

The Health Reformer.

OUR PHYSICIAN, NATURE: OBEY AND LIVE.

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THE HEALTH REFORMER

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THE EVENING HEARTHSTONE.

GLADLY now we gather round it,
For the toiling day is done,
And the gray and solemn twilight
Follows down the golden sun.
Shadows lengthen on the pavement,
Stalk like giants through the gloom,
Wander past the dusky casement,
Creep around the fire-lit room.
Draw the curtain, close the shutters,
Place the slippers by the fire;
Though the hoarse wind loudly mutters,
What care we for wind sprite's ire?

What care we for outward seeming,
Fickle Fortune's frown or smile,
If around us love is beaming;
Love can human ills beguile!
'Neath the cottage roof and palace,
From the peasant to the king,
All are quaffing from life's chalice
Bubbles that enchantment bring.
Grates are glowing, music flowing
From the lips that we love best;
Oh, the joy, the bliss of knowing
There are hearts whereon to rest—

Hearts that throb with eager gladness—
Hearts that echo to our own—
While grim care and haunting sadness
Mingle ne'er in look or tone.
Care may tread the halls of daylight,
Sadness haunt the midnight hour,
But the wierd and witching twilight
Brings the glowing hearthstone's dower.
Altar of our holiest feelings!
Childhood's well-remembered shrine!
Spirit-yearnings—soul revealings—
Wreaths immortal round thee twine!—*Sel.*

TEMPER AND HEALTH.—Good temper, with the majority of mankind, is dependent upon good health; good health upon good digestion; good digestion upon wholesome, well-prepared food, eaten in peace and pleasantness. Ill-cooked, untidy meals, are a great cause of bad temper and many a moral wrong; and a person of sensitive physique may be nursed into settled hypochondria by living in close rooms, where the sweet, fresh air and sunshine are determinedly shut out, and the foul air as determinedly shut in.

Home Prescriptions.

PERHAPS there is no subject in which we feel a deeper interest than this; and none more perplexing to know just how to manage in order to avoid offense to those who call for them, and also to do justice to the system of hygiene. Suffering humanity appeals to us from different parts of the Union, from the Canadas, from England, and even from distant Australia; all calling for directions for home treatment. Our greatest anxiety is to know how to do justice to our friends, to the cause, and to ourselves.

We deeply sympathize with our afflicted fellow-men, and would gladly extend a helping hand to all; but just how we can safely do this through home prescriptions, is a matter of serious doubt. Could we be assured that they would always fall into intelligent hands, we could see our way clear in giving them; but many will fall into the hands of those who hardly know even the meaning of a sitz bath, which, though the most simple in its preparation, is one of the most powerful for good or evil.

Out of hundreds who apply for these home agencies, there are many who are natural nurses, and would make natural physicians; but nine out of ten would be found deficient in these qualifications, and would never become successful among the sick.

Many of these, however, are enthusiastic in caring for the sick, but from lack of well-balanced minds are apt to fall into one-idea practice, go to extremes, and make shipwreck of life. This life none can give, but how easily it may be taken! We regard human life as too dear to be trifled with or to be needlessly sacrificed to idle curiosity or rash experiment. These and other considerations impel us to speak out against indiscriminately giving home prescriptions.

True, so far as dollars and cents are concerned, we might say, Send in your money, and we will send prescriptions as freely as the pope does indulgences; but what is money to the lives of those who thus apply to us!

In sending us the descriptions of their cases, many are almost unintelligible; some giving us no clue to State, post-office, or even their sex.

Those who are sick are ill-prepared to manage their own cases, and those who attend them know but very little of the human system, or of the changes constantly going on, and little, if

anything, of the first principles of hygiene. Should such get prescriptions, they would regard them as diplomas to deal with the sick; and should mistakes be made and life sacrificed from lack of judgment, the blame would reflect back upon this institution.

We are small men and women here, it is true; but we are daily handling mighty subjects; and in the right performance of these duties, we need to exercise the greatest caution how we give license without careful discrimination to those who deal with the sick, that life be not injured.

The system of hygiene is a great one; reaching out into all departments of nature, and not, as many suppose, narrowed down to a little "graham diet" and a quart or two of water.

The great book of nature lies open before us, inviting all to come and study. In the sunshine, in the storm, in the twilight, in the daydawn, in the sunset, in its rising, may the wisdom of nature's God be ever seen. But disease and animal propensities have so beclouded human vision that all cannot see these beauties, nor appreciate the beautiful, nor reason from cause to effect. Such will ever make poor guardians of the sick, or be able to dictate their judicious management.

I have seen so many failures in carrying out home treatment that I have many misgivings about sending these prescriptions unless we know that the parties possess sufficient knowledge of our system to carry them out understandingly. To all such we have no objections to urge against this manner of assistance. We thus put into the hands of those unacquainted with hygiene an instrument of much harm to themselves, and which will do much harm to the cause we represent.

Let us bring a case in point. I was once called by telegram to attend a case one hundred miles away, which, upon seeing, I found to be "spinal meningitis." After a week's care and treatment, I left the patient doing well, and in a fair way to recover. Hearing nothing for some four weeks, I received a letter at that time stating that if I wished to see my patient alive, I must come at once.

On reaching the place, I found the child wasted to a skeleton, and had kept nothing on its stomach for the last two weeks. Learning the particulars, I found that another phase of the disease appeared, which they treated just as I had given directions. But the symptoms having changed, the treatment was no longer called for; and the parents, neglecting to inform me as I had requested, were killing the child by over-treatment. That child very nearly lost its life. This case is but one out of scores that I might relate, many of which fell victims to injudicious treatment.

Hygienic treatment requires more wisdom, judgment, and skill, to manage than medicine.

The latter may be given for months without seeming harm or benefit; but not so with water. Its effects may be speedily felt for good or ill. Let an invalid place even one foot on a cold, damp floor, and the result will be felt in the head, teeth, throat, or some other organ.

Many go upon the principle that if a little does good, more will do much more good; but many times this proves to be a delusion. A man may eat a hearty meal in health with little or no inconvenience; but one-quarter the amount, in sickness, might prove the death of the patient.

Death from inflammation of the brain has been known to result from a simple foot bath, without first wetting the head in cold water.

It is useless to think that cases of long standing can be trusted to home management, unless people have the best facilities for carrying out the treatment, and some one who can be relied upon, and who has at least some practical knowledge of hygienic agencies.

There is, however, one prescription which we can safely trust to all, and we hope all will avail themselves of its benefits before writing to us. We can do little or no good to those who wish to continue old habits. We can never hope to be of service to those who will pay no regard to the laws of life; but to those who are willing to try faithfully nature's method of cure, we offer the following:

1. Cease from eating at all hours.
2. Eat but two meals a day.
3. Leave off the various condiments, and choose a strictly vegetable diet.
4. Labor moderately while making these changes.
5. Take a bath once a week for cleanliness.
6. Be regular in all habits.
7. Be cheerful and happy.
8. Avoid all causes of exposures.
9. Place yourself in nature's hands, and patiently wait.

None can jump from disease to health. The longer disease exists, the slower will be recovery. And above all, have a firm trust in God, and hope for the best.

We wish all would study well the subject of hygiene from books, or that one of the heads of families would spend a few weeks here, or at some other hygienic institution; then prescriptions would be of some use when needed.

We pay no attention to those who only give their initials; for such, in their extreme modesty, often leave us to guess their sex; and but few of us are able to devote much time to guess work in these important cases.

J. H. GINLEY, M. D.

Health Institute, Battle Creek.

It is very dangerous for any man to find a spot that is sweeter to him than his home.

Energy.

FEW things are impossible when the proper efforts are put forth. It is a well-established fact that more depends upon persevering efforts than upon superior genius. Those who are aware that they possess natural ability in large measure, forego the necessary culture to make them useful, and we often see those of far inferior talents in a short time outstripping them.

Whoever has arisen to intellectual greatness has done so by unremitting toil. Whatever point of eminence man may desire to reach, he must faithfully labor, confidently believing he can attain unto it, in order to succeed.

And because we may have tried and failed, even many times, is no reason we should cease to try. It has been said that a man is only prepared for greater undertakings after many failures. Such men know from experience where the dangers lie.

We many times see a young man left with a fortune, but with no ability to manage it. He ventures into business and loses all; but in so doing he has gained wisdom. He summons energy, and through persevering industry more than regains his lost treasure.

It is a great pity for the rising generation that the failures of great men have not been written as well as their successes. Some men with large cautiousness mixed with a little penuriousness have carefully felt their way along, and have laid up a few thousand dollars and are often referred to as the men who have made life a success, yet they may have known nothing of the reverses of fortune. But such men never rise high nor achieve great things.

Those who succeed best are the ones who have learned wisdom from failures, reverses having quickened their energies, causing them to put forth efforts necessary to success.

Sheridan, after repeated failures in attempting to speak in public, said, "It is in me, and it must come out;" and it did. Bulwer's first efforts as a literary man were failures, as was also the career of Disraeli. He wrote several works that were objects of ridicule, but finally triumphed. When elected to the House of Commons, in his first speech, which he prepared with much care, his oratory was such as to excite laughter at every sentence. He closed by saying, "The time will come when you will hear me." His energy of purpose has since given him a first seat among his peers.

Any amount of examples might be given of the facts above stated. But the reader can gather them from books and the press. I must now pass to the point I most wish to bring before the readers of the REFORMER, most of whom, in some degree, have lost their health, or their friends have, and are seeking it again. What I have alluded to in order to gain knowledge,

wealth, or distinction, in any direction, is quite as applicable to invalids, if not even more than to any other class.

In the first place, they must become intelligent as to what course they must pursue in order to regain health. As long as their minds are unsettled and drifting about in search of some means by which health may be regained, they will make no progress. We must fix our minds upon a right and definite course of action. This brings us to a point of great importance. How can I impress it properly and forcibly upon the mind? Everything rests here. Life, with its many blessings, depends upon our course here. If we decide right, health and long life may be ours; if wrong, sickness, pain, and death, await us. Solomon says there is a way that *seemeth* right unto a man, but the end thereof are the ways of death.

Nevertheless there is a right way and a wrong way, but unfortunately that which seemeth right to most of the human family is the *wrong* way. Nearly the whole human race have been taught to believe in taking medicine when sick, and even to take medicine to keep well. We saw this exemplified in the army. Bushels of quinine and other drugs were dealt out to the soldiers, who were ignorant of consequences, as preventive measures to ward off the malarial diseases to which they were exposed. The sad mortality told the story. Those who had learned better than to take drugs, generally escaped sickness, and if they did become sick, refused to go into the hospital to be drugged, and soon recovered, though often abused because they would not sacrifice life to satisfy the sons of "Esculapius." It may now fully be inferred which way we think is the wrong one. I may appear presumptuous, or even bigoted, for assuring the reader that sickness, suffering, and death, are results of bad living and drug-taking. Nevertheless, it is strictly true.

Having alluded to the wrong way, that by which people are made sick and kept so, I can with much assurance tell the reader of a better one. First, cease to do evil by discontinuing the use of pork, tea, coffee, tobacco, pepper, spice, lard, excessive use of salt, fine bolted flour as a common article of food, and all medicines. Avoid intemperance in eating—in a word, all excesses. In place of the above articles use unbolted wheat meal, oat-meal, rice, and all other suitable grains, fruits, and berries, and a reasonable amount of good vegetables. Bathe in pure, tepid or cool water at least twice a week, in order to keep the skin clean and active. Let the hours for retiring be early and regular, and always try to maintain a uniform temperature of the body.

Having commenced on the above plan of diet and temperance in all things, clothing is the next thing of importance, especially to ladies. But here the heart grows faint, because so few real-

ize the suicidal course they are pursuing. Seven tenths of all the women and girls are much injured by tight clothing, and by heavy clothing resting upon the hips. I know much has been said upon this point, but unless more heed is given, the race must perish. It is a terrible thing to realize that most women are suffering from special diseases caused mainly by wrong modes of dressing. The whole body should be free as air. Women ought to be ashamed to mutilate their naturally beautiful forms by applying corsets, ligatures, &c. Who can realize the charms of health? Right habits of living and dressing are a thousand times better than all the medicines and cosmetics ever made.

Reader, if you have not already commenced, begin at once. Study the principles of hygiene. Begin with care. Secure a good hygienic cook book and practice until you can cook well. Do not hesitate, thinking you may be wrong. Be assured by one that has seen it faithfully tried in hundreds of cases during the past twelve years. Persevere until you succeed. Health always comes slowly to those who have long violated the laws that relate to our physical, yea, and moral, well-being.

Many grow faint-hearted after trying a few weeks, or months at most, whereas in a short time the victory would have been won, and the victor be in possession of health, and freedom from pain thus obtained, that all the wealth of earth could not buy.

It seems to me we have reached a point of time when the people will act, if their minds can only be informed. The drug medical systems that have borne rule so long are fast losing their influence upon the minds of the people. Drug physicians are modifying their practice to meet the demands of the people. More reliance is placed in nature, the physician's sphere being that of a teacher of the laws of health instead of the administration of poisons. If the people will display even half the energy in learning how to live and care for their physical well-being that they do in their secular duties, the race will soon be in a much better condition, physically, mentally, and morally.

WM. RUSSELL, M. D.

Health Institute, Battle Creek.

Adulteration of Lard.

"A WRITER in the *Canadian Pharmaceutical Journal* says that he lately obtained a quantity of lard from a respectable pork-dealer. It was beautifully white; indeed, he had never seen an article that looked better. His first trial of it was in preparing ointment of nitrate of mercury. The color, when the mercurial solution was added, was the reverse of citrine, indeed, decidedly saturnine, developing in a short time to a full slate color. Surprised at this unprece-

dent result, the usual precautions having been taken as to temperature, etc., the lard was suspected, and on examination was found to contain a large proportion of lime. Some time after, being in conversation with a lard renderer, a hint was dropped as to the relation of lime to color, when the information was confidentially imparted that a common practice among lard dealers was to mix from two to five per cent of milk of lime with the melted lard. A saponaceous compound is formed, which is not only pearly white, but will allow of the stirring in, during cooling, of twenty-five per cent of water. So much for appearances."

The above reminds me of a conversation I had with the son of a hog dealer, who was helping his father drive to the station to ship to New York city a drove of about two hundred hogs he had been buying. Some of them were very large and fat. They came along to our place in the afternoon (it was about five miles to the railroad), and wished to stop over night, and let the animals rest, as some of the fattest ones could travel no longer. We inquired of the boy if his father did not sustain losses in transportation, by the hogs' dying on the cars. "They frequently die," he replied, "but there is a *dead hog* market where they are taken and tried out for lard, and father says it is as nice, beautiful lard as you ever saw."

When we see the eatables, the rich pies, cakes, and pastries offered to the public in restaurants, eating-saloons, and bakeries, we are inclined to question, "Who knows but that they are partly compounded of the abominable stuff prepared at the *dead hog* market?"

P. M. LAMSON, M. D.

Health Institute.

Letters from Old Friends.

LYNDON, Ill.

DR. LAMSON, *Dear Friend*: Perhaps you think I have forgotten you, and all my Institute friends, yet this is by no means the case. I assure you I often think of you all. My time has been so fully occupied, that I have allowed myself to neglect, but not to forget you.

We reached home safely, but very tired, having rode on the cars from nine o'clock in the morning until three, the next morning. I have recovered from the effects of the tedious ride, and am feeling very well so far. While with you, I learned many things which are great helps to me about taking care of my health. I cannot in truth say that I follow strictly hygienic rules; but I carry them out better than I expected I could under existing circumstances. I find myself almost entirely weaned from some articles of food that I thought I could not deny myself, if within reach. My diet is composed almost wholly of graham bread, potatoes, fruit,

and a little milk. If Mrs. R. is still there, please tell her that I always have white bread, and butter on my table; but I *greatly* prefer the graham, and forget all about the butter, which I certainly never thought I could do, without feeling it a great denial.

Remember me to the other physicians, also to the superintendent, and, indeed to all connected with the Institute who in any way administered to my wants, or took any interest in my welfare while I was with you. I should be very glad indeed to hear from you, but hardly expect you will find time to spare for this, as your hands and heart are so fully occupied. I trust He who has sustained you thus far, will still grant you strength and wisdom for every emergency, and make you abundantly successful in the cause of health reform, for which you are so earnestly laboring. I must express my sincere thanks to all for many kindnesses shown to me while at the Institute, and to you especially, for so kindly answering my numerous questions. With much esteem I am ever your friend,

E. D. F.

GREEN BAY.

DR. J. H. GINLEY, *Dear Sir*: I can report good progress on the road to health. I have lived on grains, fruits, and vegetables, without milk, sugar, or salt, only eating meat occasionally. I have eaten but two meals a day, with nothing between meals, taking breakfast at 7 A. M. and dinner at 2 P. M. I have commenced working in a door, sash, and planing mill, and am therefore compelled to change my dinner hour to 12 at noon. My friends think I cannot stand it on such diet, but so far I have fared well. My digestion is better than formerly, especially when I am at work. Catarrh troubles me yet when I catch cold. My circulation is somewhat better. I wear cotton underclothing, and at night have my window open at the top and bottom. I have to contend with much opposition as regards my mode of living, although all must acknowledge that I have been greatly benefited by hygienic living.

I am trying to enlighten people, as I feel it my duty to do, but very seldom meet with success. I hereby give expression of my sincere feelings of gratitude to the physicians and helpers of the Health Institute at Battle Creek for their kind care and attention during my stay there. I had tried home treatment to my entire satisfaction, but without success. I then went to the Institute, where I began to gain almost from the first, and I would advise all suffering not to try home treatment, but to go to an Institute. I remain, with best respects to physicians, superintendent, &c., yours very respectfully,

JAS. N. FOHRMAN.

REMARKS.

This man wrote for home prescription, but, like many others, failed. We have but little confidence in home prescriptions generally, as patients do not understand the changes going on in their systems, and are apt to prolong treatment rather than to wait for dame nature to work for them.

All who possibly can, should come here and learn the first principles of the hygienic treatment and the recuperative forces of nature, then they will be better prepared to understand the use and abuse of home treatment.

J. H. GINLEY, M. D.

Medical Brevities.

FOR headache from overthinking: Take a foot bath 100° and foment the head 10 to 15 minutes.

For disease of the heart, palpitation, &c.: Cut loose the corset-strings and all tight clothing about the chest and waist, take much out-door exercise, be regular in habits, cheerful and happy.

For cold hands and feet: 1. An even temper and a warm heart. 2. Wrap them up in cool, wet cloths for half an hour or an hour twice a week; rub dry after taking them out.

To prevent taking cold on the lungs: Wash the chest and throat every other morning in cool water, and rub dry.

For dyspepsia: Put all you need on your plate at once, eat slowly, masticate finely, and when done, flee away at once to avoid temptation.

To improve the complexion: Be out in the air and sunshine, breathe through the nose, and fill the the lungs to their utmost capacity.

To retain health: Live in accordance with the laws of life; watch your own faults, and not those of your neighbors.

Life and health depend upon the process of breathing.

J. H. GINLEY, M. D.

THE FORMIDABLE TRIO.—Poverty, ignominy, and death, are accounted the most formidable trio of mortal calamities. Let us, therefore, endeavor to counteract their influence by their only proper antidotes—occupation, virtue, and religion.

ONE hundred and fifty-two persons were stricken down with trichinosis, from eating diseased pork, in one little village near Erfurt, Prussia.

To Correspondents.

E. M., Iowa :

1. To learn how to make filters, consult R. A. Bunnell, Rochester, N. Y., inclosing stamp.

2. Your wife is suffering from diseased liver, and rheumatic trouble, and perhaps lung disease. We cannot prescribe definitely through the REFORMER. She needs the oversight of a good hygienic physician. Have her live healthfully, with a diet of grain and fruit, and an occasional bath to keep the skin clean.

J. C., Pennsylvania :

The best and only way to purify the blood is to use a pure diet, of grains, fruits, and vegetables.

For worms: See January number of REFORMER.

For night sweats: One week, use a dripping sheet one night, the next night a wet hand rub, on going to bed. Then omit a week, resuming the treatment if the sweats return. Exercise daily in the open air, breathing full and deep. Be sure to keep the feet and hands warm. Be regular in all your habits.

Mrs. D. S., Abington, writes :

My boy has had scarlet fever, which has left him with a gathering in his head. What can I do for him?

Ans. You should put him on a strictly hygienic diet, so as to improve his general health. Bathe him twice a week. First part of the week give sitz and foot bath; last part of the week give a quick wash off in a tub of tepid water. Continue this one month, then next month give sitz bath one week and general bath the next.

M. W., Ohio :

Cosmetics are injurious. Live hygienically, and if freckles appear, just let them alone; they can do you no injury.

J. S., Illinois :

Can do nothing for your son.

E. O. U., Michigan :

Cannot prescribe for you through REFORMER. Your only chance for health is to go to a health institute where such diseases have special attention.

W. Z., Canada :

Your case is too complicated for home advice. Seek a good Cure, or place yourself under the care of a hygienic physician.

A. W., Minnesota, asks :

Is popped corn drying to the blood?

Ans. No.

A. E. D., Central City, asks :

What treatment should be given; where a

shoulder has been dislocated, and broken in two places, and was not set until the thirteenth day after it was broken, which was over a year since? The shoulder is in bad shape, the arm weak, the hand and fingers stiff, &c.

Ans. Dip the arm into water as hot as you can bear, and rub briskly, then into cold, and rub, alternate for five minutes; also apply the same to shoulder. Repeat this daily for one week, then omit one week, and resume again.

J. McD., Wisconsin :

Your case is dyspepsia. You ought to go to a Health Institute where you can have all the benefits of hygienic treatment. If this is impossible, take a sitz bath at 90° for eight minutes, reduced to 88° for two minutes. Next week take a fomentation from twenty to forty minutes over stomach, liver, and bowels. Repeat each alternate week. Use no butter, and but very little sugar or salt. Take but two meals a day. Eat fruits and grains at one meal, and grains and vegetables the next. Regulate the bowels by enemas, if constipated.

C. L. K., of Vermont, asks :

What treatment would you prescribe for a case of catarrh of three or four years' standing, in a girl fourteen years old?

Ans. You should have your child live strictly on a grain and fruit diet, with some vegetables, but avoid meat, butter, milk, sugar, and all kinds of grease. Once a week for one month, give fomentation over liver and stomach, also one sitz bath 90° ten minutes, 85° five minutes, with foot bath for same time, and one general bath. Let these be given at equal intervals, at about half-past ten A. M., then have her go to bed one and one-half hours. Keep the feet and hands warm. Second month omit the fomentation. Use a strictly hygienic diet.

M. L. F., Alfred, N. Y. :

You have dyspepsia, with congestion of the cerebellum, or backbrain. You should live strictly on a grain, fruit, and vegetable diet. You may take the following treatment once a week: Hot and cold wet hand rubbing up and down the spine for five minutes, and standing in a foot bath at 105°. One fomentation over liver and stomach for fifteen minutes. One sitz bath at 90° seven minutes, 85° five minutes, in which bath you may be briefly washed all over on leaving the bath. Every other week take a dripping sheet instead of the sitz bath. Take a foot bath occasionally on going to bed. After two weeks omit treatment for one week, except a general bath of some kind. Take one of these every other day.

H. S. writes :

For about four years, I have had painful swellings under my ribs; had fever and ague two years. I have been using medicine, but receive no help.

Ans. Probably you have ague cake, as well as disease of the liver. Use fomentation twice a week for twenty or thirty minutes, for two weeks, then a wet sheet rub one week, and a sitz and foot bath the next week. Omit a week or two, then repeat as before. Live strictly hygienic, and be regular in all your habits. Regulate the bowels by enemata.

E. G. S., Marquette :

Your boy is no doubt afflicted with "catarrh"; is of scrofulous diathesis, with tendency to consumption, which exists sometimes without cough. Let him live principally on graham and oatmeal bread, and fruit, discarding milk, sugar, meat, and grease of all kinds. Once in two weeks give him a hot foot bath, and fomentation at the same time over the head and throat for ten minutes, using cool bath on the alternate week; give a fomentation over the liver once a week, also a sitz bath at 90° for seven minutes and at 85° three minutes. See that he has plenty of out-door exercise, or light labor, and dress his feet warm.

D. L. H., Clinton :

Your case is one of mucous dyspepsia. You should at once adopt a strictly hygienic diet, eating but two meals a day. Eat lightly, but consume all of half an hour in partaking of a small meal. This will give you time to masticate your food finely, and thoroughly incorporate it with the saliva. Drink nothing at your meals. Discard milk, butter, grease of all kinds, sugar, and all condiments. Take fomentation over the liver and stomach once a week, one hot and cold rub over same, and one general bath, with plenty of exercise in the open air. Be regular in all your habits.

J. M. K., Baraboo :

You have congestion of the brain, and your stomach and liver are very much out of order. You should not trust to home treatment. You need to be put under the most favorable condition for health. Come to the Institute; but if this is out of your power, take a sitz and foot bath at 98° for eight minutes, and 88° for two minutes, and apply fomentation to the head the same length of time, while taking the sitz bath, twice a week. Apply hot and cold cloths to the eyes every other night.

J. W., Missouri :

The case mentioned is so complicated, we could not prescribe through REFORMER. Better go to a good Institute.

PHYSICIANS, HEALTH INSTITUTE.

HAD HIM THERE.—A doctor lately informed his friends, in a large company, that he had been eight days in the country. "Yes," said one of the party, "it has been announced in the *Times*." "Ah!" said the doctor, stretching his neck im-

portantly, "pray, in what terms?" "Well, as near as I can remember, in the following: 'There were last week twenty-seven deaths less than the week before!'"

Errata.

THERE are readers who are never happier, as mere readers, than when they light upon a typographical error in their favorite author or journal. No beauty in the blemished page gives quite so much of a certain kind of satisfaction as the blemish itself, for that enables the reader to rise for a moment superior to the writer, however learned, brilliant, or graceful he may be. The reader seems to have the impression, more or less vague, that he is himself an exceedingly clever fellow, and straightway sends a note to the editor, pointing out the error that was in his last issue. Every journalist knows this kind of a note, and has dropped hundreds of such missives, half read, into his waste paper basket, for it is only people unfamiliar with types who think it worth their while to make an ado about an inverted letter or a misplaced comma.

Typographical accuracy is impossible even in works slowly and carefully prepared. It is unreasonable to demand it in a newspaper, the writing and printing of which are naturally done in haste. The wonder is, that there are so few mistakes. Let readers reflect for a moment that every letter on this page is produced by a separate piece of metal, so small that only the most skillful fingers can handle it dexterously. The slightest displacement of one of these slender strips of lead would inevitably cause a blunder. How easy it is to drop a type, or misplace, or dent it. Even after the proof-reader has corrected his proof-sheet, all the chances, and a hundred others, are possible. In correcting one error in the types, it is easy for the compositor to disarrange a word in another part of the next.

Then, proof-readers are mortal. There is nothing easier in this world—lying not excepted—than not to see a misprint until it is too late to amend it, and then the blunder that escaped the keenest eye always has the faculty of becoming the most prominent thing on the page, and making the proof-reader wonder how in the world it escaped him. An author or proof-reader may revise and revise, and at the end find that he has overlooked some serious flaw. Then, again, in "making up" a form, the printer may let a type fall out, and in replacing it, he may put it in the wrong place—or again, he may not notice its absence, and then a blank is left. This is true of books as well as newspapers. There has never yet been produced a volume of any considerable size, free from typographical blemishes.—*Every Saturday*.

Do not waste time in useless regrets over losses.

DR. TRALL'S
Special Department.

Cundurango and Mummy.

WHEN the cundurango humbug first appeared in the newspapers, I predicted—or rather stated—that the whole thing would soon be known as a miserable medical speculation. That prophecy has already become history; and, although the drug may sell for months or years before the people see through the game, its failure as a remedy for cancer or for any other malady, except *plethora of pocket*, has been thoroughly established. It seems that the British Government has been *befooled* as well as the American, and that each has been made to play into the hands of the enterprising proprietors.

The *British Medical Journal* of Sept. 9, 1871, states that the cundurango bark has been furnished through the British Government to two of the large London Hospitals, the Middlesex at St. Bartholomew's, that it has been thoroughly tried as a remedy for cancer, and has utterly failed. The physicians who have tested it say: "Physiologically, it appears to be practically inert, and its therapeutic effects in the treatment of cancer to be *nil*." We only wonder that any physician should have to go through the forms of experimentation to arrive at this result. Any one who understands the nature of cancer—that it is an abnormal growth and not a deposit—ought to know that no internal medicine, nor all internal medicines, could ever destroy or remove it.

But, as a matter of course (for unless the dear people are occasionally astonished with some medical discovery they will lose faith in all medicine, as the celebrated Dr. Baillie, of London, did), the thing must be experimented with all over the civilized world, affording amusement to patients, business for doctors, and profit for drug-sellers, before the people are permitted to know anything about it. Medical journals are not read by the people; and the newspapers which find fast profit in advertising the wonderful cundurango and its marvelous cures, will be slow to publish the contradictions.

This cundurango business recalls to mind the mummy medical speculation which had a successful run a few years ago. By "judicious advertising," the idea was spread all over Europe that there was wonderful medicinal virtue in "mummy," and the embalmed corpses of the Egyptian nobility were imported in large numbers (and perhaps manufactured to order), and dealt out by valuable drachms, and precious scruples, and inestimable grains, as a certain cure for all human maladies.

That the people should be so easily imposed

upon seems very absurd. But why strange? There is nothing intrinsically more ridiculous in imagining a single drug-poison to be an antidote for all the ills that flesh is heir to, than in supposing that the antidotal virtue resides in two thousand poisonous drugs. What is intrinsically absurd and ridiculous is the presumption that any remedial virtue can exist in any poison.

Physical Features of Insanity.

THE British Association for the advancement of science is certainly one of the most learned bodies of men in the world, hence its discussions are always entitled to respectful consideration.

One of the papers which was read, at its last meeting, was presented by Dr. T. B. Tuke, on Insanity. He said, among other things:

"It is generally acknowledged that the intellectual powers are manifested through the gray matter of the cerebrum, and as in insanity these faculties were impaired, exaggerated, or perverted, I believe that, by examining the brains of the insane, a hope exists of discovering a road for arriving at a solution of the functional difficulty. The time has passed when the term mental disease, insanity, or madness, conveyed to the minds of physicians, the idea that the mind or its faculties were the entities which were the subject of disease. By a process of reasoning, the pathologist has arrived at the conclusion that the abnormal physical manifestations are dependent upon primary or secondary changes in the nerve tissue; that insanity is a *symptom* of disease, not a disease itself, and that the cause of the disease must be looked for in the brain. Six years ago I commenced a systematic microscopic examination of the brains of the insane, and with this most important result, that in every single instance a marked departure from healthy structure was observed.

"I am not prepared to designate the individual part of the brain specially affected in the different forms of insanity; but I may say generally, that the *corpora striata* are the portions most frequently found affected, and that the cerebellum is the organ least frequently subjected to disease. Further, that the white matter is much more liable to evident structural morbid change than the cortical substance in comparatively recent cases; and that where the intellect has been in abeyance for prolonged periods, the structure of the gray matter of the cerebral convolutions is difficult of demonstration, the layers are found indistinct, as the cells are few in number and generally small in size. In the fifty-three cases of chronic insanity which I have examined, I have found distinct structural changes in the brain of each."

We think it is very easy to relieve this subject of the muddlement in which Dr. Tuke has left it. The statement that insanity is not a dis-

case, but a symptom of disease, is simply absurd; so is the assertion that he has made microscopical examinations of the brains of insane persons. Surely the doctor does not mean to say that he has dissected the brains of *living* persons—and *dead* persons are never insane! Who ever heard of a corpse being demented in any manner?

Then, again, insanity is a disease of the mental powers in precisely the same sense that dyspepsia is a disease of the digestive organs. The symptoms of insanity are *abnormal recognitions*. If the patient cannot distinguish the normal positions and qualities of objects, nor their relations to each, it is because his mental organs are disordered, and this disorder is insanity.

Dr. Tuke will at once see his mistake (and the error of the whole medical profession) when he realizes the simple truth that disease is an *action* and not an *entity*. *Disorderly mental action is insanity*. The evidences of the disorderly *action* are *symptoms* of insanity. Dr. Tuke has confounded causes, symptoms, disease, and effects. In his microscopical explorations among the brains (or what is left of them) of persons who have died of insanity, he has discovered only the effects of disease; and the effects he has confounded with the disease itself, and mistaken for its cause.

The *immediate* cause of insanity is congestion of the blood-vessels in some parts, or in all parts, of the brain. If this congestion is prolonged, the nutrition of the brain is imperfectly effected, and it becomes more or less disorganized, and this structural derangement may be the cause (as in mechanical injuries) of insanity, or the effect of congestion, as in fevers. Insanity itself may exist with or without structural changes.

The remote or predisposing causes of insanity may be any influence which determines the blood to the brain in unusual force or quantity. In the delirium of fevers, the brain is congested, and the mind is insane; but as the whole body is sick, the local disease is nosologically merged into the constitutional malady, and then the disease is named accordingly. In fevers, too, there may be other complications, as inflammations, abscesses, eruptions, hemorrhages, diarrhea, &c. These are really distinct diseases, as they do not belong essentially to fever, and may exist without it. And the same may be said of insanity.

Artificial Milk.

A FRENCHMAN, M. Gaudin, proposes to supply the people of Paris with milk manufactured in an artificial manner. He estimates that he can make a half million litres per day at a trifling cost. He does not tell us that the factitious article will be *real* milk; but he says it will have

"all the nutritious properties of good milk." Then why is it not good milk? the reader will naturally ask. And we answer, Because neither milk nor any other vital secretion can be made artificially. "Good milk" can be made by the mammary glands in animals and human beings, and by an analogous structure in the vegetable kingdom, as in the cocoa-nut, milk-weed, cow-tree, &c. M. Gaudin's milk (which is not "breast milk"), said to be "an emulsion prepared at a very high temperature from bones, fat, and gelatine, tastes, when cold, like stale milk of a cheesy flavor; the components of ordinary milk are all present, the gelatine representing the caseine, and the fat, the butter."

We think our American milk-makers are far ahead of the ingenious Frenchman in the artificial milk business. It has long been known that in New York and other large cities, milk manufactured on a plan very similar to the process recommended by M. Gaudin has been extensively sold, and doctors enough could always be found to certify that it was as good, if not better, than good milk. We do not know all the ingredients employed in the manufacture of the New York article; but it has been ascertained that chalk, calves' brains, and the greasy matter of old bones, boiled tendons, and semi-putrescent gristle, are among them. We do not think the artificial article of M. Gaudin any great improvement on our home-made commodity. Either is enough to engender tuberculosis or dyspepsia when the quantity partaken of be sufficient to extinguish the feeder through one of the processes known as malignant erysipelas, diphtheria, or putrid fever.

Death and the Turkish Bath.

WE find the following news item in one of our exchanges:

"Miss Lillie Peckham, the young advocate of female suffrage, took a Turkish bath at Milwaukee, a few days ago, and was so prostrated by its effects that she died on Wednesday. She was recently appointed to the pastorate of an Iowa Unitarian church."

We have before called the attention of our readers to several cases of death resulting from the use, or misuse, of the Turkish bath. More than twenty cases have come to our personal knowledge in which persons were either killed outright or seriously injured by Turkish baths in New York city. Of course we do not pretend to say that these baths were administered in the best possible manner. No doubt they were bunglingly managed. But we have always maintained that some persons cannot take them at all without manifest detriment, and that to others they are absolutely fatal. As a general or promiscuous method of bathing, they are very

frequently injurious, and unless very skillfully managed, always dangerous. The common vapor or hot-air bath is always safer, and in all cases equally advantageous. As we have heretofore explained, the persons most liable to be damaged by them are the nervous and consumptive, and those who have feeble, superficial circulation or local congestions. The latter was undoubtedly the case of Rev. Miss Peckham. Probably her new and responsible position, with the various duties connected with it, induced extra exertion and occasioned congestion of the brain, which the excessive and prolonged heat of the Turkish bath aggravated to a fatal degree.

Two years ago, a medical friend—an old and feeble man, yet able to do an average day's work—took cold, and concluded to try a Turkish bath. We advised him against the experiment, and tried to make him think that the congested state of his lungs would render the operation certainly injurious and possibly dangerous. But he could not see the rationale as we did, took the bath, and the result was a confinement to his bed for a month and a narrow escape from death.

Organic Transmission.

NO FACT is better established in science than that of the inheritance by offspring of the vital conditions, good or bad, of their parents. Many children are born with such defects in organization as to constitute an infirmity incompatible with vigorous health or long life. Some will live a few months, others several years, and many will attain adult age. We have recently had a somewhat remarkable case illustrative of this principle in the person who came to "Hygeian Home" as a patient from Paducah, Ky. His name was F. H. Alburton, and age about twenty-one. He came to us in January, 1871. He was tall, slender, pale, and scrofulous, yet able to keep about and do light work. There was nothing special in his general appearance or internal condition save constitutional frailty of organization. A few years before, he had suffered for a long time of congested liver, with asthma, for which he had been badly drugged. The remedies (of which calomel and quinine, as usual in such cases, were the leading factors) had very much aggravated the morbid condition of the liver, rendering it permanently swollen and torpid—indeed, almost useless. His treatment was very mild, as he seemed only to need the hygienic regimen. He improved somewhat for several months despite occasional backsets from abscesses which repeatedly formed in the ears—the manifestations of his scrofulous diathesis.

At the end of six months, his condition seemed to have become stationary, and after remaining so for a few weeks (although keeping about and doing some light work nearly every day), he began to decline. He suffered no pain save

what resulted from the gatherings in the ears, and he was unexceptionally correct in his dietetic and other habits. He had no mental troubles that we could learn, and seemed to understand his own case so perfectly as to know it was merely a question of inherent vitality whether he recovered. He gradually emaciated, and died December 22.

As the case presented some remarkable features, a *post mortem* examination was resolved on, and made in presence of the medical class and other inmates of the establishment. The causes of the constitutional frailty and inevitable death were easily discovered. The heart was only one-third the normal size; the stomach was extremely small; the pancreas only rudimentary; the liver very much enlarged, and the bile ducts obliterated. Of the spleen, kidneys, lungs, and alimentary canal, there was nothing special to note. The mesenteric glands were, however, apparently undeveloped. The heart, which should have weighed 10 to 12 ounces, weighed less than four. Every experienced pathologist will at once understand from these conditions that a fully developed man was impossible. The heart and circulating vessels could not carry blood enough to sustain the vital organs, and as the other parts of the body continued to develop in disproportion to the nutritive organs, the older and larger the patient grew the worse his vital condition became. If by some accident he had been dwarfed in childhood, he might have lived much longer. But as he grew to nearly the ordinary stature, it was impossible for the defective heart and blood-vessels to supply the requisite material for building the structures; hence their lax, flabby condition, and the fatal termination.

It may be said by the opponents of our system, and especially by the pseudo-hygienists, that if this patient had been allowed a mixed dietary, he might have recovered, or lived longer. In this we have to reply that he was failing in health when he came to us, and had up to that time lived on the ordinary diet. Moreover, he is the only patient we have lost during the year; and furthermore, during his sojourn with us more than one dozen patients much more diseased and weaker than he was at the time, have recovered on the strict dietary, and are now in good health. The different results are obviously attributable to the difference of original organization.

Answers to Correspondents.

DISEASE AND DRUGS.—H. S.: "Dr. R. T. Trall: Please prescribe for the following case: Patient thirty-four years of age; health failed about nine years ago; has been using the best doctors, and taken drugs all the time. The doctors call his disease liver complaint and piles.

He has had much pain over the stomach, and is greatly troubled with head ague; has to use pills constantly to make his bowels move; is rather low spirited. His weight in health is 160 pounds, now 140. His father was always in good health, but his mother had the same troubles he is afflicted with, and died of liver complaint at the age of sixty. Medicine relieves the patient temporarily, but if taken for some time, will lose its effect, and has to be changed. His diet has been as people commonly live. Please state what his disease is, and how it should be treated."

You have correctly stated three of his maladies—liver complaint, piles, and constipation. To these may be added some half a dozen, more or less, drug diseases. These we cannot name without knowing the particular medicines he has taken. In order to recover health, the first thing for him to do is to quit druggery in every shape and form. The next in order is the adoption of a strictly hygienic diet. Thirdly, take a tepid ablution, followed by abundant friction three times a week; a wet sheet pack for an hour once a week; hip bath at 80° for ten minutes each other day, and wear the wet girdle for three hours each alternate day.

CATARRH AND POLYPUS.—M. S.: "I am afflicted with chronic catarrh and a polypus tumor. This is largest in the full of the moon, and discharges during the night. I have had it removed twice by surgical operation, but it soon grew again, and now the nostrils are nearly filled. What would you advise?"

The excrescences no doubt start from the spongy bones in the back part of the nasal cavities, so that removing them in the usual way amounts to nothing, so far as a cure is concerned. Our manner of treating them is to work off the tumors to their roots by *grubbing* them with forceps, then cauterizing the roots. If this is properly done, the cure will be radical and permanent.

CHRONIC HEPATITIS.—I. W. M.: The dyspeptic feelings, constipation, soreness in the right side, mucous stools, and viscid expectoration, are all indicative of chronic inflammation of the liver. The wet girdle and hip bath are the proper local appliances. The general bathing must be regulated by the bodily temperature. The dripping and dry-sheet rubbing, on alternate days, are applicable. Avoid milk, sugar, and salt.

ULCERS OF THE CORNEA.—W. W.: These can generally be removed by hygienic treatment; but when the ulcerated surface is indurated or has callous edges, caustic may be necessary. Nitrate of silver is usually employed. No one, however, but a competent physician should apply it.

ANTISEPTICS.—S. R. L.: The sulphites of

various alkalies, as lime and soda, will preserve many organic substances, as milk, flesh, fruits, and vegetables, from decomposition or putrefaction for a longer or shorter time. But they are not wholesome, and all food preserved by antiseptics of any kind—salt, vinegar, sugar, &c.—is vitiated in its nutritive properties.

HEART DISEASE.—O. S. M.: This term is applied to various morbid conditions of the organ, as aneurism, ossification, hypertrophy, softening, &c. Irregular and intermittent pulse, with occasional palpitations, throbbings of the abdominal aorta, and paroxysms of difficult breathing, are more indicative of dyspepsia, with constipation and torpid liver, than of heart disease. Cure the indigestion and the heart will not trouble you.

CUTANEOUS ERUPTION.—B. P.: The child has inherited a bilious humor, which is now manifesting itself externally. Keep its skin clean by a daily tepid ablution, and keep all constipating articles and irritating condiments out of its food. The "soothing syrup" is a pernicious narcotic mixture which simply stupefies.

STIMULANTS.—J. R.: "Does pure food, pure air, or pure water, stimulate? If so, does not stimulation by any inorganic substance prove that stimulation is a physiological or healthful process?"

Food, air, and water, are not stimulants. The admission that they are, is fatal to your argument. Nor can alcohol be condemned as a medicine because it is a poison, for all drug medicines are poisons. Your position in the pending discussion is that alcohol is bad *per se*, or else that all drug medication (including alcohol) is wrong. As you do not take this position, your opponent has greatly the advantage of you in the debate.

Book Notices.

"THE HYGIENIC HAND BOOK," which has been out of print for more than a year, has just been reissued by S. R. Wells, New York. The whole work has been carefully revised, several typographical errors corrected, and a few additions made to the text. The work is intended to be a plain and practical guide at the bedside of the patient. All of the technical as well as the common terms and phrases in nosology are introduced and defined, thus rendering it a pathological lexicon as well as a therapeutic prescriber. The publisher has presented the volume in neat and tasty binding.

"THE TRUE HEALING ART" is also being republished by S. R. Wells. This work is the address of the author delivered at the Smithsonian Institute, Washington City. It has had

an extensive circulation in this country and in Europe, and has always sold well by traveling lecturers. It is one of the best tracts to scatter broadcast among the people, as its cost is trifling, while it presents the facts and principles of the hygienic system in a readable and popular style.

"WATER CURE FOR THE MILLION" is another small work well calculated to call the attention of the public to the important subject of healing the sick without the employment of poisonous drugs; especially of those who have not time or inclination to study more elaborate works. It gives a series of cases covering nearly the whole ground of chronic maladies, and the testimonies of the most eminent medical authorities, living and dead, *pro* and *con*. A new edition has been issued by S. R. Wells.

"THE HYGIENIC SYSTEM" is a small work now in preparation, and soon to be issued by the Battle Creek Publishing Association. It is intended as a tract for general distribution, and will present a more full and complete exposition of the problems of medical science and the healing art from the hygienic standpoint than any other work extant. Those abstruse and perplexing questions, the "Essential Nature of Disease," the "Law of Cure," the "*Modus Operandi* of Medicines," the "Theory of Vitality," and the "*Vis Medicatrix Naturæ*," are explained in a popular yet scientific manner.

"TOBACCO-USING" is now in press and will soon be issued by the Battle Creek Publishing Association, in a pamphlet of about sixty pages. It presents an exhaustive *expose* of the rationale of the effects of tobacco, and also of all other narcotic stimulants and nervines. It explains *how* tobacco is ruinous of man vitally, mentally, and socially, and *why* the effects (the so-called action) of tobacco-using are different from those of liquor-drinking and opium-eating. Incidentally it solves the whole problem of the *modus operandi* of medicines. It is a work for mankind in general, and the temperance people in particular, as it takes the ground that tobacco-using is a much greater evil in society than liquor-drinking. It should be read and studied by every person who discontinues the use of alcoholic beverages and resorts to tobacco or opium as a substitute.

"THE MOTHER'S HYGIENIC HAND BOOK," a volume of about three hundred pages, is in preparation, and will be published in a few months by the Battle Creek Publishing Association. It will contain full directions for the management of the woman during pregnancy and nursing, the treatment of the various diseases incident to gestation, parturition, and the lying-in period, with all needful instruction relative to the care and healthful rearing of children and treatment of infantile maladies. A

work of this kind has been so long and so urgently called for that we have felt it a duty to delay our large work, "Principles of Hygienic Medication," yet a little longer, in order to respond to this special and importunate demand.

My Experience in Health Reform.—No. 3.

It was in March, 1864, that myself and wife decided to adopt the principles of health reform. The immediate occasion of this was the critical condition of our son, at that time some six years of age. I think his case worthy of particular mention. At the time of which I speak, he was to all appearance certain to be a cripple for life. His left limb was much smaller than his right one, and his left ankle was greatly enlarged from a scrofulous deposit which was almost as hard as bone. The ankle joint was therefore almost entirely stiff. In hobbling along, for he could not be said to walk, he turned his foot as far round as the foot can be turned, and in this way dragged it after him. His general health was much impaired. He complained much at night of pain in his back. His difficulties were first discovered by us when he was about two years of age, and manifested themselves in a weakness in this ankle. For four years, this trouble continued to increase until it reached the condition which I have here briefly and imperfectly described.

It was manifest that he was growing worse, slowly, indeed, but steadily and surely. I thought there was little ground to hope that he would long be spared to us; and I saw no reason to hope that he would ever be anything but a cripple even should he be spared. In fact, as things had progressed, it could not be very long before his limb would be completely withered and useless. I consulted those I thought most competent to express an opinion, but received no encouragement. We had no HEALTH REFORMER then to give instruction, and no Health Institute at Battle Creek to care for those who were struggling with disease. I had seen some numbers of the *Laws of Life*, and I knew that there was a hygienic institution at Dansville, N. Y. But I had so little knowledge of the hygienic system in general, and of this institution in particular, that I was not by any means decided that this was the only system to be relied upon for the preservation or the recovery of health; nor did I feel certain that at this institution they would be competent to treat such a case as this of our son.

However, something must be done, if anything could be proposed that gave any reasonable assurance of success. I had so far lost confidence in the use of drugs that I felt unwilling to resort to them. I was in deep distress, and after earnestly committing the case to God in prayer,

we decided to send him to Dansville, and in a few weeks were enabled so to do.

Soon after his arrival there I received a letter from one of the physicians explaining the cause of the difficulty in the ankle; viz., that it was a deposit of scrofula caused by the effort of nature to put this dangerous poison as far from the citadel of life as possible. He said that he should make no effort to drive this scrofula somewhere else, but should undertake by correct habits of living in his case to give nature a chance to effect a complete change. That is to say, he would have him so live that he should have an abundance of the best of food, as grains, vegetables, and fruits, which should nourish him in the best manner, but which should not at all feed the scrofula. He was very careful that he should eat nothing between meals, and that he should partake of no unhygienic thing. He was also careful that he should take a season of rest in the middle of the day before eating. A very moderate amount of water treatment was given him, principally with the view to equalize the circulation. These things being secured, he was allowed to play all that he pleased. But no care was taken to correct his manner of walking, the physicians asserting that in due time this would correct itself. And so it came to pass.

He had been there but a few weeks before it became evident that changes were taking place for the better. The deposit which had for a long time caused the ankle joint to bulge out, and to be virtually a stiff joint, began sensibly to abate, and he could begin to bend it a little. After some further time, it began to appear that the withered leg was starting to grow. And soon after this there began to be a manifest improvement in his walking. At the end of about fifteen weeks, he returned home, feeble indeed, for nature had undertaken to restore the badly withered limb, but with this remarkable change, that he walked naturally, hardly showing any lameness at all. Those who saw him before treatment, and afterward, pronounced his recovery almost a miracle. And yet, wonderful as this case appears to those acquainted only with the drug system of treatment, it only shows what nature is capable of doing in any case where the proper conditions are supplied, as they are in the hygienic system of treating disease.

As I dismiss his case I will simply state that his parents have taken great pains to have him regard the health reform even to the present time. The result is, our son is possessed of excellent general health; his left limb is perfectly sound, and healthful as the other; he has not one particle of lameness, and his case furnishes a powerful argument in proof of the excellence of health reform.

J. N. ANDREWS.

SPEAK well of your friends—of your enemies say nothing.

Open Doors.

MOST of our houses—or at least a large proportion of them—are heated by a furnace, even if all the warmth is not derived from one. Open fireplaces, it seems to us, are becoming rarer and more rare, and with them disappears a most efficient means of ventilation. We will not stop here to lament this as a great loss to us in a social point of view, this depriving the family of the *focus* to which its various members may come—the hearthstone, so dear to all who have had a real one—though we believe it to be a great loss; but we will urge it as a reason for throwing open more freely the doors of communication between entries and rooms. Since furnaces have been so generally introduced, entries and passages can be, and are, kept much warmer than was possible before—quite warm enough, if not indeed too warm, for health—and there need no longer be the risk of unduly lowering the temperature of the rooms in which we live, by leaving the door open behind us. Besides, windows shut closer, and, as towns increase in size, the outer cold has less effect upon in-door temperature; and, what is of far greater moment, ventilation, in too many modern houses, must be secured through the entries, or not at all. Fresh air, it is true, is poured into the rooms from the furnace, but egress for that which is vitiated is not provided, and it must pour out through cracks, or remain. Of course, if we could wait, it would pour out. Fresh hot air coming in would gradually completely purify the room, which would attain a temperature of over 180° Fahrenheit. But we cannot stand it; so we shut the register, and put an end to ventilation and temporary discomfort together. Very few houses, however, have means for throwing as much hot air into their entries as into the rooms, so that not only are the latter filled with vitiated air, but actually, in spite of all the modern improvements, the entries grow cold; more coal is thrown on the furnace, its upper door is shut, and very little is effected.

Now, if we would only accustom ourselves to open doors, we would certainly have better ventilation in the rooms, and warmer entries, while both rooms and entries might be kept at a temperature of 68 degrees with much less trouble than is now expended in bringing rooms “up to seventy degrees.”

Where there are children, it is, we think, of great importance that rooms and entries should be of the same temperature, for certainly a large proportion of the chest and bowel affections of the young can be traced among certain classes to an exposure to a change in temperature, especially where the little ones are in the habit of passing from overwarmed rooms into somewhat underwarmed entries.

There is no need to dilate on the necessity of ventilation to young and old; but even where stoves are used, and a certain ventilation is thus afforded, our remarks hold true; for there is no doubt that all ordinary modes of burning anthracite coal pour into our rooms so much of the inodorous, tasteless, poisonous carbonic oxide, that we can hardly have too much air with which to dilute it.

So we put in a plea that instruction be given to our young folks somewhat different from that which their forefathers received. Teach them by all means to be obedient and docile, but forgive them if doors be left ajar; nay, more—teach them to leave them open.—*Medical Times*.

Disease and Sickness—An Explanation.

I HAVE been asked to explain in regard to my use of the above words in my recent article on "Warnings of Disease." In that I stated that "there is a *generally* recognized distinction between disease and sickness," and that when this distinction is recognized, disease is always an enemy, and sickness a friend. The statement is quite correct, and I think the "*generally* recognized distinction" is the proper one, and necessary to a *general* understanding of the facts relative to abnormal conditions. "Disease," says Webster, "a derangement of any of the vital functions, in which their natural action is interrupted or disturbed, and causing or threatening pain or weakness; morbid or unhealthy condition." This definition must be entirely ignored in order to make disease a friend, and not an enemy. For, if you say the *cause* of disease is the enemy against which we are to war, it cannot then be said that a "derangement of any vital function," or a "morbid or unhealthy condition," is a friend, whatever the cause may be. The effort of nature to overcome this derangement, or morbid condition, is a friendly effort; and the manifestation of this effort is called sickness. Thus, in the case stated by Dr. Graham, the man boasted that he was not and never had been sick; which was true, as the term is generally used; yet he was badly diseased; so badly that his system ceased to recognize the derangement as an enemy, or had no power to overcome it.

It is true that the dictionaries make but slight difference between disease and sickness. But if we must depart at all from their authority I think the distinction which I claim has this in its favor; the departure from authority is the least; the distinction is generally recognized and easily understood; and therefore the popular mind will most readily be made to appreciate the nature of a remedial effort of nature by being instructed according to that distinction.

J. H. WAGGONER.

Poisonous Animal Food.

THE food that is most liable to produce symptoms of poisoning, even though it may seem to be good, is shell-fish. They occasionally cause great distress, attended by cramps and an eruption on the skin resembling nettle rash. Such symptoms supervene in from ten minutes to twenty hours after eating the articles in question, and are accompanied frequently by great exhaustion and debility. Death has occurred in as short a time as three hours. If the vomiting is free, the sufferer usually recovers. In some instances where shell-fish have been taken from docks or ship's bottoms, it has been suspected that they have been contaminated with copper or arsenic derived from the sheathing or paint on the vessel. In some instances copper has been found, but it is nevertheless probable that in the majority, if not in all cases, the evil effects have been due to the presence of animal poison.

If healthy flesh that is undergoing putrefaction is used as food, it is liable to produce very serious symptoms resembling those of typhus fever, in which there is considerable brain trouble. This, however, is not common, the usual result being the ejection of the offensive material. The system can even become accustomed to the introduction of such vile articles as decayed fish, which, it is said, the Siamese and Burmese use as a condiment.—*Household*.

How to Keep Well.

PART OF A SCHOOL-ROOM LECTURE.

THE first thing necessary for health is sunlight. No one can live in the dark. Take a plant and place it in a dark room, where no sunlight can enter, and it is sure to die. You may supply the room with pure air, keep it sufficiently warm, place the plant in fertile soil, keep it well watered; and yet all this will avail nothing, if the sunlight be excluded. Indeed, you may light the room with gas, or any other artificial light, and it will do no good. Nothing will make up for the lack of sunlight. If the plant cannot have this, it will die.

Take another plant and place it under the shade of a tree. The plant may live, but it will be always pale and sickly. Why so? Because the tree cuts off the sunlight, which is necessary to give life, health, and beauty to the plant. For the want of this, it sickens, droops, and fades.

Take a potato and plant it in the cellar. It will sprout and grow; but what kind of a growth will you find? Long, slim, colorless vines, with scarcely any vitality in them. What is the trouble? Why, simply this: the plant cannot get sunlight, and for this reason can never attain perfection. Plants need sunlight. This is

necessary in order to change the food which they take up through their roots into their own structure. The sunlight exerts upon the plants both a chemical and a magnetic influence, which gives solidity of texture, symmetry of form, and brilliancy of color to all trees and flowers of the vegetable kingdom. It makes them strong, healthy, and beautiful. Deprive them of these influences, and you take away from them one of the first essentials to their well-being.

Animals are subject to the same laws as plants, and trees, and flowers. They have bodies made of exactly the same material as those of plants, and the same laws which govern matter in the vegetable form, govern it in animals. Sunlight, therefore, is just as necessary to the well-being of animals as to that of plants. Deprive animals of sunlight, and they will die. Keep them in a dark room, and they will become weak and sickly. Insects, and birds, and fishes, and all the animals which roam over the prairies or through the woods; all these receive life and vitality from sunlight.

Those which live most in the sunlight are most active, intelligent and beautiful. Owls live in the dark. That is, they are active only during the night, and in the daytime sleep in the shade. But who would be an owl? Owls are stupid birds. In the great cave of Kentucky there is a kind of fish which have no eyes. This is because they live in the dark. Some animals are active during the night, and sleep in the sunshine. Such are beasts of prey. You see that their nocturnal habits have a bad influence on their character. Mild and docile animals are active in the daytime, and sleep during the night. So, too, boys of nocturnal habits are wild and ugly. Boys who are mild, intelligent, and manly, work in the sunshine, and sleep during the night.

People who live in the dark are never well. They are always pale, sickly, languid, stupid, and only half alive. They go moping about with a long face and sad countenance, as if just coming from a funeral. They never appear truly bright, joyous, or happy. Why? Because their bodies lack magnetism, which can only come from sunlight.

People who live in under-ground rooms are always lank, lean, and colorless, like the potato vine which grows in the cellar. Women are usually more sickly than men. One principal reason is this: most of them do not get sufficient sunlight. They live in darkness, and shut out the sunlight as carefully as they would exclude the contagious atmosphere of the cholera. They shut up all the windows, and blinds, and curtains, and plant trees all around the house, so that no sunlight can enter. In these dark and cheerless rooms they live year after year. It is no wonder they are sick. When they do go out, they carry a shade to keep off the sunshine, as if its warm kisses would blister their

poor faces, instead of making them look fresh, fair, and beautiful. No wonder they get sick. The only wonder is that they did not die long ago.

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

What Is in the Bedroom.

If two persons are to occupy a bedroom during the night, let them step on to a weighing scale as they retire, and then again in the morning, and they will find their actual weight is at least a pound less in the morning. Frequently there will be a loss of two or more pounds, and the average loss throughout the year will be a pound of matter, which has gone off from their bodies, partly from the lungs and partly through the pores of the skin. The escaped matter is carbonic acid and decayed animal matter or poisonous exhalation. This is diffused through the air in part, and part absorbed by the bedclothes. If a single ounce of wood or cotton be burned in a room, it will so completely saturate the air with smoke that one can hardly breathe, though there can only be one ounce of foreign matter in the air.

If an ounce of cotton be burned every half hour during the night, the air will be kept continually saturated with smoke, unless there be an open window or door for it to escape. Now the sixteen ounces of smoke thus formed is far less poisonous than the sixteen of exhalations from the lungs and bodies of two persons who have lost a pound in weight during the eight hours of sleeping; for while the dry smoke is mainly taken into the lungs, the damp odors from the body are absorbed both into the lungs and into the pores of the whole body. Need more be said to show the importance of having bedrooms well ventilated, and of thoroughly airing the sheets, coverlets, and mattresses, in the morning, before packing them up in the form of a neatly-made bed?

Conditions of Health.

THE conditions of health are few, but imperative:

1. Pure air in abundance.
2. Good food and drink, used at the right time and in proper quantity.
3. Temperately active, and pleasant mental, moral, and social conditions.
4. To be properly clothed.
5. Sufficient undisturbed sleep.
6. Proper exercise.
7. Right bodily positions.
8. Cleanliness.
9. Rest.
10. Sunlight.
11. Temperature.

P. M. L.

The Health Reformer.

Battle Creek, Mich., February, 1872.

Our Health Institute.

ON the occasion of the S. D. A. General Conference, which held its annual session in this city, December 30, 1871, a delegation from the several States of the earnest friends of the cause of health reform were invited to make the Institute their home during the period of their stay in the city, which was from one to two weeks.

Ample provisions were made by the Directors for the accommodation of all, and it seemed to be the highest pleasure of Physicians and Helpers to make all feel at home, and to make the occasion a happy one.

The opportunity for interchange of thought by those who had intelligently and conscientiously adopted the principles of the great health reformation was excellent, and each seemed to be delighted with the important facts in each other's experience. And thus the time happily and profitably passed away.

New Year's, by appointment, the ample Institute Hall was crowded with visitors and citizens, who listened to brief remarks relative to the origin and design of the Health Reform Institute, when the following platform was read, unanimously adopted, and the paper signed by more than one hundred friends of the cause.

Our Platform.

1. God, in the creation of man, established laws pertaining to both his moral and physical natures, which, had he always obeyed them, would have given him immunity from sickness, and would have perpetuated his life. Sickness and suffering had their origin in the violation of these laws.

2. As man cannot have eternal life without strict obedience to moral law, so he cannot have deliverance from the terrible bondage of sickness and premature death in this world without strict observance of physical law.

3. The moral and physical natures of man are so intimately related that it is impossible to live in violation of either of these laws without doing violence to the other. Physical law,

therefore, in its sphere, is as sacred and binding upon man as moral law.

4. The gospel teaches that man should live healthfully as well as righteously.

5. We recognize in nature the power to restore to health without the aid of medicines. The true Physician supplies conditions: Nature cures.

6. Our *materia medica*: Good food, pure air, pure, soft water, light, heat, exercise, proper clothing, rest, sleep, moral and social influence.

7. Our motto: Temperance in all things. Not only in eating, drinking, and in labor, but in everything that tends to exhaust the vitality of the system.

8. It has been well said: "A contented mind is a continual feast." A well-founded trust in God is the best and surest promoter of cheerfulness of mind; and without this all other means may fail.

With the extremes of those who are capable of taking no other than a narrow view of important subjects on the one hand, and the cry of "radicalism" by those who bend to popular practice, custom, and the indulgence of appetite, on the other hand, the friends and supporters of the HEALTH REFORMER and our Health Institute take their stand upon the above platform.

And while they gratefully acknowledge, and accept, the doctrine of Christian temperance, clearly set forth in the Sacred Scriptures, they recognize the providence of God in the scientific demonstrations of this great subject in the able writings of Graham, Trall, and others who have proved true to the principles they have espoused and taught.

The visiting friends, wishing to give a definite expression of their gratitude and confidence, presented the following paper, which was also read:

EXPRESSION OF GRATITUDE AND CONFIDENCE.

By the kindness of the Directors and managers of the Health Institute, we have enjoyed its hospitalities for a number of days, which has given us an opportunity of observing the good order, the quiet, and the neatness of this Institution; the care manifested on the part of the Superintendent, Physicians, and Helpers, to have everything harmonious and right in every respect,

the bounteous supply of purely hygienic food and good water, thorough ventilation of rooms, cheerful and pleasant surroundings, with its marked religious influence, and the entire absence of all frivolous, unseemly deportment, which is so often manifested where so many of all ages and both sexes are congregated.

We heartily commend this Institution to all those who are in need of the recovery of their health, as a place to which they may safely resort, with the reasonable hope of receiving the best care and most skillful treatment; where they will not be imposed upon by exorbitant prices, or by being treated with neglect; where they will be sure to find all and everything pleasant and cheerful, and where they may expect to meet the blessing of God.

We shall carry away from this Institute the most pleasant remembrances; and with this expression of our gratitude we leave the assurance that all who labor here in this blessed work shall have our encouragement, our sympathy, and our prayers.

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|--------------------------|------------------|
| J. H. WAGGONER, | Michigan. |
| J. N. ANDREWS, | Rochester, N. Y. |
| S. N. HASKELL, | Massachusetts. |
| D. T. BOURDEAU AND WIFE, | Vermont. |
| A. C. BOURDEAU, | " |
| OLIVER MEARS, | Ohio. |
| W. L. JAYCOX, M. D., | " |
| ELI GLASCOCK, | " |
| A. A. HUTCHINS AND WIFE, | " |
| NATHAN WARDNER, | Illinois. |
| JAMES HARVEY, | Indiana. |
| JACOB HARE, | Iowa. |
| L. MCCOY, | " |
| MRS. P. A. LYON, M. D., | " |
| J. H. ROGERS, | Missouri. |
| P. S. THURSTON, | Wisconsin. |
| DAVID DOWNER, | " |
| STEPHEN PIERCE AND WIFE, | Minnesota. |
| L. P. BAILEY, | " Michigan. |
| JEROME FARGO, | " " |
| I. A. OLMSTEAD, | " " |
| ROBERT SAWYER | " " |
| JAMES WHITE, | " " |
| E. B. LANE, | " " |
| S. A. MCPHERSON, | " " |
| E. H. ROOT, | " " |
| DAN R. PALMER, | " " |
| DELBERT OLMSTEAD, | " " |
| W. C. WHITE, | " " |
| ADDIE M. MERRIAM, | " " |
| MRS. L. M. HALL, | " " |
| FRANKLIN HOWE, | " " |
| CHAS. RUSSELL, | " " |
| R. J. LAWRENCE, | " " |

Meat and Flesh.

FROM the manner in which these words are used at the present day, they have come to be regarded in the minds of the generality of the people, as synonymous terms. Whenever flesh is intended, the term meat is now almost invariably used. Anciently, however, this word was used in a different sense; and to apply the modern definition to the ancient usage, is to give a wrong idea.

In the New Testament, for instance, the word meat is frequently used; but it is in every instance from a Greek word which includes in its definition fruits, grains, and vegetables, as fully as it does flesh. It is invariably from the word *broma*, except in Luke 24:41, where it is from *brosimos*, which literally signifies "anything eatable." The word *broma* is defined by Robinson to mean, "eatables, food; that is, solid food as opposed to milk;" by Liddell and Scott, "that which is eaten, food." It is never defined as meaning flesh exclusively.

When the New-Testament writers wish to speak of flesh only, they use two other words to designate it. The first of these, *kreas*; is used when flesh is spoken of as an article of food. It occurs twice in the New Testament: first in Rom. 14:21, where Paul says, "It is good neither to eat flesh nor to drink wine;" and, secondly, in 1 Cor. 8:13, where Paul says, "I will eat no flesh while the world standeth." The other word, *sarx*, is used to designate "the flesh" in opposition to the spirit; as, "the works of the flesh," &c.

From these facts, the reader will see that the meat of the New Testament is not the meat of our modern markets. U. S.

The above statements relative to meat, and flesh, by the editor of the *Review and Herald* of this city, are penned because the writer knows them to be true. The fact that the word meat in the New Testament means simply *food*, takes the wind out of the sails of those who, in their ignorance of the facts in the case, are forever harping upon certain expressions in the New Testament, in opposition to the vegetarian diet. They will quote the following words of Paul with apparent confidence of success of demolishing all theories restricting diet:

"Now the Spirit speaketh expressly, that in

the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." 1 Tim. 4:1-3.

Suppose the word meat, used by the apostle, means flesh, then, in that case, we assure our opposing friends that we are not the men referred to by Paul. We do not command any one to abstain from flesh. This is not our business. We teach that flesh is not the best article of food, and recommend a change from flesh-meats to a diet consisting wholly of grains, vegetables, and fruits.

But in view of the fact that the word "meats" is simply foods, then what? Some apply these words of Paul to Papists; others to Spiritualists. Their fulfillment may be more clearly seen in the future of Spiritualism. For a clearer fulfillment than we can now see, we wait. But their application to those who adopt the vegetarian diet is most absurd. Paul continues:

"For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer." Verses 4 and 5.

Here our opposing friends take strong ground against us. In justification of their beef, mutton, and pork-eating, they quote with emphasis the phrase, "*every creature of God is good.*" This, they assure us, must include the swine. And why not include dogs, cats, rats, mice, skunks, and rattlesnakes, quite as well?

Our friends, by this time, may safely call in question their application of the words of Paul. It is evident that he is not speaking of flesh-meats, but of foods, such as God made for man to eat. In this light only could the apostle say that "*every creature of God is good.*"

"Creature," says Webster, "That which is created; every being besides the Creator, or everything not self-existent. The sun, moon, and stars; the earth, animals, plants, light, darkness, air, water, &c., are the *creatures* of God."

It would not be sensible to suppose that Paul instructed Timothy to teach all Christians that they might indiscriminately eat all creation, refusing nothing. If so, then, according to Webster's definition, the supposed freedom of the

gospel, as it relates to habits of life, gives them, indeed, a very liberal diet.

But if restricting the words of Paul to those things created for food for man be objected to, and if it be contended that the phrase, "Every creature of God," must include the flesh of dead animals, then convert the men of China to the Christian religion, learn them to say grace at the table, and they are all right with their "Rats and Puppies for Pies."

Moral Duty of Preserving Health.

WE believe that all moral obligation is summarily contained in the ten commandments. Out of these grow all duties, and by these will all wrong be condemned. All the circumstantial duties of life are not defined in the Bible, either in the Old or New Testament. To so define them would be impossible, unless every man's life were written out in full, even to the least particular. But this would be impossible. The wisdom of the divine Lawgiver is shown in a law, of few items, brief in expression, yet so comprehensive as to embrace within its scope all the relations of man.

In the Mosaic dispensation there were two classes of laws, based upon the great moral law, viz., ecclesiastical and civil. The ecclesiastical related especially to religious duties, and to sacrifices for sin. The civil related to the common duties of life between man and man, and to the punishment of sin. These systems, one for the church and the other for the State, were both typical of the work and offices of Christ; typical *as systems*, but *not in all their details*. This must appear to all on even a brief consideration. Thus, Aaron and his service was a type of the priesthood of Christ, yet there were points in Aaron's priestly service of which we find no counterpart in the work of Christ. Aaron made an atonement in the typical sanctuary; Christ does in the antitypical sanctuary. See Lev. 16, and Heb. 8:1-5. But Aaron entered the sanctuary to make atonement for himself, as well as for others. This Christ does not. This must suffice to show that our remark is true: the system is typical, but not in all its details.

An objection has been urged, that the civil system was not typical, because it included the punishment of sin, even to the infliction of the penalty of death; but now we are not permitted to inflict penalties at all. On the contrary, we are directed to "resist not evil;" and to "avenge not" ourselves. It is true that these rules now govern Christ's followers—his church. But it is also true that the *antitypical kingdom* is not yet set up. Christ, as a priest on his Father's throne in Heaven, is yet in expectation of his own throne. Rev. 3:21. He is to sit as a

priest on his Father's throne till his enemies are made his footstool. Ps. 110:1, &c. When he ceases his priestly service, then he comes, taking vengeance. 2 Thess. 1:9, &c. Then he will slay his enemies. Luke 9. And the same is shown in a passage whereon the objection is based: the disciples of Christ are not to avenge themselves, because "vengeance is mine; I will repay, saith the Lord." Rom. 12. By this it will be seen that the infliction of penalties is *suspended for purposes of probation*. When Christ receives such authority from his Father, this will also be fulfilled. Ps. 2:7-9.

Having, as briefly as possible, noticed these points, we return. Inasmuch as all the details cannot be traced to antitypes, we must be extremely cautious in our examinations and decisions, as to what is purely moral, and what is typical and circumstantial. And from the fact that there are circumstantial duties in the typical system which cannot be traced to any antitype, it becomes evident that some points on these subjects cannot be decided circumstantially, but must be left to a settlement on *general principles*.

It then becomes to us a very interesting and important question, How far, and in what respects, on general principles, do the *sanitary regulations* of the Mosaic age apply? We do not propose, in this article, to attempt an answer to this question, but only to make some suggestions in regard to its general bearings, which may, and we hope will, aid others in examining it.

It is a well-established rule that "the greater includes the less." And this rule applied will illustrate the saying of the psalmist, "Thy commandment is exceeding broad." The apostle says that "covetousness is idolatry;" and speaks of those "whose God is the stomach." By this we learn that the first commandment is broken, not by pagan worshipers only, but by those who let their desire for earthly gain, or the gratification of their appetites, come between them and the service of the true and living God. When we forget him *in anything*, and set our hearts on other objects, we break that commandment. So, also, the Saviour teaches that the seventh commandment is violated by the lust of the eye or the desire of the heart. And again, an apostle says that he that hateth his brother is a murderer. As desire leads to adultery, and hatred to murder, it is evident that where these are allowed to exist, the sixth and seventh commandments cannot be kept. Hence, *the commandments really forbid whatever leads, either directly or indirectly, to their violation*.

It needs no reasoning to show that the sixth commandment as truly forbids injury to our own lives as to the lives of others. Otherwise there would be no wrong in committing suicide. God gave life to man for a definite object, and the lives of all mankind belong to him. Therefore

we can have no more right to deprive him of the service of our own lives than of the lives of others. We may read, "Thou shalt not kill" *thyself*, as justly as, "Thou shalt not kill" *thy neighbor*. And if our premise be true, that the commandment forbids everything that leads to its open violation, either directly or indirectly (and who will deny it?), then it must be acknowledged that *it is morally wrong*, according to the sixth commandment, *to do anything tending to abridge the lives either of ourselves or others*.

We cannot pursue this subject further at this time, nor need we, to establish, on *general principles*, the moral duty of preserving health, and thereby of preserving life. Of course, this leaves open the whole field of circumstantial duties, governed by these principles. But we think an *enlightened conscience*, a high moral sense of obligation in regard to all law, moral and physical, and just views in regard to their relations to one another, will lead any patient investigator to just conclusions in regard to particulars.

Next month we hope to examine some points of the Sanitary Regulations of the Bible.

J. H. WAGGONER.

Incidents about Diseased Meat.

AFTER lecturing on the subject of health one evening, I went home with a family who related some interesting incidents about pork, though they were using it themselves at the same time. They bought a piece of fat side pork. While slicing it up to cook, the lady cut into a large worm buried up in the solid fat! She says that they did not have any pork for that meal!

As she had done the marketing herself for some time, the butcher was not acquainted with her husband. She went one day and called for some pork. The butcher said he had none she would want. What he had in the market was not very good. She went home without any meat. Soon after, her husband went to the same shop, and the butcher offered him some of the same meat; but he did not like the looks of it. The butcher urged him to take it, saying it was as good meat as he often had. But come to find out, it was the meat of a hog that had died of suffocation while being brought to town in a hot time! Of course many families ate of it, not knowing what they were eating. Doubtless this may often be the case where meat is bought at the public market.

The same lady told me that while carefully picking over cod-fish for dinner, she found a long worm about the color of the codfish snugly ensconced in the layers of flesh. Had she not stripped it up very finely, she would not have found it, but would have eaten Mr. Worm and

his broth for dinner! Perhaps many are doing this every day!

A short time ago, I called for dinner at a hotel in Garden Grove, Iowa. The landlord apologized that he had no meat (of which I was glad, however), saying that a few days before he had killed a cow, but the meat had all spoiled. The weather was warm, and the cow had been run and heated while driving to the slaughter. Being killed while in this angry, heated, and feverish condition, the flesh was in a terrible condition of course. But it was put right on to the table and eaten till it was literally rotten, and could be eaten no longer. Such things are occurring daily with those who eat meat.

A farmer near Richland, Iowa, told me that while helping his neighbor load some fat hogs for market, a large gathering of the most corrupt matter broke in the ham of a hog, and nearly a pint ran out. Probably some one enjoyed a rich dinner on the remainder of that ham!

Mr. Gifford, of Peru, Iowa, now tells me of his neighbor who killed a very fine looking hog weighing about three hundred pounds. The animal appeared all right and sound till he came to take out the intestines. Between these and the fat on the sides he found a large, wooden pail full of the most corrupt, rotten, and filthy matter. Probably the hog would have died of disease in a short time; yet after being washed out he was sold in the market!

He also tells me of another man but a short distance from here, who had about thirty fat hogs nearly ready for the market. Others were losing whole droves of hogs by the cholera. One night two of his died with it. The next day he hurried up and butchered all the rest, and took them to market, for fear they would all die if he should wait any longer!

Reader, are you a meat eater? Do you buy your meat in the market? How can you afford to risk your health and life on such chances as these, which are occurring constantly? If you raise your own meat, it may be no better; you cannot always tell. Why not rather eat the pure grain, the sound vegetables, and the ripe fruit, of which there is such an abundance? If these are diseased in the least, you can readily discover it.

D. M. CANRIGHT.

BENEFITS OF SUNSHINE.—Seclusion from sunshine is one of the misfortunes of our civilized life. The same cause which makes the potato vines white and sickly, when grown in the dark cellars, operates to produce the pale, sickly girls that are reared in our parlors. Expose either to the rays of the sun, and they begin to show color, health, and strength.

LOFTY and pure sentiment is the life and hope of a people.

Digestion.

RESPIRATION, OR THE FUNCTION OF THE LUNGS.

As depurating organs, the lungs, by a vital process, continually excrete from the venous blood, and perhaps also from the chyle, in their capillary vessels, certain substances, the elimination of which is necessary to prepare those fluids for the nutrient purposes of the system. As soon as the excreted substance or substances are thrown into the air-cells, the matter composing them yields to the affinities of inorganic chemistry, and issues from the lungs in the form of vapor, of carbonic acid gas, etc. The vapor thrown from the lungs in this manner sometimes amounts to nearly a quart of water in twenty-four hours. A portion of this is supposed to come from the chyle. The quantity of carbonic acid gas discharged from the lungs in the twenty-four hours is also very considerable. This gas is unfit for animal respiration, and when inhaled into the lungs without a mixture of atmospheric air, it soon causes suffocation, asphyxia and death. This effect, however, is owing to its negative rather than to its positive qualities, or to the absence of oxygen, by which alone animal respiration is supported; for carbonic acid gas can be introduced freely into the stomach without having any of the effects of a poison upon the system. It is by the consumption of the oxygen of the air, and the generation of this gas by the burning of charcoal in an open vessel in a tight room, that life is often destroyed; and for the same reason, a large number of people in a close or ill-ventilated room, by their continued respiration and perspiration, render the air very impure and unwholesome; and were it not for a wise and benevolent arrangement in the general economy of nature, in regard to this gas, all animals would soon be destroyed by it. Being specifically heavier than atmospheric air, it sinks below the nostrils and mouth of the animal during the little pause which follows expiration, and thus is prevented from being drawn into the lungs again in the succeeding act of inspiration. Descending toward the earth, it becomes diffused through the atmosphere, and during the day it is taken up by the vegetable organs of nutrition, and decomposed, the oxygen being set free, and the carbon retained and converted into vegetable substance. During the night, or prevalence of darkness, however, plants, like animals, are said to give off carbonic acid gas. But it is supposed that their consumption of it during the day is sufficient to preserve the atmosphere in a state proper for animal respiration.

When the blood in the capillary vessels of the lungs is purified in the manner I have described, it is prepared to receive a portion of the digested and assimilated air. This is also a purely vital process. The lungs are constantly receiving

fresh supplies of aeriform aliment, which, like the food received into the stomach, consists of certain adapted proportions of nutritious and in-nutritious substances, and although expiration always immediately follows inspiration, yet the lungs are never entirely exhausted, but a considerable volume of air always remains in them, much larger than that which is inhaled at an ordinary inspiration. The air which we expire, therefore, is probably very little, if any of it, that which was received by the immediately preceding inspiration. But each successive volume of inspired air probably displaces an equal volume of the retained air which has been acted upon by the digestive powers of the lungs; and thus something like an aerial circulation, or the gradual process of digestion in the alimentary cavity, takes place in these organs.

If the top of the intestinal tube in a dog be tied close to the pyloric orifice of the stomach, so that nothing can pass from the gastric cavity into the intestines, and a quantity of proper food suitably masticated be introduced into the stomach, that organ will convert the nutritious properties of the food into chyme, and its lacteal or lymphatic vessels will elaborate from that chyme a quantity of chyle sufficient to answer the immediate demands of the vital economy; and the fecal parts of the food, together with some remaining chyme, will then be ejected or regurgitated from the stomach, through the meatpipe and mouth. In this manner the animal may be sustained for six or eight weeks. This affords a good analogical illustration of the digestive function of the lungs. Having but one orifice, they throw off their excrementitious matter through the same aperture by which they receive their aeriform food.

Oxygen is undoubtedly the nutrient property of the air, and hence it is said that it supports respiration; yet I contend that it never becomes incorporated with the blood as *oxygen*, but it is digested or decomposed in the vital process by which it is converted into the substance of the blood, and becomes a constituent and identical part of it; and then it is not oxygen nor anything else but blood. Nor is it till the vitality of that fluid is destroyed, and its constitutional nature essentially changed, that oxygen or any other chemical element can be obtained from the perfectly healthy blood. The quantity of oxygen consumed by an individual is said to vary with the nature and degree of exercise, state of mind, degree of health, kind of food, temperature of the atmosphere, etc. Much more is consumed when the weather is cold than when it is warm, more during digestion than when the stomach is empty, and less is consumed when the food is vegetable than when it is animal, less when the body is at rest than when in action, and less when the mind is calm than when it is disturbed. The average quantity, however, is supposed to be about two pounds and three ounces, per day.

That some of those forms of matter which are called chemical elements are largely employed in supplying the wants of the vital economy of the living body, and that some of them are better adapted to supply particular wants, or produce particular effects, in that economy than others, is most evidently true; but this is far from proving that those forms pass unchanged through the vital processes into the vital results, and still less does it prove that the laws which govern those substances as chemical elements, in the processes of inorganic chemistry, go with them into the vital domain to control the action of their affinities, and the modes of their combination.

In suffering this two-fold function of the lungs, the chyle and dark-purple venous blood become converted into bright-red arterial blood, fitted to supply all the wants of the vital economy. And the more completely the function of the lungs is fulfilled, the more richly is the blood endowed with those delicate properties which gratefully exhilarate every part where the living current flows, healthfully invigorating all the organs, and giving increased elasticity to all the springs of action in the system, causing every function to be more perfectly performed, imparting buoyancy to the animal spirits, and delightfully exciting and facilitating the intellectual operations.—*Graham's Lectures.*

Hygiene Good for Horses.

A FEW years ago, I purchased a young, fine-appearing horse, for which I paid a very liberal price. After using him a few weeks, I learned, to my disappointment, that I had been deceived, and that my supposed valuable horse was subject to fits. He would be attacked while on the road, stop, stagger, leap, and sweat profusely, indicating much distress, and presenting the appearance of blind staggers. This would last him from ten minutes to half an hour. These fits grew more severe and more frequent until they were of almost daily occurrence. My business was such as to demand my traveling much of the time, driving from ten to fifty miles a day.

As an experiment, I adopted the following plan of diet and treatment; Fed him but twice a day, and at those times was very regular. When driving him all day, would have him rest from thirty to sixty minutes at noon. For treatment, I dug a place for his fore feet, so that he could stand in water nearly to his fetlocks, and while in that condition, poured from a common watering pot, on to his head, three pails of cold water every other morning. I soon found that when taken in a fit, he would be greatly relieved by pouring water on to his head. I therefore carried with me a dish for this purpose. It might be proper here to state that I was very particular never to give him more than his usual quantity of food, and that, not later than 7 P. M. If he

had had an unusually hard drive, and was not put up until later than that time, I gave him no oats at night, but his usual quantity in the morning at 5 A. M.

The result of this was, that he gradually improved in flesh and spirits. His fits became less frequent until they ceased altogether. Within three months from the time I commenced this treatment he had no indication of the return of them whatever. Neither did I ever fail to use him, to my remembrance, in one single instance on account of his difficulty.

I would add that the *pouring* of water on to the head will not prove beneficial in every case of a fitty horse. Much depends on the temperament of the horse and the nature of the fits. But the same unchanging laws of life that govern the human family also govern the animal creation.

S. N. HASKELL.

The Reform Dress.

THAT a reform in the dress of females, as worn at the present time, is necessary, few will be found ready to deny. The almost unanimous verdict of those who have given attention to this subject is, that many of the fashions in vogue at present are not only in the highest degree ridiculous, but that they are also, in many respects, destructive to life, and therefore criminal.

In view of these facts, a style of wearing apparel has been adopted by many ladies, which, obviating the difficulties alluded to above, meets the demands of the case in the most satisfactory manner.

While, by a change of material employed in its manufacture, it can easily be adapted to the rigors of a cold, or the greater heat of a warm latitude, should the wearer see fit to imitate the example of those females of the continent, who, despite the annoying and inconvenient appendages which society has imposed upon them, are in the habit of seeking health and enjoyment upon the highway, or in the fields, she will find that that which hitherto has appeared like an irksome task, has now become a pleasant pastime.

Should she, on the contrary, from necessity or choice, devote herself exclusively to the honorable discharge of home duties—clothed as she is in a dress which descends to a point not less than eight inches from the floor, and neatly fitting pants, which shield the ankles from the gaze of the vulgar, and protect them from the injurious effects of the snow, rain, and dew—she moves about the house or farm with a facility equal to that of her more stalwart brother, who, in the sturdier independence of his more resolute sex, has stoutly repudiated every custom calculated to hamper him in his movements, as made in the pecuniary interest of its inventor.

In fine, she has at a single bound, leaped every

barrier in this direction which has hitherto separated her from a proper relation to the laws of life.

That activity which is so indispensable to health, and yet which is so distasteful to very many of her sex, because of the artificial impediments in the way of easy and natural movement, now becomes a source of satisfaction, since by her own constitution—other things being equal—there is a spring of joy to be found in motion, similar to that which, in the animal kingdom, impels the unfettered lamb to skip upon the lawn, or the unrestrained bird to cleave the air with apparently tireless wing.

With such advantages in favor of the proposed innovation, we would naturally anticipate for it a speedy and complete triumph. This, however, judging from its history hitherto, is not to be experienced.

The same dogged opposition which changes—even in the highest degree beneficial—have ever met with, already characterizes this contest.

One is reminded of the long, and on the one side disgraceful, struggle of the last, and the first portion of the present, century, between the friends of the old-fashioned, clumsy, and bungling wooden plow, and those of its more modern and highly useful iron rival. When demonstration had been made complete, and it had been shown again and again, by actual experiment, that the new invention was superior, both as it regarded the character of the work which it performed and the amount which it was capable of executing in a given time, the opposers of the latter, unwilling to leave the field of debate, upon which they had been fairly vanquished, suddenly discovered satisfactory evidence for the retention of the old and the rejection of the new article, in the fact that *the iron surface of the latter imparted a poison to the furrow which it so handsomely laid in its proper place!*

Thus the more modern adherents to the old style of dress, when at last compelled to give way before the practical and sound arguments presented by the friends of the new one, are in the habit of falling back upon one or the other of the following positions: Say they, on the one hand, It is immodest; or, on the other, It is out of taste.

To the first of these objections, we have only to say that he who could discover, in a properly dressed foot and neatly panted ankle, that which would shock his conception of propriety, presents an acuteness of moral sense which is only to be compared with the chemistry which could detect in the soil through which the polished metal surface of the modern steel or iron plow had passed, the evidences of the subtle poison which it had imparted.

In other words, so far as the objection under consideration is concerned, it might be shown that the facts are overwhelmingly in favor of the

new system; but the same morbid conception of what is proper and what is not in these matters which has led the objector to oppose the reform from the standpoint taken above, would induce him to regard as indecorous an exposition in print of the indecent exposures which necessarily result from his own favorite system.

As regards the other position, it is worthy of some consideration. However, before we allow it to turn the scale in the argument, it is highly proper to determine just how much weight—if true—it ought to have in this contest.

Suppose we admit, for the moment, that it is in every respect sound, does that necessarily lead to the conclusion that the change should not be made? To our mind, it is very far from doing so.

To illustrate: We are generally agreed that a prunella slipper furnishes a more graceful and becoming covering for a lady's foot than a heavy bootee or an arctic over-shoe.

But who, as a consequence, would think of insisting for a moment that she should be compelled, in cold as well as hot weather, to wear the former and reject the latter for fear of offending some one's ideas of taste?

By this it will be seen that we all recognize the fact that considerations of taste should never be regarded as primary, but are always looked upon as of a secondary nature.

Before, therefore, the above argument is taken as being conclusive in its authority, it must be shown that it is supported by advantages of a more substantial character. But this, as we have already shown, cannot be done.

Again: Before the objection urged should be regarded as final, it would be well to remember that it is one thing to assert, and another, and entirely different thing, to prove the accuracy of its statement.

Who does not know that nothing is more contradictory and variable than the opinions of individuals in regard to such things?

The diversity arises from the fact that there is, in matters of taste, no uniformly acknowledged standard to which the differences of individuals may be brought, and by the measurement of which they may be decided.

Instance the nations who, differing widely from those among us who—apparently taking the wasp as their model, persist in girding themselves to such an extent as even to shorten life—have, on the contrary, gone to the opposite extreme, and for the purpose of enlarging rather than compressing the waist as a mark of symmetrical proportion are in the habit of winding themselves in numerous wrappings of cloth.

As a better exemplification of this idea, and one which is not open to the objection that it represents the views of a rude class of people, since it is drawn from the history of the Greeks—a nation the accuracy of whose artistic conceptions will not be questioned—take the

statue of Venus de Medici. This wonderful production of art, about two thousand years old, was originally regarded as a perfect model of female proportions. And yet, so decided has been the change in such matters, from that time to this, it has been stated by a recent writer that while in nearly every respect it would answer the demands of modern taste, so great is the size of the waist as compared with the rest of the form, that a critic of our time would be shocked at the departure, in this particular, from what to him would seem to represent a perfect model.

Once more: Not only is it true that men look upon these things in different lights, but it is also a fact which many will recognize, that the same person at different periods in his own life, finds his likes and dislikes materially changed, and not unfrequently entirely reversed from what they formerly were.

To-day, a gentleman appears in society for the first time with a fashionable, but unusually long-skirted, dress-coat. At first, we are not favorably impressed with its appearance. In process of time, however, the style is uniformly adopted, and the eye, as a consequence, becoming accustomed to it, we wonder that we could have ever admired the old fashion, now gone into disuse, and when occasionally seen, regarded as decidedly unbecoming.

Again: A lady purchases that which is determined by her friends to be in every way a neat and becoming hat, which from its ample size covers and protects the whole head, and upper portion of the face. But three months pass, and it gives way to another, constructed upon an entirely different model, and which, while not attaining to half the size of the former, is pronounced by all beholders a perfect paragon of beauty.

As the result of facts of this character, some have decided that the line of taste is purely an imaginary one, which each is at liberty to locate for himself.

Without adopting this view, however, we think that we shall be safe in concluding that, whenever found, it will establish the proposition that, in matters of dress, conformity to the outlines of the human form, as given to man originally—and, as a consequence of its divine origin, necessarily perfect in beauty and symmetry—will furnish the rule in these matters, which should be strictly followed, except when limited by the necessities and proprieties of our fallen condition.

But we have already seen that these harmonize perfectly with the one which is presented by the dress reform. And, as it has the additional advantage of approximating more nearly in the outline which it presents, to that of the individual, we must also conclude that it is really, at one and the same time, the style of dress which—while answering all the demands of comfort, health, and ease in locomotion—is also the

most nearly in accordance with a just standard of taste. In view of these facts, it seems to us that it is worthy of universal adoption.

That this can be brought about in a brief space of time, would be too much to expect. But we shall confidently look for progress in this direction so long as those females who are thoroughly convinced of the soundness of the views advanced in this article, shall continue to put them in practice in their respective communities, until they shall have either lived down, or shamed into silence, an unreasoning opposition.

W. H. LITTLEJOHN.

Care of the Feet.

THIS is a matter that receives far too little attention. Especially in cold weather, the feet are almost continually confined where the air cannot circulate around them, nor the perspiration pass off from them. Reformers have found that it is not a good plan to sleep in the clothes which they wear through the day, and more especially if they are either wholly or in part woollen. The impurities which they gather through the day will pass off if hung up to air through the night, and this process of air-cleansing is greatly facilitated if they are hung up before a fire. But it very often occurs that the socks or stockings cannot be hung by a fire, as is the case when lodging in a strange house, in a room remote from fire; and they may have gathered so much moisture from the feet that they will not dry through the night away from the fire. In that case, the cold, damp socks should not be put on in the morning, but a clean, dry pair instead, and let the first pair be thoroughly aired and dried, ready to put on the following morning. When this is disregarded, the foundation of disease is most certainly laid.

Children cannot be expected to attend to such things without the watchcare and direction of parents, who should feel a responsibility for them. I have known "careful mothers," who were so neat and tidy in their house-keeping arrangements that they would look upon it as almost an unpardonable sin for a little boy, who had produced perspiration by running to or at school, or in doing his chores, to leave his socks around the fire on going to bed; and so he was trained to wad them up like a ball and tuck them snugly into his boots, there to retain all their moisture and impurities to be applied to the little tender feet the following morning!

Fire is a wonderful cleanser. If the socks are damp, they should be turned inside out, and hung up where the heat of a stove or fire-place will act directly upon them. If this is not possible at night, they should not be worn the following day.

J. H. WAGGONER.

THE appetite is a mighty tyrant.

A Meager Diet.

MUCH has been said under the above heading in the REFORMER and elsewhere; but on this subject, as on most every other, with many it seems almost necessary to instruct with line upon line, here a little and there a little. With some, not a word is needed on the point of variety and taste in preparing food for the table with respect to health, while on the other hand there are those truly desirous of representing and adopting the health reform, doing themselves and the cause great injustice by an imperfect understanding of the principles of reform, or bad taste in presenting food prepared for their table. They have become convinced that tea and coffee are injurious, that meat, &c., is unhealthy, and therefore they are banished from their table. With many this leaves a scanty allowance of food for the family—perhaps bread, potatoes, sauce, and milk, or something of the kind.

From a few ideas on the reform, they expected to be greatly benefited in health; but instead, the children do not thrive well, are pale and puny, the mother loses her strength, and becomes almost or quite an invalid; while the father, if by strength of constitution he retains his usual health, if attentive to the welfare of his household, is left to wonder at the cause of the condition of the family. The neighbors remark about them, and whisper that they have adopted what they call *health reform*. They remark that its effects upon them prove to a demonstration what they always thought it was—dangerous—and they settle it among themselves that tea and coffee, pork, &c., are quite the things for them, and just what their neighbor's family need.

It is painful to the interested observer to see the cause so represented and the minds of the disinterested so prejudiced—and withal, to see individuals suffering from a lack of the knowledge of the general principles of true health reform. This they should know, that the system must have food of the best quality, and of sufficient quantity to repair its continual waste, and build up and strengthen every part of it, or else it becomes impaired and weakened. In fact, what is needed is a good, wholesome, nutritious diet, consisting of the various fruits, vegetables, and grains, healthfully and invitingly prepared; not only on occasions when company is expected, but daily and regularly provided for the family. Do not limit the supply of good, light, sweet bread. Let sauce of various kinds, not always dried fruit, but canned, or fresh, be in reserve. Apples ought to be stored for the year round, not for the children between meals, but often set before them to be eaten at meal time. This will afford them satisfaction, and fruit thus used can be supplied to the family much more economically than otherwise.

Vegetables, too, of all kinds should be placed in the cellar, or buried for use during the winter;

while in their season corn and beans should be dried or canned; and the number of dishes which can be prepared from wheat, corn, &c., is legion—too numerous to mention here, but which will readily suggest themselves to the ingenious housewife. Plain pie, cake, and pudding might also be mentioned.

If all of the above-mentioned articles were variously prepared and rightly selected, there would be enough to supply a family the year round with a change every meal. Indeed, pains must be taken in storing fruits and vegetables in their season for the winter. Really it requires more calculation and care in providing food as above recommended than simply preparing meat, coffee, &c., as heretofore done by those individuals; but it pays. The health is improved, and the strength renewed, if other habits correspond. We have tried it in our own family, and find the health reform a good thing.

L. C. CANRIGHT.

Monroe, Iowa.

Significant Items.

A WRITER in one of the medical journals recently, speaking of his experience with one of the soothing syrups for children very generally used in this country, says that he was led by the effects of the medicine given to a child before he was called to see it, to submit it to analysis by an experienced chemist. He found as the result of his analysis that the prescribed dose for a child of three months contained an amount of opium equivalent to ten drops of laudanum. This is a dose that would in some instances prove fatal, and in all cases might reasonably be expected to cause serious results. In some of the cough mixtures sold there is tartar emetic enough in a dose to destroy the life of a feeble child and to injure a strong one. And often there is morphine enough to do great damage to adults as well as children.

Health is of sufficient value to us all to demand that we use the reason which God has given us to aid in recovering it if lost, as well as to retain it when in our possession. We cannot be guiltless if we set up in the place of our reason the unsupported statement of those who seek to profit by our credulity, often at the cost of our health, sometimes at the cost of life itself.—*Household.*

THE SUN'S BLESSINGS.—Sleepless people—and there are many in America—should court the sun. The very worst soporific is laudanum, and the very best, sunshine. Therefore it is very plain that poor sleepers should pass as many hours in the sunshine, and as few in the shade, as possible.

Many women are martyrs, and yet do not know it. They shut the sunshine out of their

houses and hearts, they wear veils, they carry parasols, and they do all possible to keep off the subtlest, and yet most potent, influence which is to give them strength, and beauty, and cheerfulness. Is it not time to change all this, and to get color and roses in our pale cheeks, strength in our weak backs, and courage in our timid souls? The women of America are pale and delicate; they may be blooming and strong, and the sunlight will be a potent influence in their transformation. Will they not try it a year or two and oblige thousands of admirers?

INDUSTRY AT HOME.—Nature is industrious in adorning her dominions; and man, to whom this beauty is addressed, should feel and obey the lesson. Let him, too, be industrious in adorning his domain, in making his home not only convenient and comfortable, but pleasant. Let him be industrious in surrounding it with pleasant objects—in decorating it within and without, with things that tend to make it agreeable and attractive. Let industry make home the abode of neatness and order. Ye parents who would have your children happy, be industrious to bring them up in the midst of a pleasant, cheerful, and happy home.

A LADY, sitting in the same box of an opera house with a French physician, was much troubled with ennui, and happened to gape. "Excuse me, madam," said the doctor, "I am glad you did not swallow me." "Give yourself no uneasiness," said the lady, "I am a Jewess, and never eat pork."

MEDICAL societies are warned not to ask a certain Western minister to preach for them. He has this text ready: "In his disease Asa sought not to the Lord, but to the physicians. And Asa slept with his fathers."

"SALTS of demoniac" were recently called for at a country store in western Massachusetts. The apothecary filled the bill with a pint of New England rum. Anything more demoniac than that, he said, was n't down in his materia medica.

AN exchange says: "In 1870, 10,000,000 dozen corsets were imported into the United States. Near Strasburg there are 1500 hand looms employed in weaving corsets for consumption in the United States." That's just it, "corsets for consumption."

HE that does good for good's sake, seeks neither praise nor reward, though sure of both at last.

MRS. WHITE'S DEPARTMENT.

SHE ALWAYS MADE HOME HAPPY.

In an old churchyard stood a stone,
Weather-marked and stained;
The hand of time had crumbled it,
So only part of it remained.
Upon one side I could just trace
"In memory of our mother;"
An epitaph which spoke of "home"
Was chiseled on the other.

I'd gazed on monuments of fame,
High towering to the skies,
I'd seen the sculptured marble-stone
Where a great hero lies;
But by this epitaph I paused,
And read it o'er and o'er,
For I had never seen inscribed
Such words as these before.

"She always made home happy,"
A noble record left,
A legacy of memory sweet
To those she loved bereft;
And what a testimony given
By those who knew her best,
Engraven on this plain, rude stone
That marked the mother's rest.

It was a humble resting place,
I knew that they were poor,
But they had seen their mother sink,
And patiently endure;
They had marked her cheerful spirit,
When bearing, one by one,
Her many burdens up the hill,
Till all her work was done.

So, when was stilled her weary heart,
Folded her hands so white,
And she was carried from the home
She'd always made so bright,
Her children raised a monument
That money could not buy,
As witness of a noble life
Whose record is on high.

A noble life! but written not
In any book of fame,
Among the list of noted ones
None ever saw her name;
For only her own household knew
The victories she had won,
And none but they could testify
How well her work was done.

Better than costly monument
Of marble rich and rare,
Is that rude stone whose humble face
Such words of honor bear.
Oh! may we chisel on the hearts
Of those of home we love
An epitaph whose truth may be
Witnessed for us above.

Words to Christian Mothers.—No. 6.

My sisters, there is need of a dress reform among us. There are many errors in the present style of female dress. It is injurious to health, for females to wear tight corsets, or whalebones, or to compress the waist. The health of the entire system depends on the healthy action of the respiratory organs. Thousands of females have ruined their constitutions, and brought upon themselves various diseases, in their efforts to make a healthy and natural form unhealthy and unnatural. They are dissatisfied with nature's arrangements, and in their earnest efforts to correct nature, and bring her to their ideas of gentility, they break down her work, and leave it a mere wreck.

Many females drag down the bowels and hips by hanging heavy skirts upon them. These were not formed to sustain weights. In the first place, heavy quilted skirts should never be worn. They are unnecessary, and a great evil. The female dress should be suspended from the shoulders.

It would be pleasing to God if there was greater uniformity in dress among Christians. The style of dress formerly adopted by the Friends is commendable. Many of them have backslidden, and although they may preserve the uniformity of color, yet they have indulged in pride and extravagance, and their dress has been of the most expensive material. Still their selection of plain colors, and the modest and neat arrangement of their clothing, is worthy of imitation by all Christians.

The children of Israel, after they were brought out of Egypt, were commanded to have a simple ribbon of blue in the border of their garments, to distinguish them from the nations around them, and to signify that they were God's peculiar people. The people of God are not now required to have a special mark placed upon their garments. But in the New Testament we are often referred to ancient Israel for examples. If God gave such definite directions to his ancient people in regard to their dress, will not the dress of his people in this age come under his notice? Should there not be in their dress a distinction from that of the world? Should not the people of God, who are his peculiar treasure, seek even in their dress to glorify God? And should they not be examples in point of dress, and by their simple style rebuke the pride, vanity, and extravagance of worldly, pleasure-loving professors? God requires this of his people. Pride is rebuked in his word.

But there is a class who are continually harping upon pride and dress, who are careless of their own apparel, and who think it a virtue to dress without order or taste; and their clothing often looks as though it flew and lit upon their persons. Their garments are filthy, and yet such ones will ever be talking against pride.

They class decency and neatness with pride. Had they been among that number who gathered around the mount to hear the law spoken from Sinai, they would have been chased from the congregation of Israel, because they had not obeyed the command of God—"And let them wash their clothes,"—preparatory to listening to his law given in awful grandeur.

The ten commandments, spoken by Jehovah from Sinai, cannot live in the hearts of persons of disorderly, filthy habits. If ancient Israel could not so much as listen to the proclamation of that holy law, unless they had obeyed the injunction of Jehovah, and had cleansed their clothing, how can that sacred law be written upon the hearts of persons who are not cleanly in person, in clothing, or in their houses? It is impossible. Their profession may be as high as Heaven, yet it is not worth a straw. Their influence disgusts unbelievers. Better if they had ever remained outside the ranks of God's loyal people. If there are worthy persons who, with their whole heart would honor the Lord of the Sabbath, and the worship of God, and who cannot obtain a change of clothing, let those who are able, donate to such a Sabbath suit, that they may appear in the house of God with cleanly, fitting apparel. Those who expend means on costly apparel and extra fixings, can by a little self-denial exemplify pure religion, by simplicity of clothing, and then use the means they have usually expended needlessly in aiding the poor to obtain neat and modest apparel.

Some receive the idea that in order to carry out that separation from the world which the word of God requires, they must be neglectful of their apparel. This class, if they had an engagement to meet a friend honored by the world, and they wished to be especially favored by him, would exert themselves to appear in his presence with the best apparel that could be obtained; for this friend would feel insulted were they to come into his presence with hair uncombed, and garments uncleanly, and in disorder. Yet these persons think that it is no matter in what dress they appear, or what is the condition of their persons, when they meet upon the Sabbath to worship the great God. They assemble in his house, which is as the audience-chamber of the Most High, where heavenly angels are in attendance, with but little respect, or reverence, as their persons and clothing indicate. Their whole appearance typifies the character of such men and women.

The favorite theme of this class is pride of dress. Decency, taste, and order, they regard as pride. And according to the dress of these mistaken souls will be their conversation, their acts, and their deal. They are careless, and often low, in their conversation at their homes and before the world. The dress, and its arrangement upon the person, is generally found to be the index of the man or the woman.

Those who are careless and untidy in dress are seldom elevated in their conversation, and possess but little refinement of feelings. They sometimes consider oddity and coarseness, humility.

Christians should not take pains to make themselves gazing-stocks by dressing differently from the world. But if, in accordance with their faith and duty in respect to their dressing modestly and healthfully, they find themselves out of fashion, they should not change their dress in order to be like the world; but they should manifest a noble independence and moral courage to be right, if all the world differ from them. If the world introduce a modest, convenient, and healthful mode of dress, which is in accordance with the Bible, it will not change their relation to God, or to the world, to adopt such a style of dress. Christians should follow Christ, and conform their dress to God's word. They should shun extremes. They should humbly pursue a straightforward course, irrespective of applause or of censure, and should cling to the right because of its own merits.

E. G. W.

Useless Work.

NOT only is women's work never done, but such is her disposition that, without special culture in the matter, she will not permit it to be done. No matter what the amount of her labor may be, she is constantly planning and devising something new. The most of our industrious women, to whom and about whom we have been talking, really never think of such a thing as getting out of work. And the more they do, the more they see to do, and the more they devise to do.

And withal, they are in one sense very reckless of economy of time in the matter. Seldom doing anything to bring in money, and therefore seldom having any money value to measure their labor by, they often spend a most absurd proportion of time on things of small value. When I was a child, it was thought a very proper thing for women to save little scraps of print, and by sewing them together, to make bedquilts. So when I was five years old, I was set at this work, and when I was sixteen, I thought it quite a feather in my cap that I had pieced sixteen bedquilts. I don't think so now. True, I learned to sew, but I should have been much more thorough had I been kept only or mostly upon the family sewing, and my help was needed there, for we had no sewing machines in those days. Still better would it have been to have given me more active work. My health would have been far better, for I was a frail child. Piecing bedquilts is somewhat out of fashion now, but the things that have come to take its place are not a whit better. Crochetting, tatting, worsted work, embroidery—the materials often cost more—the articles made are no more

useful, and often being personal adornments, they minister quite as much to vanity. They are very fascinating too. A great deal of time is taken for them that is needed for other purposes, but the devotee gets at them, and pushes through early and late. Every spare moment is put into them; that is, every moment that can possibly be taken from regular and imperative duties, for I maintain that no one has time to "spare" for such work. I do not wonder that men underrate women's time, when women themselves underrate it in this way.

One of the commonest things is to put a large amount of work upon underclothing. And for what purpose? To show to friends when making; after that, it is mostly for the eyes of the washerwoman and to hang on the clothes-horse. In the very nature of the case, few others see it. As for herself, it is well to have all her personal appointments neat, wholesome, and tidy. A young woman can hardly respect herself properly who does not do so, but to deck herself up in embroidery for her own inspection is extremely silly, to say the least. I observe it is mostly young women who practice this, and they really cannot tell why they do so. Surely very few of them will ever reach the unenviable distinction of having their underclothing displayed, like the trousseau of some brides, for public gaze. Indecorous as this is, and properly as it is ridiculed, it is still the legitimate result of fostering a love for such work.

Married women wear very little embroidery. But there is a class of women who wear much of it, a class whom our good girls ought to be the very last to copy. But they copy carelessly in this as in everything else, whatever is the fashion, no matter who sets it, whether it be tilting hoops with short underclothing, or naked bust and arms. Really our good women do not seem to use common sense or common delicacy about the fashions, but I could tell them facts about the origin and design of some of the things they wear that would make both ears tingle.

I can but consider fancy work for personal adornment the characteristic of a half-civilized age or of uncultured minds, and it is a gross incongruity to find ladies with taste for reading who spend a great deal of time in fancy work. What slippers they embroider, what afghans they make, what breakfast shawls they knit, and nobody knows but those who undertake them what burdensome tasks these are. They say they could not afford these beautiful things unless they made them, but they certainly can't afford to give time and health for them as they do.

I would wear a woolen plaid all the time, if necessary, rather than cramp my lungs, and bend my shoulders, and strain my eyes, over a crocheted breakfast shawl. But then it is not necessary. It is a much better way to dress the body evenly, and warm enough not to need such an article.

Very few women go into fancy work who do not injure themselves with it. They allow it to take the time that they need for exercise at least, but the most of them do more than that. They allow it to drive them when they are already overworked. And this applies to a great many who would feel themselves astonished and aggrieved if I should intimate such an accusation against them, and very often earnest, patient, industrious women who think they are doing everything to make their families comfortable and home beautiful for them.

I sat with one such last spring, in her cozy sitting-room. She was looking thin and sallow, and talking about her health. I told her that she must get out of doors and take the fresh air. It was the one thing indispensable to her; but she protested that it was utterly impossible for her to get time. Her work drove her constantly, she never had a spare moment. "Truly," said I, "your family is not large." There were four of them—two quite orderly men, and two women, both workers. Her husband was a thriving farmer. They kept a small dairy, half a dozen cows, and attending to this was all the extra work to be done in the house.

"Perhaps you undertake too much," I said.

Oh! no, she did "nothing but what was absolutely necessary." I glanced about the room. It was completely covered with rag carpet, as was also the kitchen, the bedrooms, and the hall. Tidies, and lamp mats, and crystallized grass, and cone frames, and steel spring paperholders, and hand wrought bed-spreads, explained the case. I hardly knew where to commence my reply, when fortunately a lady called—a jovial, whole-hearted woman, whose social soul would not let her stay in the house all the time—well, gossip is good for something, give it credit for that—even "the dead dog's teeth" were beautiful.

"O Mrs. Wright," she exclaimed, "I've just got my new carpet home, and I do think it is almost as pretty as yours. I'm so glad it's done, but dear me, what a time I had making it! I never will make another one, never, as long as I live!"

"Why not, when you like it so well?"

"Why, it takes so much time to make it. I had it around more than a year, till I got perfectly tired of it. I made up my mind at last that I would stick to it till I finished it off, and so I just gave up every moment to it, and worked at cutting and sewing and winding, and then at the dyeing (though I did n't do much at that), till it pretty nearly used me up. The dust off the rags gave me a cough, and I hav n't got rid of it yet, and I got peaked and thin! And what do you think?" she went on without stopping to take breath, "what, with the warp, and the dye-stuffs, and the weaving, it cost me within fifteen dollars of what I would have had to pay for a new one out and out; and, besides, they

would have allowed me something for the rags. And I could have earned that money so much easier some other way—raising poultry or eggs, or even in raising cabbage," said she, laughing. "Husband teases me a good deal about it, and I tell him I'll make him pay for the next one. He says he will, and take it out in my working in the garden and cultivating roses in my cheeks."

"I wonder if your husband would n't do so too, Mrs. Wright," I inquired.

"Oh! my husband always lets me do as I please," she replied, demurely.

Yes, he thought she was intelligent enough to manage her own work, and then she reads the papers, too. I notice some of our best papers, in their domestic departments, encourage these things! I saw in one, the other day, an earnest recommendation to this very work, and I wondered to myself then if the writer had ever even helped make a rag carpet. It requires but a few of those big balls of cut and sewed rags to take the romance out of the thing, and but few more for an already overworked woman to take the color out of the cheeks and the light out of the eyes, and add a doctor's bill that will more than eat up the savings.

A gentleman at my elbow says that he made a rag carpet once, when he was off duty and had nothing else to do, and he was proud of it. I confess I like that too well not to mention it. I think it very suitable work for men who have nothing better to do, and I admire the good sense of a man or woman who is wise enough to turn spare time to so good an account. That is very different from urging the task upon overworked women.

The departments devoted to woman's work, in most of our periodicals, are far behind the times. Embroidery, dress, fancy work, to deck the person and cover the walls; or tidies, or lambrequins, or ottomans, or cushions, or fancy cooking, to tickle the taste, and so little effort to grapple with the problems of fashion, and half-paid work, and useless work, are almost literally enslaving our women in one way or another. I picked up one the other day which gave directions for crocheted covers for smoothing irons, and a crocheted mat to be speedily burned by cleaning a hot iron upon it, and some women seeing such things will, I suppose, be thoughtless enough to imitate them.

We must think, we must stop planning so much more work than we can do. We must choose wisely, and leave out entirely the thousand little nothings over which we have been wasting our energies. We cannot afford to cover the walls and floors with cunning handicraft and leave our spirits exhausted and our bodies worn out with our work. If a rag carpet is wanted, it is wiser and cheaper to pay those for making it who can do nothing better than to bind down the skilled fingers, and exquisite taste, and the

educated judgment, and often the slender body, to such servile work.

With regard to the beautiful devices for adorning a home, I confess to a weakness for these. I consider them far more worthy work than the adornment of underclothing. But I have learned to choose from them a few of those which will give the best effects with the least time. Instead of elaborate and oftentimes ungraceful newspaper holders made of old skirt springs, I invest a few cents in cord and tassel, or, indeed, often utilizing some old one, and, adding pasteboard and paper, picture and tinsel, I have a holder that answers every purpose, and is really a much greater ornament.

Instead of toilet mats, I prefer a clean damask towel, and I am sure I should much rather have a clean, folded napkin over the warm bread or the potatoes than a fringed and tasseled cover of any kind.

For the many beautiful pictures that come to us almost unasked, if we can find no remunerative employment to enable us to buy suitable frames, we may perhaps impress upon the minds of husbands and brothers the fact that they can in their leisure evenings and rainy days make more beautiful frames than we can, and that it is quite as much their place to do it.

I have seen exquisite handiwork of this kind where the only materials were cigar boxes, and the only tool a pocket knife. But with a chest of tools such as every family should have, the ladies themselves could produce better results than some of the ill-favored cone frames that disfigure our walls. Good black walnut frames, with small amounts of cone or pellis work are far more effective than when crowded and overburdened with costly work, as they often are.

If after all you have more pictures than frames, change the pictures in their frames. This applies especially to small engravings. All our ornaments are apt, after a while, to lose their beauty to us. We see them as though we saw them not. If we put them away for a while, they will come back to us with their original beauty. So it may be worth the while to put in a less beautiful engraving or chromo for the sake of change. If we change their positions on the walls or in the rooms, we also get new freshness from them. If we have a dear friend whom we can trust, we may even exchange with them temporarily, enjoying theirs while we have them, and enjoying our own with fresh interest when returned. Among highly-cultured people, even with rare works of art, this might be done to advantage on a large scale.

Let husbands make some brackets in the same way, and deck them with some little ornaments, a slender vase of flowers or a potted plant. Have a fancy pot or a pot with fancy paper around it, or printed with impressions of leaves, and have the pretty moneywort trailing from it. Let drop from another a few sprays of yellow

periwinkle, place a little picture above, and train other sprays of the periwinkle about that. From another, let the Maderia vine wander upon the wall. Around the mirror, train some English ivy. On the corner of the mantelpiece nearest the window, place a choice geranium. In a more retired corner, the green and the striped tradescantia will thrive if merely broken off and placed in a vase of water. Plants are the brightest, freshest, sweetest things with which you can ornament a room, and when you have them, and pictures, and books, and birds perhaps, and the healthy, smiling faces of loved ones, is it not far better than to see these loved ones wearing themselves out with over-work on elaborate nothings that will not be half so pretty?

It is better to let all the brackets and the picture frames go than to sacrifice health or the culture of the mind. The latter must have a place in the lives of earnest women. The necessity for it is becoming more and more urgent every day. The sentiment is fast gaining a foothold among sensible people, that it is disgraceful to be ill, and weak, and complaining. It often argues either a bad inheritance, or bad habits, or a careless lack of intelligence. To be sure, we are not directly to blame for what our ancestors have done, but we feel the disgrace if they have done wrong, and we often suffer for their physical sins. We want better bodies to serve God and our fellow-beings with. We really have something of more importance to do than hunt up and follow out these little devices.

In planning work, *make it a rule*, not to see how many fancy things can be crowded in, but to lay out what serious work can be done without crowding, and insist on having some spare time for needed rest, for books, for friends, for children, for benevolence. These are the best kinds of fancy work. These will beautify and glorify the spirit and the outward expression of all true women.—JULIA COLMAN, in *Home and Health*.

Health Hints for Every-day Life.—No. 2.

SLEEP.

Good health is a blessing enjoyed by but few. The causes of ill-health are legion. The laws which govern the physical system are unchangeably fixed, and every violation of such laws brings disarrangement to the system, and the consequence must be borne sooner or later. The agencies to life and health are inseparable. Though food, light, air, water, &c., are essential elements in sustaining human life, they are valueless without sleep; in fact, the system sustains no greater loss by the absence of any of these agencies than by that of sleep. Says a recent writer:

"The cry for rest is often louder than the cry for food; not that it is more important, but that

it is often harder to get. The best rest comes from sound sleep. The one who sleeps best will be the most moral, healthy, and efficient. Sleep will do much to cure irritability of temper, nervousness, and insanity. It will restore to vigor an overworked brain, and build up and strengthen a weary body. It will cure the headache, the blues, and a long list of nervous maladies."

Nature has allotted the darkness of night for repose and the restoration of the exhausted energies of body and mind. If mental labors be ardently engaged in toward the close of the day, the increased action of the brain will require a long time to subside; and if the individual be of an irritable temperament, he will be sleepless for hours. If the practice be continued, the want of refreshing sleep will ultimately produce insanity. Another writer on this subject says:

"There is no fact more clearly established in the physiology of man than that the brain expends its energies during the hours of wakefulness, and that these are recuperated during sleep. If the recuperation does not equal the expenditure, the brain withers. This is insanity. Those who are condemned to death by being prevented from sleeping, always die raving maniacs; and those who are starved to death become insane. The brain is not nourished. The practical inferences, then, are these:

"1. Those who think most require the most sleep.

"2. The time 'saved' from sleep is infallibly destructive to mind and body."

Prof. Schwin, in giving a common-sense view of sleep, says:

"Sleep is a necessity; without it we would suffer speedy dissolution. Every act that we perform, every movement we make, every thought that passes through our minds, every emotion that stirs our souls, breaks down a certain amount of nervous tissue, and leaves us weaker than before. These broken cells can be repaired during sleep only. The system, exhausted by physical and mental labor during the day, must be built up and strengthened for the next day's work during the dark, still hours of night, while the senses are locked in slumber, and the mind and muscles are all relaxed; for at no other time is this process of building up carried on.

"It is impossible to lay down rules regulating the amount of sleep necessary for each individual; some persons need much more than others. The amount necessary depends much upon the age, health, temperament, and climate. We propose to remain on the safe side; and this side is clearly pointed out to us by the dictates of common sense.

"We propose to lay down this one simple rule: *Sleep while it is dark*, whether that be long or short. This is the rule that nature teaches us, and her teaching is always correct. As soon as it is dark, labor and study should be laid aside; the mind and muscles should be

gradually relaxed by light exercise and pleasant, cheerful conversation, until twilight has deepened into darkness, and then, when the system has been tempered down evenly, and the mind is at perfect rest, go to sleep, and you will not wake until the sky-lark calls you in the morning, when the first mellow light of approaching day shoots up in the East; then it is time to rise, and not sooner. If this rule be adhered to, every morning will find you fresh and vigorous—prepared to *live* and enjoy life; and every returning night will find you ready to relish sound, sweet, refreshing sleep.

“It is no argument against this to say that there would be a great waste of time during the long nights of winter. When winter approaches, it finds us broken down, debilitated, and relaxed, by the heat of a long summer. During the winter, then, this waste must be repaired, the system must be fortified and strengthened for another summer, with its hot days and short nights.”

I doubt not, had nature's laws ever been obeyed, that man would sleep only in the night; and as the shades of evening close around him, sleep would court his eyelids, not leaving till the break of day. At the present time, with a large portion of mankind, night is turned into day; and the consequence is, few get the amount of sleep their natures require. There may be some who sleep too much, thereby making themselves dull and sluggish; but such cases, no doubt, are rare.

A good bed is indispensable to good health.

Says *Home and Health*:

“Feathers make a very unhealthy bed, because they retain the heat and keep the temperature of the body too high, thus debilitating the skin and rendering the system liable to contract colds; they also retain the moisture and waste matter thrown out by the lymphatics, which is absorbed, producing disease. A dry straw bed, or, what is better, a hair mattress, should be used.

“The bed should be level; high pillows should be avoided; they throw the head into an unnatural position, produce stoop shoulders, and prevent the free flow of blood to the brain.

“Never place a very young person in the same bed with a very old one; the younger will suffer by a loss of vitality and heat. One in a bed is better than two.

“The right side is best to lie upon, as it leaves the action of the heart free, and precludes the probability of undue pressure on any of the large blood-vessels; but generally the body may be allowed to select its own position. Sleep with the mouth closed.”

No clothing should be allowed to hang in the sleeping room, nor should the same clothing be worn during the night as through the day. The garments should be removed and placed where they can be well aired. It is well to give

the entire surface of the body a gentle rubbing before retiring, and again on rising in the morning. This secures a good circulation. The feet must always be warm at night. Lie straight in bed, and let the mind be at rest.

Dr. Wood says of night air:

“Let the night air in, the more the better, it will not harm you if you only get enough of it. You have got to breathe night air during the night whether you wish to or not, for there is no other. The choice lies between that which is pure and that which is impure; between that which has during the day been wafted about by the breezes of heaven, purified of its carbonic acid and other gases and impurities by the rains and by the growing vegetation which seek them out and take them unto themselves for their own sustenance, and vitalized and still further purified by the life and health-giving rays of the sun, and that which has been kept stagnant and confined within the walls of the house, and is and must be filled with all kinds of dust and poisonous gases and emanations from the skins and lungs of the inmates with no chance for purification. Which will you choose? If the former, open your windows and doors, and freely let in the pure air from without, and as freely allow the impure air within to escape to the garden, the field, and the forest, where it may become purified, and in becoming so, impart strength and vigor to the vegetable life therein. If you choose the latter, keep the doors, windows, and blinds closed, breathe the impure and poisonous air over and over again, and prepare to grow pale, weak, and scrofulous, and to lead a short, useless, invalid life.”

The sleeping room should be thoroughly ventilated. This may be done by having an opening on opposite sides of the room, that the air may pass through, thus exchanging the impure for pure. Should this be impracticable, the air can be purified somewhat by placing a quantity of water in the room, as it will gather to itself the poison substances in the air. Water that has stood any length of time in a sleeping room should never be used for anything else.

On waking in the morning, do not rise too soon, but give the body a chance to “wake up” also. The hands should not be put into water till after gentle exercise is taken, as the system is easily shocked after being wrapped in slumber for hours. Morning is the best time for study; but the mind should not enter upon mental duties till it has been toned up and prepared for it.

JENNIE R. TREMBLEY.

TO PRAY to God to do what he has commanded us to do—to feed and clothe the poor, for example—is to tell God to excuse us and do it himself.

LEARNING, money, wit, and grace,
Will fit a man for any place.

Items for the Month.

We have a net gain of 250 subscribers the present month. Q. E. Dickerman, Mayhew School, Boston, writes:—

"Please send me a specimen copy of the HEALTH REFORMER. I only got a glimpse of the name and address in looking over the shoulder of a stranger in the cars."

The REFORMER should be in every reading room in the land, and at our best hotels. Tens of thousands would subscribe for it, if it could be brought to their notice. We have 5,000 copies of the REFORMER of recent date for specimens, which we will send free, post-paid, to those who will obtain subscribers for the best pay in the world; namely, a consciousness of doing good. We invite all the true friends of the cause to help us in this way.

We are indebted to several gentlemen of the Press who have given liberal notices of the HEALTH REFORMER. Among these are,

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| MARCUS L. DELEVAN, | Editor <i>Meriden, Conn., Republican,</i> |
| L. A. SHERMAN, | " <i>Port Huron, Mich., Times,</i> |
| W. K. BROWN, | " <i>Alliance, Ohio, Monitor,</i> |
| ELD. MILES GRANT, | " <i>World's Crisis, Boston.</i> |

We shall be happy to exchange with all religious and literary periodicals, and will send the HEALTH REFORMER one year to all secular papers that will give notice of its size, price, character, and place of publication.

We are indebted to James Vick, Rochester, N. Y., for his Annual Floral Guide for 1872. It is a truly beautiful thing. We bespeak for him liberal patronage. See Advertisement on last page of cover.

PAY YOUR OWN POSTAGE.—We receive several letters a day requesting information on a variety of subjects which it is of no earthly advantage to us to give, but which may be of importance to the writer, minus the stamp for return postage. A three-cent stamp is a small matter *per se*, but several thousands of such letters in a year would impose on us an unreasonable tax for the privilege of working for nothing.—*Ex.*

"IS HE CLEAN?"—The *Phrenological Journal* for January, 1872, asks this question, and tersely answers as follows:

"One may be a blacksmith, a plasterer, a painter, a whitewasher, a tanner and currier, a stable boy even, and yet be clean. He can do dirty work, and himself not be dirty. But, if one takes filthy substances into his mouth or stomach, such as rum, whisky, beer, or tobacco, he will emit a very disagreeable stench, which neither cloves, sweet flag, cologne, or other substances can counteract. He will be unclean."

Plants, Roots, and Vines.

SEE second page of cover. W. C. White is a youth of integrity, well acquainted with his business. He does not employ canvassing agents, and works for small profits; therefore can furnish best Plants, Roots, and Vines, at very reduced prices.

He promises entire satisfaction. He will furnish good stock with directions how to manage it that it may live and grow well. He will send it in season, well packed, that it may not perish with heat and drouth.

Probably one half the stock sent long distances from large nurseries dies. If sent in season, properly packed, and well managed when received, this loss may be avoided. But should loss be sustained on any stock received from the Hygienic Institute Nursery, when directions are strictly followed by those who receive it, one half the loss will be made up in money refunded, or in stock the next year.

We recommend small orders, sent long distances by mail, especially to new settlers in the north-west, so destitute of fruit. A few plants and roots set next spring would furnish abundance to set in the spring following. The little work, "How to Cultivate and How to Can Small Fruits," gives full directions, and contains price list for 1872.

Address W. C. WHITE, *Battle Creek, Mich.*

We regret that Mrs. Heald's article is not received for this number. Several excellent articles are crowded out for want of room.

THE *Bistoury* for January, 1872, has some excellent thoughts on the evil of reading in the cars, and concludes by telling its readers that not unfrequently the oculist is called upon to prescribe for paralysis of the eyes, caused by this car reading.

THE good old English writer, Holinshed, in deprecating certain domestic innovations in his day, thus quaintly says:

"Now we have many chimneys, yet our tenderlings do complain of rheums and catarrh. Once we had naught but a reredos (a fire-place), and our heads did never ache. When our houses were built of willows, then we had oaken men; but now our houses are built of oak, our men are not only become willow, but a great many altogether men of straw, which is a sore alteration."

TO RESTORE FURNITURE.—That truly practical and highly scientific magazine, *The Boston Journal of Chemistry*, gives the following as a "household receipt" for restoring furniture:—

"The best preparation for cleaning picture frames and restoring furniture, marred or scratched, is a mixture of three parts of linseed oil and one part spirits of turpentine. It not only covers the disfigured surface, but restores wood to its original color, and leaves a luster upon the surface. Put on with a woolen cloth, and when dry, rub with woolen."