

The Health Reformer.

OUR PHYSICIAN, NATURE: OBEY AND LIVE.

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THE HEALTH REFORMER

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JAMES WHITE, : : : : EDITOR.

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WE REAP WHAT WE SOW.

For pleasure or pain, for weal or for woe—
'T is the law of our being—we reap as we sow.
We may try to evade them—may do what we will,
But our acts, like our shadows, will follow us still.

The world is a wonderful chemist, be sure,
And detects, in a moment, the base or the pure;
We may boast of our claims to genius or birth,
But the world takes a man for just what he is worth.

We start in the race for fortune or fame,
And then, when we fall, the world bears the blame;
But nine times out of ten, 't is plain to be seen,
There's a "screw somewhere loose" in the human machine.

Are you wearied and worn in this hard, earthly strife?
Do you yearn for affection to sweeten your life?
Remember this great truth has often been proved:
We must make ourselves lovable, would we be loved.

Though life may appear as a desolate track,
Yet the bread that we cast on the water comes back.
This law was enacted by Heaven above,
That like attracts like, and love begets love.

We are proud of our mansions of mortar and stone,
In our gardens are flowers from every zone;
But the beautiful graces which blossom within,
Grow shriveled and die, in the Upas of Sin.

We make ourselves heroes and martyrs for gold,
Till health becomes broken, and youth becomes old.
Ah! did we the same for a beautiful love,
Our lives might be music for angels above.

We reap what we sow—oh! wonderful truth!
A truth hard to learn in the days of our youth;
But it shines out at last, as the "hand on the wall,"
For the world has its "debit" and "credit" for all.
—Sel.

Random Thoughts.

EFFECTS of mental influences upon digestion and bodily functions are of peculiar interest. The entire length of the alimentary canal of an adult is about twenty-five feet. It is arranged in the body with reference to the saving of space by being so nicely folded as to accommodate the action of the body, and yet not to interfere with its peristaltic action. In the passage of food

through this entire digestive track, there is more or less nutriment gathered up from the food and stored away for the wants of the body. Prehension, or taking food into the mouth, is the first step in the work of digestion; that of mastication by the teeth and insalivation by the glands of the mouth, the next. In the stomach, the chymification of food goes on, and the duodenum and mesenteric glands carry on the chylifying process, conveyed to the thoracic duct, thence into the general circulation; all necessary work to keep up the waste and repair which is constantly going on.

Under mental influences, these various digestive operations may be hastened, greatly retarded, or wholly suspended. Farmers well know that when a threshing machine is overfed, much of the grain remains in the straw; and so of the stomach, excessive prehension causes imperfect mastication, this in the stomach causes imperfect chymification, arresting digestion and causing the stomach to be used as a store-house for an indefinite period, as in the case of one of my patients, who, feeling rather indisposed, went into a blackberry patch to gather berries, and while there, ate a few at noon. One week after, they were ejected from the stomach in nearly as fresh state as when taken from the bushes. The explanation is simply this: In the indisposition of body and mind, there was a general letting down of the vital powers, causing the blood to recede from the stomach, inducing a deficiency in the digestive function. This is one of nature's conservative methods of cure, as seen in taking away the appetite, that by resting the stomach the other functions of the body may be carried on in removing those obstructions which usually are the immediate cause of disease.

There is a great deficiency of knowledge among health reformers generally in regard to the laws of life; and not a few complain of its workings, and ask what good is to be expected from such a course of self-denial. Every effect has its cause; and those who fail to reason from cause to effect will unfortunately be often found in trial, and generally such are so strongly fortified by prejudice, that it is quite difficult to help them.

In regard to diet, there are some who adopt the one-meal-a-day system, the meal lasting from rising until going to bed (eating between meals). This class are loudest in their complaint, and are

really the most discouraging class with which we have to do. Such come with this argument: "I have tried it for years, and can't see that it has done me any good." There is cause and effect here. Such are more familiarly known as health reformers; and not only do they fall short themselves, but they greatly hinder and discourage others who seek for true light.

There is but one road to health, and that is found by a strict compliance to the laws of life. He who established these laws for the special benefit of the human race, well understood his business. These laws are so perfect, from beginning to end, that they need no repealing or strengthening by new enactments.

I am frequently asked, "Why do I feel so weak, cold, all gone?"

What is your diet? The answer is always, "Oh, it is hygienic!" On some occasions I find that food, although otherwise hygienic, is taken just as it happens, and mostly cold, and this is found to be a great cause of defective nutrition. Dyspeptics, and the sick generally, should not eat cold food, as it will not digest under 100°, and thus the stomach is turned into a warming-pan, and to perform its work there is a call for the blood from all parts to assist in supplying heat, leaving the skin, capillaries, and the small arteries, deficient in blood. The whole frame becomes chilled, and more harm is done than if food had not been taken at all. And those who follow up this kind of work, expecting to reap the benefits of health reform, will, sooner or later, meet with disappointment, and will be rewarded with an abundant crop of dyspeptic aches and pains, and will sink, from defective nutrition.

Others make mistakes in suddenly dropping off all stimulating food; this alone, at first, greatly disturbs the bodily functions, and many are injured by not making corresponding changes in their work. One strong man dropped all stimulating food at once, and doubled his work; but before the year was out, he broke down, and, a few years after, died of consumption. This man ought to be alive now, and would, no doubt, had he not been thus rash in his experiment. It is a fault generally that reformers do more work than their neighbors.

The farmer, in harvest, will take his two meals a day. While his neighbor takes his hands to supper, the other compels his to work, and thus he exacts more labor than his men ought to perform.

Mental influences have very much to do with indigestion, and, in fact, the ill^{ness} of life generally. Excessive joy may take life by interfering with the action of the heart, or induce apoplexy from over-congestion of the brain.

Excessive grief may cause epileptic fits, congestion of the stomach, liver, or any of the vital organs. In a healthy state of the stomach, the tongue is found clean; while in an abnormal

condition of the stomach, the tongue is more or less coated. The secretion of gastric juice is materially affected by the condition of the nervous system, so much so that mental emotions do put an immediate stop to the digestive process, even when it is going on with full vigor; and the effect upon the pneumogastric and sympathetic nerve will as quickly check the process of elaboration and assimilation. Patients who are over-anxious to regain health may be in danger of producing these effects upon themselves.

At one of our public gatherings, I was thus accosted by a gentleman: "Doc, these are all health reformers, are they?" "Yes!" "Well, sir, if you will come into our country (Ind.) and find me one hundred people like these pale faces, I will give you five hundred dollars. You can't find them. I tell you, Doc, this health reform business will be played out in less than five years." "I can't see it, sir," said I. "These persons, every one of them, were invalids before adopting health reform, and it has saved them from the grave. None have adopted it from choice; but they were compelled to adopt it to save their lives, and they are every one of them gaining, after adopting the various systems of drugs, and failing to secure any benefits therefrom."

Out of all who come to our Institution, not one has failed to try the virtues of drugs; and, at the eleventh hour, apply to us; and yet, out of the hundreds who come here as incurables from our medical friends, ninety-five per cent are entirely restored to health, or greatly benefited. While we see these results from day to day, we feel the more encouraged to labor on in our heavenly mission. Those who are mere lookers-on, and see our sick, think that health reform has caused all these "pale faces;" and are ever ready to cry out against us, and, as one of our city M. D.'s said, "They act like a set of fools up there; they do n't give their patients any meat." This M. D. quite forgets that they have used this article nearly all their lives, and still they lost their health, even while assisted by various scientific compounds of drugs. But here, they not only do well without it, but are rapidly regaining health, independent of both meat and drugs, by simply submitting to nature's simple method of cure.

There is no deficiency in nature's powers to heal. Her means are ever at hand; we only fail in knowledge to apply them. As an old-school professor once said to his class, "Gentlemen, it is wonderful to see what nature will do when you keep the doctors away."

J. H. GINLEY, M. D.

Health Institute, Battle Creek.

A TRUNK factory, out west, was lately superseded by a saloon. The old sign, it is reported, was retained by the new proprietor, who economically changed the T to a D.

A Healthful Style of Shoe Needed.

THAT a reform is needed in the style of boots and shoes worn especially by women and children at the present time, is obvious to those who have given the subject serious reflection. We are glad some have spoken out on this important matter, for nothing that pertains to health is trifling. We invite the attention of all health reformers to it. There is nothing to be said in favor of the fashionable narrow, straight-soled and very high, small-heeled shoe, but that the taste of some has been educated to regard it as beautiful and elegant. But we think the correctness of the taste that separates beauty from utility is to be questioned. Some consider elegant and fashionable as equivalents. Such need only to be reminded that fashion has already had many changes, and that she brings about new ones very frequently; and almost anything will be thought beautiful, provided only a considerable number approve of and adopt it.

The shoe or boot ought to protect the foot; but it has no right to distort its shape, or destroy its comfort. And we appeal for redress for the feet, for deliverance from corns, bunions, chilblains, growing-in nails, flat-foot, bent-up toes, and enlarged joints, and all the discomforts produced by an improper mode of covering. Many have the great toe forced into a false position by the pressure of the boot or shoe inclining it to the outside of the foot instead of permitting it to lie straight forward in the line of the foot's length. This not unfrequently distorts the joint at the root of the great toe, causing inflammation in its investing membranes, and painful swelling of the joint and toe. Sometimes the swelling and inflammation extends till it affects the whole foot and the constitutional health also.

The toe-tormentors, corns, are so well known and experienced by many as to require only a word of comment; that is the first principle of cure and prevention as of the other affection, is to give them a sufficient amount of freedom. The cramping and crowding of the feet and toes, like every other transgression will receive its just recompense of reward. Many are wearing their shoes so small and tight that the blood is kept from circulating freely in the feet. They are not properly nourished, and as a consequence the feet instead of being beautifully rounded and plump, are bony and scrawny.

From the same cause, the feet of some are always cold. The nerves deprived of blood lose their sensibility, and the possessors of feet in such conditions do not know they are cold until touched by other and more sensitive parts of the body. Good health and a constantly cheerful spirit never result from such a state of things. The blood that is shut away from the feet is detained and congested in some more vital parts to debilitate and disease them, which does occasion premature death. If any are inclined to doubt the

distortion, the obliquity or bending the great toe to the outside of the foot, to be convinced of the deformity, and to the extent it is so, let them notice the shape and natural position of a child's foot before it has been altered by forcing into an improperly shaped shoe. The toes will be found lying straight forward in the line of the foot's length, with plenty of room to touch the ground without pressing each other.

To mothers we would say, Take pains to secure a good fit for the covering of the children's feet. It should not be tight nor loose, neither should it pinch, cramp, nor chafe, any part of the foot. We have offered only a few of the reasons why the wearing of the fashionable style of shoe and boot should be discarded by men and women of good common sense.

The following extracts contain much valuable instruction that is right to the point. The *Herald of Health*, for February, 1872, says:

"In the natural foot, the play of all the muscles and tendons is free, and the blood circulates freely in every part. The artificial shoe cramps every muscle and impedes the entire circulation. The natural foot expands beneath the pressure of the body; the shoe pinches it into a shapeless clump, or mass. The natural foot hangs and swings as gracefully and as freely as the hand, but the fashionable shoe holds it at a stiff right angle, forbidding ease, strength, flexibility, or comfort. The natural foot has its heel equaling in diameter the thickness of the ankle, on a level with the ball of the foot and separated from it by the natural bridge of beauty. The artificial heel is a narrow plug, two inches long, inserted under the hollow of the foot, pitching the toes forward into their narrow encasement, forbidding safety of posture or grace of action, dangerous on all staircases or rough pavements, and wholly inconsistent with anatomy. To the eye of the naturalist, the heel of the period is pernicious and absurd. If all mankind were doomed to wear such heels, the human race would degenerate into imbecility and sink to a worse than barbarian level. If the feet of the Romans had all been so cramped, distorted, and compressed, Carthage, Spain, Gaul, Thrace, Greece, Egypt, and Assyria, would have been safe from their incursions. The wearers may wiggle, stagger, and toddle, on their leathern or brazen stilts, but they cannot march, or even walk, in any just sense of the word. The style is one of fashion's base impositions, involving discomfort which not even the most frivolous of the vain can long afford to endure."

"Thousands of people lose their natural ease and grace of motion, and become stiff and awkward walkers, simply from wearing short-heeled shoes, and thereby losing their natural elasticity of step. The matter is made still worse by having the heels very high, as well as short. Another effect of flattering the arch of the foot is

to increase its length, and the foot is often lengthened in this way to the extent of half to three-quarters of an inch. Short-and-high-heeled shoes also readily permit the easy turning over of the ankle, and many a strained and weakened ankle is the result of them."

Says Home and Health:—

"With the present style of foot-gear in use by the ladies, it will be but a short time before we shall have deformities on all sides of us. A lady with a fashionable boot on now-a-days wiggles along the pavement, much in the same manner that a belle parades the streets of Pekin. Even the healthful exercise of walking becomes a detriment, when pursued in the constant state of pain brought on by one of the most unnatural postures or gaits described by the beauties when promenading Broadway, shod in the heights of the present mode. Who can do else than smile with contempt at seeing a belle go by with the most astounding chignon, supported by the most elaborate coiffure; gorgeous silks piled up on a panier of extravagant size; tilting forward on boot-heels two inches high, on shoes that are much too short for the feet they encase? Every step seems a pang, and every breath a pain. We cannot refrain from wondering where the common sense of our wives and mothers has gone to, when they torture themselves willingly, at the behest of fashion."

The *Pacific Medical Journal* says of high-heeled boots and Chinese feet, "It is worthy of note that while a malignant hatred of Chinese, individually, is fomented under cover of hostility to their immigration, our females have fallen in love with Chinese costumes and customs, in some respects, and accepted them as models. The pictures of Chinese ladies, to which one has been accustomed for many years, bear a close resemblance to the American belle of the present day. The repulsive hump, the crippled feet, and the mincing gait of our women, if they do not fortify the Darwinian theory of the origin of the species from monkeys, at least give the appearance of retrograding monkeyward. The dress, uncouth and deforming as it is, would not of itself deserve notice; but the high heels, crippling the feet and distorting the limbs, are an outrage of grace on anatomy, on humanity, entitling the authors, could they be detected, to criminal responsibility. A convention of corn-doctors, in the interest of their trade, could not devise a better scheme for good times. Women whose pedals are solidified may escape with only corns, of which we hope and pray they may have a full and tender crop. But that a whole generation of little girls should have their toes jammed into the points of their boots, to do the work of heels, and that their legs should be thrown out of the natural balance, and the pliant bones bent into semicircles, is a sacrifice to fashion which would disgrace a nation of Hottentots. Should

the wicked custom hold a few years, there will not be a decent foot or an æsthetic leg in our female population, except among the washer-women and the like. And all this is a trifle compared with the mischief done to the pelvis, spine, and chest, by the constrained attitude which the abnormal elevation of the heel must of necessity induce. Fashion is at best a cruel tyrant; but the whole history of capricious rule does not exhibit a grosser violation of natural laws, and a more unpardonable assault on the beauty and health of woman, than the invention of high-heeled boots. P. M. LAMSON, M. D.

Health Institute.

A Word to Correspondents.

MANY of our correspondents who send in questions for the REFORMER find fault with us because their questions are not immediately answered, and that in full, inserting, at length, whatever they may choose to send us. We are therefore compelled to make some remarks upon this matter, hoping to relieve such anxiety. We desire to gratify our friends as far as is consistent with our time, manner of doing business, and as far as will be for the general good of all who read the REFORMER. We will say, first, that it is impossible for us to answer all questions sent us in the limited space devoted to such things. And in the second place, we must be allowed the sole privilege of deciding what questions we will answer, and what ones we will not. And we are obliged to say further that all questions entitled to receive any notice must be such as will be of general interest, and plainly written. Consequently all those who may hereafter desire to have their questions noticed must take great pains to send such as are of vital importance, given in as condensed and precise form as possible. Such ones, to the extent of the space given us, will be answered with care; but to insert long, prosy letters of no special interest, must not be expected. Many questions reach us too late, and must wait until another month, and very many are of no use to any one, and will therefore never appear. We hope this will be satisfactory to all.

PHYSICIANS OF THE INSTITUTE.

HAPPINESS is inborn; it is not an outward trait; it is generated in the soul; it is never bought or sold as an article of commerce. You may fill your house with all manner of beautiful and curious things, but you cannot lay in a stock of happiness in the same way. If you are happy, your happiness is that which you are able to make by the use of the mind itself. A fundamental condition of happiness in this world is activity, and that kind of activity which carries with it all the faculties.

The Health Institute.

DURING the period of our anniversary meetings at Battle Creek in January last, I had the privilege of spending a season at the Health Institute and of observing its general management. It gives me great pleasure to speak of its excellent order, its pleasant surroundings, its quiet, its plentiful supply and suitable variety of hygienic food, its well-ventilated rooms, its clean beds, its cheerful, obliging helpers, its capable and efficient physicians and assistants, its excellent arrangements for treatment, and above all, the manifest blessing of God that rests down upon the institution. It seems to me that it offers to the sick most excellent facilities for recovery. Those who need the kindest and tenderest care will be very certain to find it there. And there is no harsh nor dangerous treatment for those who are weak and able to bear but little. I have great confidence that things are managed wisely, and in the fear of God. And so I bear my testimony to the excellence of this institution as a place for the recovery of the sick, and indeed for the instruction of all those who wish to learn how to live hygienically and in accordance with Christian temperance.

For the excellent condition of the Institute, great credit is due the physicians and directors, but especial credit should be awarded Eld. James White, who has labored unselfishly and untiringly to promote its welfare and general prosperity. His wise counsels have, with the blessing of God, made it a success financially, and in many other ways contributed to its prosperity. I deem it also an act of justice, in rendering to all their dues, that I speak of the faithful and efficient superintendent, Ira Abbey, who has also done much to make the Institute what it should be. I was greatly pleased with what I saw while spending a few weeks there, and I count it a great pleasure to highly commend it to those who may be out of health.

J. N. ANDREWS.

Incidents in Health Reform.

I HAVE been much interested in reading articles in the REFORMER on health reform, and have thought I would give a few facts in my own experience.

I was seventy-three years of age, October 8, 1871. I am now quite free from pain, and have more strength to endure labor than I had five years ago. At the age of twenty-one, by overdoing, I lost my health. I had a craving appetite for food, especially for flesh-meats, and pork was then the principal article of food. This perverted appetite I did not govern. My flesh and strength were failing. I applied to a physician. The medicine he gave me did not have the desired effect. I was thrown into cramp and

spasms, which well-nigh took my life. From this time, for three years and a half, I was just able to walk about, and unable to do a day's work. Disease of liver and dyspepsia were my principal difficulties. My physician advised that I take up the use of tobacco, saying it would help digestion. I then learned the habit of smoking, which was not so easy to unlearn. This gave me no relief.

I resolved to try a change of climate, and left Vermont in a buggy (as we then had no railroads) for New Haven, Conn., to try the sea air. This gave me some relief. Here I spent nine months, and took a short voyage, of some four weeks, at sea, in a vessel fishing for mackerel.

As my strength returned, I soon began business for myself, with a broken constitution. How much better it would have been for me at this time had I well understood the laws of life and health.

I removed to St. Lawrence Co., N. Y., where I spent the strength of my days in hard labor in providing for a family of seven children. As we were on a farm, pork and other flesh-meats were the principal articles of diet. If the farmer was out of old pork in the fall, he was considered poor, or wanting good economy.

About every spring, my bilious complaints would in some degree return, and I have no doubt now but the principal cause was the use of pork. Tobacco, too, was very injurious.

At a Methodist protracted meeting, as the preacher was presenting the importance of the subject of holiness to the church, in a social meeting, an Advent brother was present, and asked permission to say a few words, which was granted. He arose and asked whether our tea and tobacco were not a tax on our holiness, and then sat down. This short question was to me a powerful sermon. I was not yet instructed in the laws of life and health, but viewing it from a religious standpoint, I resolved to lay aside tobacco for conscience' sake. In this I succeeded, and found that I could pray and read my Bible to better advantage than before.

About this time the temperance reform came up. I resolved to use alcoholic drinks no more as a beverage. Some seven years since, I began to examine the subject of flesh-meat diet. I read the *Laws of Life*, HEALTH REFORMER, and other publications on this subject. The fruits of the trees of the garden were given to man for food at his creation. Perhaps it may be said that man has come under the curse by the fall, and now needs flesh for food. Have not the horse and ox come under the curse? and yet how great their strength by grazing the field.

I soon became convinced that pork had a tendency to produce a dormant, inactive state of the stomach and liver, and to produce bilious habits, and for about five years I have wholly abandoned its use. For a short time after leav-

ing the use of tea (coffee I never used), I had a dull headache; but this was soon gone, and now I am almost an entire stranger to an aching head. Graham bread, fruits, and vegetables, are my principal articles of diet. My appetite is good the year round. My bilious complaints, which I never expected would be cured, are gone. The general circulation and warmth of the system are better than they have been for years; and though I am troubled with a cough, caused by bronchitis, which for many years has been thought would soon end my life, it is now, by a better circulation, held in check, and is less troublesome than it has been for many years. Probably five years ago no one thought I would now be alive.

How much more enjoyment is had in a good appetite for plain, healthy, nourishing food, that sustains life, than in gratifying a perverted one, that destroys life. Thanks be to our Heavenly Father for light on this important subject. Let us walk in the light while we have it.

J. BYINGTON.

A Word to the Candid.

THOUSANDS know from the experience of years that highly palatable, nutritious, and healthful articles of diet may be prepared from good unbolted wheat flour. Not only can the very sweetest and best of unleavened bread be made from it, when cooked as it should be, but other dishes are prepared from it by the hygienic cook book, rich and rare. Why then should this branch of health reform suffer the injustice it does in some families who would be called health reformers?

Some obtain a very inferior quality of flour, when, with no great additional expense, a superior kind could be had. Or wheat regarded hardly suitable for fine flour, is ground, and used unbolted, and then, which is doubly bad, cooked with but little care or attention, especially when prepared in unleavened bread, while in the same family, you find a superior article of fine flour, converted into food, with experience and good taste (?) combined. This is "pleasant to the eyes," and to be desired by those who "live to eat."

But who will reject the popular style of living, and choose graham thus poorly prepared from exceedingly poor material? None but its true friend: and he must be a hero. For to him it is "bread of affliction," a cup of humiliation, of heartfelt regret.

Dear reader, if God has given us light on the great principles of health reform—on those laws which relate us to life—why not let that light shine? Why not take the pains to secure a good article of graham where it can be done? Why not be to the trouble (if this is trouble) to learn how to cook it as it should be? Why not

bring it before our friends with as much taste and good sense as we do the popular custom of diet?

In this respect let healthful diet have an equal chance; then will it cut its way through opposition, break down prejudice, and arise in favor with multitudes now in the dark, who would receive invaluable blessings healthwise by a judicious change of diet. Such would then know what it is to eat and drink, and enjoy the good of all his labor, and with all his soul feel it is the "gift of God." A. S. HUTCHINS.

Hydropathic Encyclopedia a True Friend.

NEARLY one year ago I was much opposed to the hygienic treatment of disease, but our little girl had then been having the ague and fever for more than a year, and a friend wished us to try the effect of water treatment. We procured Dr. Trall's Hydropathic Encyclopedia, and gave treatment as therein directed. We only gave one course, when she seemed to be cured, and only had slight symptoms of the return of the disease.

This indeed caused me to look with some degree of complacency on that manner of treatment; but I was not yet quite satisfied. I was again brought to test its efficiency. Our child was taken with croup. I did not know what to do, but the Encyclopedia was yet at hand. I consulted it as my physician, and gave it a thorough test. It was so successful that I have a growing confidence in the work; and every additional trial gives me additional confidence. In fact, it has never failed me; and I wish to know more and more of this way. I am thankful that a remedy is so near at hand in any and every emergency. I am determined to gain all the knowledge I can, that I may be able to present the blessings I have received before others, that they may become acquainted with the cause, and love it as I do. It has ever been my great desire to know how and what was the best way to treat the suffering; and now I am perfectly satisfied that this is the way.

Yours for the right. MRS. S. THURSTON.
Cattaraugus Co., N. Y.

Experience in Health Reform.

In the autumn of 1866, I went to the Health Institute, Battle Creek, Mich., after being given up to die, by both physicians and people. My disease was complicated, and of five years' standing before I went there. I had nervous dyspepsia, and neuralgia in my left limb. From my hip down, my limb was considerably wasted away, so that it was not nearly so large as the other. I also had congestion of the brain, and by all together had become a walking skeleton. Every day, from nine until twelve o'clock, I had

paroxysms of the stomach, and suffered indescribably.

After trying all the remedies we knew of, to no effect, I was induced to go to the Institute. I liked what the world called good living, and while at home, after the paroxysms were over, would immediately satisfy my ravenous appetite with whatever it craved. I was a lover of butter, so when I went to the Institute, I of course met with quite a change. At the first meal I took there, I looked around for the butter, but, to my astonishment, did not find it. I said nothing, supposing it had been forgotten. I soon learned in the lecture-room that the table would be minus butter every time. As I went there to be cured, I compelled my appetite to submit, and the consequence was, I soon began to improve. I learned to like the diet and treatment, and soon became a convert to that way of living. I have been a zealous reformer ever since, and hardly ever have an ache or pain.

Since I left the Institute, I have not tasted tea, coffee, or pork. I have only tasted butter twice; and the last time, it tasted so bad as to nearly spoil my meal. So I bade it good by forever. I am thankful for the health reform.

Kentucky.

S. OSBORN.

Health Hints for Every-day Life.—No. 3.

FOOD.

Most of the ills which mankind suffers, may be prevented. The principles of life are simple, and may be well understood, even by a child. If the early training of the mind has not been what it should be to meet the wants of the physical system, as soon as such fact is ascertained, no time should be lost in learning how to live, and making practical application of such knowledge. Incorrect habits of eating are formed by yielding to the clamors of appetite, regardless of the effect upon the vital organism; but it is quite possible, by persistent effort, to overcome even the strongest habits; and whoever places sufficient value upon life and health to make such effort, will be amply rewarded for his painstaking.

A very essential requisite to health is a desire for it. He who values the gratification of appetite, or an inclination to follow hurtful fashions, may be said to choose them rather than life and health. But many are ignorant of the principles by which life is sustained and the health preserved. Such need instruction. Some have only to learn the right way, and they obey; while others plainly declare that they would not place restriction upon their appetites if they knew their life would be prolonged several years by it.

Ill health is a nuisance the world over. It makes people selfish, nervous, sad, and mis-

erable; and no one has a right to indulge in any habit that will deprive himself of health—the choicest of Heaven's gifts. I believe it to be a moral duty to preserve the body in the best possible condition, for the good of others, as well as ourselves. If we do not bless others with our life, we fail to fulfill our life-mission.

There are but few, if any, strictly healthful dishes to be found on tables generally nowadays. They are either selected from that which ought not to be eaten, or they are not prepared in a suitable manner to meet the wants of the system. It was not the original design of the Creator that man should use the flesh of animals for food, as we learn from his early history; and the change man made from the diet included in these words: "I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be meat," was indeed an unwise change, as the degeneracy of the race plainly tells. Food must be prepared without grease and condiments, if it is in harmony with the demands of nature. A great fault lies in the manner and irregularity in which people partake of their food. The stomach can no more work all the time without being injured by it than the hands or brain can. It must have its periods of work and rest regularly. Allowing the stomach an average of five hours to digest a full meal, it then has none too much rest if its owner eats but two meals a day, tasting nothing between meals.

The best diet consists of only that which is selected from the vegetable kingdom, the simplest of which is the most nutritious. And this must be prepared in the simplest manner possible, and partaken of at regular intervals, using perhaps not more than three or four varieties, making a change each meal. A healthy stomach will ask for only what food is needed, so that overeating is quite unnecessary. One might better eat too little than too much. The result of overeating is not only physical discomfort, but by it the brain becomes inactive, and the temper irritable.

When food is well masticated and thoroughly insalivated, it is said to be half digested. It is an insult to the stomach to introduce into it food that is imperfectly chewed and mixed with the saliva, as that alone will cause dyspepsia. The entire process of digestion is deranged by it.

JENNIE R. TREMBLEY.

THOUGH health may be enjoyed without gratitude, it cannot be sported without loss, or regained by courage.

DR. TRALL'S
Special Department.

Hygienic Agriculture.

THE principles of health reform are as applicable to animals as to man, and to vegetables as well as to either animals or human beings. They mean, simply, obedience to organic law, and hence are equally applicable to all living beings. The productions of the vegetable kingdom are better adapted than is any kind of animal matter for the highest health and greatest development of human beings. But the nutrient value of food depends very greatly on the healthy conditions of the trees, plants, vines, or roots, which produce it. As false habits of living disease and debilitate men and animals, so do improper methods of cultivation and erroneous modes of preservation and cooking render the vegetables which furnish the food-elements diseased, and vitiate their qualities when prepared for the table. Very few of our fruits are as valuable or as palatable as they would be if raised and nurtured according to physiological laws. And there is probably no article of food that has been so abused and degenerated by unhygienic cultivation as the potato.

The "rot," which has prevailed extensively in many parts of the country within a few years, and which on the whole seems to be on the increase, is quite analogous to tuberculosis in human beings, to scrofula in the swine, and to rinderpest in the cattle. All are cachexies which mean a general pravity of organization, consequent on imperfect nutrition—the organism becoming obstructed with effete elements which become putrescent, and occasion ulceration or rotting. If a potato possessed a circulating system like an animal, the potato disease would have the febrile disturbance that characterizes the rinderpest. If its excretions were in part solid like those of animals, its disease would be marked by inflammatory symptoms, as tuberculosis, suppuration, abscesses, boils, etc. But as they are gaseous, its malnutrition or cachectic condition is shown in the degeneration and decay to which the terms "blight," and "rot," are applicable.

Twenty years ago, we organized a Vegetarian Society in New York, which held monthly meetings, and discussed all questions concerning the "dietetic character of man," and the kinds and preparations of human food. And one of the good results of our discussions we are about to record, as an encouragement to all truth-seeking, to cast their bread (of thought) upon the waters, in confidence that it will appear (in good results) after many days.

During the active existence of our Vegetarian Society, John McLausin, of Ottawa, Canada,

was one of the students of the Hygieo-Therapeutic College. He graduated in the spring, and has since practiced the hygienic system with good success. But becoming interested in the food question, and seeing the errors of our imperfect agriculture, being also a sincere philanthropist, and, moreover, a lover of good potatoes, he turned his attention to investigating and experimenting with the view of determining, if possible, the nature and causes of the potato disease, and the remedy therefor. He has achieved a decided success, and has written a small work explaining the whole processes for cultivating the potato normally, preserving it sound and wholesome the year round if need be, and cooking it hygienically. We have now his manuscript in hand, and are revising it, with annotations, for publication. We will send it to any address prepaid on receipt of fifty cents.

Dr. McLausin not only points out plainly and conclusively all the errors in the prevalent methods of potato culture, and the manner of remedying them, but explains also how the plant may be renewed, its vitality maintained forever, the quality greatly improved, and the productiveness vastly increased. And the facts and illustrations he has presented are so plain and conclusive that the intelligent physiologist will accept them at once. And this is not all, for the principles unfolded have an extensive range of applicability to other roots, and even to grains and fruits, to say nothing of animals. The work will be ready by the time this article is in the hands of the readers of the HEALTH REFORMER.

Diet for Diabetes.

DIABETES (excessive urination) is one of the opprobria of the medical profession. In the matter of curability by medicine, it is ranked almost as low in the scale as consumption. Some cases of diabetes, however, like some cases of consumption, have recovered in spite of the medicine.

But as medicine has long been confessedly a failure, and as there is usually a large amount of saccharine matter in the urinary excretion, physicians have of late turned their attention to diet as the chief remedial resource. And their reasonings and their experimentations are ludicrous enough to excite the risibilities of a gorilla. Proceeding on the absurd assumption that organic changes are chemical, and that sugar-making is the essential difficulty, medical men have tried all sorts of food which yield the least or none of the elements which can be converted into saccharine matter. They have even gone so far as to recommend and prescribe a dietary consisting principally of the flesh of carnivorous animals, on the theory that such food was the furthest possible remove from the dangerous sugar. But as the patients so fed soon became feverish

and scorbutic, it had to be abandoned. In the leading British medical journal for January, 1872 (*Braithwaite's Retrospect*), is an article on this perplexing subject by Dr. W. R. Basham, Physician to Westminster Hospital, London, in which, after adverting to the various and conflicting theories extant respecting the nature of the disease, and to the acknowledged uselessness of medicine, proceeds to tabulate the various viands which are to be forbidden, in contrast with those which may be allowed. The tables are curious curiosities in their way.

Among the forbidden things are nearly all of the articles we are in the habit of providing for a hygienic table. The very best things, as we judge from the hygienic standpoint, are put down as the very worst, while nearly all of the permitted articles are what we are accustomed to regard as unwholesome food or pernicious poisons. Wheaten bread, oat-meal, corn-meal, peas, beans, rice, potatoes, and all sweet fruits, are among the bad articles, while onions, leeks, lettuce, all kinds of animal food, including every variety of shell-fish, and every form of cheese, mineral waters, tea, coffee, rum, gin, whisky, brandy, and between twenty and thirty kinds of wines, are in the list of allowable things. Verily, one need not wonder at the "*opprobria*."

We have treated many cases of diabetes, and have thus far cured every one. Some of them were severe cases, and had been given up as hopeless by their physicians. But we have in every case dieted them on the list which Dr. Basham prohibits. The essential difficulty in diabetes is a disproportionate depuration of effete and morbid matters through the kidneys, the skin being correspondingly inactive; and the essential point in successful treatment is to reverse this determination by restoring the action of the skin. If this is done, the saccharine matter will do no harm. If it is not done, the patient will surely die.

A Chemist on Milk.

DURING the "Swill Milk Investigation," a few years ago, in the city of New York, a member of the New York Academy of Medicine testified that the lactiferous fluid yielded by the cows which were kept in close stables and fed on distillery slops, was as good for children as the "pure Orange County" article; that its alcoholic taint was not injurious, and that the medicated milk was even better than the unmedicated for feeble and scrofulous children. Absurd and ridiculous as were these pretensions, a chemist was found—and a Professor in Columbia College at that—to testify, on the strength of chemical analysis performed by himself, that the swill milk was perfectly wholesome!

We never had any faith in analytical chemistry when applied to articles of food, drink, or

medicine. These are not chemical problems. But it seems that a Boston analytical chemist—Mr. James F. Jackson—has applied his chemical art to milk as it is in "the moral center of the intellectual world," and has determined that the adulterations thereof do not harm it in the least. Mr. Jackson professes to have analyzed more than a hundred samples of *adulterated* milk, "and failed to find any adulterations whatever except caramel, salt, burnt sugar, and bicarbonate of soda." And these "adulterations," the Boston chemist tells us, are not deleterious! Perhaps Mr. Jackson considers these foreign ingredients medicinal, and therefore useful, as did the New York physician. Mr. Jackson also found an admixture of water with the different samples of milk, varying from twenty to sixty-two per cent; but as this only increases the *quantity* of the commercial article without affecting the quality of the milk contained in it, this feature of the traffic must be regarded as a financial rather than a chemical question. There are just two ways of settling this dubious milk question on a sound, practical basis: 1. Raise your own milk. 2. Do without it.

A Drug Doctor on Women Doctors.

DR. HALL of New York, who runs a journal in the interest of male doctors generally, and himself in particular, thinks that women may properly engage in any kind of business except that of the "learned and liberal professions." And he seems to imagine that he discovers something in the anatomy or mentality, or both, of woman's wonderful organization that wholly unfits her for any trade or vocation except such as human beings of the masculine persuasion may be pleased to assign her. He concludes a silly article on this subject with the following ridiculous language:

"Women may with propriety be editors, and writers, and authors. To make her a doctor, a lawyer, or a clergyman, is a dishonor and a degradation. They are always and everywhere, now and forevermore, by their physical, mental, and moral nature, wholly unfitted and incompetent to these places."

We should like to know if a woman's moral nature is essentially different from a man's moral nature. Is morality sexual? And again, we should like to be informed how it is that, if any one is sick and prefers a woman doctor to Dr. Hall, it is any of his business. Perhaps Dr. Hall has made as egregious a blunder as he did several years ago, when he published an article to show that tight-lacing in females, instead of being a cause of consumption, was, on the contrary, a preventive and remedy. His reasoning was that, because tuberculation usually commenced in the upper portion of the lungs, tight-lacing, by compelling the patient to expand the

upper portion, would prevent the deposition of tuberculous. The reasoning was good, but the premises were bad. The Doctor's logic could not be successfully controverted; but he blundered in his anatomy, and his physiology, and his pathology, and his therapeutics. That was all. He has made a similar mistake on the woman question. Mark Twain says he can write best on subjects that he does not know anything about. This does not appear to be the case with Dr. Hall.

Answers to Correspondents.

SELF-RAISING FLOURS.—M. R. L.: "Dr. R. T. Trall: I find that doctors disagree as to the best materials for self-raising flour; or, as you might say, the least injurious, some recommending one kind and condemning another, others *vice versa*. Will you explain the difference?"

There is no difference worth explaining. It is sufficient for a hygienist to know that they are all bad. Tartaric acid and soda, when used to raise flour, leave a purgative salt in the bread, and Horsford phosphate of lime leaves an astringent and corrosive salt. The question, What is the best drug-poison to put into bread? is very like the question, Which is the best alcoholic poison to put into the stomach, rum, brandy, gin, or whisky? There is no best in either case, and the difference in *worseness* is not worth shedding a particle of ink about.

SOUL AND SPIRIT.—M. E. T.: The distinction between soul and spirit depends entirely on the subjects to which the words are related. Spirit is used in various senses, as the nature, essence, principle, disposition, temper, or tendency, of the thing. Soul sometimes means mind, sometimes person, and sometimes disposition. It is most frequently employed in an abstract sense, meaning all there is of a human being except the bodily organization.

STRICTURE OF THE INTESTINES.—I. S.: We have had many cases to deal with, but never knew one that was not caused directly by drug medicines. A strict and very abstemious diet is one of the essentials of successful treatment.

NASAL CATARRH.—A. J. R.: This affection does not differ from what is termed "cold in the head," except in the fact that, in the former case, the inflammation chiefly affects the mucous membrane of the nasal cavities, and in the latter, that of the frontal sinuses.

PULMONARY APOPLEXY.—H. H.: There is no such disease in the nosology, although it is sometimes applied to a congestion of the lungs. Derivative treatment is most important, as warm hip and foot baths, abdominal fomentations, tepid enemas, etc.

ALCOHOL AS A POISON.—J. R.: The doctor has certainly got the best of the argument be-

tween you, because of your erroneous position. As we before intimated, you cannot oppose alcoholic medication on the ground that alcohol is a poison, for all drug medicines are poisons. You should object to all poisons as medicines, and thus bring in the whole drug-shop, or else object to alcohol because, *per se*, it is not useful. You cannot confound these distinct propositions without destroying your argument.

LUMBAGO.—J. T. F.: "Sometime ago, by heavy lifting and taking cold, I lamed my back so that I could not sit up; and at times suffered extremely of pain in the back and limbs. My left foot has partially lost its feeling. My hip on that side is painful, and I cannot lie on my left side. I have consulted several physicians, and none of them seem to understand what the difficulty is."

You have lumbago, complicated with congestion of the liver. Fomentations, followed by the wet-girdle, are the local appliances. In other respects treat your case as ordinary "liver complaint." See Hand Book.

SPRAINS.—A. R.: When the sprained part is hot and swollen, apply cold, wet cloths; when painful, without heat, use fomentations. If the inflammation resulting is not promptly alleviated, adhesions may take place, resulting in a stiff joint.

MEASLES.—P. F. P.: Measles, as an eruptive fever, and measles, as found in the livers and other parts of fattened animals, are very different matters. The latter is an entozoic organism, or worm, somewhat analogous to the crab-louse and sugar insect. If in the intestines, it elongates into the tape-worm.

IRON IN THE BLOOD.—W. W.: It is not yet proved that iron in any form exists as a normal constituent of the blood; but were this the fact, it would prove nothing in favor of its use as food, or employment as medicine. The living system (excepting the vegetable kingdom) does not assimilate inorganic matters. Lime is a constituent of bone, and nitrogen of brain, but no one thinks of eating them.

CONTAGIONS.—B. B. F.: All contagions, viruses, and venoms, being of organic production, are nitrogenous, and consist of minute corpuscles. This is why they so readily undergo transformations, and are so easily conveyed through the fluids and structures of the body. Extreme heat or cold destroys them.

ENLARGED LIVER AND DROPSY.—M. N. O.: When dropsy supervenes on a chronic disease of the liver, with great enlargement of that organ, the case is generally hopeless. We could not prescribe in the case you mention.

Good company and good conversation are the very sinews of virtue.

"I Don't Need It."

IN traveling from place to place, I am sometimes compelled to witness scenes connected with the drinking habits of the people, and hear conversations that express the views of the people concerning the use of the foul poisons which are taken as a beverage. Not long since, a man being asked by his friend to drink with him, refused; and being urged, he replied, "*I don't need it.*" The question suggested to my mind was, Who does? His expression implied that people sometimes need these poisonous stimulants.

Another drinker I heard remark that he thought a well man is better off without liquor than with it. Now if these things are an injury to a man in health, how can they be a benefit to the sick? Is a sick man better prepared to resist the evil influence of these poisons than one that is in health? No, indeed. If they are hurtful to the strong and healthy, much more so to the feeble and sick.

As long as this idea, namely, that poison is good for the sick, prevails, so long it is in vain to stop the tide of intemperance; for those that are in the habit of drinking never feel very well without it. They very often feel that they need it. It is very seldom that they can say with such manly firmness, "*I don't need it.*" Until the people learn the fact that the effect of spirituous liquors and of all the poisons of the drug-shop are evil and only evil, and that continually, no progress will be made in the temperance cause. As long as physicians prescribe, and the people think these things are needful to those out of health, the evil will continue, and not only continue, but increase; for the number of invalids, those who need these things, will be on the increase.

R. F. COTTRELL.

Why Drugs Cannot Cure the Sick.

IN my view, disease, which is a condition of irritation induced, in most cases, by the presence of poison in the blood, always leads to increased action, either local or general, and a corresponding increase in the wear and exhaustion of the body, locally or generally. In brief, disease always causes more or less loss of strength in the part affected, whether this be some particular organ or the entire body. For instance, a friend has recently been prostrated with fever, the entire system being perverted with pent-up matter, and suffering from irritation, till much relaxed and weakened by the irritating influence of poisonous matter retained in the blood in such cases, and the system being already too weak to expel the irritating matters, which induce the condition of fever to secure rest and time for the expulsion of the poison that irritates and prostrates. In this condition, drugs are adminis-

tered. But how can drugs impart strength, or make the weak stronger?

I have long believed that nutrition, or the conversion of pure blood into structure or tissue, either for growth or repair, is the only way in which the body, or any of its parts, can be strengthened; and it has appeared equally clear that pure blood can only be formed by the digestion of pure food, or food that may be digested without exhausting the digestive organs, and which is convertible into pure blood adapted to build up or repair the body when and where repair may be required.

All drugs are poisonous and indigestible, and cannot therefore be transformed into pure blood, even if they could be digested, and because poisonous and irritating drugs exhaust instead of adding to blood and strength. Strength is increased only by nutrition from pure blood. Drugs, instead of purifying the blood, only add to and intensify its impurity. How absurd it is, then, to suppose that drugs can cure disease when they do not and cannot increase nutrition or strength, directly or indirectly. They only add to the impurities in the circulation, and in one part of the body or another, locally or generally, tend to impair strength and prolong prostration.

My friend above alluded to took quinine to break up the fever; and now she has another disease—a drug disease—in the foot, which is too lame to use, the nerves and muscles being paralyzed by the poison of the drugs that broke up the fever, but inflicted a permanent injury and weakness on the patient.

It seems at once preposterous and unreasonable to suppose that drugs can cure sick people when they cannot possibly be converted into pure blood from which strength is derived.

Ten years ago, I had typhoid fever nine weeks in the heat of summer. Before becoming delirious, I gave directions to have no poison given me. During eighteen days, I tasted no food, and suffered much from heat and thirst. Meanwhile the poison was gradually being cast out, but the system was not being further weakened by additional poison in the form of drugs. Hence I soon recovered my usual degree of strength; and though my weight was reduced forty-five pounds, I fully regained it in less than five weeks. I have never since regretted that I did not take poison, which I believed then, as now, could never give strength or tend to cure sick people.

D. W. CLARKE.

Wisconsin.

AMERICAN girls think it degrading to cook, and nurse, and wash, and wait on table, and their more inexcusable and short-sighted parents confirm them in their views; and the next we hear of them, is starvation, suicide, premature disease, or a dishonored grave. Let all these, especially

those who can leave their families nothing, impress on the minds of their children, day by day, that it is more dishonorable to beg than to work; that it is more criminal to do nothing than to be industrious; that no employment is dishonorable which is useful; and that it is not only a disgrace, but a crime, to be idle from feelings of a despicable false pride.

Tea.

I HAVE lately been reading Spur's "China, and the United States," a work of nearly 700 pages, and a very interesting book. In his description of the tea plant and the manner of preparing the leaves for market, I find the following extract on page 77:

"The green tea obtains its complexion in most of what is exported from the presence of foreign coloring matter. By one of those perverse tastes which obtain among us, our early tea-purchasers betrayed a strong predilection for a certain color. 'Foreigners,' said the Chinese, 'like to have their tea uniform and pretty.' So they poison the herb to gratify the ridiculous tastes of England and America for *bright green*, just as many of our pickle makers poison their pickles. They throw in a blue substance commonly known as 'Prussian blue,' or prussiate of iron (cyanide of potassium and iron), and they mix it with a quantity of gypsum. They never think of drinking this themselves, but the more gypsum and blue they can communicate to the plant, the higher becomes its value in the eyes of their best customers; and the dyeing process accordingly goes on in China to an alarming extent. It is calculated that in every hundred pounds of some of the cheaper colored green tea consumed by our people, more than half a pound of coloring blue and gypsum is contained."

This author lived a long time in China, and knows what he is talking about. And he is one that stands up for the practice of tea-drinking, so he would have no motive to misrepresent, and his statements can therefore be strictly relied on. So those who drink tea not only have all the stimulating poisonous effects of the plant itself, but also partake largely of Prussian blue, another poison which is added in its preparation. From this mineral poison is manufactured prussic acid, one of the most virulent poisons known.

Is it any wonder that the nervous systems of our friends who partake of this beverage are shattered, and that their sleep is disturbed by the presence of such an enemy in the system? The folly of importing our drink from China, where it goes through such processes as were recently described by Elder Cornell, in the REFORMER, and is subjected

to such preparation as this described in the above extract, must be apparent to any mind not enslaved by its use. While nature provides the clear, sparkling water exactly adapted to meet all the real wants of the system, so far as drink is concerned, let us not corrupt it by such poison.

GEO. I. BUTLER.

How to Kill Little Girls.

WARMLY and fashionably dressed mothers may be seen on the street at almost any hour, leading their shivering little daughters around with hardly enough clothing on their lower extremities to protect them from sight, to say nothing of the piercing blasts. An exchange says: "Yesterday we saw a little girl led by her mother through the street. Her little collar and muff and hat were of the warmest fur; and well she needed them, for it was bitter cold, but her legs, bare and blue, between her stockings and skirts, told a shivering tale." Who does not daily see the same thing? Little, frail girls with head and shoulders bundled in unneeded furs, while from the feet to a point above the knee, the little darlings are almost naked. Of course mothers who thus dress their children are very far from intending to kill them or render them permanent invalids, but such is the probable result of their fashionable exposure.

It is true that most children have their limbs well protected, because most mothers have an intelligent regard for the health of their offspring; but there are many who are clad as we have mentioned, and to the mothers of these we address our appeal. As little girls are now dressed, their skirts are no protection against the wind or cold below the knee, and what do they have as a substitute? Linen drawers, reaching just below the knee, and there meeting the top of stockings which usually have about half the warmth possessed by men's socks. Let us compare this armor with the clothing of boys and men, who have at least five times the power of endurance possessed by the little girl. The father of this same six-year-old girl would consider himself coldly clad, and a certain candidate for rheumatism, if his lower extremities were not protected against the winter blasts by, first, thick wool socks, reaching more than half way to the knee; second, wool drawers, reaching from the waist to the feet; third, bootlegs of double leather, reaching nearly to the knee; fourth, thick wool pantaloons, covering all else, and reaching to the foot. And yet this same father permits his delicate, blue-veined child to go out in winter with legs encased in a single thickness of linen! How would he like to walk the winter streets clad in linen pantaloons, and nothing else?—*Peninsular Herald*.

DRUNKENNESS is the bane of manliness.

Importance of Breathing Properly.

A BOOK entitled "Hints from an Army Physician," came into my hands several years ago, and among its teachings, were instructions how to save strength and preserve health by breathing naturally; that is, by inhaling the air through the nose instead of the mouth. While serving in the late war, exposed to the malaria of a Southern atmosphere, I often, when "on guard," pacing my "beat" in the night, would become so prostrated by fatigue as to be almost overcome; my mind would be called to the subject of breathing, and almost invariably I would find my mouth open, inhaling the poisonous air. This I closed, and in a short time, by breathing naturally, would feel as fresh as when first on "post."

I have followed this hint, and find I can do heavy work with greater ease by breathing properly than I otherwise could. The philosophy of breathing properly, is, that nature is provided with means to catch those obnoxious particles ever passing through the air, thus preventing the blood from being poisoned by them.

No provision is made to guard the system from these evils, when the lungs inhale the air by the mouth. The lungs are also more or less chilled by taking in large draughts of cold air in the latter way of breathing; thus affecting the blood and the whole system thereby. On the other hand, the air is not only clarified, but is sent warm to the lungs, thus invigorating the whole body.

Catarrh subjects often find it difficult, if not impossible, to breathe naturally, but let those who can, do so, if they would escape severe colds, and distressing coughs. I have found this a good way to break up a cold. Keep the mouth closed and the nostrils open, and then inhale what air the lungs require to perform their functions.

C. GREEN.

Battle Creek.

A Bad Habit.

THERE is no habit which is so disposed to grow upon one as that of drinking. Even water drinking, apparently so harmless, becomes, with some people, a most pernicious habit. They can not exert themselves in any way without drinking water. They are regular in the habit of drinking many glasses of water daily. This habit is an injurious one; it greatly weakens digestive power, hastens waste; and very probably tends to produce corpulency.

Unfortunately, however, water drinking is far less frequent a habit than beer drinking, which, in quantities very far short of intoxication, is much more injurious. By water drinking, we

dilute our tissues; by beer drinking, we contaminate them! [yet how common it is to meet with people who never miss the opportunity of taking a glass of beer—independent of that which they take at meal time. When a train stops, or a coach changes horses, they rush to the counter; at races, fairs, cricket matches, they take sundry glasses.

We constantly meet such men. They are what is called temperate, frequently highly industrious and intellectual. The physician often meets them. They come under his notice at about middle age, miserable hypochondriacs, suffering from all varieties of indigestion, gout, and liver disorders, and would be astonished to know that years have been taken off their lives principally by the effects of a habit they have acquired so gradually and regarded so lightly.—*Selected.*

Brevities.

"DOCTORS generally agree about bleeding their patients." I did not say that; it was a naughty exchange.

"NEW CURE FOR RHEUMATISM.—The *N. Y. Tribune* says: 'We wonder how many infallible "cures" there are for "rheumatism," just as we wonder how many diseases there are called rheumatism, because the doctors can think of no other name for them. The last treatment for this mysterious complaint is to give the patient a teaspoonful of salt and water, and then to place a pinch of salt in each of his stockings. As no medicine is good for anything which will not overthrow at least two entirely different diseases, we are happy to announce that the salt and water and the salt in the stockings have been found equally efficacious in cases of fever and ague. The general principle seems to be that if salt will cure meat, it will cure anything; and it is about as sensible as a great many medical principles now in vogue.'

"TO CURE DEAFNESS.—Tell a man you have come to pay him money. It beats acoustic oil hollow."

"You have only yourself to please," said a married friend to an old bachelor. "True," replied he; "but you cannot tell what a difficult task I find it."

"A Yankee doctor has contrived to extract from sausages a powerful tonic, which he says contains the whole strength of the original *bark*. He calls it the 'Sulphate of Canine.'"

"A PUFF FOR TOBACCO.—A peripatetic philosopher denominates the noxious weed as a 'triple *memento mori*—dust for the nose, ashes for the mouth, and poison for the stomach.' This reminds us of the remark of a savant who was importuned by a friend to take snuff. 'No, sir!' said he. 'Had nature designed my nose as

a dust hole, she would have placed my heels in the air, and my head downward.'"

"Simplicity in diet is rewarded by a clear head, a good digestion, and freedom from inflammatory disease. If one desires to 'have his wits about him,' to think and act understandingly, let him select his food with discretion, and eat it in cheerfulness."

"A Michigan doctor, who was arrested because his patient died, has been acquitted on the ground that he did the best he could, giving all the medicines he knew the names of." No comment necessary.

Says the *Utica Herald*: "A Mrs. Kennedy, some twenty-five years of age, died on a canal boat here, Tuesday, after an illness of about five weeks. The attending physician pronounced the case to be one of trichina. She had eaten rather freely of bologna sausages and pork not thoroughly cooked, and death was the result. Some of the animals taken from her flesh, when viewed through a microscope, appear to be several inches long, and ugly looking customers. The symptoms of the disease are vomiting, purging, and swelling of the extremities." How long will people continue to gratify lustful appetite at the expense of health and even life? Would it not be far better to adopt a diet that would hinder the possibility of ever taking these "ugly looking customers" into the human system?

"CURE FOR WEAK EYES.—An elderly gentleman, accustomed to 'indulge,' entered the room of a certain tavern where sat a grave friend by the fire. Lifting a pair of green spectacles upon his forehead, rubbing his inflamed eyes, and calling for hot brandy and water, he complained to the friend that his eyes were getting weaker, and that even spectacles did n't seem to do them any good.

"'I'll tell thee, friend,' replied the Quaker, what I think. If thee was to wear thy spectacles over thy *mouth* for a few months, thy eyes would get well again.'" The sentiments expressed by the Quaker's words are equally applicable to two-thirds of the ailments at the present day. Were it not that men eat and drink to tickle the palate, disease would hardly be known.

J. R. T.

The Thralldom of Fashion.

THE fetters, freaks, and follies, of fashion are the most fatal foes to female education. A girl thus bound, and thus daily bowing at Fashion's shrine, will make but slow and superficial attainments in study. Pouring over fashion magazines and an earnest application to literary pursuits do not go well together. A mind absorbed in dress, in display, in mere personal attractions, can enjoy no pliancy for mental pursuits, and no independence for the formation of individuality of character.

A child of folly and a devotee of fashion can never attain to scholarship, nor to real soundness and solidity of character. The frivolities and vanities of fashion are opposed to intellect, strength, and moral stability. The disgrace and sorrow that come to many homes are because fashion has undermined the moral fabric.

God only knows to what extent the love of dress, the cost of dress, the waste of time, and the arts of winning admiration, have weakened the moral nature, and brought the innocent to a life of sin. And why must woman, and not man, be thus enslaved by fashion? Has nature made her less beautiful than chemistry and mechanism must supply an artificial loveliness?

If man can be independent of imperious fashion why not woman? If man may dress simply by laws, of good taste and comfort, why not woman? If man need not chase the butterfly of fashion, nor be bound to a vampire that sucks his very life-blood, why must woman? If man may spend more time over text-books and standard literature than over fashion-plates and fantastic patterns, why not woman? If life is too precious for man to fritter away in the mere seeking of admiration, why not too precious to be so wasted by woman?

Nay, if young ladies would give themselves to mental improvement, and to the accumulation of solid, practical knowledge, they would be more admired and would better insure their real happiness. A mind given to the love and pursuit of fashion, becomes too fickle to be made happy either by affluence or affection.

The young man who marries such a butterfly of a maiden will soon find that silks and cosmetics are not the real foundation of connubial bliss. Then let Christian parents be wise and prudent in the bringing up of their daughters. Let them be brought up, not to be the slaves of fashion, but to be the mistresses of neatness and good taste, and to acquire that mental independence and culture which insure graces that the imperious hand of fashion never gave to body or soul.—*Herald of Gospel Liberty.*

Fashionable Life.

IF there is any environment which can degrade a human being or harden a young heart, it is the atmosphere of merely fashionable life. You may take the tenderest and most beautiful and lovely girl, the one that is kindest at home, and loves her father and mother best, and put her into the highest circle of fashionable life, with plenty of money and plenty of scope to do as she pleases; let her dress herself as she will; cover herself with diamonds and pearls, costly silks and laces; let the love of admiration become the controlling passion; and by-and-by all the tenderness of that young nature passes away; her thoughts concentrate upon herself, what

figure she is cutting; who her admirers are, what conquests she can make; and by-and-by youthful, beautiful modesty is gone, and the way is open for vice that, in the beginning, would not have been dreamed of, for, if thought of, put away as utterly impossible.—*Dr. Mc Clintock.*

One Way to a Husband's Heart.

Too much cannot be said or written on the subject of cooking; for life, health, prosperity and happiness depend upon the quality of food we eat. Many a man can trace his fallen fortunes and shipwrecked hopes to heavy bread, tough biscuit, and other poor cooking. Stomachs ought to have sheet-iron linings, to endure the burdens and insults imposed upon them by inefficient housewives.

Those long-faced, glum sort of people, to whom it seems a sin to laugh and drive dull care away, are most likely the victims of indigestion, which brings on a multitude of diseases, and makes invalids. So a man may work and do his best to accumulate a fortune—but if his wife does not properly prepare his food, or, if they can afford it, see that her hired help does it, in the midst of increasing prosperity and bright prospects, that man is very likely to fall sick; and when his strength is gone, the spirit of his projects dies out, and everything sinks down, stagnant and lifeless.

Women have a far greater responsibility in these things than many of them like to admit or assume. It requires very little more effort to do things well than to botch them up.

In all departments of house-keeping, it costs less to be neat, orderly, and systematic. Good house-keepers know of many ways to save and economize, of which an unpracticed hand is entirely ignorant. Experienced cooks make delicious and inexpensive dishes of odds and ends left over from meal to meal, which in most households are more or less wasted.

There is no accomplishment for which a woman has so much reason to congratulate herself and be proud, as for being a good house-keeper, and the foundation of house-keeping is to be a good cook.—*Home Corner, in Pomeroy's Democrat.*

Old Fashion vs. New.

My mother tells me that many years ago her younger sister had a severe attack of croup. A physician attended her, but she grew worse. At last he came when the child seemed to be dying. He said but one thing—if any—could save her life. He called for a tub of warm water; she was placed in it quite up to the neck. She soon seemed better, and still lives.

Quite recently, where I was visiting, a lady

came in to make some inquiries about making a syrup of onions and sugar, which she was preparing for a child of a few years, suffering from croup. She said she had given it a large quantity of molasses "to loosen the cold," and an emetic of "burnt alum," and afterward a syrup made of "butter, sugar, and goose grease," and bathed the soles of the feet, palms of the hands, the neck and chest, with magnetic ointment. She did not know the ingredients of which the ointment was made, but was told there was tobacco in it, and knew there was by the smell. It failed to bring relief. A friend inquired if she would be willing to use water. She replied that she "should not dare to for fear of some injurious effect."

I thought, poor mother! How ill-prepared for life's great responsibilities. How many from a lack of suitable knowledge, or from a want of moral courage,

"Break the minute, delicate thread,
Of this curious life asunder;
And then blame Heaven for the tangled ends,
And sit and grieve and wonder."

MARY MARTIN.

New Hampshire.

THE LETTER R.—Wonderful things letters are! We use them every day without thinking how much we are indebted to them. Just think what wondrous things are done by this one little letter R!

It is the beginning of every riot, and yet it is always found in order. It is found in the center of the earth, and yet always exists in surfaces. It is at the head of every river, and always met in every street. It exists both in fire, water, and air. It greets us in every morning, and is part of breakfast, dinner, and supper. It is the first letter of repose and also of restlessness. It is never seen in business, but always in pleasure; and yet, strange to say, it forms a part of every work. You can see it in every circle, triangle, and square. It is doubled in sorrows, as well as in mirrors. It changes fiends to friends, and makes all bothers brothers. It blooms in every rose, and glitters in every star, and a funny thing is the letter R.

MANUFACTURED POISON.—At a trial in Norwich, Conn., where some liquor-sellers had been prosecuted for selling adulterated wines and liquors, the State chemist and professor of chemistry in Yale College, testified that a sample of port wine given him to examine, contained sulphuric acid one hundred grains to the gallon, and oxide of lead about forty-five grains per gallon. The alcohol obtained from it by distillation had an acid taste and an offensive odor from the coloring matter. Port wine is a beverage largely prescribed for invalids.—*Christi in Almanac.*

The Health Reformer.

Battle Creek, Mich., April, 1872.

Dress Reform Convention.

FEB. 16, 1872, the friends of dress reform assembled at Battle Creek, Mich., to deliberate upon the subject.

The opinion generally obtained that the fashionable style of men's dress was not as objectionable as that of women, and that decided changes should be made from the fashionable style of women's dress, from head to feet.

The subject of a style of women's dress, that should be healthful, convenient, and truly modest, was discussed with deep interest, and the opinion prevailed, with a good degree of harmony, that the dress should be sufficiently loose to give freedom in the action of the several organs of the system, that the limbs should be well clad, and the dress should be of that length to clear the filth of the street, the damp of winter, and the dew of summer. And yet care should be taken to avoid the extreme short dress of the Dansville style, which strikes the people generally with almost uncontrollable disgust. And that while we seek a style of woman's dress that secures the benefits of radical reform, we studiously avoid those extremes that will retard the very reform we wish to advance.

It was the decided opinion of the Convention that it would better advance the cause of reform in dress to adopt a style that would not differ from the common style more than was really necessary to secure the benefits of reform, and be true to it, at home or abroad, rather than to adopt an extreme style, from which it might seem necessary to depart when traveling among strangers, or visiting relatives and friends, as in the case of most of those who adopt the Dansville style.

A committee appointed at a preliminary meeting, reported in substance as follows:—

We believe that it is our duty to effect a reform in dress, as well as in diet; and that this

reform should extend to our clothing, boots and shoes, and hats; and to secure uniformity and relieve our sisters from perplexity, we offer the following recommendations:—

1. The dress should be nine or ten inches from the floor, according to the height and age of the wearer. The pants should be straight, tapering so as to meet the shoe at the instep. The dress about the waist should be sufficiently loose to give perfect freedom to the lungs, and to avoid a cramped or trammelled action in the motions of the body. We recommend uniformity in color, as far as possible, avoiding large plaids, and gay colors. Plain and substantial cloth should be preferred.

2. The dress should be worn from principle, and when once adopted should not be laid aside, or changed for the long dress, for the sake of convenience or for pride, either for traveling, or for other purposes. We believe that this reform is, in the hands of God, the means of distinction from fashionable follies, as much as the ribbon of blue distinguished the children of Israel from the surrounding nations; and that yielding the principles of the dress reform has been the means of stifling convictions of duty, and a fruitful source of yielding other principles which we hold near and dear.

3. The present style of shoes and boots is not adapted to the shape of the foot, and consequently they are not fit to wear. The high, small heels throw the body out of balance, give awkwardness to the gait, and strain the muscles, and are, therefore, a great cause of ill health. Shoes should be of material heavy enough, and have soles thick enough, to protect from the weather. And their shape and size should be such as to leave the foot free in motion, and to retain the natural position in standing.

4. The summer hat, or head-dress, should have a rim varying from two to two and three-fourths inches in width, and a crown from two to two and a half in height.

This report was accepted.

It was moved and voted that a Dress Reform Association be formed.

'After a third reading, the following constitution, recommended by a committee on organization, was adopted:—

CONSTITUTION.

In order to carry out the principles of the Dress Reform, to secure uniformity and consist-

ency of action, and to enable those who believe in this Reform to procure the proper materials and styles for apparel, we hereby form ourselves into an Association, and adopt the following Constitution :

ARTICLE I.

This Association shall be called the Dress Reform Association, and shall be located in Battle Creek, Michigan.

ARTICLE II.

The officers of this Association shall consist of a Board of nine Directors, who shall choose a President, Secretary, and Treasurer, from their own number ; and they shall be elected annually.

ARTICLE III.

Any person may become a member of this Association by subscribing to the principles adopted at its organization.

ARTICLE IV.

It shall be the duty of the Board of Directors to establish supply depots of materials, dress patterns, hats, boots and shoes, &c. And for this purpose they may raise funds in such ways as they may consider expedient, and therewith establish a store under their own direction, or they may establish it on the basis of a union store.

ARTICLE V.

It shall devolve upon the Secretary, in addition to his ordinary duties, to keep, in a book suitable for that purpose, a list of the names of all the members of the Association.

ARTICLE VI.

SEC. 1. The first annual meeting of this Association shall be held in connection with the next annual meeting of the Health Reform Institute, and the term of office of the Directors shall thereafter co-incide with that of the Directors of the Health Institute.

SEC. 2. Due notice of each annual meeting, stating the time and place, shall be given by the Directors.

SEC. 3. Special meetings may be called at the option of the Directors.

ARTICLE VII.

This Constitution may be amended by a vote of two-thirds of the members present at any regular meeting of the Association.

There being no other business to come before the meeting, the convention adjourned *sine die*.

JAMES WHITE, *Chairman*.

J. H. WAGGONER, *Sec'y*.

Moral Duty of Preserving Health.—No. 2.

IN tracing out the principles briefly noticed in the first article, three things must be kept in view.

1. The relation existing between moral and physical law.
2. The relative importance of each.
3. The difference and relative importance of direct and indirect obedience to, or violations of, law.

On the first, much and great misapprehension exists ; and nowhere does this misapprehension exist to a greater extent than in the professed Christian churches—right where all such relations should be studied, and taught to the world. The systems generally taught in the present age ignore the duties we owe to our bodies, and separate entirely between moral and physical laws. On this point, Sylvester Graham, M. D., remarked :

“The various attributes of our nature are, like the commandments of the decalogue, so essentially one, that he who offends in one, offends in all. We cannot violate nor neglect those physiological interests, without violating or neglecting those interests which are essential to the highest and best conditions of our whole nature.” *Lecture fifteen, paragraph 942.* And again :

“As there is of necessity an essential and perfect harmony between the natural and moral attributes of God, so is there a perfect harmony between the natural and moral relations which man holds to his Creator ; so that the perfect fulfillment of the one requires the perfect fulfillment of the other. That is, the constitutional laws which govern the living, organized body of man, and on which all its physiological properties and powers and interests depend, harmonize most perfectly with the constitutional laws which govern his intellectual and moral nature. So that the highest and best condition of the human body requires a perfect obedience, not only of its own physiological laws as living organized matter, but also of the constitutional laws of the intellectual and moral nature associated with it ; and the highest and best conditions of man's intellectual and moral nature requires the perfect obedience, not only of its own constitutional laws, but also of the constitutional laws of the body as living organized matter ; and consequently, the violation of the constitutional laws of the one is necessarily attended with the infraction of the constitutional laws of the other. Hence, therefore, no moral or civil or religious doctrine can be adapted to the highest and best condition of man's moral nature, which is not strictly consistent with the physiological laws of his body ; and on the other hand, no bodily habit, indulgence, or regimen, can be adapted to the best condition of his body, which is not strictly consistent with the constitutional

laws of his intellectual and moral nature." *Lecture ten, paragraph 603.*

Not another word should be considered necessary to establish this point in any and every mind. But Dr. Graham, who was as close in observation as he was just in reasoning, has fortified his positions with many facts, showing the clear relation between habits, especially of diet, and moral propensities and conditions. Man is a unit being, uniting his various capacities, and powers, and qualities, in one person; and these must all harmonize one with another. That which injures one necessarily injures the whole, as says the apostle, "And whether one member suffer, all the members suffer with it."

Secondly, it must be conceded that there is yet some difference in importance between a moral duty and one which relates more directly to physical law. All must confess that a distinction exists between moral and physical laws, and between the moral and physical nature of man, however closely they may be related to each other, or however much they may depend one on the other. And when they appear to conflict, as they will in a state like the present, of mixed good and evil, the moral must have the precedence. To fulfill our moral obligations we must brave the malaria of the marsh, the violence of the flood, or even the raging of the fire, with the certainty before us of suffering the consequences of such violations of physical laws; and yet all will approve our action, because of this fact, that all do recognize a difference in the relative importance of different laws. These laws are also established upon different bases. Thus, the penalty of moral law depends largely on the intention of the actor, while physical law has no regard whatever to intention. And, therefore, it is evident that the penalty of moral law is inflicted after examination, that the degree of guilt may be determined according to the circumstances and intentions of the agents; but *physical law has no penalty.* To it are attached certain *consequences*; but these follow without any regard to intention or mitigating circumstances. Had man always maintained normal relations in regard to his moral and physical constitutions, these two classes of law would never conflict. And it must therefore appear that the nearer he approaches to normal conditions, the more harmonious will he be in all his moral and physical relations.

And, thirdly, there must be a difference in degree, of virtue in different good actions, or of turpitude in different bad actions. The same degree of guilt cannot attach to all wrong actions. If I persuade my neighbor to use tobacco, or if I persuade him to eat food that is not the most healthful, I do an injury to life, and thereby, indirectly, act contrary to the sixth commandment. But no one would for a moment contend that my guilt, in such case, would be equal to what it would be if I should persuade him to

take strychnine, or should stab him to the heart. In the case first supposed, he might reform or correct his bad habit, or otherwise he might fulfill many of the duties of life with the habit; but in the latter case by the sudden destruction of life, all duties, privileges, and responsibilities, are cut off at once and forever. Were our courts to place an indirect violation of law on a level with a direct violation, all would cry out against it as an outrage. Not that the indirect violation is not wrong; but the degree of guilt is not so great as in the case of direct violation. And the more remote in its bearing on the violation of the commandment the action is, the less in degree its criminality is reckoned. But of course if such action is taken with the express design of shortening life, the intention adds to its turpitude.

In considering the Sanitary Regulations of the Bible, we must estimate their importance, in a moral view, according to the directness of their influence in prolonging life. In some cases this influence is easily seen; in others it is not so apparent. And here, again, it must be allowed that where the influence is of doubtful determination, the morality or immorality of the action is equally doubtful. But on this point we should be very cautious in our decisions; recognizing the fact that God never lays down a rule without some good reason; and, that our education or prepossessions may lead us to consider that obscure or doubtful which will no longer appear doubtful if well considered and patiently examined. Some of these regulations are, I feel assured, deeply laid in the nature of things, though they are almost entirely disregarded by mankind. To some extent, I should have considered them in this number had I not found it necessary to notice the principles herein set forth to such length as I have done.

J. H. WAGGONER.

THE BEST SPECIMENS.—One of the leading New York dailies has procured samples of the brandy and whisky sold at the principal hotels in the city, and had them analyzed by a skillful chemist. In every case, the liquors were largely diluted with water, varying from sixty-five to seventy-four per cent. All but two of the specimens contained fusil oil (a dangerous poison with powerful intoxicating qualities), and all had more or less of tannin and sugar. The price of the brandy was from thirty to fifty cents a glass, whisky twenty to thirty. At a recent trial of a revenue case, specimens of brandy were submitted to skillful experts, who swore that it was genuine, and worth twelve dollars per gallon, in gold, while it was proved that it was manufactured in Brooklyn, and was not brandy at all.—*Christian Almanac.*

EVERYBODY knows good counsel except he that most needs it.

Diet and Canine Teeth.

AS THE practice of flesh-eating has become so prevalent "in these degenerate days," it has come to be looked upon as indispensable to existence; and an argument, if such it may be called, in vindication of the habit, runs somewhat like this: Man, in common with flesh-devouring animals, is provided with certain organs known as canine teeth, and this is to be regarded as evidence that a mixed diet, or one consisting of both animal and vegetable substances, is best suited to his organization.

But the "argument," I trow, is as "mixed" as the diet it attempts to vindicate, and this will become manifest, we think, when we shall have finished our investigations. This is a venerable old hobby, well-nigh ridden to death, from its being invariably trotted into the ring, as a champion in defense of the above assertion, and doubtless will continue to be as long as pork and kindred abominations have an existence.

If it were indeed true that such a thing as a canine tooth is found in the human mouth, then such fact might be entitled to some consideration, as touching upon the subject in question; but as it is not a fact, and as this (the cuspid) is the only tooth supposed to contribute anything toward establishing man's carnivorous nature, our thoughts will be briefly directed to the consideration of some facts which will aid us in our conclusions whether or not these things are so. If it can be shown that this tooth is not a canine, or even a modification of a canine, then it must become apparent that our point is established, viz.: that the conformation of the teeth in the human mouth, in no-wise indicates that a part of man's food should consist of flesh. The term "canine," like many others in anatomical language, is an arbitrary one, chosen without any special reference to the thing from which it is derived. This is particularly true in case of the tooth in question.

Another instance of this indiscriminate relation and application of names, is found where comparative anatomy calls the large cutting teeth of the carnivora "molars," yet this is no more untrue and unpardonably absurd, than where canine and cuspid are made to signify the same thing. In these instances it appears that this resemblance, or analogy, which is purely fanciful, and which is so constantly and confidently asserted to exist between these two sets of organs, arises more from a desire to justify a long-established custom, rather than from any anatomical or physiological circumstance.

Consequently I object to the name canine as applied to a class of teeth in man, and prefer cuspid, in consideration of what has just been said, and from the fact that the crown of this tooth terminates in a cusp or point something in shape like the ancient spear head, hence the name.

There are several important points of dissimilarity existing between a canine tooth and that so called in man, which, the reader will not fail to perceive, serve to make a broad and decided distinction between the two.

The distinguishing characteristics of a canine are a curved and sharp-pointed crown, round and gradually diminishing in diameter to the alveolus into which it is firmly implanted. We remark also great disparity in the size of the canines and incisors, this is particularly seen in the cat tribe. The cuspid, on the other hand, presents a thin and flattened crown ending in a cusp, before mentioned, which divides the cutting edge into two. This cusp in age becomes obliterated, the tooth thus presenting more the appearance of an incisor. It is straight or only perceptibly curved, and of an equal width with the incisors, and does not rise above the common level of the other teeth, as does the canine. Thus it is seen that there are marked peculiarities belonging to these two classes of organs, and it seems singular that they should have been grouped together.

Of course nobody supposes that man is possessed of really carnivorous teeth, yet such is affirmed by almost every one, and even by physicians who ought to know better, and for this reason we have made the above comparison.

In function the canines are aggressive in that they enable the possessor to seize upon and overcome its prey; self-preservative as affording a means of protection against the attacks of enemies; but as man is provided with other means adapted to the same ends, he has no use for such weapons, consequently they are not found in his possession.

The occlusion of the jaws in man and animals serve further to distinguish their teeth, as regards function, which is also very important, but which will not be noticed here.

We find that the "canine" in man plays the part of incisor in the economy, as is certainly inferred from its anatomical outline; for from this circumstance the function of any tooth can be determined. And just here is where is staked "the most conclusive evidence," as I heard recently remarked in a lecture on the comparative anatomy of the teeth, "of man's omnivorous nature." But this has become a point of great value to our purpose, in fixing man's true dietetic character, by disproving the carnivorous propensity so commonly and unreasonably attributed to the cuspid tooth.

The gradually increasing thickness of crown from without, inward, make it important that this tooth should occupy its place in the dental arch of man, in order to complete the harmonious adaptation and symmetry of the ranges. Even though canine teeth were present in the human mouth, it would be proving too much, for we find some of the practically herbivorous animals in possession of such organs. To those of our friends who still persist in rolling the flesh

of swine "as a savory morsel between their lips," and as a good and valid reason for so doing, refer us to the teeth of dogs and pigs, we would admonish to use caution lest they wield the sword to their own discomfiture.

N. J. BOWERS.

Zanesville, O.

The Influence of Air on the Human Body.

NOTHING in the world can live without air. All plants and animals need air, as well as light and food. Deprive them of this, and death is certain. If you wish to test the truth of this assertion, place a plant under a glass jar, and let the jar stand on a wet cloth, laid upon a smooth table. For awhile, the plant will not be affected, for it may obtain plenty of moisture and food from the soil in which it is planted, and sufficient sunlight through the glass under which it stands.

Watch this plant carefully, and you will soon notice that it begins to fade. It grows paler, and more sickly, and finally dies. It has sunlight, food, drink, and plenty of warmth; but these do not serve to keep it alive. What makes it die? It is smothered. Plants breathe through their leaves. These are their lungs. When the plant has taken from the air in the jar all the nourishment which it contains, it dies for want of breath because it cannot get air, without which it cannot change the food which it gets from the soil into its own substance. So you see that plants cannot live without air.

Animals cannot live without air. If you wish to try the experiment, take a glass, and put some animal under it, and place it on the table in the same way, so that all air is excluded. You may give the animal plenty of food and drink, but it will soon become sick, and will care nothing for either. After awhile, it will die. The animal is smothered in the same way that the plant was. It dies for want of air.

Put a man under a large glass jar, and if you keep him from getting out, he will soon be dead, and no mark will be left about him to show the cause of his death. But you say, We would not kill a man in that way. Yes; people do kill each other in this way, and sometimes kill themselves, too. People kill their children in this way very often. They do not kill them outright, like the man under the glass jar, but they kill them by degrees. Our burying-grounds are filled with the graves of children and young people who were killed in just this way. They were not put into glass jars, but they were put into tight rooms with glass windows, which treatment in time killed them. They live longer in these rooms than under the

glass jars, because, through the carelessness of those who made the rooms, a little air does get in through the cracks, which keeps them from dying immediately.

In the kitchen, in the parlor, in the school-room, in the churches, and in every place where people congregate under cover, they kill each other, and kill themselves, just as surely, and just as certainly, as you would kill a man by keeping him under a glass jar. They breathe the air over and over again, until the life-giving principle is all taken from it, and its place supplied with deadly poison. Now, as many people spend a large part of their time in doors, where no arrangement is made for admitting fresh air, it is no wonder that they die. The fire in them goes out with the same certainty that the fire in a stove goes out if all air is excluded from it. We need a constant supply of fresh air to keep our bodies in a healthy condition; and every room in which people live should have an arrangement, by which a constant supply of fresh air is admitted from the outside, while the impure air, which contains poison thrown off from the body, is allowed freely to escape.

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

Newton, Iowa.

Changing Clothing and Keeping Warm.

MANY persons lose life every year by an injudicious change of clothing, and the principles involved need repetition almost every year. If clothing is to be diminished, it should be done in the morning, when first dressing. Additional clothing may be safely put on at any time. In northern States, the under garments should not be changed for those less heavy sooner than the middle of May; for even in June a fire is very comfortable sometimes in a New York parlor.

Particular and tidy house-keepers, by arranging their fireplaces for the summer too early, oftentimes put the whole family to a serious discomfort, and endanger health by exposing them to sit in chilliness for several hours every morning, waiting for the weather to moderate, rather than have the fireplace or grate all blackened up—that is, rather than be put to the trouble of another fixing up for the summer, they expose the children to croup, and the old folks to inflammation of the lungs. The old and young delight in warmth; it is to them the greatest luxury. Half the diseases of humanity would be swept from existence if the human body were kept comfortably warm all the time. The discomfort of cold feet, or of a chilly room, many have experienced to their sorrow; they make the mind peevish and fretful, while they expose the body to colds and inflammations, which often destroy it in less than a week.—*Hall's Journal of Health.*

To Correspondents.

C. J. S., of Paterson, N. J., asks:

Is cheese good for the health if eaten but once a day? Some say it is worse than pork.

Ans. Cheese, if not too old, is a better article of diet than pork; but by eating it, we are simply making a choice of evils. We do not regard cheese wholesome diet. There are so many other things that are healthful, we say, Discard it.

Mrs. W. M., Jersey Co., Ill.:

The trouble with your child originates in the stomach. Indigestion is the primary cause. Discard grease of all kinds, and condiments. Let his diet be unbolted wheat bread and fruit. He should take but two meals a day, at 7½ A. M., and 2 P. M., and retire early. Give him short sitz bath at 85° on going to bed, three nights in the week, and one general bath per week. Use tepid enemas occasionally. Also apply a compress freely for two hours at a time.

E. S. C.:

We advise a strictly hygienic diet. She should eat lightly, and never later than 3 P. M., and exercise daily out of doors. Take sitz bath with foot bath at the same time frequently on going to bed. Take leg bath three times per week at 105° ten minutes, 85° one minute. Twice a week, use hot and cold rubs up and down the spine. At confinement, apply cool compresses to the abdomen, and hot to the spine; alternate in twenty minutes by applying the hot compresses to the abdomen, and cool to the spine. The cool douche is almost a certain cure for flowing.

K. B., of Brighton, Ill., says:

I have been under the doctor's treatment a year for scurvy, but am not well yet. Am tired taking drugs. Can you tell me what to do?

Ans. Probably you have scurvy from over-doses of medicine. Better discontinue the use of drugs after giving them so long a trial, and try nature's medicines, such as fruits, grains, vegetables, pure air, sunshine, exercise out of doors, &c., and patiently wait for nature's work.

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

1. You have a congested state of the brain. You say your digestion is good. If this is the case, you should have little trouble from "constant dull pain," &c. A change to hygienic diet, with two meals a day, will in time remove the pain.

2. Hard water may be improved by boiling, also by boiling a small bag of bran in the water. Hard water is no more fit for bathing purposes than for washing clothes.

3. We take no patients here to work for

board and treatment, our work being such as to require the strength of the most healthy.

S. B., Ohio.:

You should examine, and remove any obstruction that may accumulate in the child's ear, and occasionally cleanse it with a soft cloth and warm water. Feed him regularly on good hygienic food, let him run out-doors, and bathe him twice a week in tepid water.

Subscriber:

1. Our method of treating quinsy would be hot foot baths and fomentations to throat, followed by a cool compress; also sitz baths from 100° to 110° until sweating, then give a dripping sheet five minutes or a pack at 90° for one hour, always observing to keep the feet warm and head cool. Move the bowels if necessary with tepid enemas.

2. In such a case there is an unbalanced state of the circulation, and as a consequence congestion of the throat and head or brain. Balance the circulation by giving warm foot and sitz baths, and cool applications to the head. Let these be followed in a few hours after, by a warm general bath or a pack, as the strength of the patient may determine.

3. You should be governed in some measure by the patient's feelings. Some persons are very sensitive to cold or even in any degree cool. In such cases, mild treatment is indicated, or where persons are very feeble, with poor circulation, use water of a mild temperature.

E. W. H., Iowa:

The difficulty with the lady is probably disease of the liver and stomach, also catarrh is indicated. Such a case should come to the Institute, or at least should be under the care of a good physician. She should live out-doors much of the time when the weather will permit. She should use a pure diet of nice grains and fruit. Take great pains to keep the feet and hands warm, which may be done by clothing them warmly and exercising according to strength, using a foot bath every other night on going to bed. First put them in a bath at 105° for five minutes, then dip them into cold water and rub dry. Once a week, take a sitz bath at 90° five minutes, 85° three minutes. The same week, hot and cold wet hand rub over stomach and liver; the next week a fomentation over liver, stomach, and bowels, for fifteen minutes; same week, a dripping sheet. Use frequent manipulations over the bowels.

A. A. C., Wis.:

It would be better to discontinue the use of milk, as it tends to clog your digestion. It will take some time yet for you to recover your health. Do not eat when you are very tired. Great harm is done by using too much sameness in diet. There should be frequent changes in kinds

of food. We knew a man whose diet was graham and corn-meal gems one day, and corn-meal and graham gems the next day. This man wondered why he could not stand it to work. The simple reason was, his rigid diet failed to answer the demands of the system. When he changed, at our suggestion, to a more generous diet, he could do his usual amount of work quite easily. In your case, there needs to be perseverance in the hygienic diet, and a strict continence in eating, working, &c., in harmony with nature's laws, and a happy and contented state of mind, as gloominess tends to retard digestion at all times.

A. O. T., St. Law. Co., N. Y.:

What is needed in your case is good diet and rest. Take sun baths frequently, also take weekly sitz bath with foot bath at same time; hot and cold rubs for five minutes up and down spine twice a week, and one general bath. Let all these be taken three hours after breakfast or on going to bed. Never eat late suppers. None is better.

B. B., Dayton, Va.:

Your former habits of life in eating, drinking coffee, &c., have much to do with your present difficulty. The reason you feel it more now than formerly, is because then your system was benumbed from over-stimulation; but now your system is rousing up to sensibility, and the difficulty will in time leave of itself if your diet is correct and all other habits regulated.

A fomentation to the liver and stomach one week, and rub up and down the spine with hot cloths alternately the next week, a foot and sitz bath twice the next week. Repeat them in same order again, then rest for some length of time and repeat again if necessary.

H. M., Memphis, Mich.:

Your former habits of hard labor, probably eating too much when your system was fatigued, has prostrated your system generally. You are dyspeptic, and, as a consequence, have flatulency and diarrhea. You should use an abstemious diet of unbolted wheat meal and fruit. Persevere until your system accommodates itself to a right manner of living. Take sitz bath once a week at 90° seven minutes, 85° five minutes; and once a week, dripping sheet, and occasionally cool enemas in small quantity after movement of the bowels.

E. O. E., Ashfield:

The girl you speak of is no doubt scrofulous. She may have become so from the vaccination of which you speak. The discharge from the nose is caused by catarrh. The depurating organs are inactive. She needs to adopt a proper style of dress, keeping the limbs warm, and all suspended from the shoulders, and very loose around the waist. Her diet should be strictly

hygienic. She should spend much time out of doors. One general bath a week, with an occasional foot bath on going to bed, is about as much treatment as she should take at home.

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

A recent subscriber wishes to know the cause and remedy for her hands pricking and itching, and sometimes swelling badly when put into cold water, or otherwise exposed to cold.

Ans. The cause is bad circulation. All these conditions arise from bad habits in eating, in dress, in deficient breathing. The remedy, of course, will be to cease these evil habits. We think the old adage, "Remove the cause, and the disease will take care of itself," a good one; and we advise all to live up to it; for it will answer nearly all questions asked us. We wish all would seek for the causes of their ills for themselves. By so doing, they will be better able to combat their aches and pains with more intelligence and courage.

M. A. S., Illinois:

You no doubt have obstruction in the nasal passage, probably catarrh, and also weakness of the muscles of the under jaw. Aim to keep the mouth shut by fixing your mind upon it on going to bed. Use hot and cold rubs to the neck and jaws. You may also apply a cool compress to the jaws for two hours or so before going to bed. It is a good thing for persons to keep the mouth closed.

C. H. B., Illinois:

Your case is rheumatic with dyspeptic conditions. You should become a full reformer, using a purely hygienic diet, and take much physical exercise. Once a week, take sitz bath at 100° ten minutes, 110° five minutes, and 85° five minutes, with cool application to the head at the same time, and a foot bath at 105° to 110°; once a week, dripping sheet, and once in two weeks a pack for one hour, followed by a dripping sheet. When the pain seems to be located, apply a hot bag of corn-meal during the night.

A. T., South Carolina:

For answer to your question, see answer to other questions in regard to dyspepsia. You continue to destroy the action of the stomach by using soda. Use hygienic diet, and let nature work for you.

S. C., La Salle:

Your difficulty is, like hundreds of others who apply to us, dyspepsia and debility from deficient breathing, and bad dressing, which has caused prolapsus of the bowels. But little can be done to remedy this condition unless you see the need of a reform in your dressing, eating, &c. Tight lacing is the cause of more disease among women than anything we can imagine, and yet we have never seen a lady who was willing to admit that her clothing was too tight.

You should at once cut loose all corset strings, and suspend your clothes from the shoulders and not from the hips, as this interferes with breathing, and the result is defective nutrition, imperfect aeration of the blood, weak circulation and a consequent wasting away of the vital powers generally. Use fruits, grains, and vegetables, for your diet, and but two meals a day. Take a general bath each week for cleanliness.

S. I. P., Ohio :

1. As the lady you describe seems unwilling to adopt a proper diet, and is taking medicine, it will be of little use to prescribe for her in the REFORMER. As her disease is of so long standing, nothing short of from three to six months' stay at a good Cure will be likely to do her any good. A strictly fruit and grain diet, adopting two meals a day (breakfast at 7½ A. M. and dinner at 2 P. M.), a right style of dress, by which the limbs are kept warm, so adjusted as to leave perfect freedom of all the organs of the entire viscera, will do much toward her relief. Twice a week on going to bed, let her take a sitz bath at 90° ten minutes, 80° five minutes; foot bath at the same time 105°, reduced to 80° one minute before leaving the bath. Once a week, take fomentation over the liver for fifteen minutes, and a general bath, which is about as much treatment as she can take at home. Out-door life is essential in her case.

2. The lady who has the catarrh will find her case answered in the answers to others suffering in the same way.

3. In the gentleman's case, a proper diet, exercise, a determined *will* to get well, with enough bathing to keep the skin clean, is all we can recommend for home treatment. He should come to the Institute.

4. For Cook Book, send 20 cts addressed to Health Reformer Office, Battle Creek, Mich.

Dress of Girls.

PERHAPS there is no more urgent occasion for reform in any department of domestic economy than that of the dress of young girls not yet out of school. In most of our towns, and in many of our small villages even, it is open to the charge not only of needless extravagance, but of positive unhealthfulness. That subserviency to fashion which leads women to conform their dress to a false taste rather than be singular, and to prefer unbecoming styles and colors rather than those which are *passé*, has no right to rear its baneful head in the school-room more than in the home nursery or on the playground. A girl of fourteen, clad in the fashionable attire, and bedizened with the jewelry of a woman of society, is a spectacle as much in violation of good taste as of good economy. Yet in most of our towns—aping as far as possible the custom of cities—budding young ladyhood goes to school in dress

of fine and fashionable material, chosen for its beauty rather than for its service; and in nine cases out of ten, it is trimmed to the last degree that ruffles will admit of. Her shawl or paletot is jauntily open at the throat, exhibiting a good deal of lace collar and gay neck ribbon. A velvet band with a gilt or jet cross upon it encircles her throat, and ear-rings droop gracefully over it. Her hat fine, her French heeled boots are fine and too often thin; her gloves are of the daintiest.

What girl can study faithfully and persistently in this style of dress? How few can help bestowing more thoughts upon it, and upon that of their fellow-pupils, than upon grammar and algebra. Astronomy is eclipsed by Irish poplins; cuffs, collars, and bracelets, put down equations; French verbs are a poor substitute for French embroideries.

Of course, the daily clothing must be carefully worn, and there must not be any extra breathing room provided in its close fitting bodice; no consideration for the weariness of sitting hours at a desk. No wonder the poor girl grows listless, and commits her lesson indifferently. "Flowers, feathers, and jewelry—raveled silk and frizzed hair—all full of school-room dust and smelling of jockey club!" exclaimed a much enduring teacher in my hearing last winter, "how I hate them all. My poor dress-ridden girls are always apologizing for being chilly, or faint, or nervous, always out of breath coming up stairs; seldom willing to come to the black-board lest they disarrange something, or scatter chalk on their glossy alpacas. Oh! for the good old days of pretty chocolate gingham and brown linen aprons, and hair combed smoothly back from foreheads that could bend over a book without risking the bursting of belt pins."

And aside from school-room drawbacks, there remains the grievous wastefulness of the fashion of dressing fast growing girls after the styles worn by their mothers. And more than this: How ill a preparation for the *real* business and responsibilities of womanhood is this ever changing, ever haunting, ever distracting pursuit of the "latest mode." How is your last dress trimmed? Is there anything new in sashes? Are pointed collars getting deeper, or more shallow? Do you carry off paniers becomingly? Will you dress your hair this way, or Miss J.'s way?

O mothers! as far as possible, spare your young daughter these consolations. Provide them good, plain clothing, becoming in color, neatly fitting to a girlish, not a womanly, form; something that they can run in, climb a fence in if they want to, or go up and down stairs without a palpitation of the heart or destruction to hooks and eyes. Do not train them to believe that dress is of no consequence—far from it; but that it is of secondary consequence; that it is they who are to make dress of value, not the dress which is to make their value.—*Ironton Register*.

Bad Air vs. Religion.

MANY a farmer and house-keeper wonders why it is that they must needs take a nap every Sunday in sermon-time. When the parson gets comfortably into the second or third head of his discourse, and his congregation have settled into the easiest position to listen, gentle sleep begins to steal over their faculties, and the good man is surprised at finding his argument less cogent than it seemed when prepared in the solitude of his study. At home, the busy matron never thinks of eleven o'clock in the morning, and the man of business would consider his sanity or common sense sadly called in question should a friend propose a half hour's nap at that hour of the day. Nevertheless, they both sleep like kittens in their pews, and logic, rhetoric, eloquence, are alike wasted in the vain attempt to rouse their sluggish souls. The question of the poet, so often sung in our assemblies,

"My drowsy powers, why sleep ye so!"—

is exactly in point, and we propose as an answer, Because we are all breathing carbonic acid gas—deadly poison: because the sexton didn't let the foul air of last Sunday's congregation out of the doors and windows, and let the fresh, pure air of heaven in.

Look around at the audience; that feverish flush is n't heat, it is poison. The lady nodding over there, her nose and cheeks like a scarlet rose, is not too warm, for the thermometer does n't stand over 70 degrees; she is partially suffocated; what she wants is fresh air. The hard working mechanic and farmer does n't sleep because he watched with a sick child last night, but simply for the want of oxygen to keep the flame of intellectual and physical activity brightly burning.

Nobody can rise on wings of faith in a poisonous atmosphere. Oxygen and religion cannot be separated in this unrighteous manner. We cannot live in conformity to spiritual laws, while in open violation of the physical.

Is your sexton a man of intelligence sufficient to understand the necessity and reason of ample ventilation? Does he know that every human being vitiates, at the least estimate, four cubic feet of air every minute? Linger when the congregation leaves, and see if he shuts every door and window tight to keep in all the heat till evening service; then see how thin the lamps burn in the vitiated air; how hard the minister tries to raise himself and listeners to the height of some argument, and how stupid they are—nothing but bad air.

Now for the remedy, which costs labor and money; for ventilation is a question of dollars and cents. Saturday the sexton should be instructed to open all the doors and windows to let out all the dead and foul air, and let in such as is fresh. It takes no more coal on Sunday morning to heat the church to 70 degrees be-

cause of this purification. Sunday noon, let the opening of the church be again thrown wide—warmth and bad air will alike disappear, and though extra coal may be required to raise the temperature, the minister will preach so much better in consequence, and the hearers will listen with such increased relish to the sacred word, that the loss of the pocket will be infinitely compensated by the gain of the soul.—*Educational Monthly.*

Wanted—A Use for Alligators.

AN article in a recent *Detroit Post*, on alligators in Panama, says:

"Various projects have been started for utilizing them, but thus far without very encouraging results. The hide makes an indifferent quality of leather, the lard is used as a medicinal salve, and the teeth as talismans against snake bites; but all this does not make alligator culture profitable. A fortune awaits the man who can invent a new use for them."

The American people are noted for their ingenuity, and yet the above paragraph is proof of both heedlessness and want of consistency. If they are at a loss to find a use for the alligator, why not eat him? Several times when I have urged that the hog was not fit to eat, I have been asked, "If the hog was not made to eat, what was he made for?" The logic of the question is this: we are shut up to the conclusion that we should eat every beast for which we can find no other use! Applied to the present subject, it stands thus:

There is no known use for the alligator,
Therefore he is good to eat!

The proposition is a very simple one, and the conclusion as evident as any that this system of *hog logic* ever evolved. Who knows but alligator steak is fully up to the market standard?

A swamp of well-fed alligators would be quite as inviting as a pen of hogs wallowing in distillery slops, as they are often seen in preparation for market. True, we always choose to see them afar off, for obvious reasons. And we incline to the opinion that all who have had to endure the stench of some of these distillery hog-pens will vote for the alligator! But some people are so fastidious as to question the entire practice of taking the food for our tables out of the midst of such reeking filth. Well, "tastes will differ."

J. H. WAGGONER.

GRIEF knits two hearts in closer bands than happiness ever can; and common suffering is a far stronger link than common joy.

A GENEROUS mind does not feel as belonging to itself alone, but to the whole human race. We are born to serve our fellow-creatures.

IF every man would reform himself, the world's reformation would be accomplished.

Diet.—No. 5.

BY MRS. MARY H. HEALD, M. D.

MEAT-EATERS sometimes display extreme exhibitions of force for a short time. These unnatural extreme manifestations result from the stimulus of the animal food; in other words, the temporary sense of strength which such persons experience, arises from the marked efforts of the system to dispose of the effete matter found in flesh. Stimulants excite the nervous energy, and quicken the circulation, producing rapid changes in the tissues, and causing temporary increase of power. Passion may do the same, but the subject of it is not the stronger in consequence. He has merely evoked his strength, and been made aware of its degree. Persons *feel* strong *directly* after taking meals of animal food, whereas it is not converted into tissue for many hours afterward. The action of the system in *disposing* of it gives rise to the sensation of strength; not an actual addition of the nutritive qualities of the food.

Take another case: The performing of a great feat of manual labor. When necessity arises, we may be enabled to accomplish more than we had supposed we were able to do; but our action does not make us stronger than before. He who thinks he receives a sudden acquisition of strength as he addresses himself to some great labor, is deceived; he merely calls forth that which he had in store; he simply tests or proves his strength. He who imagines himself stronger an hour after taking beef or broth, is deceived in the same way; he is merely calling forth the strength already in store, to dispose of the stimulating food.

We see, then, that a sudden sense of power derived from any particular kind of food is, of itself, an argument against its use, because the cessation of strength is the result of an unnecessary expenditure of vital force. It is decidedly in favor of a hygienic diet, that the strength one gains from it comes imperceptibly, just as a child grows, a flower expands, or the hills change in outline under the steady, gentle flow of a little stream of water.

The time was when men were so far deceived in regard to the use of stimulus as to furnish all who worked in harvest time with liquor, it having the same effect as stimulating food, only greater in degree and unaccompanied with nutriment. No friend of progress and humanity allows stimulating beverages in the field now, and the time must come when the same train of arguments will be carried into this matter of the selection of one's food.

We say that the stimulating effect of meat is derived from the effete matter contained. At the time the animal is killed, its veins and arteries are laden with blood; and though the larger ones are soon emptied, the smaller and more

numerous ones retain their contents. The lymphatics also are filled with impure matters, which are retained. All these impurities of blood and lymph help to give the peculiar flavor to animal food which meat eaters enjoy so much.

Many creatures are fattened before they are thought fit for the table. How is this accomplished? By giving an increase of food, such as will tempt them to eat beyond the healthful demands of the system, and denying them their proper exercise. Ofttimes they are left to wallow in mire. Keep away sunlight, forbid cleanliness, prevent exercise, and the foul matters of their organisms will be too great to be thrown off by lungs, skin, bowels, &c., or to be contained in the blood-vessels and lymphatics. The surplus is disposed of in the shape of unhealthy additions of fat.

Suppose a human being to be suddenly deprived of exercise, sunlight, and conditions favoring cleanliness—to be induced to eat as much food as he could possibly take; would the great stores of fat that might accumulate upon his body be accounted healthy? But if the flesh of animals whose owners usually take good care of them (according to the popular idea) is unhealthy, how much more so that of the poor creatures who are transported hundreds or even thousands of miles, sometimes without food or fresh water for days, in an atmosphere made foul by surrounding excretions, with scarcely standing room, and who, upon reaching their destination, are in a condition approaching that of typhoid fever!

Even the rapid, careless driving of cattle by ignorant, willful boys, for a period of ten or fifteen minutes only, just previous to milking, causes such a feverish condition as to render the milk unfit for use. Many a babe suffers from colic or other illness after taking such milk. How great then must be the disorder of the cattle subjected to cruel, unnatural treatment for days previous to being slaughtered.

Heald's Hygienic Home, Wilmington, Del.

GOING TO THE FOUNTAIN-HEAD.—Vermont has passed a law ordering that when an intoxicated person willfully injures the person or property of another, the person who unlawfully furnished him with liquor shall be liable for damage; and in case of the death of any person from such injury, or in consequence of intoxication, any one dependent on him may recover damages from the liquor-seller. This puts responsibility where it belongs.—*Christian Almanac.*

SOME children in the vicinity of Oneida, Ill., are said to have taken a virulent form of erysipelas from diseased vaccine matter.

LIFE is sweet to those who live right.

MRS. WHITE'S DEPARTMENT.

OPEN THE SHUTTERS.

"OPEN the shutters and let in the sun,"
Cheerily thus the poem did run;
But, where I have read it, or how long ago,
Or what the next line is, I'm sure I do n't know;
But I often have thought, as I called it to mind,
The advice it contained was both needful and kind;
And I think 't would be well, in more places than one,
To "open the shutters and let in the sun."

Those one-idea Christians, both foreign and near,
Who think that religion is somber and drear,
Who wear a long face, and love a sad voice,
And think it is wicked to laugh and rejoice—
Whose hearts are shut out from God's beauty so tight
That they're covered with mildew and wasted with blight,
Would find their enjoyment had only begun,
If they'd "open the shutters and let in the sun."

The young man whose talents by nature are fine,
Who is wasting them idly on euche and wine,
Who has seed, rich and plenteous, sown in his heart,
Where the weeds are abundant, preventing their start—
Would find, if he'd pile up the rubbish around,
And cut down the weeds that o'ershadow the ground,
Buds, blossoms, and fruit, would appear one by one,
As he "opened the shutters and let in the sun."

There are some idle women, both youthful and old,
Whose hearts are imprisoned in fashion's stronghold;
Whose thoughts range no deeper or loftier than
A love of a bonnet, or a duck of a fan.
I would they could see, with one glance of the eye,
All the woe, want, and misery, of earth sweeping by;
I think a new light on their spirits would dawn,
As they "open the shutters and let in the sun."

Now, if I have stolen some poet's fine verse,
And clothed it in garments which make it look worse,
I really am sorry, but do not see how
The poet can help it, or I either, now;
My muse would n't wait while I searched o'er and o'er
For the poem I read such a long time before,
Of whose numerous lines I remembered but one—
"Open the shutters and let in the sun."

—The Myrtle.

TEMPERANCE.—The delights of temperance are so very obvious, that men are often puzzled to discover the cause of that fearful infatuation by which many are tempted into its opposite. The vigor, the elasticity, the sweet tranquillity of soul, which the temperate alone know and feel, cannot surely be equaled by any enjoyments that excess affords. The evanescent excitement, or, if you please, inspiration, that accompanies intoxication, is but a miserable recompense for the languor, the listlessness, the pains, the horrors, the abasement, the wreck of soul and body, which are only a part of its impious and polluted train.

Dress of Women.

WE object to the popular style of woman's dress because it is neither healthful nor convenient. The skirts generally rest upon the hips, which were not designed to sustain weights. Every article of clothing should be suspended from the shoulders. The habit of fastening the skirts about the body with bands, allowing the weight to rest upon the hips to keep them from slipping off is decidedly injurious to health. For exactly where these bands girt are nerves, and large blood-vessels, which carry the blood into the limbs. These veins and nerves should not be pressed, but allowed the most perfect freedom to fulfill the purpose for which nature designed them.

I have heard young ladies complain of pain in the side when in a sitting position. I have found upon examination that the only cause was the tight bands pressing upon the tender nerves and veins, impeding the free circulation of blood. When the under clothing, as well as the dress waist, was made loose, and all the garments were suspended from the shoulders by straps, the pain disappeared. The skirts dragging upon the hips hinder the blood from being conducted freely to and from the limbs, and also prevent active exercise by impeding locomotion. The clothing should be worn so loose as to give the most perfect freedom of circulation, respiration, and the exercise of every portion of the body.

The long dress skirt which fashion prescribes for women, is neither convenient nor healthful. The wearer is obliged to expend much more vitality than is necessary in performing her household labor. Her long dress is exceedingly inconvenient in passing up and down stairs, especially when her hands are not at liberty to hold up her dress, and she stumbles at almost every step by treading upon her long skirts. The fashionable dress hinders locomotion. For this reason, many women choose sedentary employment rather than to do house work, or to exercise in the open air in walking, or working among the flowers, or in necessary labor in taking care of small fruits. To be much in the open air is positively essential for health.

There is no exercise that will prove so beneficial to every part of the body as walking. Active walking in the open air will do more for women to preserve them in health if well, than any other means. Walking is also one of the most efficient remedies for the recovery of health to the invalid. The hands and arms are exercised as well as the limbs, unless they are confined in a muff, which should never be. No lady can walk naturally and gracefully with her hands in a muff, for the hands need to be exercised in walking as well as the feet. If the hands are confined in holding a shawl together, or by being placed in a muff, the gait is not free and easy, but constrained and wriggling. My sisters, if

necessary, wear fur mittens to keep the hands warm, but lay aside your muff to be used only when you are obliged to ride some distance.

Hours should be spent each day in walking or in working in the open air when the weather will admit. I know not of one woman that can call herself perfectly healthy. Why is this general debility? I answer, The habits of women are in conflict with natural law. Women generally deprive themselves of the blessings which Heaven has richly provided for them in the precious, free gift of the glad sunshine, and the healthful breezes, and have exhausted their vitality by confinement in-doors, and are frequently engaged in sewing or fancy work, that they may meet the standard of fashion. They take upon themselves burdens that God has not laid upon them, which make life a weariness. These not only sustain great loss themselves, but they dishonor their Creator, in that they fail to answer the purpose of God in their lives. God gave them life for some valuable purpose—not to be sacrificed upon the altar of fashion.

Many, in order to keep pace with absurd fashion, lose their taste for natural simplicity, and are charmed with the artificial. They sacrifice time and money, the vigor of intellect, and true elevation of soul, and devote their entire being to the claims of fashionable life. The more they indulge their pride and ambition in this direction, the more they are cultivating qualities of mind of a low order, which should be continually restrained and depressed, instead of strengthened by exercise. Pride and fashion, if not restrained, will finally become the overruling passion, controlling the entire being, bringing into abject slavery all the noble qualities of the mind.

The long skirts, that fashion binds upon women, are inconvenient in walking or exercising. In the garden, they are decidedly in the way. The hands, which nature designed should be exercised when walking, or in useful labor, are required to take care of the dress, that she may not tread upon it, or that it shall not destroy the flowers, or that it shall not become fastened to bushes and rubbish. The mind, which might be meditating upon the glorious works of a divine Hand, as seen in nature, and that should be elevated to contemplate high and holy things, can scarcely rise higher than the inconvenient skirts, which she is obliged to hold up with both hands, to prevent their dragging and drabbling in the dirt and dew. The present style of fashionable dress, inclines women to prefer remaining in-doors, rather than to subject themselves to the inconvenience to which they are exposed, in spending a portion of their time out of doors, as God designed they should. Exercise in the open air, even in winter, is necessary for the healthful circulation of the blood. The pure, invigorating air of heaven is God's free gift to men and women, and it is impossible for them to

be cheerful, healthful, and happy, unless they appreciate these rich bounties and allow them to answer the purpose for which they were designed.

The long dress is very inconvenient in walking upon the streets in crowded villages and cities. The long skirts sweep up the tobacco spittle, and all manner of filth. In this case, fashion attaches to women cloth used as a mop. If she goes out after a shower, when all nature is refreshed and smiling in gladness, and the birds seem to be having a grand jubilee, and everything in nature is gloriously attractive; her thoughts are upon her dress. Both hands are required to elevate the dress, lest it becomes drabbed. And with her very best efforts, this is not prevented altogether. The wet clothing comes in contact with the sensitive ankles that are not suitably clothed, and the blood is chilled back from its natural course, and colds are taken, frequently attended with serious results, if not loss of life.

It may be said that she can reserve her walks till the sun has gathered up all this dampness. True, she may, and feel the languor produced by the scorching heat of a midday summer's sun. The birds go forth with their songs of praise to their Creator, and the beasts of the field enjoy with them the early freshness of the morning; and when the heat of the sun comes pouring down, these creatures of nature and of health retire to the shade. But this is the very time for woman to move out with her fashionable dress!

When they go forth to enjoy the invigorating air of the morning, she is deprived of this rich bounty of Heaven. When they seek the cooling shade and rest, she goes forth to suffer from heat, fatigue, and languor. The slavery of fashionable dress robs her of that protection from cold and dampness which the lower extremities must have to secure a healthful condition of the system. In order to enjoy a good state of health, there must be a proper circulation of the blood. And to secure a good circulation of the current of human life, all parts of the body must be suitably clad.

Fashion clothes woman's chest bountifully, and in winter loads her with sacks, cloaks, shawls, and furs, until she cannot feel a chill, excepting her limbs and feet, which, from their want of suitable clothing, are chilled, and literally sting with cold. The heart labors to throw the blood to the extremities, but it is chilled back from them in consequence of their being exposed to cold, for want of being suitably clothed. And the abundance of clothing about the chest, where is the great wheel of life, induces the blood to the lungs and brain, and produces congestion.

The limbs and feet have large arteries, to receive a large amount of blood, that warmth, nutrition, elasticity, and strength may be imparted to them. But when the blood is chilled from these extremities, their blood-vessels contract, which makes the circulation of the necessary

amount of blood in them still more difficult. A good circulation preserves the blood pure, and secures health. A bad circulation leaves the blood to become impure, and induces congestion of the brain and lungs, and causes diseases of the head, the heart, the liver, and the lungs. The fashionable style of woman's dress is one of the greatest causes of all these terrible diseases.

The long, trailing skirts are frequently seen upon the streets wiping up the light snow mixed with dirt, until several inches of a dress of perhaps costly material are soiled and ruined. They endure all this trouble and waste to make a show. They weary themselves in carrying about these garments, made heavy with damp and dirt, because it is fashionable. To prevent this she may remain shut up in the house, and become so delicate and feeble that when she is compelled to go out she is sure to take cold. The long skirts are inconvenient in weight, they impede locomotion, and are always in the way going up and down stairs in a crowd. In walking the streets, they are liable to be trod upon by gentlemen and ladies, and frequently the wearer experiences great mortification in walking in the thoroughfares in a crowd.

WHAT I SAW IN BOSTON.

While passing through Washington Street, in Boston, I observed a lady dressed in the most fashionable style. Her dress was of expensive material. She carried her head erect, proudly trailing her long skirt, which reminded us of a peacock spreading his beautiful feathers. This lady's manners seemed to say: Just look at me. Please admire me. She walked very leisurely, switching her long trail from side to side. People were hurrying to and fro, crowding and jostling each other. Presently I heard angry exclamations from the fashionably dressed lady: "Careless, ridiculous; you have ruined my dress." The gentleman addressed was apologizing whenever he could get an opportunity to put in a word amid her indignant censuring. He accidentally stepped on her beautiful trail, and tore the dress badly. I had an opportunity to learn how gentlemen standing near regarded this peculiar fashion. They expressed themselves freely, saying: "Good! I wish all ladies who thus impose upon the public by walking the crowded streets with a trail dragging behind them would be served in a similar manner." This misfortune was certainly trying to the lady, for her dress was hopelessly ruined. It is not always convenient to mend and cleanse soiled and torn garments. But these inconveniences are endured with a heroism worthy a better cause. The devotees of fashion will endure any taxation upon purse and strength rather than to be out of fashion.

"A young Russian recently had the misfortune, while promenading the street of St. Peters-

burg, to step upon a lady's dress, which was trailing before him upon the walk. The woman turned, and in language more striking than elegant, applied the terms 'clumsy,' 'loutish,' to the young man. The latter preserved his politeness, and sought as best he could to appease her wrath, but in vain. She waxed more and more angry, and applied such epithets that he felt at last obliged to reply to her in her own language, and remarked that if animals persist in dragging their tails upon the ground, they must expect to have them trodden upon. This inflamed the woman to such an extent that she demanded the way to the justice court, and compelled the unwilling criminal to accompany her. Once there, she demanded one hundred roubles for the injury done to her dress. It was observed, however, that the dress was not very new, and that fifty roubles would cover the original cost, and this amount the young man was sentenced to pay. The woman was walking off in triumph, when doubtless a remembrance of Portia and Shylock flitted across the young man's mind, and he said:

"Wait a moment, young lady; you have my fifty roubles in pay for your dress, but the article itself you have not yet delivered. Will you have the goodness to hand over one part or the other of my property?"

"Blushes of shame now overspread the countenance of the female Shylock, and she turned again to the justice for advice. There was no help for her there; the young man's claim was good, and the money or the dress belonged to him.

"With courage worthy of a better cause, the woman sent for a hackney coach, went into an adjoining room, removed her dress, and again attempted to leave amid the shouts of the spectators. But her opponent was remorseless. He now indicted her on the charge of foul and abusive language on the street; the facts were proved by witnesses, and the unhappy and mortified creature was sentenced to pay a fine of one hundred roubles. She gave back the fifty lately received in triumph, and all the money and valuables she had with her, withholding only enough to pay her coach-fare home."

I was once sitting in the depot with a large number of persons waiting for the cars. When the sound of the whistle was heard, there was a general rush. I observed a lady with a trailing dress making her way also to the cars. Both her hands were full, making it impossible to raise her dress. Several times her dress was stepped upon, pulling her back, and hindering her progress. I expected to hear some freedom of speech, censuring her tormentors as they apologized, but was surprised and pleased to hear her make an apology like a sensible woman. Said she, "I beg pardon of you, sir, for wearing a dress in a crowd which causes so much annoyance to others, as well as myself. My hands are engaged, and I cannot raise my dress." In traveling upon the

cars, and getting in and out of coaches, these fashionable dresses are very inconvenient for the wearer, and were it not for the controlling power of fashion, women would feel that it was a burden grievous to be borne.

FASHIONABLE TORTURE.

An exchange says:—"It must be candidly confessed that this light, shallow emptiness of life has really no charms for a sensible mind; and even to those vanity-loving butterflies who regard flattery and nothingness as entertaining, what delight can there be in passing an evening in real physical pain? Of course, fashion is the all-important object to be attained, and in compliance with the caprice of the day deprive the body of all ease and freedom. The uncomfortable arrangement of a stylish wardrobe is too well understood to require mentioning. The long, graceful trail is, of course, always uppermost in the mind, fearing every moment lest some rude boot should press the delicate fold; or the evening is passed in awful suspense for fear the damp air will take the crimp from the hair, while all the while the face must wear its most charming smile, and the weary, anxious mind be exerted to the uttermost to seem agreeable.

"This is what I consider, from experience, torture. Think a moment, and I know you will decide with me. Remember that, owing to the style of dress, you are in the most uncomfortable situation possible, with your mind filled with anxiety for the welfare of your toilet, and perhaps made more uncomfortable by the knowledge that A.'s trail exceeds yours in length about half an inch; and then, in the place of a frown (which under the present circumstances would be far more natural), you must compel yourself to smile, and talk very prettily on some subject in which you have not the slightest interest, all for appearance' sake.

"And when all has past, of what avail is the 'social gathering?' Why not all appear natural, converse on some interesting topic, and speak your honest thoughts? There is quite enough deception practiced in the world without the aid of all this vain show." E. G. W.

SLEEP.—It is a delicious moment, certainly, that of being well nestled in bed, and feeling that you will drop gently to sleep. The good is to come—not past; the limbs have been just tired enough to render the remaining in one position delightful; the labor of the day is done. A gentle failure of the perceptions comes creeping on; the spirit of consciousness disengages itself more and more with slow and hushing degrees, like a mother detaching her hand from that of her sleeping child; the mind seems to have a balmy lid closing over it, like the eye; 'tis closing, 'tis closing—'tis closed. The mysterious spirit has gone to take its rounds.

DRAGGING SKIRTS.

HANGING at the shoulders;
Tagging at the heels;
Wonder of beholders,
Who for "fitness" feels.
Haters of self-murder,
Cut the thing off short!
For what is absurder
Than a dragged skirt?

Hard Beds.

THE idea that the soft side of a plank makes the best couch when one gets used to it, was long ago exploded. People who know "what is what," who read the newspapers, and mean to be somebody, do n't believe a word of it. Those who have settled down to a Diogenes-in-the-tub life, accept the doctrine. It is true that the tired man will sleep soundly on a hard bed, and habit will make the hardness dear to him. It is also true that Napoleon's soldiers slept while on their march homeward from Russia, and some of them may have become attached to locomotion and sleep united. Notwithstanding all this, those who have once felt the almost human kindness and warmth of a hair mattress beneath them cannot go back to husks and straw without a pang.

Look at the matter physiologically. The spinal column is composed of twenty-four pieces of bone, fastened together by cartilage, with a little cushion of highly elastic cartilage nicely fitted in between each to prevent friction and to permit perfect freedom of movement. The spine is not straight, but curves in, as everybody knows, at the small of the back, and curves out again. In a perfect bed, every part of this vertebral column will be supported; but in a hard, unyielding surface, this is not possible. One portion of the body rests firmly on the bed beneath it, while another in a line with it receives no support. Sleep on such a bed will not restore the wearied frame nearly so well as repose on an elastic couch where every part of the body is equally supported.

We do not recommend softness, but elasticity. Feathers are unwholesome, because they retain an excess of warmth about the body, and also because they absorb the insensible perspiration thrown off by the pores, and permit the body to re-absorb the excrementitious matter. A bed of soft, fresh straw, evenly distributed and covered with a thin cotton or woolen mattress, may be a good resting-place, and furnish sweet sleep. But how can man or woman rise refreshed from a couch of straw, or a shuck mattress, which has been in nightly use without renewal for a series of years? Yet there are portions of this very land of plenty where travelers are put to sleep upon just such beds as this.

Every man in grazing districts may own a dozen or two coarse-wooled sheep. These and their increase will in a short time give him

wool mattresses, than which none are more pleasant, more wholesome, or durable. The tag-locks washed and carded should be hoarded by every farmer's wife for this purpose. In cities and villages, and in the more populous parts of our country, those who can afford good sleeping-places generally have them. The degree of refinement and cultivation, as well as wealth one has attained, may be easily read by one glance at their sleeping apartments. Cleanliness and comfort are perfectly consistent with honest poverty, for straw and water are cheap everywhere in the country, and within the reach of all.

As a general rule, the better care a man takes of his body, in feeding it with skill, clothing it with discretion, and giving it due and refreshing sleep, the more work he can do, and the higher quality of his work. A vigorous, energetic, and hardy body may patiently endure for a series of years gross violations of its fundamental laws, but the day will come when it will demand full retribution for every dishonored requisition. The rules of physical well-being are like those laws that Moses received on the granite of Mount Sinai. Tobacco, broken sleep, bad fare, cold, dampness, miasms, will tell on every frame at last; and when Nemesis comes, he requires eye for eye, tooth for tooth, stripe for stripe, burning for burning.—*Scl.*

A Healthy Bread.

THE most economical and best bread, especially in cold weather, when a hot fire is constantly kept, is what is sometimes called gems, or unleavened biscuit. For this purpose, a group of cast-iron pans or cups $2\frac{1}{2}$ by $3\frac{1}{2}$ inches each, all made in one casting, is used. These pans are set on the top of a hot stove, and allowed to become almost smoking hot. Then with cold water and milk half-and-half, or with cold water alone, and the colder the better, mix and stir quickly with a stiff spoon as much graham or unbolted wheat-meal as will make a stiff batter or thinish mush; and when the pans are hot, fill them quickly with the thin dough, and let them stand a minute on the stove before putting into a very hot oven, where they should remain twenty or twenty-five minutes, until done. If the mixture be neither too thin nor too stiff, and the pans and the oven be hot, you will have twelve as light and wholesome biscuits as any epicure could wish to eat. They may be eaten smoking warm from the oven, as they contain no poisonous chemical elements like yeast bread, which requires cooling to be rid of. They are good cold, or may be warmed in a steam kettle. Anybody, however unskilled in cooking, can learn to make these light and nice every time. Nice, fresh wheat-meal, very cold wetting, quickly done, with a very hot place to bake them, will insure the best of "luck" always. These, like all other graham bread, should

be fresh every day. This can easily be done.

For growing children, and those people who work or think, and especially students and sedentary persons, there is no other bread, and scarcely any other single article of food, that equals it. Let the poor who cannot afford to lose 14 per cent of the grain in the cast-off bran; let those whose bones and muscles are small, tending to rickets and spinal curvature; let invalids and dyspeptics try it, and they never will go back to superfine bread simply because it looks white and nice, and, when dry, is more pleasant to the mouth than the brown.—*Scientific American.*

ARRANGEMENT OF ROOMS.—Give your apartments expression—character. Rooms which mean nothing are cheerless indeed. Study light and shade, and the combination and arrangements of drapery, furniture, and pictures. Allow nothing to look isolated, but let everything present an air of sociability. Observe a room immediately after a number of people have left it, and then, as you arrange the furniture, disturb as little as possible the relative position of chairs, ottomans, and sofas. Place two or three chairs in a conversational attitude in some cheery corner, an ottoman within easy distance of a sofa, a chair near your stand of stereoscopic views of engravings, and one where a good light will fall on the book which you may reach from the table near. Make little studies of effect which shall repay the more than casual observer, and do not leave it possible for one to make the criticism which applies to so many homes, even of wealth and elegance: "Fine carpets, handsome furniture, a few pictures, and elegant nothings—but how dreary!" The chilling atmosphere is felt at once, and we cannot divest ourselves of the idea that we must maintain a stiff and severe demeanor, to accord with the spirit of the place. Make your homes, then, so cosy and cheerful that, if we visit you, we may be joyous and unrestrained, and not feel ourselves out of harmony with our surroundings.—*Peninsular Herald.*

TRANSMISSION OF CARBUNCLE, ETC., BY FLIES.—It has been proved by direct experiment that certain diseases, such as carbuncle and its allies, may be transmitted from one animal to another, or from animals to man, by means of flies lighting upon the diseased spot, and thence passing to a healthy subject. This is not done by the ordinary blow or meat fly, but by the common house fly, which, after coming in contact with a sore, and thence passing to a healthy animal, imparts the infection to the latter.

DURING the process of eating, no liquid of any kind should be taken, as thereby we are very apt to injure the stomach by introducing imperfectly masticated food, and to cheat it by diluting the gastric juice, the action of which is necessary to dissolve the food taken into it.

Tight Dressing.

THE chest above the lower ribs expands about an inch in its circumference during inhalation. If, when the air in her lungs is expelled, a lady simply fastens her garments snugly around her chest without using any force, it cannot expand when she draws in her breath, into about one inch as much as before her dress was fastened. The air cells continue to act, but receive less air, and are diminished in size. When the walls of the cells become accustomed to that state of contraction, there will be no difficulty in making it one inch smaller in the same way, and yet not feeling it seriously. By this way, step by step, it may be brought to the contracted form we so often see, and yet the lady would be astonished if told that she dressed to tight.

But almost every lady may be made to convict herself of tight dressing in two minutes' conversation, thus—say to the next lady you meet,

“Madam, do you wear tight dresses?”

She will be very sure to say, “No.”

“Is the dress you have on comfortable?”

“Certainly, very comfortable!”

“You feel better in it than in a loose dress, do you?”

“Yes, I do, for I feel the want of support in a loose dress. I feel all gone”—very much like the rum drinker without his accustomed dram.

The habit grows upon the individual like the drunkard's thirst for whisky, and it soon becomes a necessity, and requires to be steadily increased. The muscles of the body were intended to sustain it erect; but the very moment a lady applies a tight dress, it takes off the action of the muscles, and by a well-known law of the muscular system, when they cease to be used, they grow small and feeble. The longer tight dressing is continued, the more feeble and delicate these natural supports, and the person feels the necessity continually of increasing the tightness of the dress. It is for this reason that no lady ever feels that she dresses too tight unless she suddenly and largely increases the force. She may even destroy life without actually feeling that her dress is tight; in fact, feeling all the time that she dresses just tight enough to make her feel right, that is, to give her proper support.

I verily believe that this dreadful practice has done more within the last century toward the physical deterioration of civilized man than war, pestilence, and famine. The sins of the mother are visited upon the children until the race is extinct. This habit not only carries the mother to a premature grave, but it destroys the unborn. It does seem to me that if the ladies of our land could only see the terrible consequences which follow this practice, not only to themselves, but also to the children with whom they may yet be blessed, that if their hearts are not made of adamant, they would relent and never permit a tight

dress to approach their person again.—*Home and Health.*

Tobacco.

WHAT is the filthiest thing in the world? Tobacco. What will rob a man of his will, weaken his resolution, and make such a fool of him that he consents to be a slave to a filthy habit? Tobacco. What will make a man's teeth look like the top side of a copper-head snake's upper jaw, and his mouth too nasty ever to be kissed by a lady? Tobacco. It is the meanest, foulest, filthiest stuff that ever was; and what of the man that chews it?

If you want to be a fool, chew tobacco. If you want to spit away all the juice in your body, so you will look like a last year's bird's nest, chew tobacco. If you want to soak your brains up, and saturate them with something that will make your head like putty, and your brains like pudding, chew tobacco. If you want to turn your throat into a tanvat, and your mouth into a squirt-gun, chew tobacco. If you want to spit away all the saliva that is necessary to digest your food, and leave your stomach like an old, dried-up rennet, chew tobacco. If you want to cover your carpets with liquid filthiness, and make your shirt bosoms look as though all the flies in creation had held a mass meeting there, chew tobacco. If you want the corners of your mouth to look like a break in a barn yard drain in a spring freshet, chew tobacco. If you want to do something to keep you as lank as a rake stale, and as poor as Job's turkey, chew tobacco. If you want to be like lots of men—why, chew and smoke tobacco.—*E. X. Calumet.*

HINTS ON HOUSEKEEPING.—We will give to intellect and to all virtues the honor that belongs to them, and still it may be boldly affirmed that economy, taste, skill, and neatness, in the kitchen, have a great deal to do in making life happy and prosperous. Nor is it indispensably necessary that a house should be filled with luxuries. The qualifications for all good housekeeping can be displayed as well on a small scale as on a large one. Skillful cooking is as readily discovered in a nicely baked potato, or a respectable johnny cake, as in a nut brown sirloin, or a brace of canvas-backs. The charm of good housekeeping is the order or economy and taste displayed in attention to little things, and these little things have a wonderful influence. A dirty kitchen and bad cooking have driven many a one from home to seek for comfort and happiness somewhere else. See to it, all you who are mothers, that your daughters are all accomplished, by an experimental knowledge of good housekeeping.

EXPERIENCE without learning does more good than learning without experience

Items for the Month.

Advertising.

THE REFORMER is not designed for an advertising medium. For the future, it will do no advertising for money pay. In our desire to co-operate with all true, philanthropic hygienists, we occasionally notice, very briefly, on the cover of the REFORMER, hygienic physicians, books, and institutions, when assured that those we notice will encourage a wider circulation of the REFORMER, and other health publications.

Those who wish to purchase real estate in Michigan or Iowa, will do well to notice the advertisements upon the last page of cover.

A late issue of the *Chicago Sun* kindly says:—

“The March number of the HEALTH REFORMER is the best we have yet seen of that excellent publication. Its contents are both interesting and instructive, embodying many original articles on matters pertaining to the preservation of health and the cure of the sick by hygienic means and processes. Some of the best writers on these subjects in the land talk to the people every month through this ably-edited and neatly-printed magazine—chief of whom is that celebrated medical philosopher and health reformer, Dr. R. T. Trall. The REFORMER is published at Battle Creek, Mich., under the auspices of the Health Reform Institute of that place, and edited by James White.”

By a recent decision of the Post-Office Department, the law regarding sending newspapers by mail has been more clearly defined than it has heretofore stood. No name or memorandum can be made on a newspaper inside of the wrapper on which the address is written. It is barely permissible to mark an article with pen or pencil. More than this subjects the paper to letter postage, and the violator of the law to fine. No printed card, handbill, or advertisement, no written notice, letter, or slip of any kind whatsoever, must be folded in the paper. To do any of these things is to violate the law. Printed slips pasted on the outside or folded in papers or periodicals, soliciting notices, are also violations of the law. Senders of transient papers can send bundles of printed matter by weight, at transient postage rates, but must not send any written matter in such bundles. Publishers especially will do well to observe carefully these facts. It will save them both trouble and expense in these days of investigation and reform.

SUGGESTIVE.—The *Boston Journal* says a Society for the Protection of Children with bare legs from the cruelty of mothers, is soon to be established in that city.

Fruit! Fruit! Fruit!

SEE W. C. White's Price List for plants, roots, and vines, on the last page of the cover, and be in season with your orders.

Those who are not able to purchase largely, should obtain a small amount of each variety, from which they can propagate an abundant supply of plants and roots. Send in your orders.

POSTAL LAW.—In answer to inquiries concerning postage on the REFORMER, we give the following: Regulation, 1866, Chap. 20, Sec. 202, says: Monthly periodicals not exceeding four ounces, to any part of the United States, three cents for the quarter, or one cent a month.

UNWELCOME STATISTICS.—Coffee leaves are taken, in the form of infusion, by 2,000,000 of the world's inhabitants; Paraguay tea is taken by 10,000,000; coca (the Peruvian stimulant), by 10,000,000; chicory, either pure or mixed with coffee, by 40,000,000; cacao, as chocolate, or in some other form, by 50,000,000; hashish is eaten and smoked by 300,000,000; opium, by 400,000,000; Chinese tea is drunk by 500,000,000. Finally, all the known nations of the world are addicted to the use of tobacco, chiefly by smoking, and nearly all to the use of some form of alcohol.

SANCTIFIED GLUTTONY.—Leland, the historian, mentions a feast given by the archbishop of York, in the time of Edward IV., at which was eaten and drunk 300 quarters of wheat, 300 tuns of ale, 100 tuns of wine, 1000 sheep, 194 oxen, 300 calves, 300 swine, 2000 geese, 1000 capons, 2000 pigs, 400 swans, 100 peacocks, 1500 hot venison pastries, 4000 cold, and 5000 hot, custards.

AN exchange says, the profoundest scholar can always find plain English in which to clothe plain sense, but it never knew a quack who was n't rich in Latin names for catnip teas or mustard plasters.

TO PREVENT INK FROM MOULDING.—It is said that a few cloves added to a bottle of ink will prevent it from moulding, and also impart an agreeable perfume.

AN Austrian female surgeon has performed one hundred and fifty successful operations.

HINT TO MOTHERS.—Treat your babe kindly, but not cordial-ly.

A young lady having read about a man having invented a stove which will consume its own smoke, hopes he will next devise a method whereby tobacco-smokers can be run on the same economical principle.