

The Health Reformer.

OUR PHYSICIAN, NATURE: OBEY AND LIVE.

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THE HEALTH REFORMER

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The Health Reform Institute,

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JAMES WHITE, : : : : EDITOR.
MINA R. FAIRFIELD, : : : : ASSISTANT.

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HEALTH IS WEALTH.

A CLEAR, bright eye
That can pierce the sky
With the strength of an eagle's vision,
And a steady brain
That can bear the strain
And shock of the world's collision;

A well-knit frame,
With the ruddy flame
Aglow, and the pulses leaping
With the measured time
Of a dulcet rhyme,
Their beautiful record keeping;

A rounded cheek,
Where the roses speak
Of a soil that is rich for thriving,
And a chest so grand
That the lungs expand
Exultant, without the striving;

A breath like morn
When the crimson dawn
Is fresh in its dewy sweetness;
A manner bright,
And a spirit light
With joy at its own completeness;

Oh! give me these,
Nature's harmonies,
And keep all your golden treasures;
For what is wealth
To the boon of health
And its sweet, attendant pleasures!

—Mrs. M. A. Kidder.

Scarlet Fever.

AS THE time is at hand when this epidemic is to be looked for as being more prevalent than in summer, we here offer a few suggestions for its management. It is not usually an intractable disease, as many suppose, but may be easily controlled, all other things being equal. Its first appearance is generally ushered in by chills, backache, red and glassy appearance of the eyes, with diffusive redness, accompanied by more or less fever, with bright red points, or crimson appearance of the skin. There is more or less headache, with soreness of throat, the latter symptom being the more dangerous.

The disease is of an eruptive character, generally showing itself first upon the external surface, the efflorescence gradually extending over the whole body. During the stage of incubation there is shivering, lassitude, with increasing debility; and sometimes with nausea, vomiting, delirium, stiffness of the neck, and soreness of the throat. The tongue is covered with a cream-colored coat at first, but varies as the disease progresses, through which fine red points are seen protruding, the edges being of a bright red or scarlet color. These white elevations increase as the coat diminishes; the whole tongue becomes clean, red, rough, and raw (strawberry color).

About the second day of the fever, the eruption begins to appear, usually upon the face and neck at first, finally covering the whole surface. This stage is frequently accompanied with convulsions, coma or sleeplessness. The eruptions remain longest and most distinct where the skin is delicate. In children of dark skin the eruption is more tardy and less distinct than in those of light, and in those of scrofulous habits the disease often proves fatal.

The two most essential points which need looking after are, the character of the eruption, and soreness of the throat. When the throat is severely affected, the eruption is sometimes not so distinct as when the disease is diffused over the body. In some mild cases, however, there are little or no throat affections, except a redness over the tonsils and pharynx. There is generally loss of appetite, constipation, or diarrhea.

In malignant cases there may be foul, sloughy ulcers, and acrid discharges from the nasal passages, thereby interfering with swallowing and respiration. The glands of the neck also become swollen, diarrhea sets in, the tongue becomes brown, dry, and tremulous; with feeble pulse, and great debility; nature fast tends toward dissolution, and finally abiosis closes the scene.

Nurses should be careful to change their clothes before visiting other families, as infection may be conveyed through the clothing. The liability to the disease diminishes gradually after the fifth year, and there is little or no danger after the fortieth year. It usually appears from nine to twelve days from exposure. It sometimes appears the second time. Sometimes, after diseases set in even more dangerous than the disease itself; these are earaches, dropsies,

general or local, especially in those of scrofulous habits, who consequently possess but feeble re-active powers. Such cases will generally prove fatal unless great care is taken.

During the stage of desquamation, care should be taken to avoid exposures to cold drafts, but air should be freely admitted into the sick room at all times of day and night. Keep the room quiet and shaded, as there is generally intolerance to light. In mild cases, but little treatment is needed except for cleanliness; but in cases where there is high fever, soreness of throat, tendency to delirium, convulsions, or sleeplessness, then more active measures must be employed to insure complete success.

Its course terminates favorably or fatally in from five to nine days. It is sometimes complicated with diphtheritic exudations in the throat, and in all such cases the treatment must be vigorous and decisive. Indeed, the beginning of all diseases is the time for heroic treatment in order to conserve the vital forces; whereas, at a later period, this must give place to that of a more passive nature.

TREATMENT.

When the premonitory symptoms begin to appear, a general bath may be given for five minutes at 95° to 98°, taking care to cool down to 88° or 85° before coming out; if this precaution is not taken, the system, being relaxed, will be in condition to take cold, and thus the bath may prove a failure. The head should always be wet in cold water before going into any bath, to prevent congestion of the brain.

If there is great restlessness or wakefulness, a hot bath 100° to 105° for five to eight minutes will be of great service; or a full pack for twenty to thirty minutes will sometimes do better. But if these conditions continue, give the spine a prolonged rubbing the whole length, first with hot wet cloth, then with cool or cold. This being prolonged from five to twenty minutes will generally secure the desired results. If the throat is sore, keep on wet cloths, hot or cold, whichever feel the best. These must be often removed. But if the danger increases, with diphtheritic tendency, apply ice to the throat, which will generally soon cut it away, as no morbid growth can advance when the heat is below a certain standard.

When the danger from febrile action has passed, nature is exhausted, and then rest, and not active treatment, is demanded. Be careful to give but little treatment while the eruption is coming out, as too much may enfeeble the vital powers and cause a retrocession of the eruption, and the case terminate fatally.

If there is desire for drinks, cool water may be given, or bits of ice allowed to dissolve in the mouth, and swallowed, if needed, or spit out at pleasure.

Do not allow patients to go out too soon dur-

ing convalescence, as the skin, while peeling off, makes the body more sensitive to atmospheric changes. See that the bowels are regular; still it is not necessary to move them every day, especially in the latter stage of the disease.

Should there be much soreness of the bowels, give now and then a fomentation for five to fifteen minutes, and also knead the whole abdomen after the manner of mixing dough for bread. This may be repeated each day for ten minutes, for a few days, or until the soreness is gone.

Sometimes there arises a disturbance in the bladder; here the kidneys are at fault. Apply a cold wet cloth to the bowels, and a hot one opposite on the small of the back, following down to the bladder. A hot sitz bath at 100° will also act favorably. Should the brain become involved by metastasis (transfer), lose no time, but apply hot and cold wet cloths alternately for ten to thirty minutes, then rest by keeping cool wet cloths on during the interval. These may be repeated two or three times daily, or as often as the fever and delirium returns.

Fomentations to the head may also be used once or twice daily for five to fifteen minutes.

This treatment is objected to by some; but when giving medicine, I never saved a case of inflammation of the brain, and since intuitively adopting the above, I have lost but one out of many cases. And while I regard it as an invention of my own, I nevertheless can recommend it with confidence; but care must be taken not to use it too freely, nor too long at a time, as hot treatment always tends to debilitate, therefore cool should be applied afterward to prevent taking cold.

A great mistake is made in inflammation of the brain in applying ice or very cold water, as by them the heat is driven to the internal structures, and a congested and paralyzed condition is maintained while the cold is applied. It coagulates or freezes the blood, and prevents circulation; and when removed, there will be a corresponding severe reaction, and a consequent danger of increased inflammation and a sloughing of the parts; whereas, if heat is applied, the inflammation is drawn out by absorption, and severe reaction thereby prevented.

But if the design is to keep down morbid growth as in tumors, cancers, croup and diphtheritic membranes, then apply cold, ice, etc.

J. H. GINLEY, M. D.

DR. HARRIMORE, in an able article upon the "Effects of Animalcules upon the Teeth," proves that a cubic inch of tartar contains 250,000,000 of this order of life, all preying upon the teeth! Cleanliness is not only next to godliness, but is also necessary for preservation. Those who have spongy gums, loose teeth, and absorbed alveolar processes, will do well to look for tooth brushes and floss silk.

The Power of Nature in Curing Disease.

MUCH has been said and written upon the part nature performs in the cure of disease. I here use the term disease in the sense as generally understood. When the human organism becomes impaired, and strength fails and becomes unable to perform its allotted duties, we say it is diseased, and proceed to cure it. Medical writers, however, are not agreed as to what disease, in a technical sense, is. One says it is "abnormal vital action," another that it is a "deficiency in vital action," another, "Disease may be defined to be a derangement of the organization, or of one or more of the functions of the body," and still another, that it is "remedial effort."

The last may be the least objectionable, yet the third is the one generally accepted. The Creator has implanted in the human body what may be termed a "repairing system" as a most wise and beneficent arrangement. The human body is constantly exposed to morbid influences, such as the malaria of swamps and other unhealthy effluvia which derange its healthy action, until one or more organs fail to perform their functions properly, and the impurities that should be eliminated are retained. Nature, under these circumstances, rallies all her forces and makes an effort to expel such offending matter from its domain. This we call *remedial effort*, or disease. If the effort to purify the system is successful, health is restored; if not, death may ensue, or a long protracted illness of a chronic form may follow, nature eventually succeeding in restoring the organism to health, but not without a loss of vital force. I have spoken of nature being contravened at what time the physician or well-instructed person may render assistance. How far this may be done is a subject of much discussion and importance.

We find men who have given drugs for a quarter of a century compelled at last to discard them as worse than useless, but still continue to visit the sick, counsel with them, advise as to diet, mental condition, ventilation, cleanliness, &c., and then leave the case entirely in the hands of nature to carry on the work of purification, or cure. The latter course is attended with threefold better success than when trusting to medicine.

The allopathists assert that there is no power or virtue in homeopathic medicine, and often boast of swallowing a whole box or phial of their sugar pills, and yet I think they will admit that the homeopathist is as successful in practice as they are. I am sure if they do not admit the fact, a candid public does. Now it must be apparent to any candid mind that there is no hidden or mysterious power in the little pills that work such wonderful effects upon the human system; but nature is simply left untrammelled to accomplish her work. I cannot better impress this fact upon the mind of the reader than by

quoting the following from Sir John Forbes, M. D., F. R. S., physician to the queen's household, &c.

"But of all the autocracy of nature in curing diseases, supplied by the records of medicine or of its actual practice, there is none which in point of extent, or in force of evidence, can compare with that furnished to us by the new school of practice, known by the name of homeopathy. Since the establishment of this system, now more than thirty or forty years, an immense number of the sick in all civilized countries have been treated according to its precepts and practices; that is (according to the opinion of the best judges, in which opinion I entirely concur), nominally by drugs, but *actually* left to the resources of nature, or at most aided, it may be, by regimen and faith. . . . It would be easy, however, to show that though as ingenious and as plausible as some other theories that have prevailed in medicine, it is like most of them utterly baseless as a doctrine of general application, and in its avowed practical principles, not merely unphilosophical, but impossible. It can be demonstrated that the treatment legitimately from it, of prescribing infinitesimal, in other words, imaginary doses of drugs, is utterly incapable of modifying the organism in any way except through the medium of the patient's mind. . . . And yet, what is the character of the result obtained under this system of imaginary medication in the cure of diseases? When fairly weighed, do not these results exhibit, if not quite as large a proportion of cures as ordinary medicine, still so large a proportion as to demonstrate at once the feebleness of what we regard the best form of art, and the immense strength of nature in the same office?"

In the above quotation, there are two points of much interest. 1. The writer admits, or rather declares, that there is no virtue whatever in homeopathy further than the influence of the mind and a proper regimen go, which I cheerfully indorse. 2. His conclusion is, that as many, or nearly so, recover under their treatment as under what he terms a more efficient system. This I also indorse, with a firm conviction that many more recover under the imaginary system, as Dr. Forbes terms homeopathy, than under the allopathic, to which Dr. F. belongs. If this be true, then, that the imaginary system cures as many as the big-dose system does, why is it not as good, yea, infinitely better, as the injurious effects of the drugs are avoided? And it certainly does demonstrate the *feebleness* of what is regarded the *best system*, and the *immense strength of nature*. Observation in the application of all systems of medicine, demonstrates the same thing, that in medicine of any kind, the benefits derived from them are meager, compared with the all-powerful efforts of nature in restoring to health. But notwithstanding many of the most able practitioners have fully

tested the inefficiency of medicine, and pronounced unqualifiedly in favor of nature in restoring the organism to health, yet the people in some way think they must be drugged when sick; whereas, instead, they only need to "cease to do evil, and learn to do well." They may certainly know that when their health fails, the fault is with them or their surroundings; they have been violating physical law, either by a wrong diet, or intemperance in eating and drinking, by excess in labor, or deficiency in exercise, or some mental disturbance, or by a combination of all these.

The first thing, then, to be done, is to search out the cause, and immediately place themselves in a condition where nature can restore. Our duty is to supply conditions, and nature performs the cure.

WM. RUSSELL, M. D.

Health Institute, Battle Creek, Mich.

Our Habits.

OUR habits are ordinarily the predisposing causes of our ill-health and sickness. The bad feelings we experience are the result of cause. Often by search we might determine the cause, then remove it. By ceasing to do evil, the effects will cease. All uneasy, unpleasant sensations and aches, are signs that organs are acting abnormally. It is the expression of organs when forced to do that which it is not their nature to do.

Pain is the pathological language of organs. It always indicates diseased action. Disease is the misuse of our power. It is an effort to remedy wrong, and is a waste of vitality. It is not the enjoyment of the good gift of life, but the abuse of it, the consequence of bad habits. What a pity that there should ever exist a necessity for such an expenditure of power. Those act wisely who pursue a course that conserves the vital force. Yet there are multitudes of habits that extravagantly dissipate this irrecoverable, precious treasure.

Every unphysiological habit makes a draft upon life, incurs a debt that will have to be paid sooner or later. The law is inexorable—no mixture of mercy. Transgressors' ways are hard. In disease, the circulation is always unbalanced.

There are some unhygienic habits, however, which do not express themselves unpleasantly to the animal sensations, but to the contrary—pleasantly, nevertheless are slowly and surely exhausting the vital resources. Some substances possess properties which, when introduced into the circulation in small quantities, increase the circulation slightly and equally throughout all the body. They do not disturb the functions so as to cause painful sensations, but they cause the vital machinery to run faster than is normal. This intensifies the feelings, and we frequently hear those who are under the influence of these things saying, We know they do us good, for we feel so good. So when the first effects of

the use of these things are subsiding, and the feelings begin to lower, it is a call for more; more is taken, and the good feeling is kept up by this unnatural strain on the vital powers. And under the pleasing delusion of good feelings, the constitution is undermined, and premature decay and death are brought on, without apparent disease.

The moderate use of the articles, tea, coffee, tobacco, alcohol, and opium, has these effects. A more abundant use has more disastrous consequences, causing disordered functions, with diseased sensations of every type and variety according to the constitution and temperament of the user. Strong, hardy constitutions can bear the use of tea a long while with seeming impunity; but it tells unmistakably upon the finely-organized, delicately-constituted young person, by causing morbid sensations, and morbid perceptions. What applies to tea is equally, or more so, applicable to coffee, tobacco, alcohol, and opium. The let-alone principle is a good one to be governed by in regard to these things, if we would prolong life and see good days.

P. M. LAMSON, M. D.

Health Institute.

To Correspondents.

Mrs. H. A. B. wishes to know, first, how to take granules off the eyes.

Answer. Some use caustics, others remove them with the knife. We think the latter the better way.

2. What is good for crick in the back?

Ans. Hot and cold wet hand rubbing, also dry friction. Steam baths are good, or fomentations over the back while standing in a warm foot-bath.

M. H., Minn.:

Your case is too critical to give home prescription. You must have very careful treatment, or consumption is inevitable. Better lose no time in going to a good Health Institute.

Miss A. G. P.:

We think you should spend a few months at the Institute, as you need general treatment and a strict diet.

Mrs. D. S. L., Petaluma, Cal.:

Your husband is afflicted with diphtheritic congestion throughout the system, showing the strongest symptoms at the throat, or in other words, blood poison. Give hot air bath or warm general fomentations to the throat, alternating with cold, also packs of an hour in length. The diet should be abstemious; use grain and fruit; avoid excess in eating; exercise much out of doors. In severe attacks, apply ice to the throat, both internally and externally.

Mrs. E. W., Virginia :

Feed your child graham and oat-meal gruel four times a day, to which add a little pure milk ; give her various kinds of good fruit. Bathe her three times per week. To allay the irritation of the limbs, wrap them nights in cool or tepid cloths, or anoint them with a little sweet cream.

F. H. C., West Union :

1. Yours is a scrofulous trouble—dropsy of the knee. Use wet bandages, wet hand rubs, also take frequent leg baths. Use a strict diet.

2. Your wife has dyspepsia. Give fomentations one week, a sitz bath the next, and the third, a hot and cold wet hand rub over liver and stomach. Take a general bath each week in addition to above. Use proper diet.

Mrs. S. H. V., Wis. :

1. We do not deem it proper to prescribe without seeing you, as home treatment in your case may prove ineffectual.

2. We do not advise the wearing of the wet jacket, nor too frequent bathing.

A subscriber, Santa Clara, Cal. :

Live strictly hygienic, using an injection of cold sage tea when much troubled with the worms, not exceeding twice a day ; probably once is enough.

S. J. P., Kelloggsville, O. :

1. We think we might benefit your neighbor, if he was here, but cannot prescribe for such a case in the REFORMER.

2. The second case being an acute disease, and as considerable time must elapse before a prescription could reach him, which may be inapplicable at so late a date, he might better send for home prescription by letter. Price \$2.00.

J. G. W., Santa Rosa, Cal. :

Your wife suffers from dyspepsia, with diseased liver. She should adopt a strictly hygienic diet, consisting of grains, fruits, and vegetables. Avoid too hard labor, take abundance of sleep. Also, have plenty of exercise out-doors. Once a week, take sitz bath 90° seven minutes, 85° five minutes. Also, hot and cold rub over liver and stomach, with an occasional foot bath. Second week, in addition, take a fomentation over liver and stomach, and see how she improves.

C. S. P., Beloit, Wis. :

1. Have him live strictly, bathe him three times per week, keep bowels free, see that he does not overeat, and that his food is finely chewed. If his health does not improve, consult a physician competent to advise, and if he actually has worms, let him give you some mild remedy to kill the worms. Medicines are sometimes *good to kill*.

2. See that the teeth are right, then apply hot applications both externally and internally ; fomentations to the face, or hot rubs ; also, leg or foot baths ; temperance in all things.

A. M. H., Deerfield, Minn. :

There may have been adhesion of the stomach and liver, or possibly of the lungs and diaphragm. She should use careful means to assume the erect position, never sitting in a stooping attitude ; breathe full and deep ; lead an active, outdoor life ; be careful in diet ; use fomentations and wet-hand rubs occasionally, with one general bath weekly. But above all this, she should come here, or go elsewhere, where she could have Swedish movements given her.

PHYSICIANS, HEALTH INSTITUTE.

Health Reform Experience.

MRS. ——— has brought up a family of eight children, and has passed through many hardships. She has buried her husband, and her health has become very much broken, so that during the summer season she was troubled with dysentery, which was very reducing.

In the winter she was troubled with chills and fever, and was continually taking colds. Her eyesight had nearly failed, her eyes being very weak, and much inflamed. In short, nature was yielding to infirmities of age and disease. She felt that her race was nearly run, and that life to her was fast becoming a burden. Her diet was like that of others, beef, pork, tea, coffee, saleratus, pepper, salt, vinegar, etc.

Two years ago, she commenced to change her habits of life. Pills and powders were laid aside. Bitters and syrups were forever renounced. Her tea and pork soon became among the things that were. Spices found no longer a place upon her table, and graham bread was substituted for that made of fine flour. Other changes were made until her table became hygienic.

As these changes were effected, her health improved ; and at the present time, although she has reached the age of threescore years and ten, she feels that she has a new lease of life. The feelings of infirmities of age have disappeared. Her aches and pains are gone. Her step is elastic. Her sight has returned by degrees until she can read by lamp-light, without suffering any inconvenience. She does the work of her own family, and does a large washing besides every week, visits the sick, and seeks to render herself generally useful.

Her life is characterized by continual thanksgiving to God, that in her last days she has freedom from those infirmities which are so common to people of her age. With a clear mind she renders praises to God for the health reform. Upon reading the article in the REFORMER of Dec., 1871, under the caption of "Money Saved," she pledged twenty-five dollars as a thank-offering to God for the light she has received on the subject of health reform. Worthy example? May others imitate it.

S. N. HASKELL.

DR. TRALL'S
Special Department.

Taking a New Cold.

A NEW year and a new volume suggest a new idea on an old subject. January thaws are proverbial, so are February colds, March rheumatisms, and April pneumonias—all more or less involved in the general subject of taking colds, old or new. And now that the HEALTH REFORMER has attained a position and a circulation that will enable it to go forth and preach the gospel of health to all nations, we may as well go back to first principles and teach the people and their doctors that, in relation to the simplest things concerning human health (hoping no offense), very few of them know what they are talking about. And this is emphatically the case concerning a common cold, which is commonly misunderstood.

People talk of "taking cold," as though it was a thing which they could handle; of taking "repeated colds," as though colds were as plenty as patent medicines; and of getting a "new cold," as though colds could be, like bonnets and overcoats, just out of the shop, or second hand and badly worn.

Did any one of the thousands who talk so flipantly about catching a cold, or being caught by one, ever seriously think what the phrase means? Literally, the expression is not true. Scientifically, the phrase, "taking cold," is an absurdity. Pathologically, what is called "a cold" is a condition of preternatural heat. The disease termed a cold is a state of inflammation, or fever, or both.

No person ever took cold from continuous exposure to cold, paradoxical as it may seem. He might *be* cold, he might freeze, but he would not have "a cold." Before the disease can occur, he must be exposed to heat; and this must be either rapidly applied, or extreme in degree; then "a cold" may exist.

But *the* cold—what is it? Congestion of the capillary vessels of the nose, attended with heat and pain. And this is enough, for it is a veritable inflammation of the mucous membrane, often attended with mucous discharge and exco-riation, with more or less of general fever.

To cure a cold, therefore, or rather the person who has it, we must remove or obviate the local engagement. Our appliances must be calculated to unload the congested vessels by determining the circulation to other parts; hence, hip-and-foot-baths are admirable obviatives, and the warm-bath, or wet-sheet pack, when the system is feverish. Fasting from twenty-four to thirty-six hours, with a single warm or vapor-bath, will usually relieve the worst symptoms of a common cold and cure the patient completely.

Some persons, catarrhally inclined, are always

getting "new" colds. Every exposure, every adverse wind or damp day, seems to renew or aggravate the morbid condition. This is because they are in some manner obstructed, or because when cold or chilled they approach the fire too suddenly. Overeating, or the use of constipating food, by clogging the outlets of the body, predisposes to colds. And if, during the winter season, persons are too much in hot, ill-ventilated rooms, and indulge too freely in the *unhygienic* luxuries of the table, they will be liable to frequent and severe colds, with a prospect of acute rheumatism, influenza, or bilious pneumonia, in the spring.

Sleeping in well-ventilated rooms, a simple dietary, and tepid ablutions once or twice a week, with such other attention to health conditions as common sense should suggest, will either prevent all common colds, or render them trivial in their effects.

Vegetarianism.

THE following letter, though not intended for publication, I prefer to print and answer publicly, believing that the facts and explanations I am enabled to give will interest the readers of the HEALTH REFORMER in both England and America.

"MANCHESTER, England, Nov. 7, 1871.

"R. T. Trall, Esq., M. D., *Dear Sir*:—I have been anxious to write to you for some time, but was not certain of your address, which I now find in the HEALTH REFORMER. I shall be glad to send you a copy of our magazine regularly, and the last issue we forward to your business place in Philadelphia. Some members of our Committee ask me to order from you, or through the trade, a dozen copies of your True Temperance Platform. We should also be glad to know how we can obtain your books, and other books on health and dietetic subjects. We are sorry to learn that the American Vegetarian Society, of which you were President, no longer exists. Any dietetic books that you could obtain for us, or present to our Dietetic Library, we shall be very glad to receive; also any intelligence respecting the work of dietetic reform in America, which is in your power to furnish for our magazine, will be most gratefully received.

"Yours faithfully, R. BAILEY WALKER."

The True Temperance Platform is out of print, as are several of my works on health subjects. But I am about to revise them for publication by the Battle Creek Publishing Association, together with several new works now in preparation. When ready, they will be announced in the HEALTH REFORMER.

As to vegetarian societies in this country, there are several which have a nominal existence, although none of them are at the present time in working order. This is not, however, because

vegetarianism is dead or receding. It is because there are many health institutions in this country which adopt the vegetarian theory, so that dietetic reform is merged in the general cause and broader field of health reform. We have no itinerant lecturers, nor local teachers who advocate vegetarianism as a specialty, but many hygienic lecturers, teachers, and physicians, who practice and advocate it as a branch of their system—a plank in their platform of principles.

Those who are known in this country as health reformers are presumed, as a matter of course, to be both vegetarians and teetotalers. Indeed, they are more vegetarian than the vegetarian societies, and more teetotal than the pledged total abstainers, for dietetically they are hygienists; while, with regard to alcoholic liquors, they not only repudiate them as beverages, but also as medicine. Their motto is, "Health Reform is the Basis of all Reform," hence, whatever is pernicious in regard to food, drink, medicine, and even dress, is to be discarded.

There are, of course, some pseudo-health reformers who "mix things," and some progressive health reformers who, although adopting the general ideas of the leaders in the health movement, cannot, or will not, be entirely radical in practice. The leading teachers in this country eschew tea and coffee, which the English vegetarians do not—at least not generally; they also reject salt as a mineral poison; they object to sugar as not being food at all in the proper sense, and they say that milk is not proper food except for infants.

The Hygeio-Therapeutic College represents the most radical of the American health reformers. It has been in existence twenty years; has graduated and sent into the field, as physicians and lecturers, some hundreds of persons, nearly one-half of whom are women, and has, from the first, taught vegetarianism, teetotalism, and radical hygiene, as cardinal principles. A majority of its graduates are also dress reformers, adopting the "short," "reform," or "American," costume. I have had the pleasure of speaking in a Christian church, in Battle Creek, Michigan (where the HEALTH REFORMER is published), to an audience of more than three hundred women, all of whom were professing Christians, and all, with very few exceptions, wearing the "short dress."

These facts will show to our cousins over the water that, although they may make a better show than we do in the work of vegetarianism as a specialty, we are very considerably in advance of them in the *real* dietetic reformation.

I had the great pleasure, in September, 1862, of attending the International Temperance Convention in London, and to meet many of the more prominent vegetarians of the Manchester Society at a festival held at the Crystal Palace, Sydenham. There I made the acquaintance of Joseph Harvey, Esq., aged seventy-nine, who

had been a vegetarian for more than forty years, and was then President of the society; the Rev. James Clark, Secretary of the society, and a number of other active workers and veteran members of the organization. Although none of these vegetarians were hygienists in one sense of the word—discarding tea, coffee, milk, sugar, and salt—yet they bore uniform testimony that abstinence from flesh-food was conducive to health and longevity. Since then, one of the former members of their society—a Mr. Wright, of Philadelphia—has died at the age of ninety-five, having maintained remarkable vigor and almost uninterrupted health on a vegetarian diet for more than sixty years. But I shall claim for the United States the best specimen of a vegetarian extant in the person of James Corp, of Pittsburg, Pa. He is ninety-six years of age, and has been a radical or hygienic vegetarian from childhood. Were it not for his gray hairs, he might pass as a man in his prime; and with his gray hairs, and all the accompanying wrinkles, few persons would mistrust that he had been on the earth more than sixty years. I have now in my "Hygeian Home" parents and children who have always been vegetarians, and who are remarkable specimens of health and vigor.

Hygienic Treatment of Small-Pox.

THE following article was written for, and published in, the Philadelphia *Evening Star*, in view of the fact that the small-pox was very prevalent in that city; and as the disease is unusually prevalent this winter in various sections of our country, it may interest the readers of the HEALTH REFORMER in other places.

"EDITOR *Evening Star*: THE Health Office of Philadelphia reports, for the week ending October 28, 456 cases of small-pox, and 85 deaths. This rate of mortality seems appalling to one who, like myself, does not regard any form of eruptive fever—small-pox, measles, scarlatina, erysipelas, nor, indeed, any febrile disease, as intrinsically dangerous. It is my full and undoubted conviction, founded on long study, much experience, and close and impartial observation, that the chief mortality in fevers is attributable to the medication.

"Anciently, small-pox was treated with heating appliances, stimulants, sudorifics, warm rooms, abundant bedding, etc., on the theory that by such means 'nature' would be assisted in the work of purification. This practice was very fatal, the majority of the patients so treated being lost. Physicians then went to the opposite extreme, adopted the 'cold regimen,' and gave antiphlogistic medicines. This was the lesser of two evils, but still the mortality was great. The treatment usually prescribed at the present time by 'regular' physicians, is intended to be a compromise of the two plans; it may be termed the

'alterative' method, and the average mortality is about one in five.

"It seems to me that a common-sense view of the nature and cause of the malady will at once suggest the proper treatment. Whatever may be the character of the virus or contagion which causes small pox, the disease itself is, obviously enough, an effort of the vital organism to purify itself by expelling the noxious matter through the surface of the body. If this process is successful, the patient will recover; if not, he will either die at the crisis, or become a chronic invalid. Whatever, therefore, favors this remedial effort is useful; and whatever retards or prevents it is injurious.

"Can medicines of any kind assist this process? I say, No. Why? If they are stimulants, they aggravate the fever. If depletants, they determine the process of depuration from the external skin to the internal mucous membranes. If alteratives, as the mercurials, they induce local inflammations, complicate and embarrass the remedial effort, and endanger the whole living machinery.

"Now, the hygienic or rational plan of treatment is as simple as it is sensible and successful. It consists in keeping the external temperature of every part of the body as nearly as possible to the normal standard. This rule of practice is universal and infallible, and applies to all forms and stages of the disease, and all conditions of the patient, nor need there be any difficulty in carrying it out. All that is needed is water of a proper temperature—warm, tepid, cool, or cold, applied in the form of ablution as often as may be necessary.

"A single consideration is enough to show the propriety of this treatment. The patient's life depends on the successful expulsion of the small-pox virus through the skin. It cannot be done through any other emunctory. If the surface is either too hot or too cold, depuration is arrested and the virus retained. If the capillary vessels of the skin are constricted by the cold, the virus is either retained in the blood, disorganizing the vital fluid, or it is deposited in the internal viscera, destroying them. And if the vessels of the skin are over-distended by heat, the virus is retained there, inflaming and corroding the cutaneous structure, as is seen in the confluent or malignant form.

"If, however, the temperature is maintained at about the normal standard, the circulation of the blood is constantly balanced, and congestion, the immediate cause of all danger, is prevented or removed. Neither the internal organs nor the skin is so overloaded with accumulated blood as to be unable to perform their functional part in the process of elimination, and the remedial action goes on successfully everywhere in the organism. The principal mortality, in all febrile diseases, is owing to the medicines or other measures which destroy the balance-circulation, in-

ducing fatal congestion in some particular organ or part.

"I have myself treated scores of cases of small-pox, mild and malignant, hygienically, and have never lost a single case, nor has any one of my patients ever been marred or scarred by 'pitting.' During the winter of 1867, the small-pox was very prevalent in New York city, the death-rate sometimes exceeding fifty per week. Among the students of our 'Hygieio-Therapeutic College,' numbering more than fifty, were fifteen cases of small-pox. All were treated without medicines, and all recovered. Only one had the slightest pox-marks, or pitting, and that was occasioned by eating improper food, during the eruption.

"One of the graduates of our school, being in the city, had the disease, and, not having conveniences for hygienic treatment at his boarding house, went to the hospital on the Island, took medicine (whisky punch principally), and died. Another graduate of our school fell into the hands of his 'friends,' who induced him to take medicine. He died also. But no case treated in New York hygienically, during my residence there of twenty-five years, was ever lost.

"But I am not alone in this testimony. A few years ago, Dr. Snow, Health Officer of Providence, R. I., reported in the Boston Medical and Surgical Journal that he had treated all of the cases of small pox which prevailed epidemically in that city, without a particle of medicine, and without losing a patient.

"I could fill your paper with similar statistics, but 'enough is as good as a feast.' Of course, while ablution is the only medical treatment required for small-pox, it is important that all hygienic conditions be attended to. The apartment should be kept clean, well ventilated, as cool as the patient can bear without discomfort, and well lighted. Light and air are the best disinfectants yet discovered.

"R. T. TRALL, M. D.

"*Florence Hights, N. J., Nov. 4, 1871.*"

As the physicians of the drug schools have no preventive of small-pox except vaccination, and no treatment except druggery, the following paragraph, copied from a London paper (in London there are no less than twelve medical colleges and hospitals, more than one hundred professors of medical science, and more than three thousand drug practitioners of the healing art), may be interesting:

"The statistics of small-pox, as it has been raging in London, are frightful, and, all things considered, mortifying, since they show that man is such a fool that he cannot profit by the knowledge which Providence or his own luck vouchsafes to him. Notwithstanding the assured safety which vaccination offers, not less than 5,000 persons have died of the disease in London, while at least 100,000 have been maimed, disfigured, and pauperized. The money cost to the metropolis of the epidemic has

also been not less than \$500,000. But this disregard of ordinary precautions is perhaps no greater, though it may perhaps be better defined, than the recklessness which courts the advance of cholera by neglecting a few simple sanitary precautions. One would think that as a race we hated life, instead of loving it too well. Our theory is, that to its preservation everything else must defer. The law allows every one to defend it, and hangs those who unlawfully take it; but for all this, we go on risking it and losing it, as if we had ninety-nine existences at our disposal instead of one."

It is useless to cry for vaccination and rail at recklessness so long as the people are eating and drinking the elements of small-pox continually. Like murder, bad blood will out, and ought to "out," for keeping it in is sure to kill the patient. People do not "hate life," nor love the loathsome malady; but they are ignorant, and their medical guides are in error, so what better can they do?

Women Doctors in Russia.

WOMAN'S right to cure the sick is making rapid progress in several foreign countries, and particularly in Russia. The emperor has issued an order that women shall be instructed in midwifery, and he has authorized them to act as surgeons, to vaccinate, and to be employed as chemists. And the medical faculty of Moscow have resolved to admit them to the lectures of the University, thus contrasting favorably with the mean and selfish spirit too many times manifested by the professors of American Medical Colleges.

In Scotland, the question whether women have any medical rights which men are bound to respect is still pending. In the Edinburgh University, a resolution was passed two years ago admitting women to equal privileges in medical instruction. But the public sentiment and the wishes of the authorities are defeated by the individual professors who refuse to lecture to women.

In the olden time, before medical colleges existed, women were good physicians. In those days, they did all the doctoring of their own sex and of children, and attended to all of the obstetrical practice without any assistance from men doctors. We doubt whether there are now, or ever have been, any male physicians who are or were more successful in cases of midwifery than were the midwives of Pharaoh's time. In relation to this subject, the New York *Tribune* says, "The female student of medicine enters the field with the stigma of her sex clinging to her," &c. The stigma of sex, indeed! Is it a disgrace to be a woman? and if wrong to be born a girl, how could she help it? If all the women who desire to become physicians will adopt the hygienic system and leave the drug

poisons to their professional brethren, they will soon have the medical field all to themselves. They can soon teach the people that the true healing art consists essentially in good nursing; and many reasons can be given why women are naturally better nurses than men.

Answers to Correspondents.

A QUESTION OF VERACITY.—J. R.: "I am engaged in a controversy with a young M. D. of this place, and introduced in argument the quotations in your 'True Healing Art' of the confessions of Alonzo Clark, M. D., and other professors of the New York Medical Colleges. Now my opponent denies the truthfulness of these quotations, and declares them forgeries. He wrote to Professor Clark on the subject, and received an answer rather intimating that he had never said what you have published as his words."

The quotations are all true and provable. They were taken down by my students at the time they were uttered, and the exact language employed, is given. These witnesses are still living, and ready at any time, on any proper occasion, to testify to their correctness. But if your opponent denies "the authorities," all you have to do is to meet him on the merits of the question—"Hygienic *vs.* Drug Medication."

WEAK ANKLES.—M. W. S.: "Our child, now sixteen months of age, has inherited weak ankles from her mother. She is wearing a pair of stiff shoes made expressly for her. When shoeless, her ankles bend inward. Please tell me how to treat her to strengthen her ankles, what is the best mechanical method of support, and if any other than stiffened shoe counters should be used. She cannot walk without support."

If the shoes are properly contrived, they may answer; but a properly shaped boot is generally preferable. It should be removed several times a day, and the weak muscles manipulated by gentle friction. Electricity is advantageous in such cases.

INGUINAL HERNIA.—A. L. L.: A majority of cases can be radically cured provided the patient will submit to the requisite conditions for three months. The best trusses have no spring or back pad, and make only *direct* pressure at the point of intestinal protrusion.

PALPITATION.—J. M. S.: As you call yourself a victim of drug medication, and now suffering of several diseases, it is impossible to prescribe for you without a personal examination. The palpitation of the heart, for which you ask a prescription, is only a symptom of some special morbid condition. This may be hydrothorax, constipation, enlarged liver, or nervous debility. But whatever it is, its nature must be ascertained before treatment can be properly directed.

CYEMOSIS.—L. R. T. : The patient undoubtedly has the "blue disease." The cause of the wan and bluish appearance is an imperfect closure of the *foramen ovale*, so that a portion of the venous blood, instead of passing through the lungs for aeration, passes from the right to the left auricle of the heart. Such cases are incurable.

THE GUM ANTIDOTE.—M. M. : Chewing gum, or any other indigestible substance, is not in any sense an antidote for opium-eating or liquor-drinking. It is not the drunkard's appetite, nor the opium eater's appetite, nor the tobacco-user's appetite, that is the trouble. Deb-suchees do not use these pernicious things to gratify a taste. It is the shattered constitution and exhausted nerves, perverted by habit, that call for stimulus which create the drunkard's craving and the opium and tobacco mania. No gum-chewing will antidote exhausted vitality.

VACCINATION.—P. H. Z. : I have often stated that I am opposed to the practice of vaccination. In some cases I admit that it may be the least of two evils. But the principle is wrong. Those who live with a reasonable regard to health conditions, though not hygienists nor vegetarians, have nothing to fear from any contagious disease.

PUZZLES.—T. S. A. : I cannot stop to solve, or even reply to, all the puzzling questions our readers may feel disposed to ask. But when any facts, or arguments against the system advocated in this journal, are deduced from such questions, let them be plainly and briefly stated and they shall be attended to.

NORTH OR SOUTH.—J. V. : Neither a colder nor a warmer climate would benefit the case of incipient consumption which you describe, unless the patient changes his habits of living; and if he does this, our climate will answer all purposes.

ALCOHOL AND TEMPERATURE.—Y. O. : Alcohol does not increase the temperature, but, on the contrary, depresses it, as has been thoroughly demonstrated by the experiments of Dr. Richardson of London. It causes a feverish flush with a temporary increase of superficial heat, and a feeling of warmth or heat in the stomach and head; but the actual temperature of the whole body is always decreased by its use.

Disease and Medicine.

How absurd the idea that seems to prevail, that disease is a kind of entity that in some unknown and stealthy manner gets possession of some part of the system, and that medicines, of various kinds, are capable of going to the very places where the diseases are located, and, like a ferret in the burrows of rabbits, ferret out and slay or expel them!

It is certain that the stomach and bowels have

a specific office to perform, namely, to dissolve the substances which are taken into them, so that the nutritive part may be taken into the circulation with the blood and carried to all parts of the body to supply the waste of tissue which is continually going on, and build up the body; while those parts of food that are incapable of being used to build up the body are to be carried off and expelled from the system, together with the worn-out tissue, by the depurating organs. Therefore, whatever is swallowed, whether in the name of food or medicine, the stomach and other organs can do nothing more than to appropriate whatever can be used for nutrition, and expel the rest. Hence, all the poisonous drugs which are taken into the stomach, instead of having a specific action on some particular organ, as the heart, the lungs, the liver, or the kidneys, have no such action at all; all the action being on the part of the living organism to expel them as intruders; and that this action, which we may properly denominate drug disease, will be proportioned to the virulence of the poison taken; sometimes the drugs being expelled in part by vomiting and violent purging, while every part of the system is disturbed and agitated by the presence of that which has no appropriate place or right in the entire system.

Hence, it is clearly evident that, with the exception of antidotes in accidental cases of poisoning, nothing but wholesome and nutritious food, and pure, soft water, should ever be taken into the stomach. And since improper eating and drinking are among the most fruitful causes of disease, how evident that reform in diet is the only rational treatment, together with the use of such agencies as pure air and water, to assist in the elimination from the system of the impurities with which it has been loaded by improper habits of living.

If none but the best articles of food are used, and these in proper quantities, the recuperative powers, resident in the system, will effect a recovery where recovery is possible. Let nature be unobstructed in her operations, and she will do the work—a work which drugs have no power at all to accomplish.

In spite of all the claims of medicine venders in favor of their drugs and nostrums—that they expel disease, and that without a change of diet—the simple truth is, that hygienic living and treatment is the only rational and reliable thing; and that these drugs and nostrums only impede nature in her operations, adding to her labor that of expelling them as intruders from her domain.

Let nature have a chance. Take away your exactions. Lay no more burdens upon her. Aid her in those remedial efforts, the manifestation of which is what is called disease. Take nothing into the system to hinder the work. Live in the most healthful manner, and trust to

nature and to nature's God. Drugs never cure disease but at the expense of the patient. It is quite unprofitable to cure disease by killing the patient.

The only way to have health is to live healthfully. Nature grants no indulgencies. No amount of drugging will compensate for the want of hygienic living; but on the contrary, the penalty of violated natural law must follow each transgression. R. F. COTTRELL.

Warnings of Disease.

* SOME time since, I noticed the objection urged against the health reform, that reformers were more sensitive, and their systems more easily affected by the presence of injurious matter, than were others. Said the objector: I can eat whatever I please without feeling any inconvenience; but health reformers have to be careful what they eat, or complain of suffering.

This is a true statement of the case; but instead of its being an objection, it is an argument in favor of the reform. That the objector might realize this, I applied the argument to the eye. Would anybody contend that their eyes were best because, when dust got into them, they could not feel it? Tobacco chewers and whisky drinkers feel no inconvenience from the influence of these poisons. On the contrary, their appetites are so perverted, and their systems so depraved, that they *feel* an inconvenience when deprived of their customary poisonous stimulus. The nerves of sensation are our safeguards; and he who can take into his stomach injurious substances without feeling any inconvenience, proves that his system is so stupefied that it ceases to warn of the presence of danger. Such people are in the condition of a fortress whose sentinels are all asleep, and whose inmates feel secure only because no warning cry is given.

Dr. Graham, in his Lectures, records a very interesting case. It was that of a man who denied the logic of the Dr.'s lectures, because he had disregarded all the rules laid down by Dr. G., eating and drinking as he pleased, and yet had never had any sickness. Now we are apt to regard such cases as exceptional ones. But Dr. Graham had studied this subject too deeply, and reasoned too closely, to be deceived by any such appearances. He well knew that nature was guilty of no oversights, and faithfully warned the man of the danger of his condition, assuring him that a body which had been so long and so greatly abused as his, and yet uttered no complaint, gave no signal of danger, must be stupefied, must be filled with disease, and in danger of sudden and entire prostration.

Fortunately for the cause of scientific truth, but unfortunately for the man, he was taken sick while Dr. Graham was still in the place. Physician after physician was called, but to no purpose. The medicines usually given had no

effect; or, otherwise, his system had lost all power to recognize and expel foreign matter; and he rapidly sank to his death.

Dr. Graham was requested to attend a *post mortem* examination, and he said that the body presented unusual evidences of disease of long standing; it was literally filled, and almost consumed, with disease. And this proved that the man was greatly deceived in regard to his own condition. He trusted only in *feeling*, when in truth his system had been so abused as to be "past feeling."

A lesson of great interest is furnished by this case. It also gives an easy solution of that which has been so mysterious to many. We sometimes see persons who are always more or less sick—always complaining; yet they are tenacious of life, and survive many painful prostrations. We see others who are never sick; always enjoy themselves, and laugh at the complainings and the carefulness manifested by the other class; yet when they are taken sick, their sickness is sudden, severe, and from which they seldom recover. There is a generally recognized difference between *disease* and *sickness*. Disease is a derangement of the vital functions. Sickness is the manifestation of that derangement, or the knowledge of its existence by means of pain or debility. The first class above-mentioned have sensitive constitutions; they are constantly receiving warnings of the encroachments of disease. And by these warnings they are held in check, and thus in some degree are led to prevent the fatal ravages of disease in their systems. While the other class, either by predisposition, or by continued disregard of such warnings, are insensible of functional derangement, and so boast of their good health while disease and death are preying on their vitals.

With this distinction between disease and sickness, we say that disease is always and only an enemy, while sickness, either pain or other evidence that derangement exists, is a friend; a real and necessary benefit. It has the same office to perform in the physical system that conscience has in the moral system. And its voice, like that of conscience, may be hushed by long-continued disregard of its warnings. And who would for one moment contend that a man's character must be good because he could do what he pleased and his conscience would make no outcry against his action? But just so foolish is every one who urges as an evidence of the healthy state of his system, that his departures from correct habits are not attended with pain.

He who would give an opiate to conscience, who would silence its admonitions without a reformation of life, would prove himself an open enemy to morality—a sure destroyer of moral character. So, likewise, he who administers medicine to still the pain, without correcting the habit which produced it, is only destroying the safeguard of the system, and taking the surest

method to perpetuate disease and to produce death. "No change of diet required"—no reform in habits necessary—is the advertisement of a charlatan; of a self-convicted quack.

"He who doeth righteousness is righteous;" and the more righteously he lives, the sooner and surer will be his conscience to warn of a departure from right. So he who lives healthfully is healthy; and the nearer he conforms to the laws of health, the more certain are his nerves to warn of a departure from correct habits. And when the pain comes, do not seek for means to stifle it, but seek for *the cause*, remove that, and you may then go on your way rejoicing.

J. H. WAGGONER.

Burlington, Mich.

Of What Material Are you Made?

READER, of what kind of material is your body made? Do you not think this an important inquiry? Suppose you are to hire a house built; would you not think it an important part of the bargain to specify of what kind of material it must be made? Would you not care whether the builder used soft bass-wood, rotten, shaky oak, poor pine, good pine, sound black walnut, or hard, fine-grained maple? Certainly you would. There would be a vast difference in the strength, and durability, and worth, of your house, according to the material used. If you put in poor material, you might putty it, and paint it, and varnish it, so that it would look very fine for a short time; but it would be a poor house still and would soon fail you.

If, then, it is important that we use good, sound material in building a wooden house, how much more important that we use the best of material in building the house of our bodies. I have a body weighing one hundred and forty-two pounds. Some thirty years ago, it weighed only six pounds. Of what kind of material, then, is the additional one hundred and thirty-six pounds composed? Of course it is made up of the material which I have been putting in there for the last thirty years through the organs of my mouth and stomach. Can any one be so foolish as to think that the nature of the material I have been daily using to build up my body makes no difference in the strength and durability of that body? When a carpenter can make a strong, durable house out of rotten wood and putty, then can the stomach build up a sound, strong, healthy body out of poor food.

As simple as this fact is, thousands of people never stop to think of it. They eat and drink as though the nature of their food had not the remotest connection with the strength and health of their bodies. They will swallow diseased meat, fine flour, from which nearly all the life has been ground out, poisonous tobacco and tea; then when the poor flesh made out of this miserable material begins to give way, they go to putty-

ing, painting, and varnishing, it up with drugs, pills, and patent medicines! Then if they die prematurely, it is a mysterious dispensation of Providence! For shame! Friends, let us wake up, open our eyes, and examine the food we eat, the material with which we are daily building up these bodies of ours.

Look around the world a moment. Who are the strong men, the active men, the business men, the great men—the bone and sinew of society? With few exceptions they are those who have been raised in poverty, fed on corn bread and potatoes, and had plenty of fresh air, and the free sunshine. But what becomes of the children of the wealthy, those raised in luxury, fed on pies and cakes, rich food, tea and coffee, and shut up in tight rooms, and kept away from the fresh air? The vast majority of them sink below the common level, drag out a life of aches, pains, and pills, and go down to an untimely grave. They were not made of good material. They could not stand the rough and tumble, the storms of life. Others, better and stronger made, rose up, pushed them aside and took their places. Reader, what kind of material are you building with? How are you preparing your children for the storms of life? D. M. CANRIGHT.

Health Hints.

WE are living in an age when sickness is the rule and health the exception. But this is not necessarily so. We have but to learn nature's laws, and obey them, to enjoy perfect freedom from disease. We are a people governed by the most despotic of tyrants—fashion and appetite. Though by sin came death into the world, it does not follow that the subjects of death need eke out a miserable existence, made thus by being the constant prey of disease. It is possible for man, even in this degenerate age, to so relate himself to life as to avoid the ills consequent upon improper living, and finally to go down to the grave "like a shock of corn fully ripe."

All disease has a cause, either direct or indirect, and cannot be cured while the cause exists. It is not our design here to give directions how to cure disease, but to give such information as we have gained from experience and observation, and from reading the ideas of others, as to how to live so as to preserve the health.

To enjoy health of body, the mind must be kept in a healthy condition, as the two sustain the closest relationship. One cannot remain in perfect health while the other is diseased. As the mind controls the body (it should, at least, and does when both are free from disease), it is of the greatest importance that it should be evenly balanced, avoiding all extremes, and that calmness and composure prevail.

The nervousness and excitable temperaments of people now-a-days are owing largely to the irregular and uneven management in childhood.

Children are frequently awakened by fright, and are permitted to witness exciting scenes without their minds having any preparation. Such things sometimes so shock the nervous system that, even though they afford them present pleasure, it requires years to recover, if they ever do. Parents sometimes disappoint their children, by way of punishment, which usually causes greater physical injury than would corporal punishment. Children of course may witness pleasant sights—grand, beautiful, sublime, and even *awful*—if the mind be properly prepared; but if we would have them grow up strong, both mentally and physically, they must not become unduly excited.

Violent fits of anger are injurious to physical health, and we have known death to follow the indulgence of very violent anger, within a few minutes. It is said that one fit of anger robs the system of more vitality and sinks it lower, and the effect is more deleterious to health, than many weeks of hard labor performed in a calm and quiet way. A recent writer says: "It is not like an acute disease in plants, or like the devastations of the locust and caterpillar, that cause vegetation suddenly to disappear. It is a corroding malady; and it eats on till the vital sap is wasted. Much better practice a little self-denial, and relinquish the practice of undue fretting, even at the expense of a few drugs and nervines; leaving your physician to practice his skill upon others and collect his fare from other quarters, till a more reasonable cause shall call for his aid."

For the mind to secure perfect freedom from disease, the thoughts must be trained to dwell most upon the most pleasant objects. If the mind be properly governed, it is prepared to meet what unpleasant duties there may be in life without being seriously affected. With people generally, the mind receives less care and attention, to preserve a healthy tone, than the body. Few realize the importance of taking proper rest and recreation. American people, especially, are guilty of overworking, usually showing themselves little mercy, until it has become proverbial that "they are always in a hurry." No one should ever work till he gets tired. Dr. Hall says:—

"It is not at all wholesome to be in a hurry. The men who do things maturely, slowly, deliberately, are the men who oftenest succeed in life. Foot races are injurious to health, as are all forms of competitive exercises. Steady labor in the field is the best gymnasium in the world. Either labor or exercise carried to exhaustion, or prostration, or even to great tiredness, always does more harm than the previous exercise has done good. All running up stairs, running to catch up with a vehicle or ferryboat, are extremely injurious to every age, and sex, and condition of life. Those live longest who are deliberate, whose actions are measured, who never

embark in any enterprise without 'sleeping over it,' and who perform all the every-day acts of life with calmness."

Nature cares well for us, if we allow her to. There are no remedies like hers. If you have disobeyed her laws and become sick in consequence, none like herself can restore. It is not in the power of man to do it. We would give more, under ordinary circumstances, for a frolic in the meadow, chasing butterflies, or climbing over hills, talking to the birds and wild flowers, sliding down hill, or resting, if rest were needed, in a cozy place, to restore one to health, than for all the medical skill of London, New York, and Philadelphia, combined. But many think if they take half a day once or twice a year, in which to recuperate, that is sufficient, or at least all they can afford. They might about as well think the same amount of time spent in eating or sleeping would answer the demands of nature. We need more rest and recreation.

JENNIE R. TREMBLEY.

Popular Errors.

EVERY age has its pet medical fallacy, just as every year or so brings forth a crop of new specifics and infallible remedies, which soon prove themselves infallible humbugs, until poor invalid humanity is ready to cry out in the bitterness of despair and disappointment, "I grasped the phantoms and I found them air." The various medical sects and theories that have alternately triumphed and declined, from Hippocrates to Paine, bear convincing testimony to the instability of systems framed in defiance of common sense and in discord with natural laws.

Perhaps the most popular and wide-spread medical delusion of this comparatively free and enlightened age, is that which confounds the laws of physiology with those of chemistry in the supposed digestion and assimilation of inorganic poisons. No fact in physiology is better established than that of the opposition of the living system to *inorganic elements*. Animals do not and cannot get nutrient materials from these elements. They must subsist entirely on the proximate elements of organized matter. It matters not to what extent inorganic elements, such as lime, iron, phosphorous, soda, etc., are deficient, the living organism cannot obtain anything it needs or can use from these substances in their elementary state. As phosphorous, iron, etc., they are poisons, and nothing but poisons, and as such, will be rebelled against and rejected by the vital organism. If anybody doubts this, let him eat a meal of any of these elements, iron, phosphorous, potash, magnesia, etc., and compare the result with a meal of real blood food—bread, potatoes, apples, or peaches, and he will be convinced ever after of the inutilty of endeavoring to thwart the order of nature by administering substances which the hu-

man system cannot use, but must resent, reject, expel, as best it can. And yet in the face and eyes of this fact, drug physicians are constantly telling their deluded patients that they can supply from the pill box and bottle whichever of these inorganic elements the human system may be lacking! Forthwith, every great and little quack, from Kenelm Digby and his sympathetic powder down to somebody else's cundurango, boldly proclaims with voice and leaded type, and if need be, swears that his particular nostrum supplies some element, iron, lime, etc., which the living organism needs for the healthy performance of its functions. Upon this subject so impartial a writer as Prof. Lewis, in his "Physiology of Common Life," says: "When we are building a bridge, or making a machine, we can accurately guide ourselves by estimates of the strength of the wood and iron, because these substances do not lose their properties under new arrangements; but in building the mysterious fabric of the human body, we have little or no guidance from our estimates of the properties of substances *out* of the body, because the body itself is an important factor in the sum, acting on the substances as well as being acted on by them, annulling or exacting their ordinary properties in a way quite peculiar to itself." And it is because this has been overlooked, or not sufficiently estimated, that our text books are at once so precise and so erroneous. Open almost any work on physiology, or organic chemistry, and you will meet with expositions of the theory of food and the nutritive value of various aliments which are so precise and so unhesitating in their formulas that you will scarcely listen to me with patience when I assert that the precision is fallacious, and the doctrine demonstrably erroneous. Nevertheless, I hope, before concluding, to convince you that chemistry is itself in too imperfect a condition to give clear and satisfactory answers to its own questions in this direction—as Mulder and Lehmann frankly avow—and further, that chemistry, even supposing it to be perfect, must ever be incompetent to solve physiological problems, to which, indeed, it must always afford indispensable *aid*, without hope of doing more. Vital processes depend on chemical processes, but are not themselves chemical, and cannot, therefore, be explained by chemistry. There is something *special* in vital phenomena which necessarily transcends chemical investigation. We need not pretend to settle *what* vitality is, or on what the speciality of its phenomena ultimately rests, to be assured that it is something different from what goes on in laboratories, and demands other tests than those furnished by chemistry. The philosophic poet warns us—

"From higher judgment-seats make no appeal to lower;"

and such appeal from higher to lower is the appeal of physiology to chemistry. Again, there

is one cardinal rule which can never be violated with impunity, and which is, nevertheless, perpetually violated in our gropings toward the light. It is this: Never attempt to solve the problems of one science by the order of conceptions peculiar to another, etc. And again, whatever the future progress of chemistry may affect, in the way of simplifying physiological problems (and no one doubts that it must greatly aid us), there is one radical distinction which must ever keep the two sciences separate. It is this: chemical laws are *quantitative*, because chemical actions are definite combinations; whereas, physiological laws can never become quantitative, but only *qualitative*, because vital substances are indefinite in composition; that is to say, while chemical substances are formed by combinations of unvarying quantities, never more, never less—so much acid to so much base always forming the same salt; so many atoms of one substance always uniting with so many of another to form a third—the substances on which vital actions specially depend, are never precisely and accurately definite. They vary in different individuals, and at different ages of the same individual. And as every variation in composition necessarily affects the properties of each substance, it is impossible that physiological actions can be reduced to those exact quantitative formulas on which chemistry is founded.

Chloride of sodium is the same substance, having precisely the same composition and properties, whether taken from the sea, from the earth, from the plant, or manufactured in the laboratory; but nerve tissue is never precisely the same in two men. The blood of two men is never precisely alike; the milk of two women is never identical in composition—they vary (within certain limits), and sometimes the variation is considerable. It is on this that depends what we call the difference of temperament, which makes the great variety of the human race. Owing to the radical incompetence of chemistry to settle any truly physiological question whatever, all the laborious efforts of later years have been barren, or nearly so, as regards the important subject of food, because they have been only chemical reasoning on physiology. It is, therefore, plain that chemical preparations, however highly recommended, depending as they do upon the laws of combination, are incapable of being transformed into any of the tissues or structures of the human body, and are therefore foreign to it, and have to be expelled therefrom not only at the expense of vitality, but with a degree of energy and celerity proportionate to the vital resentment of the organism. This vital resentment and expulsion furnish the only true criterion by which to judge of the relation of any one of the two thousand drugs of the apothecary's shop to the living system, no matter by what school of physicians prescribed—regular, irregular, or defective. It seems to me that

there is no class of facts with which the great mass of the common people are less familiar than those which pertain to this very subject; and no truth in which they so urgently need to be well and rightly instructed, as the relation of the human system to food and poisons.

The difficult thing in this world is not so much to do right as to know what is right. Do you suppose if people knew it was morally wrong and physiologically wicked to take inorganic poisons because they are sick, they would pay so enormously for the privilege of swallowing so greedily the disgusting poisons with which the country is flooded? No; I will not believe it. Humanity is not so fatuous, nor so bent on self-destruction, even for the aggrandizement of a horde of unscrupulous speculators in human gullability. If sensible people could be made to understand that in hygienic medication they have an unspeakable boon, by which they can develop power, and regain and keep health *in a natural way*, without the necessity of swallowing health-destroying poisons, they would not only be willing to embrace it, but would even be willing to pay well for such inestimable knowledge. No reform has a more durable basis than that so comprehensively named health reform. It assuredly lies "deep in the tangled roots of things." The earth is waiting for a humanity redeemed, regenerated, and disenthralled from the inherited, perpetuated, fatal mistakes of a benighted past. Have we no one in the ranks of hygeio-therapy on whom the cloven tongues, as of fire, have fallen—the herald of the coming time—to proclaim to the misguided millions the saving truths of a correct physiology?

ROBERT J. MOFFAT.

Salisbury, N. B.

The Table, and Moral Character.

THE table! how vast an influence it exerts on human life and character; how much of the weal or woe of humanity clusters around it! In determining our physical, mental, and moral conditions, no other one thing in all the material universe has so vast a power as that which we take daily in the shape of food and drink.

Much, very much, of the sickness, suffering, and premature death in the world; much of its vice, immorality, and crime, can, if traced to its starting-point, be found to originate here. Anxious days and sleepless nights are spent by parents in their earnest endeavors to devise some means to subdue the peevishness and fretfulness, the obstinacy or the immorality, of their children, only to find, alas! their admonitions unheeded, their exhortations thrown to the winds, their agonizing prayers of no avail; they little dreaming that the causes of this perverseness lie, in a great measure, within their own control; that these unhappy mental and moral manifestations are caused by a disordered condition of

the bodily functions, produced by the improper kinds and quantities of food which they have allowed them to eat.

That abnormal conditions of the body never exist without more or less influencing the mind, no arguments are needed to prove. Take, for instance, the drunkard while under the dominion of alcohol. Of what avail are his own resolutions, or the prayers, the tears, the earnest entreaties of friends, to stay the fierce, ungovernable passions which rage within him, or to rouse him from the dull, leaden stupor into which the demon of drink often plunges its victims? What are moral influences then? So many "wisps of straw" to bind the Samson of evil. But *remove the cause*, then your appeals to his better nature *may* be of some avail; while it remains, never.

It is but speaking the simple truth to say that fully one half the evil and misery that exist in the world, have their origin in improper dietetic habits. The starting-point of intemperance, in ninety-nine cases out of a hundred, is in the stimulating or gross food and drink received at a fond mother's table in infancy and boyhood, producing, in time, a craving for stronger stimulus, found at last in the intoxicating cup.

And to that table, too, may be traced the origin of a majority of the countless diseases which people our cemeteries, and make this bright world of ours really a "vale of tears."

All over the land are scattered, by hundreds and thousands, wretched invalids—poor, miserable dyspeptics, to whom life is a burden, and existence a bane—consumptives, lingering with one foot in the grave, who to-day might have been doing the work of strong and earnest men and women, had they and their parents but realized the truth of this. And to too many of them, years and years, yea, a lifetime of earnest effort in the "better way," are barely sufficient to undo the wrong which need never have existed.

Health reform does not seek to curtail the gustatory pleasures of the table, but rather to enhance them. No drunkard can enjoy his glass of brandy as the teetotaler does his cup of clear, cold, sparkling water.

So, those who live upon rich and stimulating food are really losers, instead of gainers, in the pleasures of the table. The spices, condiments, and seasonings, universally employed, so far destroyed the natural flavor of food that the taste of persons habitually accustomed to their use, becomes so perverted that they can no more detect the real delicate flavor of the food itself than the drunkard can appreciate the excellence of pure water; and their enjoyment is not to be compared in steady, lasting endurance to that of those who live upon a truly hygienic diet, as all who have tried it thoroughly can testify.—Mrs. M. M. Jones.

The Health Reformer.

Battle Creek, Mich., January, 1872.

Bible Hygiene.

PREJUDICE MUST GIVE WAY.

THE eccentric Lorenzo Dow once truthfully said that prejudice was like a cork in a bottle; it would not let anything out, neither would it let anything into the bottle. So blind prejudice will blockade the mind, and not allow errors to pass out of it, nor the plainest truths to enter into it. And it is asking too much when we say to men, "Give up your prejudices." But few could do this, should they try. In fact, they have a right to their prejudices if held subordinate to reason.

A sane condition is one in which passion and prejudice are controlled by reason. And just so far as reason is controlled by prejudice, passion, and appetite, just so far are men and women insane. There are but few perfectly sane persons in our day. We do not ask men to surrender their prejudices; but in the name of reason and religion, we do invite Christians to so far waive their prejudices as to be qualified to weigh evidence in the scales of reason and justice.

With a large portion of the people, the Bible is the highest and safest authority in all matters of truth and duty. Prove to Christian men and women, who fear God and tremble at his word, that existing reformatory movements are in strict harmony with the teachings of the sacred Scriptures, and they will no longer regard the subject as unworthy of their notice. But the very general impression that the restrictions of the hygienic practice are not sustained by the word of God, has placed many sincere Christians where it is difficult to reach them.

And it is a painful fact that the vain philosophy, driveling skepticism, and the extremes of some who have been connected with the health reform movement, have done much to prejudice sincere persons against the true philosophy of health. But those who revere God and his holy word can be reached with the plain declarations of the scriptures of the Old and the New Testament. We promise to make it appear that the Bible does not justify Christians in many of the common and fashionable habits of our time, which sustain a close relation to life

and health, but that it does demand of them changes from these wrong habits. If we succeed in doing this, it will be considered, by all Bible Christians, that it is highly proper that the attention of the Christian public should be called to the subject of Bible Hygiene, and that we may expect, so far as our journal is concerned, to receive liberal patronage from those who bear the Christian name.

Flesh as Food

NOT IN ACCORDANCE WITH GOD'S FIRST DESIGN.

THE very general impression that the Bible sustains flesh-eating, swine's flesh not excepted, makes it difficult to impress the minds of Christian men and women with the importance of adopting the vegetarian diet, until this false impression first be removed. We are aware that it is no small task to move prejudiced minds, especially on subjects in which taste is concerned; but in God we trust, and in his word we hope, for success with all candid students of the sacred Scriptures. There are certain facts which have an important bearing upon the subject of flesh as an article of food.

1. It was not the plan of God in creation that the life of any of his creatures should be taken. Death, wherever it may exist, came in consequence of sin. Had our first parents maintained their Eden innocency, and had the curse never fallen upon man nor beast, the earth would not have been stained with a single drop of blood; and pain, death, and mourning, and the almost universal custom of flesh-eating, by Christians, Jews, and pagans, never would have been known. These are, therefore, the legitimate results of transgression.

2. The Creator, in definitely stating what should constitute food for man, does not mention flesh. But if God formed the human teeth to tear the flesh of dead animals, as some urge, and designed that we should subsist largely upon animal food, flesh would have been at least mentioned in Adam's bill of fare, as given in these words: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1: 29.

The word *meat* in this passage means simply food. And the best authorities give the word

this signification wherever it occurs in the scriptures of the Old and the New Testament. The American Tract Society's Bible Dictionary says: "Meat, in the English Bible, usually signifies food, and not merely flesh. Gen. 1:29, 30; Matt. 15:37. So in Luke 24:41: 'Have ye here any meat?' literally, anything to eat? The meat offerings of the Jews were made of flour and oil. Lev. 2."

William Smith, classical examiner of the University of London, in his Dictionary of the Bible, says of the word *meat*, "It does not appear that the word *meat* is used in any one instance in the authorized version of either the Old or the New Testament in the sense which it now almost exclusively bears of animal food. The latter is denoted uniformly by *flesh*."

3. And it was not until after the flood, a period of more than sixteen hundred years after the fall, and the expulsion from Eden, that a permit was given to man to eat flesh. The use of flesh as food had then become a matter of necessity. The waters of the flood were upon the earth more than one year. And by this time the patriarch's stock of provisions had become very low, and the desolated earth could afford none until it could be produced from the seed preserved in the ark. In this state of things, God said to Noah, "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." Gen. 9:3. The very language of this permit clearly conveys the idea that, up to that time, the green herb, or that which grew out of the ground, the vegetables, fruits, and grains, constituted man's diet.

And, certainly, judging from the Sacred Record, that was a time of remarkably good health. During the long period of more than sixteen hundred years of vegetarian life, from Adam to Noah, no mention is made of the sickness and death of children, of feebleness in youth, or at middle age, or of fevers, dyspepsia, gout, or consumption. All lived in the full enjoyment of health nearly one thousand years, or until the weary springs of life stood still. Obituary notices of that time do not mention local diseases, which in our day are caused by the breaking down of certain organs of the system, while others remain strong, resulting in lingering sufferings, and agony in death. No; they mention the great length of human life and its cessation. Thus:

"And all the days that Adam lived were nine hundred and thirty years, and he died."

"And all the days of Seth were nine hundred and twelve years, and he died."

"And all the days of Enos were nine hundred and five years, and he died."

"And all the days of Cainan were nine hundred and ten years, and he died."

"And all the days of Mahalaleel were eight hundred ninety and five years, and he died."

"And all the days of Jared were nine hundred sixty and two years, and he died."

"And all the days of Methuselah were nine hundred sixty and nine years, and he died."

"And all the days of Lamech were seven hundred seventy and seven years, and he died."

4. When God was about to establish the seed of Abraham in the land of promise, he took them from the servitude of Egypt to the wilderness, to prove them. While slaves in idolatrous Egypt, their moral powers had become enfeebled, and, in the same degree, their appetites and passions had strengthened. In this condition, they were not fit to enter the land of Canaan. And unless they should be proved, instructed, and reformed, they were not worthy to be the guardians and depositaries of the divine law.

And God well knew that unless his chosen people controlled appetite, they could not be governed by law. Hence, he tried and proved them first on the appetite, in the gift of the manna. He could have as easily given the Hebrews showers of beef, pork, sausage, mutton, ham, poultry, oysters, lobsters, pickles, tobacco, tea and coffee, as to have given them angels' food. But God would plant them in Canaan a healthy, happy people. He knew what was best for their health, and most conducive to their mental, moral, and spiritual improvement. And before establishing them in that good land, he would take them back as near as possible to the Eden purity of diet, in the use of the simple manna.

Had the Hebrews submitted to God's plan, instead of murmuring and rebelling, they would have been established in the land of promise, which was comparatively a second Eden, upon God's first decree relative to diet. But they would have flesh to eat. And God, in infinite forbearance and pity, lest they should destroy themselves in their murmurings, and in their rebellion, permitted them to use as food the ~~less~~

injurious of his living creatures. These he called "clean;" and in love and wisdom infinite, he forbade the use of the more injurious. These are called "unclean." And let it be remembered that this distinction between clean and unclean beasts is not Jewish. It was recognized in the days of the patriarch Noah, Gen. 7:2, nearly one thousand years before Moses.

Swine's Flesh

FORBIDDEN IN THE WORD OF GOD.

AMONG the unclean beasts in almost universal use as food in our time is the swine. We speak particularly of this because of its nature and very common and abundant use by Christians. These profess to receive the word of God as a rule of faith and practice, and yet that very word says of the swine, "It is unclean unto you. Ye shall not eat of their flesh, nor touch their dead carcass." Deut. 14:8. If it be said that this prohibition is Jewish, and, therefore, not binding upon Christians, then we reply:—

1. The distinction between the clean beasts and the unclean, recognized at the flood, long before the existence of a single Jew, was established upon the very character of God's living creatures. This distinction received the sanction of law in the days of Moses; not, however, because God would have an arbitrary rule for the Jews for sixteen centuries, but because those things forbidden were of themselves unclean, and abominable for man to use as food.

2. The character of the swine is plainly given as the reason why the Hebrews should not eat of it, nor touch the dead carcass. "*It is unclean unto you.*" With this agree the words of the prophet, which class swine's flesh with the broth of abominable things. If it be said that these words were given through Jewish prejudice, then we reply that it is the great God that speaks. He changes not and never speaks from prejudice. Hear him:

"I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; a people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels." Isa. 65:2-4.

"For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire; for by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens, behind one tree in the midst [marginal reading, one after another] eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord." Chap. 66:15-17.

The candid reader, after a careful examination of the chapters from which we have quoted, will entertain doubts as to their application to the Jewish age. In fact, it is evident that they apply to the present age, and that the last quotation, with its threatened judgment for sins, such as eating swine's flesh, applies definitely to the close of the present age.

Dr. Adam Clarke once said that if he were to offer a burnt-offering to the devil, he should choose a pig stuffed with tobacco. And when invited to ask the blessing at the table, he used these words: "Lord, bless this bread, these vegetables and this fruit; and if thou canst bless under the gospel what thou didst curse under the law, bless this swine's flesh."

God said of the flesh of swine in the days of Moses: "*It is unclean unto you.*" What change can have taken place to make it clean, and a proper article of food for Christians? Has God changed his mind on the subject? Has man so changed that what was unclean as an article of food for the Hebrews has become clean to Christians? Or, has the change taken place in the nature of the pork? Has the change from the Jewish dispensation improved the nature of hogs? Did the death of the Son of God sanctify the swine? And does the freedom of the world-wide proclamation of the glorious gospel of Jesus Christ give liberty to Christians to eat those things which were an abomination if eaten by the Hebrews?

"But, did not God make the swine?"

We reply, that he did; and that he also made dogs, cats, rats, mice, and toads; not, however, for Christians to eat.

"Then for what was the swine made?"

We may not fully understand why God made rats, lizards, hogs, and rattlesnakes. And we are very grateful that we are not obliged to eat all the brutes and reptiles for which we cannot

definitely assign other uses. But swine's grease is used extensively to lubricate carriage and railroad car wheels. And the swine's nature and taste adapt him to the work of a scavenger, to gather up the filth, and thus prevent impurities in the atmosphere.

The swine delights in filth. He revels in it. He is happiest when nearly buried in it, or satisfying his vile taste with most horrible rottenness. If, by chance, he meets a fellow swine that has lain dead a week, until the carcass has become a blackened mass of putrefaction, he will delight his taste, fatten on carrion, and hold jubilee. He devours that with the keenest relish which is most in harmony with his gross nature.

And, more, the swine is an absorbent. Through his lungs, and the pores of his skin, he takes in miasma, as a sponge absorbs water. His taste and his smell are in harmony with the most abhorrent rottenness.

As a scavenger, the swine takes into his brute system, from the filth he eats, and from the corruptions he delights to breathe, until every particle of him contains the deadly infection. And then, Christian men and women, in their turn, do him the honor to become scavengers to the swine, in serving up the flesh of his abominable dead carcass as an article of food.

And how very careful and prudent these Christian people are not to waste any portion of the precious swine. They will use his heels, where issue the grossest secretions from his corrupted blood, and his snout, which never blushed or turned aside when coming in contact with the most disgusting corruptions, for souse. Some will recognize more of the delicious in a roasted pig's tail than in a pint of ripe strawberries. And lest a precious scrap of the swine should be left, they even use his miserable intestines for sausage cases.

The terrible influence of swine-eating upon the human system is beyond description. The word *scrofula*, which represents a nearly universal disease in our day, the almost endless varieties of the taint of which may be named legion, comes from the Latin word *scrofa*, which signifies "a breeding sow," the mother of abominations. And it may be a question whether the word, or the terrible disease signified by it, would have had existence, had man never eaten swine's flesh.

The very character and disposition of the swine accords with his gross habits and diseased flesh. We do not say that the moral evil of swine-eating is proportionate to the physical; but we do say that the very close connection of physical and mental, of matter and mind, would lead one to conclude that the moral evil would run very nearly parallel with the physical ruin. At least, the character of the swine is illy complimented by the poor devils, as Christ was about to cast them out of the man from the tombs, who, seeking their affinity, "besought him, saying, If thou cast us out, suffer us to go away into the herd of swine."

Not Done Away.

WE affirm, on the authority of the Sacred Scriptures, that the ordinance relative to eating the flesh of swine, Deut. 14 : 8, is not done away. We design to prove that the command, "Ye shall not eat of their flesh," is as really binding upon Christians as the precept, "Thou shalt not steal." This we shall make appear evident from a careful examination of the two kinds of law given in the books of Moses.

In the Pentateuch there is one kind of laws, properly termed moral, which relate to man's duty to God, to his fellows, and to himself. These grow out of existing relations between God and man, and man and his fellow-men. And these must continue so long as the relations exist. Of this class of moral precepts, the ten commandments are pre-eminent. They are the grand constitution of God's moral government of fallen man. And, in strict accordance with this constitution, the Old Testament abounds in moral teachings and minor precepts, inculcating justice, mercy, cleanliness, health, and the love of God. These cannot cease while God's moral government in this mortal state shall remain. Change of dispensation can no more affect these than it can change the character of God, or that of fallen men.

The books of Moses contain another kind of ordinances, which are simply shadowy ceremonies, given to serve a certain purpose, during a limited period of time. These were the shadows, or types, pertaining to the Jewish religious services, which find their substance, or antitype, in the good things of the Christian age.

"The law," says Paul, "having a shadow of good things to come," &c. Heb. 10 : 1. The

apostle illustrates the subject with the familiar figure of a shadow, and the body which casts the shadow, as in the case of a monument, tree, or a building. The death of Christ, his priesthood, or ministry, and the good things he does for his people in this age, cast their shadows back into the Jewish age, as the monument before the rising sun casts its long shadow back to the west. The Jewish sacrifices, where blood was shed, were the shadow, the death of Christ the body that cast the shadow. The Jewish priesthood was the shadow, the priesthood of the Son of God in Heaven in this dispensation is the body that cast the shadow. And as we would follow down the shadow to the base of the monument, where the shadow must cease, so the Jews, in their services, followed down to the death, resurrection, and ascension, of Christ, where these shadowy ordinances ceased by limitation. This is expressed by the apostle in these words, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come; but the body is of Christ." Col. 2: 14-17.

The cessation of shadowy ordinances of the class of these mentioned, the apostle expresses by the terms, "blotting out," and "nailing it to his cross." And let the reader mark well this qualifying passage, "which are a shadow of things to come; but the body is of Christ." This shows that shadowy ordinances *only* were done away at the crucifixion of Christ. These shadows having served the purpose for which they were designed, could exist no longer, being superseded by the body that cast them.

Now, we affirm, without fear of contradiction, that the ordinance forbidding the use of swine as food, does not belong to this class of ordinances. These were shadows of things to come. But the ordinance relative to swine's flesh is no more a shadow than the precept, "Thou shalt not bear false witness." The death of the Son of God, and the change of dispensations, could therefore no more abolish the precept forbidding the use of the swine as food, than it could change the precepts forbidding adultery and murder.

This is a question worthy of a candid and

thorough discussion. We will give any of the swine-eating clergy a reasonable amount of space in this journal to sustain their practice in this respect, from the Bible. Candid and brief articles will be given in connection with a review. If our position upon the swine is incorrect, some one will confer a great favor in showing where we err. But if our position is correct, that the prohibition of swine's flesh is not a shadowy ordinance, and not done away, then it should be acknowledged, and obeyed, by at least all Bible Christians.

Letter Budget.

DEAR FRIENDS OF REFORM: We shake hands with you all, and wish you a happy New Year. May you live long and happily, and always take the HEALTH REFORMER. Our friends are desirous that the new year shall prove a happy one to us, if the letters received this month are any indication.

J. C., Ohio, writes: The HEALTH REFORMER has been a welcome visitor at our log-cabin from the time of its first publication to the present; and we can truly affirm that it has been to us continually increasing in interest and importance. We are endeavoring to learn what we can of the principles of hygiene, and we find it profitable and pleasant to know how to avoid sickness, and how to prolong life and promote health. It is worth more than gold to know how to check a cold in its incipient stages, how to treat fever, how to get well and keep well, and all without drugs.

The REFORMER has repaid us more than a hundred-fold financially, and in other respects a great deal more than this.

Oh! that *all* would see, understand, and appreciate, the grand principles of health reform as advocated in this journal.

H. R. S., Penn., writes: Noticing in a late number that specimen copies of the REFORMER will be furnished at reduced rates, and thinking perhaps I might be the only subscriber in this city (I hope there are many), I thought I would invest one dollar in specimen numbers, and copies of the "Appeal" setting forth the character and work of the REFORMER. I propose to distribute them gratuitously to persons in this city who are unacquainted with the HEALTH REFORMER, hoping that some of them may become subscribers and be benefited by its teachings.

W. H. R., Mich., writes: The REFORMER is full of just the light we all want, and grows better every number. Every family should take it. I mean to do all I can to increase its circulation in this vicinity.

The health reform has been a God-send to me. I can recommend it with a full heart. The

Lord help you in your good work of urging its claims upon the masses.

J. W. Y., Cal., writes: We like the HEALTH REFORMER ever so much, and will do all we can for its circulation.

H. M. W., Mass., writes: Please continue to send the HEALTH REFORMER, as I enjoy perusing it very much. Though I do not live quite up to its standard, I think it a light in the right direction.

J. D., Iowa, writes: Our interest in the REFORMER increases with each number. Although we have been endeavoring to live hygienically for sixteen years, we make but a slight approximation to Dr. Trall's strict dietetic regimen, which we admire, and which we eventually hope to attain to.

We like the REFORMER for its brevity and clearness, and that it tells us of life and health and consequent happiness. Inclosed find two new names with cash. Let us have more "Expressions of Interest" from health reformers through the letter budget; it is encouraging.

W. B., Ill., writes: The benefits I have derived from the instructions of the HEALTH REFORMER, money could not buy. It is now almost three years since I commenced to live hygienically, guided by the HEALTH REFORMER. God speed the day when all our journals and papers may be interested in the same good work.

N. R. J., Ohio, writes: I like the HEALTH REFORMER more and more. The articles on Bible Hygiene I consider very valuable. Would that all professedly religious people could see the truth, then others might be expected to learn it.

E. M. W., New York, writes: We like your excellent journal very much. It has been a missionary in our family, and we desire to see others benefited by its instructions, therefore have decided to try what we can do to increase its circulation.

A. M. F., Ohio, writes: We used to take the *Water Cure Journal*, and have tried to live out some of its teachings. We liked it first-rate, but I believe we like the HEALTH REFORMER better.

It is now seven years since I left the use of tea and coffee, and I feel so much better for it that if I could I would persuade all who indulge in these beverages to do the same. Our friends and neighbors think it so strange that we do not take medicine, and that we have so much faith in the simple remedies we use. But we get well, while our neighbors do not always.

J. W. H., Cal., writes: I never came across the HEALTH REFORMER until a few days ago. I am pleased with it, and send two dollars for which please send me two copies.

R. C. W., Vt., writes: I would not be without your valuable journal for three times its price.

A. A., Ind., writes: I thought I would renew in time and not have the REFORMER stopped for want of the dollar. We can't keep house without it. I wish more of them could be taken and read. It would be better for humanity.

R. D. B., Wis., writes: I would not do without the REFORMER for more than the price of it. It is a very welcome visitor, and is eagerly read.

H. L. F., Mich., writes: I consider the REFORMER the most interesting and useful of the seven periodicals that we take.

B. B. F., O., writes: The health reform and HEALTH REFORMER have proved of great benefit to us. Our eldest son, aged eleven, was troubled with catarrh. Was very bad at times. Tried several remedies that proved of no avail. We then tried living out the health reform, and in less than six months he was well. So I can recommend the health reform in that disease, and find it good in many respects.

W. T. C., Iowa, writes: I have received the December number of your most excellent journal. I can say, without hesitation, that for a family paper, I think it to be the best number of any health publication that I have ever seen. Permit me to thank you particularly for displaying such an admirable Christian spirit in your teachings. I wish your articles on "Church Festivals" could be printed in every religious paper in the land. "Mrs. White's Department" I can heartily recommend to every mother as containing the most valuable teaching. Although an old-fashioned (Episcopal) high churchman, I can shake hands with you on the platform of sunshine and flowers, and bid you God-speed in your good work.

We thank you, one and all, dear friends, for your good wishes. We are happy to add to our list of old and tried friends the names of so many new ones as we have this month. We give you a cordial greeting, and hope our association may be mutually agreeable and profitable. The REFORMER is friendly and social, and will, if invited, visit the fireside of every family twelve times during the year 1872, for the small sum of one dollar. ONE WHO KNOWS.

A Word for the Truth.

CONSIDERING the frequent and evidently sad results of a stimulating diet, overeating, drug medication, and improper clothing among children, we are often astonished at the surprise manifested by many parents who are suffering under the grievous burden of sickness, death, and doctors' bills, when we assure them that in rearing a family of six children, during the last thirty years, we have never called a physician to administer a dose of medicine to but one child; and that one died; that in our family we have treated with good success cases of bilious, ty-

phoid, and inflammatory fever, diphtheria, measles, &c., *without medicine*; that, with the works of Shew, Trall, and other leading reformers as our aids, our faith and practice have been to remove all obstructions to the restorative efforts of nature (so far as we could understand our work) by the faithful application of soft water—not only to *cleanse*—but hot or cold, as the case might demand, to balance the circulation, with strict attention to diet, rest, and abundance of pure air, and that we have been far more exempt from disease in the several places where we have lived than our neighbors, from the fact of our entire disuse of pork, lard, and stimulating condiments. After plainly pointing out the “highway” in which we have been *providentially* led, and offering the REFORMER as a guide to the way, we are not only astonished, but *grieved*, to hear them reply, in most cases, “We cannot afford to take it this year.” But incredulously turning from the light, they seem as plainly to add—“We *can* afford to risk disease, drug medication, pay doctors’ bills, and challenge the ‘king of terrors.’”

May the time soon come when a host of faithful laborers shall be scattered through this western country, who shall “lift up the voice like a trumpet, and show to my people their transgressions, and to the house of Jacob their sins.” For if the spirit of reform does not take effect in the professed church of Christ, and *through* the church disseminate its purifying influences, how is this great work to speed its way?

M. F. CLAY.

Prairie City, Ill.

Diet.—No. 3.

BY MARY H. HEALD, M. D.

THE form of man, especially the anatomy of his entire alimentary organs, is a strong argument in favor of a hygienic diet. Carnivorous animals are noted for powerful muscles of face and head, great swiftness of locomotive organs, sharp, angular teeth, and a simple, short alimentary canal. The herbivorous races have organs and structures the reverse of all these, such as are suited to a coarse diet, and capable of taking care of large quantities of food. Man’s anatomy does not exhibit these extremes of development; it is finer and more delicate in organization, and though superior to all others, closely resembles that of fruit-eating animals.

In regard to the teeth of man, the incisors (the front teeth, for cutting or dividing food) are large and broad, with a flat edge; the cuspids or canines show a gradual transition from the front to the back teeth; the bicuspid and molars (the back teeth) are more fully developed than in the carnivora (sometimes being absent there), but are not so powerful as those of the herb-eating animals that have to grind grass, hay, twigs, &c.

In the flesh-eating animals, the muscles of the face and the cheek bone are very large and powerful; in the herb-eating creatures it is the reverse; those that eat flesh have small salivary glands, as they do not need to masticate and insalivate their food very much. The herb-eaters, which need to use great quantities of saliva while eating, have large glands; man is unlike both classes, having a moderate size of glands, muscles, &c.; and so it is throughout the digestive apparatus.

Now, if these facts teach anything, is it not that the organization of man being unlike both flesh and herb-eating animals, and in many respects superior to either, his food should be unlike that of both classes, and better suited to a more refined development? Instead of arguing that the digestive apparatus points to a mixed diet, *good* logic would compel us to say—if it is like neither the one nor the other, but is intermediate, the diet should not be like that of either, but should be intermediate; it seems very absurd to say man’s structure is unlike either, therefore he should eat the food of both. Yet this has been the position of the advocates of a mixed diet, when their arguments have been thoroughly tested. The natural inference would be that man should eat of neither flesh nor herbs, but of a better, a more refined, diet, such as fruit and grains constitute. So much for the teachings of nature; let us look to experience for instruction. A person with but limited opportunities for observation would probably respond,—“The experience of mankind is altogether upon one side; we know none but the advocates and consumers of a mixed diet.” Granting this to be so, what are our deductions? It is estimated that under our present modes of life, nearly one-half of the entire number of human beings born in the United States die before reaching the age of five years, and that the average age of the nation is only thirty-five years, whereas the smallest number of years admitted to be the natural term of human life is seventy years. Is this according to the will of the great Source of life? Take another view of the case; How many members of the family to which you belong, or of the social circle in which you move, have fair health? What proportion of the community in which you live are exempt from head ache, tooth-ache, sore throat, or other forms of disease; how many are there who never realize pain—who, in a word, have good health? How small is the fraction! And, since we “eat to live,” is it not natural to suppose that there must be something wrong in the matter of eating, to cause so much unhealthy living? If the experience *is* one-sided, it is an unhealthy, unpleasant side which it presents.

—A druggist is not inappropriately termed the pill-er of society.

Digestion.

RESPIRATION, OR THE FUNCTION OF THE LUNGS.

It is doubtless a matter of general knowledge that, according to modern chemistry, the atmosphere is composed of several gases or kinds of air, and a considerable quantity of water in a state of vapor. Pure air, however, according to the statements of chemistry, consists of twenty parts of oxygen gas, and eighty parts of nitrogen or azote. But through the agency of the chemical changes of composition and decomposition which are continually going on in nature, various gases are evolved, and become more or less diffused throughout the atmosphere; some of which are too subtle to be detected by the closest scrutiny of the chemist, and others are so volatile and light that they ascend to the upper regions of the atmosphere, where they probably undergo new changes and enter into new forms. Some, however, enter into combinations near the earth's surface, and are of sufficient specific gravity or weight to remain in the lower regions of the atmosphere. Of these, about one per cent of carbonic acid gas, formed by a chemical combination of certain proportions of oxygen and carbon, is always and universally present.

The oxygen and azote of the atmosphere are not chemically combined as in nitric acid, but intimately mixed together; so that, when a portion of the oxygen of a given volume of air is consumed, the remaining oxygen diffuses itself equally throughout the whole volume, as fast as the consumption takes place. This law of nature, established by a wise and benevolent Creator, is of immense importance to all living bodies, both animal and vegetable.

Now, in regard to the changes which take place in the lungs, there are certain phenomena or facts attending respiration, on which physiologists have built their theories of the function. In the first place, the venous blood goes from the heart to the lungs with a dark purple color, and unfitted for the purposes of nutrition in the system, and returns from the lungs to the heart with a bright red color, and possessed of all the properties requisite for supplying the general wants of the vital economy. In the next place, the air goes into the lungs composed of about seventy-nine or eighty parts of azote, nineteen or twenty parts of oxygen, and one per cent of carbonic acid gas, and returns from the lungs with about the same proportion of azote, five or six parts of oxygen, and thirteen or fourteen parts of carbonic acid gas. In some way or other, therefore, the oxygen of the inspired air suffers a great diminution of volume in the lungs, and a volume of carbonic acid gas is produced equal, or nearly equal, to the loss of oxygen. These facts led the chemists to conclude that the venous blood, and perhaps the chyle also, give off a quantity of carbon in the lungs, and that a part

of the oxygen of the inspired air combines with the carbon, and forms the carbonic acid gas. And as it is a law in organic chemistry that when oxygen combines with carbon in the formation of carbonic acid gas, heat is always produced, a most ingenious and beautiful theory of animal heat has been built upon this view of the function of the lungs.

Mr. Crawford, who principally matured this theory, reasons thus: When the venous blood gives off its carbon in the lungs, its capacity for caloric, or the substance of heat, is increased; the carbon thus set free instantly combines with a portion of the oxygen of the inspired air, and forms carbonic acid gas, by the process of which combination heat is evolved, and that heat is instantly taken up by the increased capacity of the now arterial blood; and as this blood is diffused into every part of the system, and becomes changed into venous blood again, its capacity for caloric is diminished and the heat is given off.

This was making the changes effected on the blood and chyle in the lungs, and the production of animal heat, purely processes of inorganic chemistry. And perhaps never was an erroneous theory more ingeniously constructed or more plausibly supported. But it has been fully ascertained, by numerous experiments and extensive investigation, that the oxygen of the inspired air does not combine with the carbon of the blood in the lungs to form the carbonic acid gas of the expired air; for this gas continues to be expired from the lungs when nothing but pure hydrogen is inhaled; neither does the oxygen enter in a free state into the blood, to combine with carbon and form carbonic acid gas, and evolve heat, in the course of the circulation, as some have suggested. The whole chemical theory, therefore, in regard to respiration and the production of animal heat, is without the support of any well-established facts requiring such an explanation; and it is certainly contrary to all correct notions of the vital operations, and the general physiological economy of the living body.

The function of the lungs may be considered as twofold. As depurating or cleansing organs, they eliminate the impurities of the blood, in a manner corresponding with the functions of the external skin and the mucous membrane generally, and with all the excretory organs of the body; and as organs of nutrition, they digest the air, and convert a portion of it into the substance of the blood.—*Graham's Lectures.*

(To be Continued.)

FRUIT AND DISEASE.—An eminent French physician says the decrease of dyspepsia and bilious affections in Paris is owing to the increased consumption of apples, which fruit, he maintains, is an admirable prophylactic and tonic, as well as very nourishing and easily digested.

To the Sexton.

In spite of our strongest objections to the efforts of certain writers to be witty by bad spelling, &c., we give the following upon the important subject of church ventilation. It has appeared twice in "*The Independent*."

A APPEEL FOR ARE TO THE SEXTANT

OF THE OLD BRICK MEETINHOUSE.

BY A GASPER.

O SEXTANT of the meetinouse, which sweeps
And dusts, or is supposed too! and makes fiers,
And lites the gass, and sumtimes leaves a screw loose,
in wich case it smells orful—worse than lampile;
And wings the Bel and toles it when men dyes
to the grief of survivin pardners, and sweeps pathes;
And for the servases gits \$100 per annum,
Which them that thinks deer, let em try it;
Getin up befoar star-lite in all wethers and
Kindlin fiers when the wether is as cold
As zero, and like as not grean wood for kindlers;
i would'nt be hired to do it for no some—
But o Sextant there are 1 kermoddity
Wich's more than gold, wich doant cost nothin,
Worth more than anything exsep the Sole of Mann
i mean -pewer Are, sextant, i mean pewer Are!
O it is plenty out o dores, so plenty it doant no
What on airth to dew with itself, but flys about
Scaterin leavs and bloin of men's batts;
in short, its jest "fre as are" out dores
But o sextant, in our church its scarce as piety,
scarce as bank bills wen agints beg for mischuns,
Wich sum say is pretty often (taint nothin to me,
Wat I give aint nothin to nobody) but o sextant,
u shet 500 men, wimmen and children,
Speshally the latter, up in a tite place,
Some has bad breths, none aint 2 swete,
Some is fevery, some is scrofulus, some has bad teath,
And some baint none, and some aint over clean;
But every 1 on em breethes in & out and out and in,
Say 50 times a minit, or 1 million and a half breths an our,
Now how long will a church full of are last at that rate?
I ask you, say 15 minits, and then wats to be did?
Why they must brethe it all over agin.
And then agin, and so on, till each has took it down,
At least 10 times, and let it up agin, and wats more,
The same individible dont have the privelidge
of brethin his own are, and no one's else;
Each one must take whatever comes to him.
O sextant, doant you no our lungs is bellusses,
To blo the fier of life, and keep it from
goin out; and how can bellusses blo without wind,
And aint wind are! i put it to your conshens.
Are is the same to us as milk to babies,
Or watar is to fish, or *pendlums to cloe*—
Or roots & airbs unto an injun Doctor,
Or little pills unto an omeopath,
Or boys to gurls. Are is for us to brethe,
Wat signifies who preches if i cant breathe?
Wats Pol? Wats P. llus? to sinners who are ded?
Ded for want of breth? why sextant, when we dye
Its only coz we cant brethe no more—thats all.
And now, o sextant, let me beg of you
2 let a little more are into our church.
(Pewer are is sertin proper for the pews)
And do it weak days and Sundays tew—
It aint much trouble—only make a hole
And the are will cum in of itself;
(It luvv to cum in whare it can git warm;)
And o how it will rouse the people up
And sperrit up the preecher, and stop garps,
And yawns and figgits as effe^{ct}ual
As wind on the dry Boans the Profit tells of.

It is a fixed fact that certain propensities run in families like red hair. A man who was hung in Ohio for murder some time ago left six sons, and every one of these children is now a medical practitioner.

Beware!

I THOUGHT the other day, as I called on a sick man in J—, that it requires but little reflection and observation to convince reasoning minds that many physicians who prescribe drugs for the sick, are not only deceiving others, but are awfully deceived themselves. They are found as deep in the ditch as those who employ them, and thus evince that they are "blind leaders of the blind." Mr. N. H—, who was sick, had a very sore throat. He breathed with great difficulty, could not swallow anything, and feared that he would choke to death. As Dr. —, who had been sent for in great haste, was mixing and dealing out his powders, I inquired into Mr. H.'s habits of living. He had lived as people commonly do—had eaten largely of lard, butter, pork, beef, etc.; had recently addicted himself much more than formerly to smoking tobacco; one of his hands was bandaged, and was much swollen on account of a little scratch which had become a painful sore. I stated that he was scrofulous, and that doubtless the impurities of the blood had been greatly increased by his habits and mode of living; and I referred to the hygienic method of living as a much better way to preserve health and to treat disease.

These principles were appreciated by the afflicted, but as I left the room, the doctor said that the elder was mistaken; that Mr. H. had no scrofula, had no impurities in his blood, and it was not injurious to any one, not even to infants, to eat lard, butter, and pork, or to use tobacco, tea, and coffee; for nearly all physicians use these things.

But what was the condition of this physician relative to his course of living and to his health? The facts were, that he not only had used largely, as many do, of the articles above mentioned, but he had addicted himself to the habitual use of morphine; hence the doctor was, in his appearance, very weak and delicate; in his movements, tremulous; in his utterance, like one just fainting away; and his eyes were a fit representation of one who is almost insensible to anything around him. Certainly he was a strange object to go about curing the sick! It is astonishing that any one would dare to risk his life in the hands of a man who is thus blindly cutting and whittling down his own life as fast as he can.

Only a few years ago, a Dr. Walker, in Bristol, Vt., was elected to represent his town in the State Legislature. At Montpelier, he got out of morphine, and went to the druggist's after some, where the clerk, through mistake, handed him a bottle of strychnine. The doctor filled a small vial that he carried in his vest pocket, with the contents for his own use; and just before the morning session of the Legislature he took a dose on the point of his knife; but feeling a strange sensation, he said, "Am I mistaken?" and hastened to his valise, saw his mistake when

it was too late, and cried out, "Gentlemen, I am a dead man," and died in less than two minutes.

About two years ago, a celebrated physician was taken ill, and took a dose of medicine which caused his death in a few hours. Before he died, he said that he had dealt out just such a dose to the sick in *hundreds* of cases.

In the year 1868, I passed through a village east of the Green Mountains, where I saw what would well illustrate the result of drug medication. Over one door was the sign, "Dr. G. E. Lane," and over the next door was another sign, "Ready Made Coffins."

Reader, beware! Avoid drugs. And let us see, and diligently learn for ourselves the laws of our being, and the application of those laws in the preservation of health and the treatment of disease.

A. C. BOURDEAU.

Digestion and Religion.

It is essential that care be exercised in regard to the use to which men put their stomachs. It is quite in vain for a man to eat so much that he is dyspeptic, and at the same time attempt to live in a state of grace. Over-nutrition, in various ways, in a body strong enough to digest food is perpetually producing an abnormal state of the blood, and carrying things to immoderation, exciting the passions, and filling the body full of feverish conditions. There are many persons who are believed to be children of grace, but who make it a point, once a day, at any rate, to eat themselves into a fair condition of stupidity. Do you suppose a man who spends the whole day in business, plethoric, over-bloated, almost obese from constant feeding, and who, when the blessed hour at last comes that he can lay aside the duties of the office or the store, goes home to his hour, or hour and a half, of gormandizing, eating till he can scarcely see, purple with blood, somnolent all the evening, and snoring himself, at last, through his devotions, to his bed, and does this every day—do you suppose such a man can grow in grace? or do you suppose that out of such habits as his can come the fruits of the Spirit of God? Do you recollect what the fruits of the Spirit are? It may be worth while for us to carry these along in our memory as we proceed. They are recorded in Galatians: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Now, how can these, which are really the fruits of the higher faculties, and in their most wholesome conditions, exist, or even be known where there is gluttonous stuffing?

But there are many persons that are not *bon vivants*, who habitually over-eat without knowing it; who follow their appetite, and are caught by it as a man is caught in the race-way of a mill. They eat till they are full, and more than full. They eat beyond the power of wholesome diges-

tion. They eat beyond the want of supply in their system. They eat with an eagerness, with a rashness, with an ignorance, that every day lowers the tone of their health, and every day obscures the clarity of their mind. They are obliged to work up against their own blood. It is back-water on the wheel. There is many a man who is a good man, as the world goes, who is temperate in many respects, and who gets along very well so far as the government of his passions is concerned; but who, after all, keeps himself in a low mental condition all the time by over-eating.—H. W. Beecher.

A WINE BATH.—An American traveler desiring while in Paris to take a bath, his physician recommended a wine bath. In the employ of the establishment was a colored man whom he had known in America, and of him he inquired how they could afford to give a wine bath for seventy-five cents.

"Why, massa," said the negro, "that wine has been in the bath room one week, and you are the thirty-eighth person that has bathed in it."

"Well, I suppose they throw it away when they are done with it."

"Oh! no, massa; they send it down stairs for the poor people, who bathe in it for twenty-five cents."

"And then what do they do with it?"

"Bottle it up and send it to America, where they sell it for French wine."

[Rich beverage for wine-bibbers!]-ED.

Do NOT be above your business, no matter what that calling may be, but strive to be best in that line. He who turns up his nose at his work, quarrels with his bread and butter. He is a poor smith who quarrels with his own sparks. There is no shame about any honest calling. Don't be afraid of soiling your hands; there is plenty of soap to be had. All trades are good to traders. You cannot get honey if you are afraid of bees, nor plant corn if you are afraid of getting mud on your boots. When we can dig fields with tooth-picks, blow along with fans, and grow plum-cakes in flower-pots, then it will be a nice time for dandies. Above all things avoid laziness. There is plenty to do in this world for every pair of hands placed upon it, and we must so work that the world will be richer because of our having lived in it.

On applying a match to the mouth of a bottle of whisky found in the pocket of a drunken man in Trenton on Thursday, it sent out a forked blue and red flame, which at first startled the beholders. Another test proved the compound to be most fearfully and wonderfully made, and composed of an acid that would eat a bar of railroad iron.

MRS. WHITE'S DEPARTMENT.

THE BRIGHT SIDE.

I ONLY count the hours that shine,
For night is naught to me.
Why should the heart seek wildly for
The joys it cannot see?
'Tis vain to yearn for unknown bliss,
And sigh the soul away,
When God has placed us in a world
That has both night and day.

I only count the hours that shine,
The others, let them go;
We should not mourn o'er fancied ills,
We know they are not so.
While darkness only follows light,
We never should complain;
The darkest hour precedes the morn—
The day will come again.

I only count the hours that shine—
Let sorrow's clouds depart;
The memories of a happy past,
Shed sunlight o'er the heart;
Then let the present, with its joy,
Usurp the throne of care,
And happiness, without alloy,
Will come for all to share.

I only count the hours that shine;
There's light as well as shade;
I scorn philosophy, which says
That "all that's bright must fade."
Enough to know that God has given
A world where sunbeams glow,
And soon the unknown joys of Heaven
The earth-bound soul shall know.

I only count the hours that shine;
The rest are naught to me.
Why should the soul roam sadly on
In paths it cannot see?
And where's the wisdom to complain,
Since sorrow dies away?
For soon shall dawn the golden light
Of an eternal day!

—Rev. Paul Kent.

Words to Christian Mothers.

TREATMENT OF INFANT CHILDREN.

THE *Medical Reporter*, under the caption of "Dress of Children," has the following lucid and pointed remarks:—

"The chief cause of infantile mortality is not more the weather or foul air than the ignorance and false pride of the mothers. Children are killed by the manner in which they are dressed, and by the food that is given them, as much as by any other causes. Infants of the most tender age, in our changeable and rough climate, are left with bare arms and legs and with low-necked dresses. The mothers, in the same dress, would shiver and suffer with cold, and expect a fit of sickness as the result of their culpable carelessness. And yet the mothers could endure such a treatment with far less danger to health and life than their tender infants.

"A moment's reflection will indicate the effects of this mode of dressing, or want of dressing, on the child. The moment the cold air

strikes the bare arms and legs of the child, the blood is driven from these extremities to the internal and more vital organs of the body. The result is congestion, to a greater or less extent, of these organs. In warm weather the effect will be congestion of the bowels, causing diarrhea, dysentery, or cholera infantum. We think this mode of dressing must be reckoned as one of the most prominent causes of summer complaints, so called. In colder weather, congestion and inflammation of the lungs, congestion and inflammation of the brain, convulsions, etc., will result. At all seasons, congestion, more or less, is caused, the definite effects depending upon the constitution of the child, the weather, and various circumstances.

"It is painful, extremely so, to any one who reflects upon the subject, to see children thus decked like victims for sacrifice, to gratify the insane pride of foolish mothers. Our most earnest advice to all mothers is to dress the legs and arms of their children warmly at all events. It would be infinitely less dangerous to life and health to leave their bodies uncovered, than to leave their arms and legs as bare as is the common custom."

In this age of degeneracy, children are born with enfeebled constitutions. Parents are amazed at the great mortality among infants and youth, and say, "It did not use to be so." Children were then more healthy and vigorous, with far less care than is now bestowed upon them. Yet with all the care they now receive, they grow feeble, sicken, and die. As the result of wrong habits in parents, disease and imbecility have been transmitted to their offspring. And after their birth, they are made very much worse by careless inattention to the laws of their being. Proper management would greatly improve their physical health. But parents seldom pursue a right course toward their infant children. Their wrong course toward their children results in lessening their hold of life, and prepares them for premature death. These parents had no lack of love for their children; but this love was misapplied. One great error with the mother in the treatment of her infant is, she deprives it very much of fresh air, that which it ought to have to make it strong. It is a practice with many mothers to cover their infants' heads while sleeping, and this, too, in a warm room, which is seldom ventilated as it should be. This alone is sufficient to greatly enfeeble the action of the heart and lungs, thereby affecting the whole system. While care may be needful to protect the infant from a draught of air, or from any sudden and too great change, especial care should be taken to have the child breathe a pure, invigorating atmosphere. No disagreeable odor should remain in the nursery, or about the child. Such things are more dangerous to the feeble infant than to grown persons.

Mothers have been in the habit of dressing their infants with reference to fashion instead of health. The infant wardrobe is generally prepared more for show than for convenience and comfort. Much time is spent in embroidering, and in unnecessary fancy work, to make the garments of the little stranger beautiful. The mother often performs this work at the expense of her own health, and that of her offspring. When she should be enjoying pleasant exercise, she is often bent over work which severely taxes eyes and nerves. And it is often difficult to arouse the mother to her solemn obligations to cherish her own strength, for her own good, as well as that of the child.

Show and fashion are the demon altar upon which many American women sacrifice their children. The mother places upon the little morsel of humanity the fashionable dresses which she has spent weeks in making, which are wholly unfit for its use, if health is to be regarded of any account. The garments are made extravagantly long, and in order to keep them upon the infant, its body is girted with tight bands, or waists, which hinder the free action of the heart and lungs. Infants are also compelled to bear a needless weight on account of the length of their garments, and thus clothed, they do not have free use of their muscles and limbs.

Mothers have thought it necessary to compress the bodies of their infant children to keep them in shape, as though fearful that without tight bandages, they would fall in pieces, or become deformed. Do the young of dumb animals become deformed because nature is left to do her own work? Do the little lambs become deformed because they are not girted about with bands to give them shape? They are delicately and beautifully formed. Human infants are the most perfect, and yet the most helpless, of all, and, therefore, their mothers should be instructed in regard to physical laws so as to be capable of rearing them properly. Mothers, nature has given your infants forms which need no girts or bands to perfect them. God has supplied them with bones and muscles sufficient for their support, and to guard nature's fine machinery within, before committing them to your care. The dress of the infant should be so arranged that its body will not be the least compressed after taking a full meal. Dressing infants in a fashionable manner, to be introduced into company for visitors to admire, is very injurious to them. Their clothing is ingeniously arranged to make the child miserably uncomfortable, and it is frequently made still more uneasy by passing from one to the other, being fondled by all.

But there is an evil greater than those already named. The infant is exposed to a vitiated air, caused by many breaths, some of which are very offensive and injurious to the strong lungs of older people. The infant lungs suffer, and become diseased by inhaling the atmosphere of a

room poisoned by the tobacco-user's tainted breath. Many infants are poisoned beyond remedy by sleeping in beds with their tobacco-using fathers. By inhaling the poisonous tobacco effluvia, which is thrown from the lungs and pores of the skin, the system of the infant is filled with poison. While it acts upon some infants as a slow poison, and affects the brain, heart, liver, and lungs, and they waste away and fade gradually, upon others, it has a more direct influence, causing spasms, fits, paralysis, and sudden death. The bereaved parents mourn the loss of their loved ones, and wonder at the mysterious providence of God which has so cruelly afflicted them, when Providence designed not the death of these infants. They died martyrs to filthy lust for tobacco. Every exhalation of the lungs of the tobacco slave, poisons the air about him. Infants should be kept free from everything which would have an influence to excite the nervous system, and should, whether waking or sleeping, day and night, breathe a pure, clean, healthy atmosphere, free from every taint of poison.

Another great cause of mortality among infants and youth, is the custom of leaving their arms and shoulders naked. This fashion cannot be too severely censured. It has cost the life of thousands. The air, bathing the arms and limbs, and circulating about the armpits, chills these sensitive portions of the body, so near the vitals, and hinders the healthy circulation of the blood, and induces disease, especially of the lungs and brain. Those who regard the health of their children of more value than the flattery of visitors, or the admiration of strangers, will ever clothe the shoulders and arms of their tender infants. The mother's attention has been frequently called to the purple arms and hands of her child, and she has been cautioned in regard to this health-and-life-destroying practice; and the answer has always been, "I always dress my children in this manner. They get used to it. I cannot endure to see the arms of infants covered. It looks old-fashioned."

These mothers dress their delicate infants as they would not venture to dress themselves. They know that if their own arms were exposed without a covering they would shiver with chilliness. Infants of a tender age cannot endure this process of hardening without receiving injury. Some children may have at their birth so strong constitutions that they can endure such abuse without its costing them life; yet thousands are sacrificed, and tens of thousands have the foundation laid for a short, invalid life, by the custom of bandaging and surfeiting the body with much clothing, while the arms, which are at such distance from the seat of life, and for that cause need even more clothing than the chest and lungs, are left naked. Can mothers expect to have quiet and healthy infants, who thus treat them?

When the limbs and arms are chilled, the blood is driven from these parts to the lungs and head. The circulation is unbalanced, and nature's fine machinery does not move harmoniously. The system of the infant is deranged, and it cries and mourns because of the abuse it is compelled to suffer. The mother feeds it, thinking it must be hungry, when food only increases its suffering. Tight bands and an over-loaded stomach do not agree. It has no room to breathe. It may scream, struggle and pant for breath, and yet the mother mistrust not the cause. She could relieve the sufferer at once, at least of tight bandages, if she understood the nature of the case. She at length becomes alarmed and thinks her child really ill, and summons a doctor, who looks gravely upon the infant for a few moments, and then deals out poisonous medicines, or something called a soothing cordial, which the mother, faithful to directions, pours down the throat of the abused infant. If it was not diseased in reality before, it is after this process. It suffers now from drug-disease, the most stubborn and incurable of all diseases. If it recovers, it must bear about more or less in its system the effects of that poisonous drug, and it is liable to spasms, heart disease, dropsy of the brain, or consumption. Some infants are not strong enough to bear even a trifle of drug poisons, and as nature rallies to meet the intruder, the vital forces of the tender infant are too severely taxed, and death ends the scene.

It is no strange sight in this age of the world, to view the mother lingering around the cradle of her suffering, dying infant, her heart torn with anguish, as she listens to its feeble wail, and witnesses its expiring struggles. It seems mysterious to her that God should thus afflict her innocent child. But she does not think that her wrong course has brought about the sad result. She just as surely destroyed her infant's hold on life as though she had purposely given it poison. Disease never comes without a cause. The way is first prepared, and disease invited by disregarding the laws of health. God does not take pleasure in the sufferings and death of little children. He commits them to parents, for them to educate physically, mentally, and morally, and train them for usefulness here, and for Heaven at last.

If the mother remains in ignorance in regard to the physical wants of her child, and, as the result, her child sickens, she need not expect that God will work a miracle to counteract her agency in making it sick. Thousands of infants have died who might have lived. They are martyrs to their parent's ignorance of the relation which food, dress, and the air they breathe, sustain to health and life. Mothers should be physicians to their own children. The time she devotes to the extra beautifying of her infant's wardrobe, she should spend in educating her mind with regard to her own physical wants, and

that of her offspring. She should store her mind with useful knowledge in regard to the best course to pursue in rearing her children healthfully.

Mothers who have fretful infants, should study into the cause of their uneasiness. By so doing, they will often see that something is wrong in their management. It is often the case that the mother becomes alarmed by the symptoms of illness manifested by her child, and hurriedly summons a physician, when the infant's sufferings can be relieved by taking off its tight clothing, and putting upon it garments properly loose and short, that it may use its feet and limbs. Mothers should study from cause to effect. If the child has taken cold, it is generally owing to the wrong management of the mother. If she covers its head, as well as its body, while sleeping, in a short time it will be in a perspiration, caused by labored breathing, because of the lack of pure, vital air. When she takes it from beneath the covering, it is almost sure to take cold. The arms being naked, exposes the infant to constant cold, and congestion of the lungs or brain. These exposures prepare the way for the infant to become sickly and dwarfed.

Parents are accountable in a great degree, for the physical health of their children. Those children who survive the abuses of their infancy, are not out of danger in their childhood. Their parents still pursue a wrong course toward them. Their limbs, as well as their arms, are left almost naked. Mothers dress the upper part of their limbs with muslin drawers, which reach about to the knee, while the lower part of their limbs are covered with only one thickness of flannel or cotton, and their feet are dressed with thin-soled gaiter boots. The extremities are chilled, and the heart has thrown upon it double labor, to force the blood into these chilled extremities, and when the blood has performed its circuit through the body, and returned to the heart, it is not the same vigorous, warm current which left it. It has been chilled in its passage through the limbs. The heart, weakened by too great labor, and poor circulation of poor blood, is then compelled to still greater exertion, to throw the blood to the extremities which are never as healthfully warm as other parts of the body. The heart fails in its efforts, and the limbs become habitually cold; and the blood, which is chilled away from the extremities, is thrown back upon the lungs and brain, and inflammation and congestion of the lungs or the brain is the result.

God holds mothers accountable for many of the diseases their children are compelled to suffer. Mothers bow at the shrine of fashion, and sacrifice the health and lives of their children. Many mothers are ignorant of the result of improperly clothing their children. But should they not inform themselves, where so much is at stake? Is ignorance a sufficient excuse for you

who possess reasoning powers? You can inform yourselves if you will, and dress your children healthfully.

Parents may give up the expectation of their children's having health, while they dress them in cloaks and furs, and load down those portions of the body with clothing where there is no call for such an amount, and then leave the extremities, that should have especial protection, almost naked. The portions of the body, close by the life springs, need less covering than the limbs which are remote from the vital organs. If the limbs and feet could have the extra coverings usually put upon the shoulders, lungs, and heart, and healthy circulation be induced to the extremities, the vital organs would act their part healthfully, with only their share of clothing.

I appeal to you, mothers; do you not feel alarmed at seeing your children pale and dwarfed, suffering with catarrh, influenza, croup, scrofula swellings appearing upon the face and neck, inflammation and congestion of lungs and brain? Have you studied from cause to effect? Have you provided for them a simple, nutritious diet, free from grease and spices? Have you not been dictated by fashion in clothing your children? Leaving their arms and limbs insufficiently protected has been the cause of a vast amount of disease and premature deaths. There is no reason why the feet and limbs of your girls should not be, in every way, as warmly clad as those of your boys. Boys, accustomed to exercise out of doors, become inured to cold and exposure, and are actually less liable to colds when thinly clad than the girls, because the open air seems to be their natural element. Delicate girls accustom themselves to live in-doors, and in a heated atmosphere, and yet they go from the heated room out of doors with their limbs and feet seldom better protected from the cold than while remaining in a close, warm room. The air soon chills their limbs and feet, and prepares the way for disease.

Your girls should wear the waists of their dresses perfectly loose, and they should have a style of dress convenient, comfortable, and modest. In cold weather they should wear warm flannel or cotten drawers, which can be placed inside the stockings. Over these should be warm, lined pants. Their dress should reach below the knee. With this style of dress, one light skirt, or at most two, is all that is necessary, and these should be buttoned to a waist. The shoes should be thick-soled and perfectly comfortable. With this style of dress, your girls will be no more in danger in the open air than your boys. And their health would be much better, were they to live more out of doors, even in winter, than to be confined to the close air of a room heated by a stove.

It is a sin in the sight of Heaven for parents to dress their children as some do. The only excuse that they can make is, it is fashion.

They cannot plead modesty to thus expose the limbs of their children with only one covering drawn tight over them. They cannot plead that it is healthful, or really attractive. Because others will continue to follow this health-and-life-destroying practice, it is no excuse for those who style themselves reformers. Because everybody around you follows a fashion which is injurious to health, it will not make your sin a whit the less, or be any guarantee for the health and life of your children.

E. G. W.

Beware of the Spare Bed.

IN our itinerant life we have suffered much by sleeping in beds that were not daily used. Beds that are not daily exposed to the air and sunlight, will gather dampness. And there are but very few who understand the necessity of having the sun and air come freely into their sleeping rooms, that bed and bedding may be kept perfectly dry and free from impurities.

Beds that have been left unused for days, and even weeks, in the damp season of the year are dangerous to the health and life of those who sleep in them. When visitors are expected, the parlor stove may be for the first time set up, and a fire kindled in it, and the parlor bedroom opened. And this is considered sufficient preparation to make the friends comfortable. But the bed and bedding, if not carefully separated and aired, are not safe for any one to use.

I have had a very afflicting experience in sleeping in damp beds. I slept with my infant two months old in a north bedroom. The bed had not been used for two weeks. A fire was kindled in the room, and this was considered all that was necessary. Next morning, I felt that I had taken cold. My babe seemed to be in great pain when moved. His face began to swell, and he was afflicted with erysipelas of the most aggravating form. My dear babe was a great sufferer for four weeks, and finally died, a martyr to the damp bed.

A few weeks later, I accompanied my husband to fill appointments in several places. In four of these places we had the misfortune to be assigned the spare bed in rooms opening from the parlor. The stove was set up in the parlor adjoining these bedrooms the very day we were expected. Dampness had entered every part of these unheated, unventilated rooms. The windows had not been raised, and were carefully covered with paper curtains, and outside of these drapery, and the blinds were carefully closed. The air had not been permitted to circulate freely through the house, and the precious sunlight was excluded as though it was an enemy. Why was there need of windows at all when they were not used? It would have saved expense to have made these houses without windows. Our good-hearted friends received us cordially, and

we should have enjoyed our visit, had it not been for the dreaded spare bed.

At the first two places we visited, we took severe colds by sleeping in their damp, unused beds, and we suffered greatly with rheumatism; but tried to fill our appointments. In the third damp bed, we lay nearly one hour trying to get warm; but the clothing was literally wet. We were under the unpleasant necessity of calling our friends; for we felt that it would be positively fatal to life and health to remain in that damp bed. Our friends cheerfully renewed their fires, and the bedding was removed from the bed and thoroughly dried.

We returned home from that journey, and exposure, to suffer for months. I feared that I should be a cripple for life. My husband was afflicted with pain in the chest and lungs, and he had a severe cough for months. After three months of almost helpless suffering, and careful treatment, by the mercy of God, I was able to walk.

We have been exposed on our late journey to "death in the spare bed." We have taken colds, which have settled upon the lungs, causing soreness of the flesh. Since our fears have been aroused, we have been careful, and have been under the necessity of close questioning in regard to our beds. In some cases, we have removed the bed clothing, and have dried it by the fire, before we ventured to sleep. This may have given the impression that we were very particular, and perhaps notional. We own that we are particular. We value life which God has preserved, by a miracle of his mercy, from the death in the spare, damp, and moldy beds.

In the case of all these beds, where the air has not circulated through the rooms daily, the bedding should be removed and thoroughly dried by the fire, before being slept in. Sleeping rooms should have the windows raised every day, and the air should circulate freely through the rooms. The curtains should be withdrawn from the windows. The blinds should be fastened back. And the blessed sunlight should thus be invited in, to brighten and purify every bedroom in the house.

The Northwestern Christian Advocate speaks touchingly upon this subject under the caption of

"DEATH IN THE SPARE BED.

"On one occasion, having need to see a minister early the morning after Conference adjourned, I went to his boarding place, one of the choicest in the city. He and his room-mate were making their toilet, and revealed their presence by hoarse and almost incessant coughing. Their entertainment had been most hospitable; but they had been assigned to the 'spare room,' in that case an elegant apartment, reserved for favored guests. The spacious and yielding bed had an inviting look, but a damp and moldy smell. Indeed, the whole apartment revealed an

alarming unfamiliarity with sunshine. But it was the 'best room,' and any intimation from them that both room and bed were damp had seemed rude and ungrateful. So they occupied the room and bed, and contracted colds, from the effects of which one has since died, and the other still suffers.

"Said a pale and haggard sufferer not long since, 'I think I should be able to visit my appointments at least a few times more, if friends would not persist in putting me away in their chilly spare rooms and damp beds.' When such cases have run their course, doctors may say, 'Died of hepatized lungs;' but more will understand them if they say, 'Died of sleeping in spare beds.'

"The motives of good people cannot be questioned; but unwittingly they literally 'kill with kindness.' In the name of the brotherhood, I protest if we are to occupy the 'spare room,' and sleep in the 'spare bed,' they should be dry and well aired. We certainly do not elect to be *suicides from courtesy*, and you would not give us *Death for a bed-fellow!*"

E. G. W.

Church Ventilation.

It is not possible to properly conduct services, or to enjoy the worship of God, in a house of worship that is not thoroughly ventilated between the services held in that house.

The *Methodist* says some sharp things, and gives some startling results of a case of common ignorance upon the subject of ventilation, taken from the *Elmira Advertiser*, under the caption of

"A WARNING.

"We have tried to preach the gospel of pure air, and shall continue to do so, though well aware of the small proportion of our readers who will ever be influenced by anything which can be said or written on the subject. Hot-air furnaces, or stoves, with listed doors and windows, which are opened as seldom as possible, are the order of the day, and will remain so probably through our generation, and until it can no longer be said with truth that 'the fools are not all dead yet.' The following is taken from the *Elmira Advertiser*. We are glad to see it. Startling examples are sometimes needed. It is seldom that such marked effects from poisoned air are experienced; but the most insidious effects are constantly produced, and there are few churches or lecture-halls in the land where the aggregate life of the congregation is not greatly shortened by every attendance. We have frequently entered churches on Sunday morning, where the poison of the previous Sunday was plainly perceptible in the air; and yet, through two long services, no window has been

raised, nor a door allowed to remain open, except when it was unavoidable. Our recollections are too painful to permit us to speak of lecture-rooms, and low-ceiled, under-ground vestries. At some crowded prayer-meetings, we have fancied the lights burned blue, and have only wondered that they burned at all. But to our story:

“On Sunday morning, a few young men, comprising the Praying Band of the First M. E. church, assembled in their room for their usual meeting, before the morning services. Finding the room cold, they attempted to light a fire; but the matches would not burn. Finally, after exhausting their own supply, they borrowed a fresh lot at the parsonage, and coaxed some shavings into a feeble blaze. These, however, soon refused to do their duty, and the young men gave up the idea of having a fire. They decided, however, to have a short meeting, and then disperse. Soon they had peculiar feelings: One, who attempted to sing, said his throat seemed to choke. Others felt headache and throbbing pains. But each, ignorant that others were affected peculiarly, tried to master himself, and share in the meeting. However, on kneeling in prayer, these sensations became too dangerous for repressing. One left the room. Just then another fainted. His companions dragged him out. One by one they emerged into the open air with flushed faces, trembling limbs, and racking pains. Sympathizing friends conducted some into the parsonage, and others to their homes. Physicians were called, and all finally recovered. Some were very near death, and all will feel the effects of this fearful trial for days. Such is a plain statement of the facts. What could be the cause?

“The room was used for meeting on Friday evening. Afterward it was closed, and the impure air confined to breed poison and disease until Sabbath morning. Then the door and windows were opened. But these are in one corner of the room, and there was no fire to start a draft. So the bad air remained, and the carbonic acid from the last assemblage, reinforced by the effluvia so long confined, was ready to do its work of death. The boys tried to start a fire, but the fuel would not burn—even a match could not find oxygen enough to support combustion. But ignorant of chemistry, as are thousands of people, they remained and tried to compel their bodies to live where fire would not. There was a broken pane of glass in the solitary window. Through this, the bad air ran out from the upper part of the room, but below this level it was dense and deadly. They knelt down for prayer, and so came under its influence more directly. The carbonic acid crept through the arteries and veins, stopping the flow of blood, dulling the pulse, flushing the cheek, clogging all the channels of circulation, and threatening life itself. The pestilential effluvia of the breath,

kept bottled up in a room for thirty-six hours, was inhaled, and swept through, poisoning their whole bodies. Thus we have here one of the most natural results of the want of ventilation. There was no smoke or gas from the chimney. There was no odor strong enough to attract the attention of any one not sensitive to bad air. All was the straightforward effect of supposing that a window raised will of itself ventilate a cold room.”

WASTE PAPER.—Few housekeepers are aware of the many uses to which waste paper may be put. After a stove has been blackened, it can be kept looking very well for a long time by rubbing it with paper every morning. Rubbing with paper is a much nicer way of keeping the outside of a tea-kettle, coffee pot, and tea-pot bright and clean, than the old way of washing them in suds. Rubbing with paper is also the best way of polishing knives and tinware after scouring. This saves wetting the knife handles. If a little flour be held on the paper in rubbing tinware and spoons, they shine like new silver. For polishing mirrors, windows, lamp-chimneys, etc., paper is better than dry cloth. Preserves and pickles keep much better if brown paper, instead of cloth, is tied over the jar. Canned fruit is not so apt to mold, if a piece of writing paper, cut to fit the can, is directly on the fruit. Paper is much better to put under a carpet than straw. It is warmer, thinner, and makes less noise when one walks over it. Two thicknesses of paper placed between other coverings on a bed are as warm as a quilt. If it is necessary to step upon a chair, always lay a paper on it, and thus save the paint or wood-work from damage.

A PERSON in a passion very frequently jumps at conclusions so suddenly as to jerk his own head off, as they say.

“I say, neighbor Snobs, if you don't keep your hens out of my garden, I will shoot them.”

“Very well, Doolittle, shoot away; only if you kill any of my hens, throw them into my yard.”

Crack went the fowling-piece, morning after morning, and large fat hens were pitched into neighbor Snobs' yard. They cooked well. After a fortnight or so, Doolittle discovered that Snobs never had any hens, and that he had been shooting his own, which broke out of his own coop.

“I CAN'T MAKE YOU MIND.”—Such were the words that fell from the lips of a mother, after having made several fruitless attempts to secure obedience from her little child! And yet that mother ponders what can be the reason her child will not mind. Does she not know that the very utterance of those words before her child is a virtual surrender of parental authority.

Items for the Month.

1872.

OLD Father Time trudging along afoot with his traditional scythe and hour-glass, has almost entirely disappeared from the pictorial illustrations of the present day. He is now represented, while beholding a train thundering by, and looking upon the wires over which the lightning flits a thousand miles away ere he can measure off a minute of the commodity he deals in, as having thrown away his scythe and hour-glass, and sat down in utter discouragement, or as having himself seized the wires and jumped aboard the train. This is not to indicate that he has given up the race, and ceased to measure off to us our allotted span, but only to show that he has availed himself of modern improvements, and is hurrying forward faster than ever.

The year 1872 is now before us. Before we are aware its close will be upon us. It is now like a store-house of infinite capabilities to be wrought out by us for good or evil. Let us work them all out on the right side. Let "Health, spiritual and physical," stand the highest, and blaze the brightest on our banners. Let us come as near as we can to the position in which God placed man in the beginning. He made him upright, the moral and intellectual faculties controlling the animal. But man has largely reversed this matter; and so far as the relation of these powers to each other is concerned, the majority of the people are now standing on their heads. This is why so many things in this world are upside down, and why so many think we are upsetting everything, when we are only trying to set things right side up. And let us remember that whatever record the year shall make for us, if it is not as we would like to see it when looking back upon it, we cannot turn back and rub it out, or make corrections. Therefore, let us see that the record is all right as we go along.

If the readers of the REFORMER will act upon this little crumb of counsel, we believe they will experience what we now heartily wish them, a happy beginning of the year and a happier close.

The New Year.

WITH the New Year we commence a new volume. We have endeavored the past year to make the HEALTH REFORMER the very best journal of its kind, and if hundreds of earnestly-approving letters, a constantly increasing circulation, and the many flattering notices of the press, are to be taken as evidence, we have not failed in our efforts. This journal will not only maintain all its old points of excellence, but be vastly improved. We offer this number as an earnest of what we intend to do. Now is the time to get up clubs. Hundreds will readily subscribe, if its claims are fairly presented. We have already more than five thousand subscribers, and hope

to double this number the next six months. To its many readers, far and wide, the REFORMER comes greeting—A Happy New Year!

☞ We would suggest to our readers that the REFORMER would be an excellent New Year's gift for a friend. Its monthly visits would not only be a reminder of the good will of the donor, but a source of constant and unalloyed pleasure and profit to the recipient.

☞ The *Medical and Surgical Reporter* tells us that the favored land of America contains *seventy-four thousand physicians!* Think of it. And that since 1860 there has been a regular increase of about two thousand doctors each year! This statement was made about a year since, so probably by this time we have a force full seventy-six thousand strong, regularly prescribing powders, pills, and pukes, to the children of men.

A FEW FACTS.—There never was a time when there were so many doctors in the world as now. There never was a time when there were so many remedies for disease as now. And there never was a time when there was so much sickness and bodily misery as now.

What shall the inference be?

☞ *Health and Home*, under the very significant head, "One Hundred Millions a Year," gives us the following almost startling sums which the American people yearly lay out for drugs and doctors:

For medical advice,	\$74,000,000
For medicines regularly prescribed,	\$26,000,000
Total,	\$100,000,000

And it adds, "In this calculation, we have left altogether out of account the tons and hogsheads of quack medicines which this misguided nation pours down their throats. We can safely estimate that at \$25,000,000 a year!"

THE *Peninsular Herald*, a weekly journal devoted to temperance, politics, literature, general intelligence, religion, and moral improvement, published at Detroit, Mich., says of the HEALTH REFORMER:

"Among the monthly magazines devoted to health reform, according to their various notions, there are few, if any, that exceed in valuable thought and information, and neatness of appearance, the HEALTH REFORMER, which hails from the flourishing city of Battle Creek, in our own State. This wide-awake magazine gives no quarter to whisky and tobacco and greatly exceeds us in its devotion to water," &c.

☞ Several excellent articles are crowded out of this number, and will probably appear in the next.

A HUMOROUS apothecary in Boston exposes a cake of soap in his shop window, with the pertinent inscription, "Cheaper than dirt."