of his mill. Sound ceases to be a stimulus to such men, and what would have proved an inexpressible annoyance to others, is by them altogether unheeded. It is common for carriers to sleep on horse-back, and coachmen, on their coaches. During the battle of the Nile some boys were so exhausted that they fell asleep on the deck amid the deafening thunder of that dreadful engagement. Nay, silence itself became a stimulus, while a sound ceased to be so. Thus a miller being very ill, his mill was stopped that he might not be disturbed by its noise; but this, so far from inducing sleep, prevented it altogether; and it did not take place until the mill was set agoing. For the same reason the manager of some vast iron works, who slept close to

them, amid the incessant din of hammers, forges and furnaces, would awake if there was any cessation of the noise during the night. To carry the illustration still further, it has been noticed that a person who falls asleep near a church, the bell of which was ringing, may not hear the sound during the whole of his slumbers, and be nevertheless aroused by its sudden cessation. Here sleep must have been imperfect, otherwise he would have been insensible to the sound. The noise of the bell was not stimulus; it was its cessation which, by breaking the monotony, became so, and caused the sleeper to awake.—*Sel.*

The Jews—their Diet and Health.

In the April number of the *Phrenological Journal* is an interesting article concerning the Jews. The writer says: "It appears that the Jews suffer comparatively rarely from diseases of the respiratory organs; and that they are, in a remarkable degree, capable of accommodating themselves to vicissitudes of climate and temperature. From certain diseases, they enjoy almost complete immunity. Among infantile disorders of this class, we reckon hydrocephalous and croup; among those affecting all ages, typhus and the pestilence." "In infancy the death-rate among the Gentiles is more than double that among the Jews." Then the editor adds: "The habits of the Jews relative to food, especially the avoidance of pork, constitute another reason for their health and longevity. The disease commonly known as scrofula is said to be almost, if not entirely, unknown among the Jews."

It is well known that the Lord gave the Jews particular instructions about cleanliness in all things; and also that they carefully practiced it. Then with regard to their food, they were to use great care in selecting only that which was pure and clean. As to the use of meat, they were to eat only certain kinds, and those without the blood or the fat. As to swine or pork, they were forbidden to use that in any manner. "And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you; ye shall not eat of their flesh, nor touch their dead carcass." Deut. 14: 18.

The Lord has a good reason for everything he commands. When, therefore, he forbade the Jews to eat swine's flesh, there was a reason for it; it was not fit to eat. If eaten, it would produce disease. It is generally admitted to be the great source of scrofula. The fact that the Jews, who never use this

meat, are free from scrofula is the best of evidence on this point. Is the hog any cleaner, better, or more healthy now, than when God forbade his people to use it? We think not. The free use of this and other fat meat prepares people for epidemics and pestilence. The Jews suffer little from these plagues. The reason is manifest. Their example in this respect is worthy of our patronage.

D. M. CANRIGHT.

State Center, Iowa.

Literally Murdered by a Pipe.

A FEW months since, while riding on the cars on the Rutland and Burlington railroad, in Vermont, I took up a paper, and read an account of a man who had been literally murdered by a pipe. The circumstance was as follows: He was walking in the street in a dark night and enjoying a smoke, when he came against a tree with such force as to jam his pipe into his throat, scratching it a little, enough to bring the oozing of the oil of tobacco in direct contact with his bare nerves and the living fluid. Inflammation followed, and he lived but a short time.

What a loss! None can deny the fact that the use of tobacco killed this man. How he must have regretted having ever smoked! What had seemingly been to him a source of pleasure, closed all his earthly enjoyments.

This case may serve as a warning to all tobacco-users. Although all who use this filthy weed may not meet with the sad fate that came upon this man, yet they are all more or less injured by it, according to their occupation, the amount of vitality they possess, and other circumstances. This is not the only case in which the oil of tobacco has destroyed life. A few drops of it have been known to kill snakes, frogs, cats, etc., in a few seconds. And in Vermont, farmers use tobacco to kill vermin on sheep; and if they are not very careful in its application, they will kill the sheep also. It is this deadening effect of tobacco that relieves toothache, etc., and causes so many to think that tobacco is a good remedy. The fact is that the nerves of sensation are deadened, so that pain is not realized; and people think they are relieved, while the real difficulty is not removed, but aggravated. To more effectually and practically carry out the theory that tobacco is a good medicine, let those who hold to it kill their patients at once; and then I will warrant you they will be out of pain.

The great reason why persons using tobacco do not die sooner than they do, is because nature gets up a war against it in caus-

ing an unnatural flow of saliva to wash it away. Some also sweat it off; and we have noticed that those bearing up under the use of tobacco to a good old age because favored by nature with a good constitution, and, perhaps, because laboring out of doors, are generally troubled with pain in the head, back, stomach, and joints, during the last period of their lives, on account of the poison lodging in different parts of the system, there not being sufficient vitality to expel it.

Let tobacco-users beware, lest, knowingly abusing their own bodies, they be put down as self-murderers in the decisions of the Judgment.

D. T. BOURDEAU.

The Power of Habit.

It has been said, "Man is a bundle of habits." Of some at least, this saying may be true. While of the majority, it may be said with equal propriety, they are largely controlled by the power of the habit.

As an illustration of the strength of habit, I copy the following statement from the pen of Dr. Adam Clark. Speaking of the custom of some slave-dealers, who chained to the ankle of their slaves a heavy clog or a large iron collar, to prevent their running away, he says, "Some have had them twenty pounds' weight; and having been condemned to carry them for several years, when released, could not walk without them! A case of this kind I knew: a slave had learned to walk well with his weight; but when taken off, if he attempted to walk, he fell down, and was obliged to resume it occasionally, till practice had taught him the proper center of gravity, which had been so materially altered by wearing so large a weight."

Thousands of men and women may be found groaning and perishing under the galling chains of habit, the continuance of which, really, is as needless, as it would have been for the slave above referred to, to have continued to wear his cruel clog. Why then should not these unfortunate beings, arise and assert the strength of their man and womanhood? True, mentally they have lost the center of gravity. And for a time they may, while struggling with the giant habit, stagger and fall, like the man whose calloused ankles were released from the heavy chain and clog. But all Heaven and every reformer in the land will extend the helping hand to raise you up.

Look at man, the most noble of God's creation! Behold his intellect, the depth of his reasoning faculty, his noble genius. See him irritable, bewildered, and lost, without

his pipe, or quid of tobacco. Give him these, and all is right. Like the restless fish dropped back into the water, he is in his element now. But, is there no victory for this unfortunate class? Yes; thousands who have long been slaves to tobacco, snuff, tea, and coffee, and hundreds of nervous persons who have bought of the doctor or apothecary most of the sleep they have had for years, have struck for liberty, fought the battle, obtained a glorious victory, and now rejoice in liberty and freedom of priceless value.

We need not be slaves to appetite or passion. Our Maker would have us be free, that we may be happy and useful. Yet we must watch against the formation of evil habits, while we labor by a change of practice, to correct those already formed. Almost imperceptibly they come upon us, till they have the mastery. And many conclude it is better to submit to their iron rule through life than to arise and assert their liberty.

I once knew a lady, who had fallen into the habit of taking a little saleratus for a sour stomach. This habit so grew upon her that before her death she ate some fourteen pounds a year in its natural state. I have repeatedly seen her take into her mouth a heaping teaspoonful of it at one time, and wash it down with a little water. She thought she needed it; that she would die without it; but she died notwithstanding she took it. The coating of the stomach was said by the doctor to be entirely consumed by it. Is that the way to preserve life? Saleratus-eaters, would do well to take warning.

A. S. HUTCHINS.

Walcott, Vt.

Line upon Line.

In all matters of popular or individual reform the process of improvement is slow, and is carried forward only with patience and perseverance. "Other men labored, and ye are entered into their labor," was said by the Man of Calvary to his followers; so it is, in most instances, one generation of workers only commences the work of reform to be pushed to completion by generations following.

The hygienic reform was commenced long ago; and it remains for this generation to complete the work so nobly begun by our predecessors.

Patience under opposition and contempt; perseverance in overcoming difficulties; energy and courage in battling the musty and heathenish, but hoary-headed systems of error, as they in their representatives arise from time to time to crush the rising form of truth;

these are all needed by those who support and defend the reforms of the day; and we might add that wisdom and discretion and prudence are needed to know just how, when, and in what manner, to defend these principles.

The HEALTH REFORMER, as conducted by Eld. James White, is fast gaining an influence here. It is just the paper needed by the people in their families, at the fireside.

What we want as a guide, is something practical. We want to be led in this difficult ascent, from wrong habits of living to hygienic modes of life, by paths which are at least practicable, and the least perilous.

We are learning, and as we learn, we endeavor to teach others. Little by little, we break from the hydra-headed monster of custom and popular vice; and carefully we fall into the line of battle with this serpent which we formerly worshiped, or at least obeyed. Let us press on to victory.

JOS. CLARKE.

Portage, Ohio.

Physiology.

THE study of this science might be commenced when other studies are. Children can understand the simple principles of hygiene and the uses of the parts of the body as readily as they can arithmetic and geography.

According to custom, but little instruction is given in this study at our common schools. It is difficult to induce one ignorant of the laws which govern our bodies to pay much attention to health reform. An obedience to physical law is very important; and yet how few try to obey. Or if they attempt, habit has so blinded them that neglected duties and premature decay make it too late to redeem the time.

"I am fearfully and wonderfully made." Ps. 139:14. God's word declares this fact; yet who can demonstrate it? Who can give an idea how food passes through its several changes in the human system, or what juices are important to unite with it, in order to make healthful blood. Very few can do it. This is left almost exclusively, to physicians.

It is strange that we should have our first knowledge so far fetched. The parent must be sure that his child is instructed in arithmetic—and geography; and if the boy be a farmer's son, he is informed that the cattle must be regularly fed and cared for, by having good bedding and proper rubbing. He teaches his son the fact that the skin of the animal he feeds, has myriads of pores,

which must be kept in active condition in order for its thriving. The mother, also, sees that the little lambs her daughters feed and pet must have a proper warmth, else the frosty night is death to them.

But how short-sighted is either parent, in relation to the laws of life, which govern their beloved children. Those simple laws, obedience to which would quiet many a nerve, soothe many a pain, and often shut out the grim monster death, are as unknown to them as Greek. To think that when my heart, liver, kidneys, &c., are diseased, I am as ignorant of it as a fool; to think that rheumatism, dyspepsia, neuralgia, and a thousand-and-one ills that flesh is said to be heir to, should come upon me unawares; to think that I should be so nicely outwitted in the prime of life by excess or by perverted taste, is too intolerable.

Oh, the customs! I wish I could live my life again. "But," says one, "what would you do if you had the privilege granted?" I would have *self-knowledge* first. I would understand, if possible, those laws, obedience to which insures a sound body; then I would be very likely to have a sound and well-balanced mind. Children need physiological training.

JAMES SAWYER.

Coopersville, Mich.

Effects of Tobacco.

ALL candid, medical men agree that tobacco is very injurious; and by using it constantly, for a length of time, the liver commences to decay, the vital organs become consumptive, and the lungs dry up. In consequence of tobacco-using, life, instead of being a comfort, too often is burdensome, giving no pleasure whatever.

I will state a few facts for the benefit of those who are the slaves of tobacco. I was a great tobacco-user for about eleven years; indeed, it nearly used me up. I realized daily that my health was diminishing. The happiness of leisure moments was taken from me through the craving after the imaginary comforts of tobacco. My appetite was poor, and I had severe pains in my chest; in short, life to me was a burden.

But I thank the Lord for relieving me from the pangs, and agonies, and the danger, of tobacco-using. It is but right that I should make known to my friends who are in the habit of using this poisonous narcotic, and with whom I really sympathize, what health reform has done for me. Since leaving off tobacco, health and strength have been al-

most wholly restored. But I caution my friends everywhere of the dangers of tobacco-using. May the victims of this useless and pernicious habit be able to get the victory, is my earnest prayer.

M. B. LICHTENSTEIN.

NOTE TO THE ABOVE.—The writer of the foregoing sketch is the son of a deceased Polish rabbi, is highly educated, well known to the undersigned, and now occupying an important place in the Office where the REFORMER is published. His statements may be implicitly relied upon as true to the letter. A delicacy, however, on his part on account of a limited knowledge of English, is the cause of the brevity of the foregoing statement. As he acquires a knowledge of our language, we trust the readers of the REFORMER will have the privilege of reading frequent sketches from his pen. With the exception of tobacco-using, Mr. Lichtenstein was a health reformer when he came to this Office, and his former consistent habits in eating and drinking was one reason why he so readily affiliated with us, and is now, in the fullest sense, a Christian health reformer.

G. W. AMADON.

Reform among Ministers.

WHEN I was connected with the Christian denomination, the use of tobacco among the ministry was a great mortification to me. A dirty minister, or one with a quid or pipe in his mouth, was always a disagreeable sight. It lowered him a number of degrees in my estimation. What! a man called of God to preach the gospel, and set apart by the laying on of hands to a holy work, and for an ensample to the flock of Christ, to so bring himself down on par with the worldling, by defiling himself with such a filthy practice? It is sacrilege in the highest sense of the term, when the Bible, from which he professes to teach, says expressly, "Cleanse yourselves from all filthiness of the flesh."

When Seventh-day Adventist ministers first came among us, the cleanliness of their habits, and the pureness of their lives, were greater evidences to me that they were the true servants of God than the doctrines they preached, for a man may teach the religion of the Bible even, in some degree by precept, and be a very bad representative of that religion, and, what is worse, in the end be a castaway himself.

I am glad to know that there is some reform in all denominations with regard to these things, judging from an incident which I will relate: While a brother and sister in the

place came in to spend an evening with us, the subject of tobacco came up, and the sister (in whose word I have the utmost confidence) said, that in her younger days the Baptist church in this place hired a minister to preach to them who lived a few miles out of town, paying him five dollars a Sunday. He happened to be a great lover of yellow snuff, so much so that he could not do without it while preaching; so, for convenience' sake, he filled his vest pocket full of the precious dust, and occasionally would put two fingers and a thumb into his pocket, take out all he could, put it to his nose, give a vigorous snuff, letting the remainder fall to the pulpit-cushion, all this without breaking the thread of his discourse. The remark was made at that time that the cushion was in no danger of moths while he preached there.

No matter what was the original color of his clothes, the front part of his vest and pants were always the color of yellow snuff. Surely such things would not be tolerated now among our Baptist friends. I hope the reform will go deeper and deeper, till tobacco and its effects will be unknown in the sacred desk. I love the REFORMER, and am happy to know that it is increasing in interest and influence.

MARY STRATTON.

The Influence of Diet.

"A MODE of living simply and wisely selected, is not only of the utmost importance in disease, but it is so in the whole course of life. If it aids to recover health once lost, it secures the possession of it. If it brings back to good habits, when they have been departed from, it maintains them when they have not been destroyed. 'Let those who deny,' says one of our oldest writers in medicine, 'that the difference in food renders some temperate, others dissipated; some chaste, others incontinent; some courageous, others cowardly; some mild, others quarrelsome; some modest, others bold; let those who deny these truths come to me; let them follow my counsels in eating and drinking. I promise them they shall derive great aid from them in mental philosophy; they shall feel an increase in the power of the soul; they shall acquire more genius, more memory, more prudence, more diligence.'"—*Translated from the French.*

BISHOP AMES, of the Methodist church, declared in a conference held at Alexandria, Va., that "tobacco is doing more harm to the church than whisky."

Death from the Use of Sedatives.

A LADY in this county with whom I was acquainted, failed in health, took many kinds of medicine, but became no better. Spirits of niter were used, until hers was a confirmed case of dropsy. She suffered much pain at times, and her physician gave her morphine as a *sedative*, "to quiet her nerves that she might obtain sleep."

She being more restless than usual one day, her physician wished to inject some morphine into her arm, knowing that it would pass directly into the circulation and take effect immediately. Although she protested at first, she finally submitted to the experiment. In fifteen minutes she was asleep, and in less than forty-eight hours, we were called upon to follow her to her grave. She never awakened, and never will till the dead arise.

J. N. LOUGHBOROUGH.

Healdsburg, Cal.

Care of Children's Teeth.

THE first tooth appears in six months; in the third year all are cut; between the seventh and the twenty-first year all the permanent teeth make their appearance. The value of the latter depends greatly on the care taken of the first set; and as the looks, health, and happiness, are all materially modified by good teeth, intelligent and affectionate parents will look to the teeth of their children as early as the third year, when instead of being allowed to eat meat, they should be mainly fed on fruits, vegetables, and bread made of wheat, corn, or rye, ground coarsely, using the entire product, bran and all, because in the bran is found almost exclusively the solid material which is to make the bone or the body of the tooth and its covering called the enamel.

The child should be taught at five to dampen the brush in water every morning, rub it over a cake of castile soap, and brush the teeth well, inside and out, front and rear, until, with the aid only of the saliva, the mouth is full of soap-suds; then rinse with tepid water, twirling the brush sideways over the back part of the tongue, so as to clean it fully of the soap and leave a good taste. After each meal, the mouth should be well rinsed with tepid water, as also the last thing on retiring. The mouth maintains a temperature of ninety-eight degrees; hence, if any food lodges about or between the teeth, it begins to rot very soon, giving out an acid which immediately begins to eat into the tooth, preparatory to an early decay. If solid particles are observed to lodge between the

teeth, the child should be taught to use a very thin quill to dislodge them, but not without; for the more a quill is used, the greater the space between the teeth, which is a misfortune, as it necessitates the use of a tooth-pick for all after life, consuming a great deal of valuable time.

A clean tooth does not decay. Acids and sour fruits always injure the teeth instantly; sweets never do. . . . If a tooth powder were never used, the teeth would not be so white; but kept perfectly clean would last for life.
—*Dr Hall.*

Water Drinking in Hot Weather.

A SUBSCRIBER who has injured himself by drinking too much water on a hot day, while engaged in the harvest-field, asks us if it would not be better to use some other drink, as tea or coffee. We think that there are more persons injured by drinking artificial drinks in the hay-field than by drinking water. It is true that drinking large quantities of cold water, when one is heated and thirsty, is injurious, and should not be allowed. But if people would use a little sense and less salt, butter, meat, fish, cake, and greasy food, they would not suffer so much with thirst, and there would be little occasion to complain of the water's producing injury. Fruits, and the fresh unfermented juices of fruits, too, if more freely used in hot weather, would release the system from the need of so much water, and promote health. We speak from knowledge on this subject, having observed the experiments with all sorts of drinks. Coffee is a favorite drink in the hay-field for many, but it destroys the appetite and corrupts the blood, in the end producing fever and weakness, and should not be used.
—*Herald of Health.*

Overworked Brains.

A GENERAL error prevails on this subject. Nearly all the cases of sickness or exhaustion from excessive mental labor that we read about, are really the effect of overloaded stomachs. Working the brain ever so moderately on a stomach gorged with indigestible food may result in dyspepsia, paralysis, or consumption; and the same might happen if the brain were not worked at all. But, if the stomach is properly fed and the bowels duly attended to, no amount of study or of head work that any human being can perform between sunrise and sunset will occasion the least injury to the brain.—*Everybody's Journal.*

The Health Reformer.

Battle Creek, Mich., June, 1871.

The Health Reformer.

IN conducting this journal, we propose to reach the people with all their prejudices, and their ignorance of the laws of life, where they are. We shall avoid extremes, and come as near those who need reforming in their habits of life as possible, and yet be true to the principles of health reform. If we err at all, we prefer that it shall be on the side nearest the people, rather than on that farthest from them. Every reform, however important to the well-being of the race, seems fated to suffer more or less from extremists; and, probably, none have suffered more from this cause than the health reform.

The REFORMER will labor to disarm the people of their prejudices, and, in the spirit of love and good-will, appeal to them, and entreat them to turn and live. It will not be satisfied with fighting it out with a few friends in defense of positions which are regarded by all the rest of the world as extremely absurd. It will rather stand in independent and bold defense of the broad principles of hygiene, and gather as many as possible upon this glorious platform.

We now design that each number of Volume Six, which will commence with the July number, shall contain an article upon Bible Hygiene. We shall take up the subject from the sacred record of the creation of man in Genesis, his employment, his surroundings in Eden, and the food given him of God, and trace the matter in the scriptures of the Old and New Testaments.

The readers of the REFORMER may also expect in each number a brief historic sketch of the remarkable results upon some person who has, by corrected habits of life, demonstrated, in some degree at least, the value of health reform.

The conductors of the REFORMER will be true to their purpose to devote its pages to the subject of reform in the habits of life. While they may speak of God, Christ, the Holy Spirit, the Bible, and the Christian re-

ligion, in terms of reverence, they will studiously avoid giving this journal the least denominational cast. We more than welcome men and women of all religious denominations, and those also who are not connected with any of the religious bodies, to all the benefits and blessings derived from correct habits of life.

Premiums.

TO ALL the friends of health reform, far and near, who will work for the wider circulation of the HEALTH REFORMER, we offer the following cash premiums, beginning with the new volume:

For six new subscribers,	\$ 1.00
“ eleven new subscribers,	2.00
“ twenty new subscribers,	5.00
“ fifty new subscribers,	14.00
“ one hundred new subscribers,	30.00

The cash must accompany all orders for the HEALTH REFORMER, the agent reserving his or her commission only.

To any one who will send us the names of Two new subscribers, and \$2.00, we will give a copy of “Physiology and Hygiene,” 230 pp., paper cover, post-paid.

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Twelve new subscribers, and \$12.00, the Fountain Syringe, No 1, (\$3.00) post-paid.

Fifteen new subscribers, and \$15.00, the Fountain Syringe, No. 2, (\$3.60) post-paid.

Address, HEALTH REFORMER, Battle Creek, Mich.

THE PHILOSOPHER'S STONE.—The eccentric but brilliant John Randolph once rose suddenly up in his seat in the House of Representatives and screamed out at the top of his shrill voice: “Mr. Speaker! Mr. Speaker! I have discovered the philosopher's stone. It is, Pay as you go!” John Randolph dropped many rich gems from his mouth, but never a richer one than that. “Pay as you go,” and you need not dodge sheriffs and constables. “Pay as you go,” and you can walk the streets with an erect back and a manly front, and have no fear of those you meet. You can look any man in the eye without flinching. You won't have to cross

the street to avoid a dun, or look intently in a shop window in order not to see a creditor. "Pay as you go," and you can snap your finger at the world, and when you laugh, it will be a hearty, honest one, and not like the laugh of the poor debtor, who looks around as though he was in doubt whether the laugh was not the property of his creditors, and not included in articles, "exempted from attachment." "Pay as you go," and you will meet smiling faces at home—happy, cherry-checked, smiling children—a contented wife—a cheerful hearth-stone. John Randolph was right. It is the philosopher's stone.—*Sel.*

Overwork.

It is by no means the case that all persons are in danger of working beyond their proper strength. Many are in far greater danger of doing less than they should, rather than of going beyond what they are able to do. And those who constitute this very numerous class, are always ready to appropriate whatever may be said by way of caution to those who labor beyond their strength. Yet there are some who should be addressed on this point, and for such these words are written.

We do not, however, address all who work beyond their strength. Those who spend all their energies in the mad pursuit of wealth, grasping all that they can reach, and keeping all that they once get, are persons that can be spared without loss to their fellow-men. The pursuit of wealth is their greatest pleasure, and their chief good. Mammon is their god. For his service they will sacrifice everything else. To attempt to check such men, is labor lost. They must have riches, though they perish in the effort to obtain them. The world is not the better for their living in it; and if they do not live out half their days, there will be few to mourn their loss. The same may be said of all those whose aim in life is their own self-ends. If men will live for no higher objects than such as these, their self-destruction by unremitting toil is no occasion for general lamentation.

But there are men who live in the world to make it better. They do not seek in every act to benefit themselves, but to do some good, and that where it is most needed, to those around them. They live, not to see how much they can get out of others, but to see how much they can do to benefit and bless mankind. They do not belong to that class who say, "The world owes me a living," for these are the drones, the blood-suckers, and the sharks, among mankind. But they belong

rather to that noble class who, though free from all, have made themselves the servants of all, and who consider themselves debtors to their fellow-men. These are the men and women who live not in vain; for their paths are strewn all the way with good deeds. And were there a thousand times as many such, the world would be the better for it. To belong to this class it is not necessary to possess great talents, nor to do deeds that shall give you renown among men. By far the greater part of all the good done in the world is done in a quiet and unobtrusive manner, that brings no fame to the one who does it. But it is all written in God's book, and will one day be brought to the light.

It is to this class that a few words should be spoken. Some of these are ministers of the gospel, some are physicians, some are merchants, and many are engaged in the labors of the farm or the household. You may honor God and do good to men in all these fields of action. As you have noble motives to incite you to diligence, it is not necessary that I should urge you to be active, and to work with patient, untiring diligence. A different kind of counsel is needed in your case: Do not destroy yourself by overwork. You cannot do all that is suffering to be done, even though you labor till you drop down. Be careful to secure rest; not that you may indulge in sloth, but that you may renew your energies for the great work before you. Let no day pass without in some way doing something to benefit mankind. But remember that if you are broken in health yourself, you must become a tax upon others instead of helping those who need help. Those who wisely use their strength will accomplish the most in the end. By all means work while God gives you life, but do it wisely and prudently in his fear. With broken health, our work cannot be well done.

J. N. ANDREWS.

HINTS TO PARENTS.—We sometimes meet with men who seem to think that the indulgence in an affectionate feeling is a weakness. They will return from a journey and greet their families with a distant dignity, and move among their children with the cold and lofty splendor of an iceberg surrounded by its broken fragments. There is hardly a more unnatural sight of earth, than one of these families without a heart. Who has experienced the joy of friendship, and value of sympathy and affection, and would not rather lose all that is beautiful in nature's scenery, than be robbed of the hidden treasure of the heart? Who would not rather follow his

children to the grave than entomb his parental affection? Indulge in the warm, gushing emotions of filial, parental, and fraternal love. Think it not a weakness. Bind your whole family together by the strong cords of love. You cannot make them too strong. Religion is love—love to God, and love to man.

Poverty in One Case a Blessing.

I WAS made acquainted with a circumstance the other day, which actually transpired last winter in a town not far from here. A man who usually put up for his own family from twelve to fifteen hundred pounds of pork every year, became so much afflicted with rheumatism and other diseases that he could do nothing scarcely for the support of his family. Indeed he became a great sufferer, and his family with him, and became nearly helpless. A few of his neighbors, out of charity, supplied him with the bare necessities of life, and his condition was truly pitiable.

The pork gave out in the meantime, so that for several months they had none, their diet being chiefly corn bread and a little milk. After a while he began to improve in health and feeling; and this spring he was so much better that he was able to go to work, and of late has enjoyed tolerable health. The health of his family has also much improved. His countenance has a fresher color.

Formerly his wife, to make her work as light as possible, generally had bread and pork with a large allowance of the latter. They had supposed they could scarcely exist at all without their daily allowance of the hog. Their experience in poverty has somewhat opened their eyes.

It is astonishing what an amount of ignorance there is on the subject of diet in the world. There are plenty of men of means and of sense on some subjects, having enough around them to supply their table bountifully with a wholesome diet of fruit, grains, and vegetables, and all that the system could require, which a bountiful Providence furnishes lavishly for us to enjoy. Yet these persons think their tables poorly supplied unless the greasy pork makes its appearance twice or three times a day, with its usual accompaniment of strong coffee. I know of families who use from fifteen hundred to two thousand pounds of pork per year; and some of the members of these are sick nearly all the time. They wonder why it is so, and think the dispensation of Providence very mysterious; while, instead of being a dispensation of Providence, it was only a dispensation of fat

pork. An appeal to reason and conscience, in many cases, seems to effect but little. The appetite, lusting after these things, carries the day. I am not so sure but that an experience of poverty, like the one I have mentioned, would open the eyes of many, and benefit them in the long run.

GEO. I. BUTLER.

Mt. Pleasant, Iowa.

Say No.

NO PERSON will ever succeed in health reform without decision of character. The natural heart, the power of habit, and the general practice of those that we daily come in contact with, are such that a man might as well think of turning the course of rivers, and have them run up hill, as to live hygienically in this unhygienic world without sufficient decision of character to say, "No."

An individual who does not make principle the mainspring of action, is good for nothing in this world, and never will be saved in the next. Then to be continually yielding to the entreaties of friends, or, as is often the case, conforming to their practices without entreaties, when we know it is wrong, indicates that the principle is not very firm, to say the least.

The following I clip from the *Herald of Health* for Feb., 1870, on this same subject:—

"That is a small word. It was quickly written, almost as quickly put into type. It is very easily pronounced in a sentence. But, of all the words in our English vocabulary, there is none so difficult to utter under circumstances not a few, as 'no.'"

"Learn to use the little word 'no.' Get it literally 'by heart.' Its prompt use will save your feet from many a snare set for the unwary. Let it become a habit with you to say 'no' promptly and without a moment's hesitation, and all will be well, where, otherwise, all would be ill. Not to the young alone, is 'no' a word of importance. The want of its prompt utterance has been the ruin of many a family, showing how much of weal or woe hangs upon a little word!"

"When you were urged by your vain wife, or your vainer daughter, to change your customary mode of life—living, as you then were, within your income—to move into a more fashionable locality, then would have been the time to say, 'No.' But you hesitated, and advantage was taken of your want of firmness. That was the moment from which your pecuniary ruin dated. A word

would have saved you—that little word was ‘no.’

“You were asked to indorse for a friend—perhaps to indorse a note in blank—or to draw a check in the same reckless form. You said, ‘Yes’—or what is the same thing, or worse, you said nothing. You were mum. You signed it because you had not schooled yourself to say, ‘No.’ That act ruined you, financially!

“See to it, henceforward, that you are ready, when needed, to say, ‘No.’”

S. N. HASKELL.

Does Poison Discriminate?

THE N. Y. *Tribune* of May 3, 1871, has the following:—

“We temperance men rest our cause on the simple, scientific truth, that *alcohol is essentially poison*, and that all substances containing alcohol are baleful to the healthy human system.”

All that is here affirmed of alcohol is doubtless true. It is a poison, and indeed baleful in its effects on the human system. This is simple, scientific truth. But why say “healthy human system”? Is it a simple, scientific truth that that which is poison and baleful to a healthy person is harmless and beneficial to those that are not healthy? Will an unconscious and inert substance have a different and opposite effect when thrown into the stomach of a person out of health to that which it has upon a healthy person? Will it destroy the healthy, soul and body, producing insanity and death, and to the sick bring life and health?

Temperance built upon such a foundation cannot stand. There are but few, if any, in perfect health. Of course, then, a great majority may drink alcoholic poison, not only without injury, but with real benefit. Almost all are ailing, and many never *feel* really well without it. Some keep it by them, so that they can take a little whenever they do not feel very well, and it happens that they never do feel very well as long as it lasts.

If men would advocate temperance principles with effect, they must discard the idea that poison is a friend to the sick, while it is a most destructive enemy to the healthy.

R. F. COTFRELL.

WASTE not your time on fashion; the tie of a cravat or the trimming of a bonnet will not add grace to a brainless fool. Dress neatly, and think more of the inner man. Moral and intellectual attainments make even a plain face attractive.

Health Reform Incidents—No. 2.

A LADY in Maine was so afflicted with scrofula that she gave up her business (millinery), and sought an asylum in the country with a relative, where she expected early to end her days. It was clearly a case of scrofula of the most aggravated form. Her visage was so changed that it was frightful to behold. The surface was all in bunches and ridges, and so inflamed that it had the appearance of raw beef. It had continued to grow worse, under the treatment of the most skillful physicians, and the use of various patent medicines, until, despairing of any relief, she only looked for death to end her sufferings.

Her friends hearing us speak on the subject of health reform, entreated that we should call and see her. We found, on inquiry, that her diet for years had been such as is furnished at a fashionable city boarding-house. As we explained the laws of life and health, courage revived, and she finally decided to give the health reform a fair trial. The doctor's medicine was administered to the stove, and by a strict adherence to the reform diet, in about two weeks a decided change was visible; the angry appearance and the swellings were greatly reduced, and the face began to peel all over. The improvement was so rapid that in eight weeks she was entirely well and sound, and returned to her business in the city rejoicing in her new lease of life, through the blessing of health reform. Physicians were astonished, and her friends greatly rejoiced. Four years have passed away since then; she continues sound and well. She says she owes her life to the health reform, and no money would tempt her to return to her former mode of living.

M. E. CORNELL.

Simplicity in Food.

YOUNG persons can hardly underestimate the advantages of plain, simple food, in maintaining health and promoting longevity. Mixed dishes and high seasonings, are the foes of old age, as well as the common causes of rheumatic affections, bilious attacks, dyspepsia, colic, &c. The difference between a simple dietary and the ordinary compounded and seasoned dishes is just the difference between dying at forty or sixty or at eighty or one hundred. Cornaro, whose health broke down at forty, adopted a very simple and regular plan of diet, by means of which he regained good health; and by adhering rigidly to it he lived to nearly one hundred years of age.—*Sel.*

Words from our Friends.

WE acknowledge with pleasure the reception of letters from all parts of the country. Believing our readers will be as much interested in them as we have been, we give some of them, although they were not designed for publication.

M. E. McComb, M. D., says: I am glad to see the REFORMER so much enlarged and improved in appearance. What a relief to pass from the secular papers and magazines of the day to something substantial. My desire is that the good news of health reform may visit every family in our land, teaching them how to live.

J. R. Y., of Pennsylvania, renews his subscription, and adds: Your HEALTH REFORMER is a welcome visitor to my home.

Sanford Rogers, O., writes: Please find inclosed one dollar. Happy to see so great a change for the better; with pleasure I renew my subscription, and will do what I can to have others do the same.

W. B., Indiana, writes: The HEALTH REFORMER is a new thing in this country, as I am the only subscriber here. The people think me a little queer, but are interested, and I predict that in a short time there will be REFORMERS coming here.

R. C. W., New Hampshire, writes: I received a specimen number of your valuable journal. I am so well pleased with it that I do not see how I can very well get along without it, and so inclose one dollar for the next volume and the remainder of this.

A. M. Reed, Kansas, writes: Please send one copy of your excellent journal. I am much pleased with the subject matter contained in the April number. I think every family in the land ought to read the HEALTH REFORMER, and practice its teachings.

F. W. D., Oregon, writes: I am not informed as to the pecuniary condition of the REFORMER; but suppose it is like all other papers of a reformatory purpose—supported as a matter of duty. If it is necessary to pay five dollars a year, just say so. The reform is moving slowly, but surely, in this State, but against a mighty mass of opposition that would overwhelm anything short of the truth. We are to have a meeting in this county to organize a county society, auxiliary to the Oregon and Washington Health Reform Association which meets at Buena Vista. We hope to have a good time as there seems to be a growing interest in reform. Last year, Mrs. L. delivered the an-

nual address. This year, Mrs. J. C. H. will deliver it. We could make no headway at all without the women to help in this reform, and I am often of the opinion that women must help in every good movement if we desire it to succeed.

Dr. H. E. Tucker, Minn., renews subscription for the coming year, and says: I like your new platform, avoid extremes and yet be true to the principles of health reform. Wish you abundant success in teaching the true way of living.

W. B., New Hampshire, says: I have been a reformer for years, and appreciate the advantages derived from hygienic living. I wish to extend a knowledge of its benefits to all I think will heed the truths contained in your excellent journal. Inclosed please find one dollar to send it to a friend.

Martin Shepherd, California, writes: I have received the April number of REFORMER and like it well. Inclosed you will find five dollars, for which please send five copies to my address. I wish to have all include the April number if possible.

P. S. I will inclose another dollar, for which please send me ten April numbers.

F. S. C., Boston, Mass., says: I have been highly edified with the logical teaching of your journal. After reading a few items of interest in it, I am impressed with a desire to know more of its principles and teachings, and therefore send my subscription.

L. C., Ohio, writes: Inclosed find one dollar for my REFORMER. Could not well do without this faithful monitor, surrounded as I am with those that think it makes but little difference what we eat or drink. Sometimes my heart almost sinks, then the REFORMER comes with its faithful teachings, reminding me that we are on the side of right. Quite a number of my neighbors are reading the REFORMER with interest.

Eld. J. N. Loughborough, Santa Rosa, Cal., writes: I herewith, send you the names of twenty-one new subscribers for the REFORMER, the result of a five minutes' appeal in our State Meeting.

In a letter of a later date, he sends four more, thus making twenty-five in all. Many thanks. We shall not be offended if you double the number next month. We are convinced that the REFORMER needs only to be introduced, to secure the patronage of a candid public. We invite all to aid us in its circulation. Now is the time to canvass for it. With the next number we begin a new volume. Send for specimen numbers.

Ask your friends to take it. Show it to your neighbors.

Send in your subscription accompanied by the cash and make glad the heart of

ONE WHO KNOWS.

The Beautiful Sunshine.

PERSONS who have been at Rome will remember that the charge for a south-side room is nearly double that for one of northern exposure. This is the result of a practical fact impressed upon the minds of the people from the observation of centuries, that sunshine is healthful; and yet very few seem to have arrived to that height of intelligence. Read over the advertisements any day for "furnished rooms," and the indispensable requisite, next to a "high stoop, brown front, west side," is that it shall be a front room; it may front a pig pen or a plank yard, a stable or a steamery, all the same; only if it is a "front room," to overlook the street; as if we would die if we could not see something; as if there was nothing to do but sit at the window and gaze at the passers-by by the hour.

A New York merchant noticed that all his book-keepers became consumptive in a few years, and died. One day it occurred to him it might be the result of their occupying a room where the sunshine never entered, in consequence of high walls; next day he gave his clerks a sunshiny room, and never had a consumptive book-keeper afterward.

Another New York merchant placed his son on a beautiful improved farm in Illinois. The best upper room of the house overlooked the prairie. Three years later the son returned to New York an invalid—the cough, the hectic, the death! On close inquiry, he stated to the physician that he always found his clothing damp and moldy. "Did the sun ever shine in your room?" "No, sir; it was on the north side of the house."—*Exchange*.

Tobacco-drugged.

GOD made man to use his natural, healthy powers for his own glory. He does not wish them stimulated to frenzy, nor stupefied in inactivity; and hence all stimulants and narcotics when habitually used to prevent the steady action of body or the mind, are dishonoring to our Maker and Master.

The condition of those who habitually use tobacco may be expressed in the word "drugged." They are not in a natural, healthy state. They are filling their system with a powerful medicine, that in a meas-

ure deranges and poisons the currents of life.

If it were the fashion for men to go about the street with vials of paregoric dangling from their lips, it would then be tolerably plain to the community that they were indulging in a dangerous habit of medication. But the man who substitutes a cigar or pipe for the vial, is doing the same thing, and all intelligent people who reflect upon it know it.

But the saddest feature in this drugging is, that it is practiced upon that most delicate organization—which stands half-way, as it were, between soul and body—the nerves. Tobacco would never be used but for the nervous exhilaration it produces. Many do not find this out till they try to leave it off. Then they realize that they are bound in the chains of a nervous appetite; that they have lived in a gentle but most harmful intoxication for years—an intoxication which, when it is dispelled by abstinence, leaves them wretched, moody, stupid, and distressed; and makes them feel like slaves who rattle their chains, but know not how to snap the fetters that have been slowly twined around them.

It is a sin to poison the nerves. It is a sin to seek for a gross and stupid happiness by drugging and defiling God's beautiful masterpiece of creation, the human body, "For ye are not your own, ye are bought with a price; wherefore glorify God in your body."—*Little Christian*.

Sing Away Your Grief.

WE can sing away our cares easier than we can reason them away. The birds are the earliest to sing in the morning; the birds are more without care than anything else I know of. Sing in the evening. Singing is the last thing that robins do. When they have done their daily work, when they have flown their last flight, and picked up their last morsel of food, and cleansed their bills on a napkin of a bough, then on a top twig they sing one song of praise. I know they sleep sweeter for it. They dream music; for sometimes in the night they break forth in singing, and stop suddenly after the first note, startled by their own voice. Oh! that we might sing evening and morning, and let song touch song all the way through.—*Temperance Vindicator*.

LET us beware of judging ourselves by what others think of us.

MRS. WHITE'S DEPARTMENT.

FLOWERS, BRIGHT FLOWERS.

EMBLEMS of purity,
Sweeter than charity,
Flowers, bright flowers;
Blue as the sky above,
White as the snowy dove,
Symbols of human love,
Flowers, bright flowers.

Tinged with the crimson glow
Of the proud sun sinking low,
Flowers, bright flowers;
Gifts to the sons of earth,
Heralds of spring-tide's birth,
Bearers of joy and mirth,
Flowers, bright flowers.

Laden with fragrant dew,
Midst green leaves peeping through,
Flowers, bright flowers;
Scattered like April showers,
All the fair summer hours,
Lovely as Eden's bowers,
Flowers, bright flowers.

Twining a rosy crown,
On the fair brow of June,
Flowers, bright flowers;
Lightening the heart of care,
Breathing balm on the air,
Is there ought else so fair?
Flowers, bright flowers.

Born in the forest wild,
Mates of the red man's child,
Flowers, bright flowers;
All earth is gladdened soon,
When the sweet flower-moon
Bringeth her richest boon—
Flowers, bright flowers.

Fragments of paradise,
Cheering our mortal eyes,
Flowers, bright flowers;
Borne to the sick one's room,
Chasing away the gloom,
Rich with their fragrant bloom,
Flowers, bright flowers.

Scatter them o'er the bier,
Where rests the form so dear,
Flowers, bright flowers;
When ties on earth are riven,
Sweet comforters are given,
To whisper thee of Heaven,
Flowers, bright flowers.

For the maid garlands weave,
On her fair bridal eve,
Flowers, bright flowers.
Strew round her blossoms white,
May her life be full of light,
Never know sorrow's night—
Flowers, bright flowers.

Deep in the woodland shade,
Down in the sunny glade,
Flowers, bright flowers.
Where the prairie stretches wide,
Close by the streamlet's side,
In every nook abide
Flowers, bright flowers.

—Western Rural.

June Has Come.

SPRING has gone, and summer opens before us. The fragrant blossoms, beautifying the boughs of the apple, peach, and cherry, no longer delight the eye, and their sweet fragrance is not borne to us on the breeze. These useful trees, although they now make no display, are not resting from their labor. They are preparing to adorn their branches with a rich harvest of fruit by and by, to reward our care and patience.

Our flower gardens are now repaying us for the attention and labor we have bestowed upon them. The flowering shrubs that live through winter, are many of them pleasing the eye by putting out their buds and blossoms. The seeds we have carefully put into the earth are making their appearance, while others are thirsting for the gentle showers to awaken them to life. All the beautiful in nature seems to be upon a strife to see which can vie with the other in contributing to our pleasure and happiness, by their buds and blossoms of every hue.

The merry birds are doing their part to cheer us with their varied voices. Many of these happy songsters are busy with domestic matters, yet have not become unhappy and gloomy while engaged in bearing their burdens of life, fulfilling the mission God has given them. We are often charmed with the free music from these merry songsters, which does not fail to awaken joy and gladness in our hearts, and instinctively carry our minds up to God with grateful thanks for his beautiful gifts.

Everything in nature is diligent, and moving steadily onward, setting us an example. Notwithstanding the plants and shrubs are thirsting for showers, yet they cannot stop to complain, and cease their efforts to flourish. They obey nature's laws, to do the very best they can under every circumstance. They thirst to be refreshed with water, yet they strike their roots down deeper, reaching down far to gather the moisture, that they may retain life, freshness, and beauty.

These things of nature teach us the useful lesson, not to be easily discouraged under disadvantageous circumstances, but to continue to put forth efforts, and to do the very best we can. Although vegetation is almost fainting for the summer showers, yet the good things of the vegetable kingdom do not decide to stand still, and do nothing, until everything is favorable. There is a power in nature which we can see, if we will, in vegetation. The shrubs and plants struggle to live under discouraging circumstances, and seem to be

making the best of everything, and concealing every appearance of want and unhappiness, under a smiling, refreshing aspect, reflecting to us the beautiful in their opening buds and blossoms. If we would learn the lessons nature is teaching us we should be more hopeful and have less wearing anxiety and crushing care.

In the lessons the divine Teacher gave to those who listened to his discourses, he frequently chose a place beautified with flowers, or surrounded with nature's varied scenery, such as, fields, well-cultivated, flourishing gardens, and corn fields, rich verdure, and fruitful trees, green hedges, orange, olive, pomegranate and fig trees, adorning the hills, while in contrast to this flourishing and beautiful scenery, would appear the white rocks and barren soil, while the birds of the air, with their varied music, charmed the ear as they were sporting in the air, or flitting from tree to flower. The majesty of Heaven uses these natural similitudes in representing the word sown in the human heart. He binds up his precious truths with the illustrations of nature that as his hearers shall ever after look upon the objects he has connected with his lessons, the heart will be impressed with the great truths he taught them. He anticipated the fears and anxiety of the listening multitude, and his calm and impressive voice is heard to encourage the flagging faith, and quiet the aroused, distrustful, murmuring fears of his disciples.

Why take ye thought? Why be fearful and troubled about food or your raiment, or your life? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they? And why take ye thought for raiment? Consider the lilies, how they grow. They toil not, neither do they spin; yet I say unto you that Solomon in all his glory was not arrayed like one of these.

God designs we should draw lessons from nature, and make a practical application of these lessons to our own lives. Although we may suffer under disappointments, reverses, and affliction, yet we cannot afford to fret, and walk under a cloud, and cast a shadow upon all with whom we associate. Invalids may imitate nature. They need not be like a withered, decaying branch. Let vegetation, that is clothed in cheerful green, cheer and comfort you, and suggest to you the happiness that you may reflect upon others, by presenting before them the aspect of freshness and cheerfulness, instead of complaints, sighs, and groans, and apparent languor in every

step, and an appearance of inability in every move.

Live, dear invalid friends, while you do live, and train yourselves to shed fragrance like the fresh flowers. If you are burdened and weary, you need not curl up like leaves upon a withered branch. Cheerfulness and a clear conscience are better than drugs, and will be an effective agent in your restoration to health. In order for you to be cheerful, you should have exercise. You should have something useful to do. Invalid sisters should have something to call them out of doors, to work in the ground. This was the employment given by God to our first parents. God knew that employment was necessary to happiness. You should have a spot of ground to claim as yours, to tend and cultivate. You may have a pride in keeping out every weed, and may watch with interest the beautiful development of every leaf and opening bud and flower, and be charmed with the miracles of God seen in nature. As you view the shrubs and flowers, remember God loves the beautiful in nature. As you watch the harmonious colors of the various beautiful-tinted flowers of June, bear in mind that God loves the beautiful in human nature formed in his image. A pure, harmonious character, a sunny temper, reflecting light and cheerfulness, glorifies God, and benefits humanity. Inspiration tells us that a meek and quiet spirit in the sight of God is of great price.

As you cultivate your vegetables and flowers, and remove the weeds, and prune from them the lifeless branches, bear in mind this is the work God is doing for you if he loves you. As you remove everything unsightly, and injurious to your plants, that nothing but the beautiful may appear, remember that just so God is doing with your human garden. He would discipline you, and would root out all the weeds, and all corruption and vileness, that you may possess a symmetrical character, and be free from evil habits, that you may not become sour, distrustful, and gloomy.

God wants you, dear invalid friends, to be cheerful, and cherish a meek and quiet spirit. You may meet your friends with cheerfulness and true courteousness, and you may throw a ray of sunshine into their path; and will you be the worse for so doing? Oh, no! You will have every ray of light you shed, reflected back upon you again. You will be benefited with the effort you make to be cheerful. It will be for your benefit, my invalid friends, to do all that you can to forget your sufferings. Get out of doors as much as pos-

sible, and be benefited with the breezes and the blessed sunshine. Let the songs of the birds, and the beauties of nature, awaken holy and grateful feelings in your hearts, and lead you to adore your Creator who has anticipated your wants, and surrounded you with unnumbered tokens of his love and constant care.

I wish to encourage my invalid friends to exercise; for this is necessary for the recovery of their health. Even those who attend a Water Cure should, many of them, exercise more out of doors. They would improve much faster. To be listless and indolent, will injure you. You want something to interest and engage the mind, and divert it from yourselves, and from your ailments. If invalids who can, would engage in light, useful labor in the open air a portion of each day, they would find physical exercise one of God's appointed agents for the benefit of man.

Much of our suffering is unreal. We imagine trouble, and we gather clouds of darkness about us. We suffer as surely from imaginary troubles as though they were real. Physical exercise is the best remedy for this dreaded disease; for it occupies the mind and strengthens it to more healthful action, and employs the idle hands, and imparts strength and vigor to the muscles.

Dear invalid friends, have an aim in life while you do live. Gather sunshine about you instead of clouds. Seek to be a fresh, beautiful flower in God's garden, imparting fragrance to all around you. Do this, and you will not die a whit sooner; but you will surely shorten your days by unhappy complainings, making your pains and ailments the theme of conversation.

If you set any value upon your life, be cheerful, and subdue a querulous, whining, complaining spirit. Prune off every decaying leaf and withered branch, from your life, and manifest only freshness and vigor. You will be repaid tenfold in this life by cherishing a courteous spirit, being kind and respectful to all, even if it cost you an effort. Let the lessons of God's beautiful flowers soften, refine, and elevate your natures, and attract your hearts from the loveliness of nature to nature's God, and increase your love and reverence for your Creator.

E. G. W.

TEMPERANCE puts wood on the fire, flour in the tub, money in the purse, contentment in the house, clothes on the children, vigor in the body, intelligence in the brain, and spirits in the whole constitution.

THE BEST TEACHER.

From everything our Saviour saw,
Lessons of wisdom he would draw:
The clouds, the colors in the sky;
The gentle breeze that whispers by;
The fields all white with waving corn;
The lilies that the vale adorn;
The reed that trembles in the wind;
The tree where none its fruits can find;
The sliding sand, the flinty rock
That bears unmoved the tempest's shock;
The thorns that on the earth abound;
The tender grass that clothes the ground;
The little birds that fly in air;
The sheep that need the shepherd's care;
The pearls that deep in ocean lie;
The gold that charms the miser's eye—
All from his lips some truth proclaim,
Or learn to tell their Maker's name.

—The Standard.

Home Influences.

THERE is no subject more worthy of our thoughtful consideration; none better fitted to occupy our noblest powers than the endeavor to bring home influences to bear upon each member of the household, in a way that will best fit them for useful members of society. If we would reform society, or make it better in any respect, our quickest way to do it is to begin at home.

The sympathies awakened, the associations formed, the ideas acquired here, remain within the heart; and shape the course and build the platform upon which the character of the future man or woman is to rest. How necessary then, that home instruction should be of a high and noble order.

The young must have amusement, and if it is not furnished at home, they will seek it elsewhere, and will soon be led into places and scenes unfavorable for the growth of a steady, Christian character. Music, books, flowers, and pictures, are all pleasing to the young, and awaken in the youthful mind thoughts of a pure and holy nature. They are hand-maids of virtue and religion; they strengthen the principles, confirm the habits, and infuse within a love of what is right, useful and beautiful, teaching them to look with disgust upon what is low and groveling and vicious.

Temperance, too, should be taught at home. Alas! how many a fond mother with her own hand, sows the seed that will in after years spring up within the breast of her child, consuming body and soul, and bring her gray hairs in sorrow to the grave! by placing upon the table food highly seasoned, rich pastries and sweet-meats, strong tea and coffee, which act as a powerful stimulus upon the nervous system, and create an unnatural appetite, the cravings of which (sooner or later) can only be satisfied by strong drink. Bless-

ed is the household that lives in the fear of the Lord, where lowly prayers ascend, and every heart is bowed in reverent praise to Him whose ceaseless care and love provides for the wants of every family. The influences of such a home, will fill the heart with glad remembrance, and the high and hallowed lessons learned in childhood, will shed their pure light in the heart, when age has furrowed the cheek and bent the form.

Brothers and sisters, we are gathered here as members of one household, we have a home influence to exert. Let us strive to raise the fallen, guide the erring, to give strength to the weak, courage to the timid, hope and help to all mankind as our endowments may enable us to do. Let us put our hands to the great work of social reform, and give all the aid of our utmost strength, to the enlightenment and advancement of our fellow-men.—*Sci.*

The Late Dr. Colver.

MESSRS EDITORS: The frequent references in your columns to the sickness and death of Dr. Colver, are read with intense interest by old friends in the Bay State.

In the early days of the Temperance and Anti-Slavery reforms, we were often associated with him on occasions when his strong and original mind, his benevolent and volcanic heart, appeared to great advantage. His iron logic, his ready wit, his burning zeal for the glory of God and the rights of man, rendered him a Boanerges in assailing our vices, our national crimes and sins. Few men have had an equal amount of sheer power in swaying an audience. A celebrated and extraordinary judge of men in all the avocations of life, said to us a few days ago, "I never heard Colver talk in our Conventions but he reminded me of Daniel Webster—his grasp upon us was the grasp of a giant—a strong man!"

He was a reformer of the apostolic type. When laboring with us, in this State, he "conferred not with flesh and blood." He was almost ubiquitous, from Cape Cod to the Berkshire Hills, and hurled God's truths as an avalanche upon distillers and dram-shops—upon slavery and all its apologists.

Though he was intensely a Baptist, he was a broad man and had broad views. Every wholesale reform found in him a brave defender. Fifteen years ago and more, at an early stage of our anti tobacco labors, we met him on one of his excursions to his native State. On seeing us, he exclaimed without

ceremony, "Well, brother, you have got your match now."

"What's that?" we inquired.

"I mean in this tobacco reform. Tobacco is one of the wiles of Satan, and I pity the man who fights it."

"What do you know about it, brother?"

"I ought to know something. I rolled the sin as a sweet morsel under my tongue for twenty years. It gave me great annoyance when a city pastor. Sometimes, when passing on the street, for example, I would see a deacon of my church, with whom I must come into close quarters, and in so doing expose my abominable habit. Chagrined and vexed, I would eject my quid, resolving never to resume its use, cleanse my mouth and cordially greet the deacon. I would pass through the evening and night with little trouble, but morning would come with all its *unearthly cravings*. I would take my study and try to compose a sermon or lecture, but it was all in vain. In agony I would call John, and tell him to get me some tobacco. I would seize it greedily, and soon be myself again, and drive on my sermon like Jehu. A short time would pass on, and a similar flare-up would occur. I would see before me, in my walks, some sister of my church, who would expect a few kind words from the pastor; but the thought occurred, 'Oh, she will see my mouth, and detect the habit which I despise and denounce.' I would instantly cast out the abomination, and, with the apparent innocence of a child, act the pastor, resolving as aforetime, and with a similar result. Oh, I abhor tobacco! It makes hypocrites of ministers; it made a hypocrite of me.

"I speak of these," he continued, "merely as specimens of my battles. At length the last battle was fought with the foul demon. I called on a dying man, a member of my church. He said that tobacco had brought him to his death-bed, and he should die a happier man if he left his testimony in writing against this sin. I wrote from his dictation, and he gave it his signature. My reflections were painful. A dying brother giving his testimony against a sin of which I, his pastor, am guilty! Oh, then I called God to witness that I renounced tobacco forever! The next morning I took my study, and the conflict was terrible. Hell seemed to be let loose upon my soul. I thought I saw Satan enter my door in the shape of a negro head plug of tobacco! I thought I heard him say, 'Come, Mr. C., why do you reject me? I always do you good; try me again.' At this point, God gave me unwonted resolution. I remembered Luther's successful conflict, and

exclaimed, 'You black, slimy, nauseous fiend, begone!' That, brother, was a *finality*. I have not been troubled with tobacco since."
—GEORGE TRASK, in *The Standard*.

Piano vs. Plow.

If your daughters or sons have a taste for music, cultivate it as liberally as your means will allow, and never fear it will not pay you back as well as your finest field of wheat. It will not hinder the plow! Never fear that. The plowboy's whistle is proverbial, and don't we know he plows all the faster for his whistling? His horses are enlivened by it, and speed the faster through the field. His own fatigue, and the heat of the day, are disregarded and unfelt.

If the farm work drives, let your daughters help. They can ride on the corn-planter as easily and gracefully as in an elegant carriage, and far more usefully. Then, when they are through the out-door work, and everything is growing without their aid, let them in the pleasant eventide gather around the piano, sons and daughters both, and be sure the piano is a good one. You would not use a poor old plow!

I know a family of eight daughters, diversified by only one baby boy. Beautiful, intelligent, graceful girls they are, too; but they assist their father through his miles of grain as well as if they belonged to the sterner sex.

"Who is that young lady?" I asked the first time I saw the eldest. "She looks as if she was made for a queen."

"So she was," replied my friend. "She reigns over more hearts than any one I know. Her father calls her his right hand man," added he, laughingly, "for being an invalid himself, he could hardly manage the farm without her."

"She does not actually work upon it herself?" queried I, in astonishment; "why, her hands are as white and slender as a lady's can be."

"And useful as many a lady's can not be," said he. "She helps her mother get up a good dinner, or her father to get in a field of corn, with equal ability. Last week he wanted a plow repaired, but, it being a rainy day, dared not venture out in his feeble health. She said she had a little shopping to do in town, and so, harnessing their splendid horses with her own hands to the large farm wagon, she took the plow to the blacksmith. Proceeding to town, she made her purchases, and on her return called for the plow, and brought it home."

"She had not physical strength to manage and lift a plow, surely?"

"No; but she had mental strength to devise ways and means to accomplish her ends. I asked her how she lifted it into the wagon. 'Oh!' said she, 'mother helped me at home, and the blacksmith did it at the shop. Every one helps those that help themselves,' she added, with a woman's skill in applying a moral."

That lady has a splendid piano—draws music from it, too; and makes it assist in maintaining and educating her younger sisters, by giving music lessons to all in her neighborhood who have a talent therefor, and whose parents are sensible enough to cultivate it as well as their corn and potatoes.

Farmers, advice is cheap. A vast amount of it is given gratis now-a-days. But don't you listen to a word that will divorce the useful from the beautiful, either in the management of your land, or the education, especially the home education, of your children. They need flowers as much as they need food; books and papers as much as they need anything under heaven. Be thankful, western farmers especially, that you can afford both plow and piano; and let no one persuade you one will interfere with the other. Let no eagerness in laying up a portion in the bank, or in bonded estate for your children, prevent your laying up for them the memory of a home of culture and simple elegance. So train the vines, hang up the "Yosemite Valley" and "Niagara," buy the piano, and subscribe for some valuable paper or periodical.—*Phrenological Journal*.

Sitting in Sunshine.

"To sit in sunshine, calm and sweet, is an excellent thing for an invalid."

These words met the eye of Mr. Stephen Strongway, as he glanced over the pages of a book, taken at random from the table in his wife's parlor.

"To sit in sunshine, calm and sweet," that would be a beautiful existence, even taken only in a physical sense of the words; while to sit all the time in mental sunshine—"

He was worthy of his name—a strong man mentally and physically, and with all a strong man's impatience of, not to say contempt for, weakness, in whatever form it was manifested.

Mrs. Strongway was a delicate creature—loving, trustful, and timid. She was overwhelmed by her husband's contempt of weakness, and shrank from exhibiting her affection towards him, and she and her children

drooped under the chill which the shadow of his staleness constantly kept upon their home.

But now Alicia, his wife, was ill—dying; and his thoughts were turned to softer strains, and the sentence, “To sit in sunshine, calm and sweet, is an excellent thing for an invalid,” struck home to his inmost soul. His wife had never had any sunshine of home, or of love, in which to bask; but he resolved it should be so no longer.

Alicia’s early home at the seaside was for sale; and if she wished it, he would purchase the old house, as a summer retreat in future years for herself and her children.

In future years? Nay, what had the grave-faced family doctor told him only that very day! He dashed the tears impatiently from his eyes. The doctor must be mistaken. Alicia could live! It was not yet too late to repair the ravages his coldness and unkindness had made. Even as he thought this, a hollow cough struck upon his ear, and his wife crossed the hall and entered the parlor.

“Alicia,” he said gently, “you are very ill.”

“Yes, Stephen.”

“Our doctor has been with me to-day, my dear. He has told me that you are dying.”

“Yes, Stephen.”

And the brown eyes looked into his wistfully, as if saying, “Do you care?”

“You knew this, Alicia?”

“I have known it for some time—long before he discovered it, Stephen.”

The question was on his lips now: “Do you care, Alicia?”

The soft eyes filled once more.

“Oh! Stephen, I dread to leave you and our dear children. I have loved you so! I may say it without offending you, now that you know I am dying.”

“God forgive me!” he cried. “Have I then been so unkind that you have feared to tell me of your love till now?”

“You have not been unkind, Stephen,” she hastened to say, “only I think men do not quite understand a woman’s heart sometimes. It is so necessary for us to love and be loved, and to show that love, Stephen, and to have it shown that—”

“I see it all, my darling, and know now exactly just how the great mischief is, and how it has been done,” said her husband, clasping her to his heart. “Forgive me, my darling. We will go from here at once, to your old home where we first knew and loved each other, and I will see if I cannot bring the lost roses back to these cheeks, the lost light to these dear, brown eyes. Alicia, you

shall ‘sit in sunshine, calm and sweet’ in future, if I have the power to bring it round your path.”

He kept his word. And did Alicia die? On the contrary, she disgraced her physician forever by growing strong and well, and healthy, and happy in the calm, sweet sunshine of her husband’s love. It never waned again. And she and her children have lost all their fear of him, in this strangely altered state of things; while all who have business dealings with him of late, can scarcely recognize the once stern, and haughty, and masterful man.

“To sit in sunshine, calm and sweet,” is indeed “good for an invalid”—it is good for all. Reader, if in that blessed heart sunshine you sit to-day, thank Heaven for the gift; for some there are on whose darkened paths no ray of radiance, no glance of true affection, ever falls.—*The Covenant.*

My Mother.

My mother was one of those gentle, soft-spoken, quiet little women who, like oil, permeate every crack and joint of life with smoothness. With a noiseless step, an almost shadowy movement, her hand and eye were everywhere. Her house was a miracle of neatness and order—her children of all ages and sizes, under her perfect control, and the accumulations of labor of all descriptions which beset a great family where there are no servants, all melted away under her hands as if by enchantment.

She had a divine magic, too, that mother of mine; if it be magic to commune daily with the supernatural. She had a little room all her own, where on a stand always stood open the great family Bible, and when work pressed hard and children were untoward, when sickness threatened, when the skeins of life were all cross-ways and tangled, she went quietly to that room, and kneeling over that Bible, took hold of a warm, healing, invisible Hand that made the crooked straight, and the rough places plain.—MRS. STOWE, in *My Wife and I*.

MANY lose the opportunity of saying a kind thing by waiting to weigh the matter too long. Our best impulses are too delicate to endure much handling. If you fail to give them expression the moment they rise, they effervesce, evaporate, and are gone. If they do not turn sour, they become flat, losing all life and sparkle by keeping. Speak promptly when you feel kindly.

Items for the Month.

MAY 30, in company with Mrs. White, and Bro. Abbey and wife, we rode from Battle Creek to Chicago over the Michigan Central Railroad, put up at the Massasoit House, where we pencil these lines. The M. C. R. R. is one of the very best roads in the Union. Ed.

The Health Reform Institute.

At this season especially, that part of the enterprising, and very interesting, city of Battle Creek is truly beautiful. Recent rains have refreshed the earth, and have hastened the shade and ornamental trees to complete their spring dress, and have urged the shrubs to put forth their buds and flowers.

Directly in front of the main buildings of this institution is one of the most charming groves that ever grew out of the ground, covering several acres, everfeasting the eye, and furnishing shade in the heat of summer. Already, this season, is this grove being used both for dining and lecture rooms. And, by the way, this is very convenient now, while the main building is being repaired and very much enlarged. This improvement gives to the lecture and dining rooms fourteen feet, each, more in length, and adds six very valuable rooms for patients.

We are happy to state also that William Russell, M. D., is connected with our Institute, heart, hand, and soul, to labor in the field of usefulness of his choice.

It is a favorable opportunity for invalids to recover their health at the Health Reform Institute. Those suffering from disease, who prize life, health, and happiness, should be in season. Delays are dangerous to those suffering under failing health.

Hygienic Institute Nursery.

WILLIE C. WHITE, our son, is manager of this young nursery, which he desires to increase in variety and amount of stock, until it shall meet the growing demand for the best varieties of the grape, the raspberry, the blackberry, the strawberry, and fruits generally, small and large, flower shrubs and plants.

Willie is a thorough health reformer, and wishes to labor in the cause by encouraging the cultivation and liberal use of the precious fruits which God has given as food for man. He would say to numerous friends to whom he shipped vines, roots and plants, the past spring, that if the orders filled do not give entire satisfaction, he will fill them again next spring, free, or refund the money he has received.

He would invite thousands of the friends of

fruit culture, and lovers of the beautiful, to get in good ready to send orders in season for early shipment next spring; and before ordering of others, to obtain his price lists, which will be ready by the close of 1871.

All should beware of the high prices of agents of far-famed nurseries. As a specimen, we state one case. A citizen of the little city of Greenville, Mich., paid \$40 for 500 Doolittle Raspberry sets. Willie furnished, this spring, 25,000 of these sets, in lots small and large, at the rate of \$10 for 500 plants, and discounted twenty-five per cent on large orders. He furnished these roots, and paid express charges to Minnesota, for \$2 per 100 plants.

Brief instructions will be given in the REFORMER, from time to time, upon the best manner of cultivating and preserving small fruits, with a design to increase the *healthy* interest already existing upon this important subject.

THE article from Mr. Currie in this number, under the caption, Is Salt an Article of Food? should have been noticed much sooner. The sickness of W. C. G., last fall, and another taking charge of the REFORMER where he dropped it at his sickness, caused some confusion, and many delays.

As for the salt question, we earnestly invite all to read with candor, and seek to be led by reason, not appetite. For seven years we have been using less salt, and warning the cook to remember Lot's wife. Salt, as commonly used, is painful to our taste.

While we do not feel called upon to urge the extreme view on the salt question, we frankly admit that we would as soon take ashes as an article of food as salt. Appetite should be held with a firm grasp, and reason should be left free to rule and reign.

A poor man set before his friend potatoes and salt for breakfast, stating to him, "There are potatoes, and here is the salt; please help yourself to that you like best." We should choose the potatoes.

Swiss Watches.

ESPECIAL attention is called to these watches, which are quite fully advertised on the second page of the cover. The notice and commendations there given, speak for themselves. Those contemplating purchasing a watch would do well to consider the matter, and do as many others are doing, buy a Swiss Watch.

BE IN SEASON.—It is now designed to issue the first number of the next volume early, so all our contributors will please be in *good season* with their articles.

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