

The Health Reformer.

OUR PHYSICIAN, NATURE: OBEY AND LIVE.

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FOR TOBACCO LOVERS.

CHEWING in the parlor,
Smoking in the street,
Choking with cigar smoke
Every one you meet;
Spitting on the pavement,
Spitting on the floor,
Is there such enslavement?
Is there such a bore?

Puddles at the corners,
Swelling into one,
Forming lakes and rivers,
Drying in the sun.
Maidens, when you marry,
Tobacco worms don't take;
Think not Dick or Harry
Will quit it for your sake.

Declare the thing a curse;
And when gents come to woo,
You "pop the question" first—
"Sir, do you smoke or chew?"
Mark well each word or look,
And, if they do n't say no,
Just cross them off your book,
And tell them why you do.

Some gents carry spice,
Some cinnamon, some cloves—
Make good use of your eyes,
And good use of your nose;
For when the wedding's o'er,
Perfumes they throw away—
They spit upon the floor,
They smoke and chew all day.

Does a lover promise
To quit the weed for you?
See he has a firm bump,
And conscientious too.
If you're no phrenologist,
Let time and truth make clear,
And wait until he resists
Temptation for a year.

—Sel.

If girls would have roses for their cheeks, they must do as the roses do—go to sleep with the lilies, and get up with the morning-glories.

Have We a True Healing Art?

No problem of greater importance can occupy the mind in this progressive age. We live in a time when the people are aroused to an investigation of the merits of the various systems of medical practice extant.

The people have long submitted to what is known as the regular practice. When sick, they called the physician, took his medicine, asking no questions. But the sad consequence often following incited investigation, and a few have dared to criticize and offer a method less destructive to life, but often at the sacrifice of reputation, loss of friends and property, and have even suffered imprisonment. When Samuel Thompson introduced a new system of practice, he was abused by this medical inquisition, was arraigned before the court on charge of poisoning his patients, but was duly acquitted. Although Dr. Thompson was an illiterate man, and had never studied medicine, except the use of a few simple herbs, yet his labors as nurse among his neighbors was the beginning of a great revolution in medical practice. It was soon observed that those families under the good nursing of Dr. Thompson did much better than those under the treatment of the regular drug physicians. Had Dr. Thompson's efforts proved abortive, had he lost his patients, he would never have met with such contempt and abuse from other schools; but it was his comparatively great success that stirred the ire of his enemies, and caused them to watch for a chance to put him down.

But life is sweet, and the common people, at least, prefer it to the favor of any medical profession, and therefore seek it, even at the hands of an "irregular," if they are satisfied that his practice is conducive to health, instead of destructive to life. But this is not so with all classes. Some prefer to follow old customs and fashions, even at the loss of all things, health and life not excepted. Those who have kept pace with the history of reform can bear testimony to these facts. Look at Hahnemann, who was a profound scholar in medicine so far as it had become a system of practice. He was a thinker and philosopher. The use of crude drugs, given in enormous quantities, carrying death in their course, became a terror to him, and he sought for a better way. Having imbibed the erroneous idea that medicines were a necessity in the cure of disease, he sought to use them in

refined quality, and in almost infinitely small quantity. He made numerous experiments upon himself and special friends, alike interested in a new theory.

After seeing the sick recover under this virtually no-medicine treatment, he proclaimed to the world a new system of medicine entirely different in theory and practice from any former one. Notwithstanding his superior skill in treating disease, he became at once a heretic in the eyes of his former brethren, and was persecuted and defamed in every possible way. Hahnemann did as no former physician did, neither any since has done, except those of his own school, in trying the effects of drugs upon himself before giving them to others, and frequently suffered severely in his "provings."

This course was very commendable. He even endangered his own life in order to establish a better and safer system of medicine, which he conscientiously believed he should do. When importuned by his friends to abandon experiments that were dangerous to his own health and life, he exclaimed, "What is one life compared to thousands?" which he hoped to rescue by a new way of treating disease.

In this, we behold true philanthropy and disinterested benevolence toward the distressed. Would that all physicians felt as deep an interest in the welfare of the human family.

When Presnitz, at Grafenburg, in Germany, applied water in the treatment of disease with so much better success than followed the giving of medicine by the established schools, he was called upon to desist; and, for refusing to do so, was thrust into prison. He was not thus treated because he was killing his patients, but because he cured them. The efforts of such men have stirred portions of the public mind. One after another has arisen in defense of reform, until all medical systems have been greatly modified and are far less destructive than in former years. Allopaths admit that homœopathy has been a great benefit to the world, because it has done away with giving so much medicine. The allopath learned by the success of the homœopath, with his little pills and high dilutions, that so much medicine was not called for, and so the poor invalid's stomach had rest. The effect of this has been most wonderful. It has done away much of bigotry and bitterness that existed a few years ago, and physicians of all schools have come to recognize each other as brethren. It has incited a deeper interest in the study of hygiene and the laws of life and health. So little confidence is had in medicine by all schools that but little is given, just enough to quiet the mind of the patient; while good nursing, diet, air, rest, quiet, and cleanliness, nature's handmaids, quietly cure the patient.

We thus see that those systems of medicine that formerly wielded the lance and drew away the life

blood, and poured down huge doses of calomel, tartar emetic, etc., and applied the burning blister in almost every case, are fast disappearing before the burning light of science and reform. But it must of necessity require a long time to expunge errors which have been so long cherished as truths. We believe that all that sustains the drug systems in existence is the ignorance of the people. Were it not for this clamoring for medicine, these dealers in drugs would turn teachers of health, which would enable the people to prevent sickness, or cure themselves in nature's own way. If all these systems of drugs are to be done away, where is the "True Healing Art" to be found? We answer, By living in obedience to nature's law, by the right use of things normal, and the rejection of things abnormal, or contrary to health.

But the question arises here, Has it been demonstrated that the various ailments are by these means curable? This can be emphatically answered in the affirmative. One of England's most celebrated physicians, in contrasting cures made by the homœopaths and the allopaths, admits the former as equal to the latter, yet declares that in this former or homœopathic system nature does the work, because he claims that in these infinitesimal doses there is no virtue. Then do we not logically conclude that if nature heals in the first instance without medicine, she does also in the second place in spite of them? But the question is often put to us, What do you do in the sinking stages of fever? Do you not give stimulants? We answer, No. But, says one, such a patient would have died, had it not been for stimulants. This statement lacks proof. No man living has any evidence that this is true. We have seen patients recover speedily from this state without stimulants when every one seeing them said they must die. We have also seen in the same neighborhood persons die of typhoid fever while being stimulated, while those who were treated hygienically, taking no stimulants of any kind, recovered. We have seen those who seemed to be going into the grave while taking medicine, recover after its discontinuance. But let us introduce evidence from those who tested this stimulating system for a quarter of a century.

Dr. Jennings, of Oberlin, Ohio, says, "If a patient will live ten hours with stimulants, he will live longer without." He has demonstrated, time and again, in "sinking typhus," that patients recover without any medicine. Dr. Houghton, of Ireland, in an extensive practice, first in the use of the ordinary stimulating practice in treating fevers, and then leaving off stimulants, found that he was much more successful without stimulants than with them. Who, then, after such experience, which hundreds of the most learned and able practitioners bear cheerful testimony to, dare say that such and such persons died for want of stimulants? When Dr. Magendie, one of France's

most celebrated physicians, made a grand experiment upon the different modes of practice, by dividing his hospital patients into three classes, giving to one class the regular prescribed course of medicine; to the second class, a modified course, consisting of herbs, etc.; and to the third class, no medicine, but simply good nursing, gives as the result, that of the first class, the average rate of deaths followed; of the second class, a less number of deaths; and of the third, a still less number than of the second, and a much less than of the first; how long, then, and how often must these demonstrations be made to convince the people where the truth lies?

Thus far, we have confined our evidence to drug practitioners. We will next look to those who have long practiced what is now called the "Hygienic System." Among the many agents used in this system are diet, rest, exercise, pure air, bathing, light, magnetism, right mental and social influences, etc. We have a considerable number of practitioners, both in this country and in Europe, who have made use of these means exclusively in the treatment of many thousands of cases of all kinds of diseases, acute and chronic, with marked success, many times wonderful in the eyes of the world. No other systems can compare with it. Beside the many institutions, where thousands have been treated and restored to health after all other means had failed, there are almost innumerable families and private individuals throughout the land who have used these means with like gratifying results. Again, we have knowledge of communities where from one to three hundred persons have for years relied almost entirely upon the use of the above-mentioned hygienic agents in treating all their ailments, thus doing away, in large measure, with doctors' bills, besides saving their constitutions from the destructive influences of drug poisons. It is evident to our mind that in the right use of the "hygienic agents," we find the "true healing art," one that reaches all curable cases. Sometimes, as antidotes to neutralize a poison that has by accident or otherwise reached the stomach, or to destroy cancerous or other abnormal growths, drugs may be used. Their office is generally "killative," not curative. We are not so blind as to admit no mistakes in the application of these simple yet powerful agents. In all systems of reform, whether in a medical, moral, or religious point of view, there will always be fanatics who bring disgrace upon the cause they are seeking to advance. Others, from want of knowledge, fail, and condemn what they do not understand. These things must be looked for in the workings of all systems.

We said the office of drugs is generally destructive, and not conducive, to health. No doubt drugs change the action of the system, which does away with existing symptoms, and are often followed by seeming health; but this is always at the expense

of vitality, and has oft to be repeated, as the cause of poor health is not removed, until finally health entirely fails, and a long period of rest and recreation, or a course of hygienic treatment, becomes a necessity, to regain lost health. No sequelae follow the judicious use of hygienic means. Recovery sometimes appears slow, but it is permanent. Not so, in the use of drugs. The most of the chronic diseases in the land are caused by the use of drugs. The use of drugs is followed by indurated or otherwise diseased liver, necrosis of the bone, rheumatism, hip disease, constipation, dropsy, ringing in ears, neuralgia, etc., etc. Thousands of cripples can testify to the "deadly virtues" of this so-called healing art.

Let the ball of investigation roll on; each year brings greater victories. Soon, an intelligent public will pass sentence upon this health-destroying, disease-producing system, and the "true healing art," the hygienic system, will be acknowledged superior to all others, and, as long as time continues, will bless mankind.

WM. RUSSELL, M. D.

Health Institute.

Right Use of Things.

FROM the absence of health, and the prevalence of sickness and suffering, it is evident that there is a great disregard of the principles that underlie health. It is true in physical as in spiritual things that every transgression receives a just recompense of reward. If the principle of obedience were recognized, and people would cease to do evil and learn to do well, hearts that now are dreary like the desert would blossom as the rose. Common sense is defined, "good sense in little things."

The manner in which men, women, and children are related to the few, simple, health-giving agents, air, food, light, sleep, clothing, exercise, rest, water, temperature, and the condition of the mind, are chiefly the things that procure to them the blessing of health, or its opposite, disease. Good sense manifested in attention to these things so little considered makes, in a great measure, the joy of life. No person is actually happy when sick; though, through grace, he may be enabled to rejoice in hope. Nor is there actual wretchedness, under ordinary circumstances of life, when in the possession of a sound body and a sound mind. Man, created upright, has sought out many inventions which mar his joy, in the misuse and abuse of things that God pronounced good.

P. M. LAMSON, M. D.

At all times presence of mind is valuable. In time of repose, it enables us to say and do whatever is most befitting the occasion that presents itself; while, in time of trial, it may protect, and in danger, preserve.

To Correspondents.

[MANY questions have been laid over for want of room which may appear in future numbers. We advise the readers of the REFORMER to look over the correspondence more carefully. We frequently have to answer the same questions over and over. Hereafter we shall simply refer to former numbers in such cases. As a general thing, it would be better for people to procure some standard works on health, and inform their minds more fully on certain diseases, than to rely on questions in the REFORMER, or any other journal. It is impossible to treat of all diseases in a health journal.—PHYSICIANS.]

M. C., Iowa, says:

I have quite a discharge from my nose of a thick, yellowish matter, whenever I take cold. I have a breaking out on my head of a dry, scabby appearance; itches at times. The forepart of winter I had the influenza, and since that time I have had a sore throat occasionally. My appetite is good. I eat no pork or lard, drink no tea or coffee. I use some beef, butter, cream, and sugar, and, generally, graham bread. I am thirteen years of age.

Ans. Your disease is catarrh. Leave off cream and sugar, and live hygienically. Take a sitz bath and dripping sheet one week, and a pack and a fomentation the next; temperature same as usually prescribed.

N. S. R. asks:

1. Which is the healthier for bread, fine or unbolted rye?
2. Is leavened bread more apt to sour on a person's stomach than unleavened?
3. Why are beans more apt to sour on a dyspeptic stomach than other vegetables?
4. Is the food of a dyspeptic more apt to sour when cold water is drank with the meal or soon after?

Ans. 1. Unbolted.

2. Yes. If unleavened bread, however, be improperly made, so that it is clammy or heavy, it is no better than the leavened, but even worse; but if rightly made, thoroughly masticated, and eaten in proper quantity, there is no reason for its souring.

3. They do not sour in all dyspeptic stomachs. They are very hearty food. Some stomachs are too weak to digest them, and therefore they sour.

4. Yes.

M. J. J. asks:

I should like to inquire through the HEALTH REFORMER what you would do for a person who is very round shouldered, and the right shoulder larger than the left. Would you advise wearing shoulder braces? Many ladies wear them, and think them beneficial.

Ans. Read article in present number of REFORMER, "Heads Up."

T. T. A., Ill., says:

I am suffering with a rush of blood to the head, or something of the sort. When I work, it gets very painful, and my face swells very much and turns quite dark. Should be thankful for your advice in the REFORMER.

Ans. Your difficulty is very probably erysipelas. You need to use a strict diet, and be careful not to heat the blood. Once a week, use sitz bath at 95° ten minutes, 88° five minutes; also a dripping sheet once a week at 95°, and frequent deep foot baths, 105° seven minutes, 85° one minute. Once in two weeks, take a pack in place of sitz bath, 100° one hour.

O. N. H. writes:

A married lady, nineteen years of age, has a child one year old. She has always been troubled with costiveness, and for the past three or four years much more than formerly, so that much pain is occasioned at times, also bleeding. Protuberances have been formed about three-fourths of an inch long, which are sore, and which bleed sometimes. Can this be cured? and if so, please state how?

Ans. She should go to a good hygienic Cure.

A. asks:

What will cure the salt rheum?

Ans. This complaint is difficult to cure. Nothing but a strict course of hygienic diet, and treatment by the use of baths, will accomplish the work. Use no salt, pepper, meat, grease, milk, butter, sugar, or condiments of any kind. But use a diet of choice fruits, grains, and vegetables, and bathe three times per week in pure, soft water, at a temperature of 90°. Packs, dripping sheets, and sitz baths, are all good.

A. C. J., N. Y.:

Ans. Too complicated for home treatment.

M. A. C., Neb.:

Mild cases of St. Vitus' dance may be treated at home, but severe ones at an institute. Most cases are curable by hygienic means. If patient cannot attend a "Cure," she had better send for home prescription.

M. E. H., Mich., says:

I have a brother who has chewed tobacco for the last ten years. He has tried several times to stop chewing, but could not. Now, if you will be so kind as to let us know, through the HEALTH REFORMER, what he must do to stop chewing, we will be very much obliged to you.

Ans. It is the most simple thing in the world to quit chewing tobacco. The way is this: just quit. But if any have not sufficient force of character to discontinue its use at home, let them go to a good health institute, where they can live on a pure diet, and take baths, and thus "cleanse themselves from all filthiness of the flesh," and spirit also. We ad-

wise all those troubled with this soul-and-body-destroying practice to try the above prescription.

L. A. writes:

In the December number of the REFORMER, you say, "Eating cold food habitually is a very bad practice, and a sure way to become dyspeptic;" also, "According to physiological laws, food will not readily digest under 100°". Now, I am a dyspeptic, and have been treated and advised by some of the leading hygienic physicians. The diet which has been prescribed for me is graham bread and fruit. I have generally eaten the fruit cold, or temperate, as nothing has been said about heating it, or warming it; but if cold food is so bad, or if it will not readily digest under 100°, then I am not sure that I have been living quite right. Please give some further information on the subject. Is it necessary to heat the fruit to 100°? *Must* it be heated or warmed at all? Should the bread be heated? Is it as bad to eat cold food in warm weather, as it is in cold weather?

Ans. It is not as bad to eat cold food in warm as in cold weather; but when digestion is imperfect, and the stomach weak, food ought not to be eaten cold, as it expends vital force to generate heat to fit the food for digestion that might be spent by the system to a better purpose. Fruit may be warmed. Unleavened bread is always wholesome warm. We do not advise so limited a diet as graham bread and fruit for any length of time.

S. M., Ohio, writes:

Please prescribe for a little girl thirteen years of age. She has had on her head, for a year, what the doctor calls tetter. It resembles dandruff, with this difference: it adheres so firmly to the head that it is hard to loosen it in places. It clings to the hair to the depth of one-eighth of an inch. Her general health is tolerably good. She has two meals per day. She eats no pork, and but little meat of any kind, and does not drink tea or coffee.

Ans. This affection is of a scrofulous nature, allied to white leprousy. A strict course of diet and cleanliness is the means of cure. Use pure, soft, filtered water as drink, and for cooking; also bathe her in soft water three times per week. Give packs, sitz baths, dripping sheets, and occasionally a fomentation over the liver. In time, this course will cleanse the system from this disease. Let the treatment be given at equal intervals. Frequent foot baths on going to bed are good.

W. C., N. Y., writes:

If it would not be troubling you too much, I should like to have you tell me through the HEALTH REFORMER if rupture can be cured? and how? When cradling oats last August, I ruptured myself in the right groin. At the time, I felt considerable pain and faintness. I applied cold water to the swelling.

Ans. Recommend you to wear a well-fitted truss. Pomeroy's is the best kind. Be careful not to overdo or overlift.

PHYSICIANS HEALTH INSTITUTE.

Poisonopathy.

I HAVE recently read "The Hygienic System," by Dr. Trall, published at the Office of the HEALTH REFORMER, and am indebted to him for the above enlargement of our vocabulary. By the way, I would recommend the friends of health and sound logic to read that pamphlet.

It seems to be an instinct of all animated existence to seek for aliment as a first thing in the beginning of life. Hence, young babes, the least qualified perhaps of all to select their proper food (as their parents are supposed to be able to judge for them what is best), are disposed to put every thing they can get hold of into their mouths. As they grow older, they should learn better; but grown children are sometimes at a loss to imagine what certain things were made for, as the swine for example, unless they were made to be eaten.

Improper eating brings on sickness, and this creates another demand, namely, something to cure disease. And what shall it be? Something to be swallowed of course. And since the range of eatables takes in everything that has the least nutrition and many that have none at all, the medicines must necessarily be poisons. What are poisons for, if not for medicines? Says Prof. S. St. John, M. D., as quoted by Dr. Trall, "All medicines are poisons." Dr. Lee, as quoted by Miss Beecher, says, "Green tea, undoubtedly, possesses very active medicinal properties; for a very strong decoction of it, or the extract, speedily destroys life in the inferior animals, even when given in very small doses." That which speedily destroys life in the inferior animals, the superior(?) has the sagacity to see is the very thing to cure his maladies and prolong his life!

For this reason, not only the surface of the earth, but its interior, is searched to find the most poisonous things in nature to preserve the precious lives of mankind. Common dirt, loam, sand, and clay, might answer the purpose, but they do not contain enough poison. So the bowels of the earth are explored for salts and minerals, and the surface for poisonous plants, things that when tested upon cats and dogs produce sudden death, and these are classed among the valuable medicines! If persons become sick by drinking the malarious water of some marsh or swamp, pure, soft water is the last thing thought of as the remedy, but mineral springs are sought for, and great distances are traveled over, at large expense, to obtain the waters arising from some Stygian pool, or sulphurous lake, and the stronger the evidence that they issue from what is popularly called the infernal, or lower regions, the better.

But a few years ago, when petroleum, or kerosene oil, was discovered, men, true to baby instinct, thought that the proper use of it was to put it into their mouths; so they went to work bottling it up and sending about the country as a wonderful medicine. But it was soon found that the article was too plenty for it all to be swallowed, and they began to use it for purposes far more sensible. And, though it has been the cause of much disaster by fire, yet it is fortunate for humanity that there is too much of it to think of swallowing it all. Its abundance has been productive of another advantage: it has reduced the price of tallow, so that those who choose can afford to fall back upon the light of former times, use candles, and thus save eye-sight, explosions, and other accidents.

Is there any good reason why a man should be poisoned because he is sick? Will that cure the sick man which would make him sick and endanger his life if he were well? When the blood is impure by improper eating and drinking, and breathing malaria, will something still more impure cleanse it?

No. Let men reform their habits; leave off clogging the system with impurities, and let burdened nature have a chance to work without obstruction, and she will do the very best that can be done. Thrust no more foes into her citadel, and she may succeed in expelling those already there.

R. F. COTTRELL.

Effects of Food.

THE following statement I find in the preliminary discourse to the Koran, by George Sale, p. 22. It is a good testimony of the effect of different kinds of meats upon the disposition of those who use them. The eating of the flesh of furious and revengeful animals makes the person partake of the same spirit. So the flesh of any animal causes the eater thereof to partake largely of the nature of that animal. This is an important point, which meat-eaters ought to consider.

What is more low, filthy, and debasing in its nature than the hog? And what is more reasonable and natural than that the person who habitually partakes largely of swine's flesh should also, in a degree, partake of their nature. This follows as a natural consequence. Take that Christian who is trying to overcome his carnal nature and his animal passions, but has a continual and hard warfare to accomplish it; how unreasonable it is for him to continue to take largely of that very food which will nourish, stimulate, and stir up, all his animal passions. How much better and wiser to make our diet on food that will tend to develop religion and elevate the mind. This is a matter of no small consideration for Christians. Read what the author says:—

“As the Arabs had their excellencies, so have

they, like other nations, their defects and vices. Their own writers acknowledge that they have a natural disposition to war, bloodshed, cruelty, and rapine; being so much addicted to bear malice that they scarce ever forget an old grudge; which vindicative temper some physicians say is occasioned by their frequent feeding on camel's flesh (the ordinary diet of the Arabs of the desert, who are therefore observed to be most inclined to these vices), that creature being most malicious and tenacious of anger; which account suggests a good reason for a distinction of meats.”

D. M. CANRIGHT.

Carelessness about Pins and Needles.

PINS and needles are very useful articles. We would hardly know how to dispense with them. Yet far too much inexcusable carelessness exists about the use of these pointed instruments, especially among women and girls, among those even who have the oversight of household affairs. Some endanger their own lives and the lives of others by the course they pursue in this direction. They deposit and drop pins and needles here and there in nearly every part of the house, perhaps in the reach of little children, who are apt to put them into their mouths. They stick them loosely in the forepart of the garments they wear while cooking and doing other housework, and it follows that we find them at times in articles of food. And what is still worse, they store them away, even by the half dozen, in the sides of their mouths, and, in many cases, are known to carry them in this manner day and night, while working, eating, and drinking, and in their sleep, etc. Who will dare deny that there are persons who are made sick, and even die prematurely, as the result of their unwise practice in this direction?

The following incidents, which have come under my observation, are to the point, and may serve as a warning to some. They have taken place in this (Vermont) State:—

Mrs. B., in H., missed a large sewing needle that she had on her dress waist while preparing the usual drink for her cow. Shortly after this, Mr. B. found, unexpectedly, their once valuable cow dead in the stable. Upon examination, the lost needle was found with the point in the cow's heart.

Not long since, a lady in C. was awakened from sound sleep, one night, strangling, with a lot of pins going down her throat. A physician was instantly called to her help, who, by means of instruments, drew out several pins; but some evidently found their way down to the stomach. She subsequently died in middle age.

About a year ago, Miss M. A. P., in C., felt a lameness in her left arm, where she soon had a painful sore, resembling a carbuncle, a few inches from her shoulder. Dr. D. R., being called to examine the arm, on pressing it, saw something pointed in the

sore; whereupon he drew from the young lady's arm a long, fine, cambric needle. This was certainly a very narrow escape; for doubtless the person had swallowed the needle, which might have lodged elsewhere in her body, and caused her to die.

Several years ago, Mrs. R., in F., lost a sewing needle that she had about her dress waist while making a loaf of bread. She searched for it in vain, until she felt it in her throat, while eating her bread. She could neither throw it up nor swallow it down. A physician tried his best skill to get it, but to no effect. She was a great sufferer for awhile. Several months afterward, she felt lancing pains in one side of her neck, near one of the clavicles. Soon, the point of the needle made its appearance, and by degrees she succeeded in getting the needle out.

Mrs. H., also in F., once, while sewing, accidentally drove her needle quite deep into one of her thumbs, and broke it, leaving the point, which was nearly half an inch long, in her thumb. Several years afterward, she realized a pricking sensation, for a short time, in one of her hips. At a later period, there came a large pimple on her thigh, on the opposite side. On examining the sore, she felt something very pointed, and pulled out from her thigh what she claims to be the very point of needle that she had in her thumb, years ago.

Let us act prudently, in foreseeing the evil; ever learning in all our doings to avoid carelessness.

A. C. BOURDEAU.

Care of the Hands.

COMPARATIVELY little has been written relative to these very useful members, while other parts of the body have received their share of attention. We can see infinite wisdom in the formation of all parts of the human system, but especially in the hand. We could not conceive of a member differently formed, that would supply its place, and perhaps we might estimate it so highly as to call it the most useful of all our members. We could part with a foot, an ear, or even an eye, but what a serious inconvenience to be without our right hand.

With the hands, the greatest diversity of operations are performed. In the ends of the fingers are found the finest sensibility, and greatest delicacy of touch. With them, those who deal in cloths discover the quality, being guided more by the sense of touch than by the eye. The very finest fabrics are submitted to this test. Those who are engaged in this business exclusively, are obliged to exercise the most extreme care to keep their hands in the best condition possible in order to the successful performance of their duties.

But this is not the most important consideration. The way we care for the hands has a direct bearing on health. Many think that in order to toughen them, they must use the coldest water. This is a serious error. In the winter, water should not be used until the chill is taken off, or, what is better,

first wash them in moderately warm water, then reduce the temperature to about 85°. After wiping, rub them until perfectly dry, or subject them to the rays of the sun, keeping them from the outside atmosphere for a short time. There is perfect safety in this. But, on the other hand, if we use very cold water, the blood is driven from the surface, and we may feel the shock coursing along the arms, striking directly at the heart, being very sensibly felt by the lungs, and even to the most remote parts of the body, the effect lasting a number of days. These sensations are not altogether confined to the most feeble, but have been experienced by those calling themselves well. No doubt many can cite to this as the first indication of ill health, or, rather, the direct cause.

Again, there may be as great a mistake made by habitually washing in warm water, without reducing the temperature. There are, however, lesser evils growing out of this practice than in the use of cold water, the injury being done principally to the external skin. If, while the thousands of pores are widely distended by heat, we subject them to the atmosphere, at, or below, the freezing point, there is too sudden a contraction, in a measure destroying their power, making them still more sensitive at each change. These effects are more particularly seen in children.

By many, washing day is much dreaded, colds being so often contracted upon that day. As the hands are taken from the hot suds to hang out the clothes, rinse them in cool water, lowering the sleeves, and all these difficulties may be obviated. Swinging the arms too suddenly, when the fingers are severely chilled, often does a great injury, breaking down cell structure, distending the capillaries, creating inflammation, and lessening the vitality. Much *more* might be said about the abuse of these useful members. Wearing tightly fitting kid gloves, going without any protection until they are purple with cold, &c. Out of such abuses grow many evils.

Those who value health, and fear disease and suffering, will carefully protect the extremities, and by so doing retain the former, and ward off the latter.

A simple recipe, which has been tried with good results, might be of use. Pulverize a small quantity of starch, tie it in a cloth. After washing the hands, and before they are thoroughly dried, dust them with the starch, rubbing gently. This will keep them soft, and prevent chapping.

G. I. R.

Health Institute.

SINCERITY is like traveling in a plain, beaten road, which commonly brings a man sooner to his journey's end than by crooked ways, in which men often lose themselves.

SOOTHING syrup is more "soothing" to the pockets of the manufacturers than to the stomachs of the little innocents.

DR. TRALL'S
Special Department.

Lively Times for Doctors.

A DR. KNAPP, of Mexico, has communicated to the *New York Medical Journal* an article in which he attributes the prevalence of epidemic diseases to the perihelia of the larger planets of our solar system. His theory is that when any one or more of the larger planets, in their revolution around the sun, are nearest that source of light and heat, the earth's atmosphere and temperature are so disturbed as to affect human health injuriously, and to cause even pestilences among men and animals, as well as to be disastrous to crops and fruits. In tracing the historical data applicable to this subject, Dr. Knapp shows that the perihelion periods of Jupiter have, for several centuries, been coincident with wide-spread epidemics; and that when two or more of the larger planets were in perihelion at the same time pestilences have been correspondingly aggravated. As Jupiter is a thousand times as large as the earth, and, in its orbit, approaches nearer to the sun than any other large planet does, it is easy to understand, if the theory indicated be true, that its perihelion must be more disastrous to health and life on the earth than that of all the other planets combined, and that, whenever two or more are coincidentally nearest the sun, the injurious effect must be intensified.

Astronomers calculate each revolution of Jupiter around the sun to be accomplished in a little less than twelve years; that of Saturn, in a little less than thirty; that of Uranus, in about eighty-six years; and that of Neptune, in about one hundred and sixty-four years. But centuries may intervene between the periods when all of them will be in their nearest position to the sun at the same time. This has not yet occurred during the Christian era, but, according to Dr. Knapp's calculation, will occur about 1880. In the sixth century, and again in the sixteenth, Jupiter, Saturn, and Uranus, were conjointly in perihelion, and those were the most aggravated pestilential periods recorded in history. But, now, in the immediate future, we are to have another cause of pestilence added to those which were so fatal to life in the sixth and sixteenth centuries. The fruits and the crops of the earth may be expected to suffer more and more, on the whole, until 1880, the pestilential influences to exist in their utmost intensity from 1880 to 1885, after which, as the planets recede from the sun, more genial influences will prevail.

We are to expect, therefore, as we approximate 1880, colds and heats, storms and tempests, rains and drouths, of unusual severity. Have the remarkable floods, the terrible disasters at sea, the

unexampled drouth of last spring, the excessive heat of the early summer, the unprecedented cold of the present winter, the unparalleled snows of the West, the general failure of the potato crop, the wide-spread epidemic of chill fever and epizooty, and the ravages of small-pox, any connection with the coming perihelion?

These are grave questions. We know very well that a variation of the mean temperature of the earth from that to which we are accustomed, to the extent of ten degrees, must be very dangerous to those who are predisposed to disease, and certainly fatal to many who are in frail conditions of health, and, if the thermometer in midsummer rises five degrees above its average for several successive days, deaths of sunstroke are numerous. During the heated term last summer in New York the deaths of this affection were unparalleled, being two or three times as many each day as were ever before known. And the cold storm of January last, in Minnesota, Kansas, and other western States, exceeded anything recorded by the "oldest inhabitants." Farmers and their teams perished in returning from the village store to their homes; many teamsters were found frozen in their sleighs; one person froze to death between his house and his barn, &c., &c. Yet the cold was not probably more than five degrees below its usual range at that season.

Admitting that the perihelion periods are as fatal to life as the data of history seem to warrant, the practical question then is, Who are to be the victims, and who the survivors? And this question is easily answered on general principles, however difficult of individual application. It is certain that, in some countries and in many cities, the habits of the people and the sanitary conditions are much better than they were in the middle ages, when the "Great Mortality," or "Black Death," as the terrible plague was called, destroyed one hundred millions of the earth's inhabitants. But there is still vast room for improvement. As in all pestilences, the intemperate, the dissipated, the riotous liver, the glutton, and the wine-bibber, will supply the principal victims; although, indirectly, more or less of those who belong to the hygienic class may suffer. Our safety consists in avoiding all predisposition to disease, and this means a life in obedience to the laws of life; and could the whole world adopt this lesson of prudential wisdom, and live in all respects in obedience to vital laws, instead of living to gormandize and speculate, and lay up treasures on earth, the dreaded perihelion might prove a blessing in disguise.

Vaccination Statistics.

NOTHING is more delusive than statistics. It is a common saying that figures cannot lie. But, unless they are normally arranged and properly

interpreted, they do lie, and that continually. And of all the false figuring that ever muddled the human mind, none was ever more fallacious than that in reference to vaccination and small-pox. Medical men are constantly parading before our eyes huge columns of statistics to prove that vaccination is among the greatest, grandest, and most beneficent discoveries of a learned and liberal medical profession; and this in despite of the ugly facts, that the more the people are vaccinated the more the small-pox does *not* disappear, and, that the more people are prevented from having the small-pox by vaccination the more they die of other diseases. The subject of vaccination is just now being vigorously agitated in England, and the ever-convenient statistics, which are so fluently quoted by the pro-vaccinators, are being submitted to an ordeal that promises to dissipate them to the winds.

Under the Compulsory Vaccination Act, passed in 1867, the people of London and other towns, who, as a matter of judgment and conscience, refuse to allow their children to be poisoned with the horrible virus, are being fined, and in some cases imprisoned, because they are too poor to pay the fine. And as every act of refusal is a misdemeanor, the anti-vaccinationists are almost at the mercy of their misguided or malicious persecutors. Meetings are being held in various parts of Great Britain in opposition to the compulsory law, and a spirited fortnightly journal, called *The Anti-Vaccinator and Public Health Journal*, is published by F. Pitman, 20 Paternoster Row, London, and ably edited by Mr. John Pickering, of Leeds.

Mr. Pickering demonstrates, by the statistics of mortality in general and of small-pox in particular, that, whenever and wherever the figures show a diminished mortality of small-pox, they also prove a greatly increased mortality of several other diseases attributable to vaccination, so that the tables of statistics are fairly turned against the pretensions of the pro-vaccinators. It is alleged that scrofula, syphilis, consumption, bronchitis, tabes mesenterica, and atrophy, are occasioned by vaccination, or that the virus of small-pox produces a predisposition to these diseases; and in confirmation the facts and figures show that the increased mortality of all six of these diseases corresponds with the extent to which vaccination has been practiced. Some of these statistics are frightful; but they do not tell the whole story, for other diseases, as well as these, although to a less extent, may be due to the vaccine infection. Mr. Pickering says:—

“The net increase of 60,847 deaths per annum, in six death-causes only, is a fact absolutely frightful to contemplate. There is an epidemic influence at work in our midst, which, in its quiet yet mortal results, sets all our philosophy at defiance, either to detect, to mitigate, or to prevent. The plagues of former times are as nothing to it. I can assure the

reader that the increase in the six diseases above tabulated is advancing with the tide of legislation; and the principle I have enunciated, that the disease-rate and the death-rate follow the vaccination-rate and the pay-rate, is confirmed and corroborated beyond all doubt.”

As every intelligent physician knows that small-pox originates from accumulated filth, especially animal excrement, would it not be better for humanity, and more worthy of the “conservators of the public health,” to teach the people hygienic habits and recommend sanitary legislation, than to laud Jenner, quote statistics, and continue the shameful business of infecting the people with the most loathsome and pestilential virus ever known on the earth?

The Tomato and Calomel.

THE *London Food Journal* informs its readers that “the tomato possesses important medicinal qualities, and is regarded as peculiarly beneficial in affections of the liver and other organs where calomel is considered indispensable.”

Our contemporary is nearly half a century behind the age. More than forty years ago, Yankee medical enterprise professed to have made the discovery that the tomato was a good substitute for calomel, and something more than thirty years ago, a Dr. Phelps, of Hartford, Conn., manufactured a pill, which he pretended was extract of tomato, and sold it extensively as equivalent to calomel in curing liver complaints, dyspepsia, kidney affections, and “all diseases of the breast and lungs.” But the general introduction of the tomato soon after as a food ruined its reputation as a medicine, and brought the nice little speculation of the cunning M. D. to an untimely termination.

And now we respectfully suggest to the *Food Journal* the propriety of telling its readers what food is. We can find no definition of food in its columns, nor explanation of its nature. And as we find it treats of and commends equally bread and beer, tea and potato, fish and coffee, plum pudding and cherry brandy, we suspect that its ideas are marvelously muddled on the whole subject. We venture the opinion that, if the editor will seriously undertake to give a scientific definition of that little word of one syllable and four letters, f-o-o-d, he will find a task before him that he can never accomplish without a radical revolution of his premises. Then he may perhaps learn for himself what we take pleasure in telling him, that food and medicine are antagonistic ideas, and that no food contains medicinal qualities of any kind, unless it is imperfect or decayed. All medicines are poisons. No pure food is. Tomato, as food, is no substitute for calomel. It is simply a

good thing for a person to eat, whether his liver is sick or well. Calomel is simply a bad thing to take, whether one has a diseased liver or not.

Hog and Biliousness.

We have been so long writing and publishing against hog-food, and have read so many articles in the leading agricultural papers in favor of it, that it seems really refreshing to find one agricultural journal telling the plain, common sense of the subject. We do not regard chicken as nearly so bad as pork, but as poultry are sometimes fattened for market, there can hardly be anything viler under the sun, to be put into the stomach in the shape of food. We copy the article entire, as it contains much wholesome food for reflection. It is from the *Rural New Yorker*, and written by Leigh Lake, of Geneva Lake, Wisconsin:—

“To one accustomed to dream of a farm and a farm life as an Olympian feast, a Hymettus, flowing with milk and honey, it is often a sad disenchantment to become acquainted with what is too often the reality. One is astonished to find pork and chickens to be the almost invariable alternates. Pork is the staple, and this in the face of the fact that intelligent farmers, who, of all people we have, read most, know it to be, in its best estate, the most innutritious of diets. Its unsuitableness as an article of food has been so often shown to us by chemists and physiologists that it is scarce worth while repeating, that it requires five hours and fifteen minutes for digestion on a *healthy* stomach; that on a *weak* one it scarcely digests at all, but lies and festers; that its nutritive qualities are of the poorest; that the diseased livers of swine (for they are nearly always diseased) are a fruitful cause of ‘biliousness.’ The normal condition of a hog is putridity. His element is filth. He lives in, breathes, and eats, dirt, and yet farmers will persist in using him, absorbing his marrow into their most delicate tissues. They utilize him (he is so very precious) to his very hoofs. The house is filled with the savor of head-cheese, and sausage, and ham, and tender-loin, and bacon, and the household economy travails with grease and hard work because of him, and thus they make a staple of what is, hygienically, their greatest enemy.

“Now, on unusual occasions, such as the advent of the prodigal son, or the city guest, the swine secret is rarely told, but a show side is presented of chickens! Ah! chickens! As swine among quadrupeds, so chicken among fowls, is most impure. If left to range at will, a ‘diet of worms’ is their *purest* meal. Untold quantities of the most disgusting ingredients go into their gizzards. The vilest compost enters into their very marrow. So chicken broth is *not* the quintessence of purities. Now, the ruminating animals eat only grass and grain; their meat is almost as pure as bread. Why not let a diet of beef, or lamb (yes, lamb, thrifty farmer!), be the rule, rather

than the exception? It is quite certain that economic reasons alone govern this matter. The swine secret is, *cheapness*. *Is it cheap?* To estimate the dearness of an article by its first cost is the most superficial of financiering. The fact that nothing is cheap which breaks down, rather than builds up, the tissues, and destroys the vitality, is enough. The ‘doctor’s bill’ goes the hardest of all the expenses, and there is a greater relation than we think between pork and calomel! Who abstains from beef soup, loses an important essence of physical life; and yet, how rarely it is seen upon a farmer’s table! The farmer and his servants must labor from dawn till sunset, with nothing better to sustain them than pork, and cakes, and pies! Why does the farmer so often say,

“‘We are so far from market, we can’t get fresh?’

“My dear farmer, what are the villagers eating down there but the very calf you sold last week to the butcher? Why not sell the swine and chickens (if somebody must have them), and keep the calves, and beef, and good, fat sheep? Are you not as good as the villagers that you cannot eat the fatted calf? How can you make your money in a *dearer* way than by *selling your best food?*

“‘You cannot keep so much, it would spoil!’

“In winter, you can keep meat fresh a long time (all winter, in fact), by packing it in barrels with straw, and setting it where it will remain frozen, keeping it tightly covered, so that dogs or other animals cannot forage upon it. In summer, it can be salted; and although cured meats are not wholesome, they are less deleterious than pork. But fresh meats could be easily secured the season through, by neighborhood co-operation. In not too sparsely settled districts, an agreement could be made whereby each family should obligate himself to have something ready at stated times for his own and the neighboring families, thus securing a succession of ‘markets’ to all.”

Tight-Laced Dresses.

THERE are many very good reasons why tight lacing should be avoided. Any unnatural compression of the chest produces a narrowness of the parts, and permanently deforms it by doubling the cartilages of the ribs inward, near their junction with the breast bone. In some ladies who practice tight lacing with the indispensable accompaniment of the busk, a constant feeling of aching and soreness of the breast bone is induced, and so severe does this become, that the removal of the busk is attended with excruciating pain, and has to be effected gradually. All the lower organs of the body, such as the liver, the diaphragm, the stomach and spleen, are prevented from performing each its important function; and it is not to be wondered at that cold extremities, pale visages, troubled sleep, excessive nervousness of the system, etc., are among some of the frightful consequences of this universal practice.—*Sci.*

"HOUSE AND HOME."

WHAT'S a house? You may buy it, or build it, or rent;
 It may be a mansion, a cottage, a tent;
 Its furniture costly, or humble and mean;
 High walls may surround it, or meadows of green;
 Tall servants in livery stand in the hall,
 Or but one little maiden may wait on you all;
 The tables may groan with rich viands and rare,
 Or potatoes and bread be its costliest fare;
 The inmates may glitter in purple and gold,
 Or their raiment be homely, and tattered, and old.
 'Tis a HOUSE, and no more, which vile money may buy;
 It may ring with a laugh, or but echo a sigh:
 But a HOME must be warmed with the embers of love,
 Which none from its hearth-stone may ever remove;
 And be lighted at eve with a heart-kindled smile,
 Which a breast, though in sorrow, of woe may beguile.
 A home must be "home," for no words can express it—
 Unless you have known it, you never can guess it;
 'Tis in vain to describe what it means to a heart
 Which can live out its life on the bubbles of art.
 It may be a palace—it may be a cot—
 It matters not which, and it matters not what;
 'Tis a dwelling perfumed with the incense of love,
 From which to its owner 'tis death to remove.

—The Family Circle.

Lack of Knowledge.—No. 4.

IN my last, I showed that there was a decided lack of knowledge in caring for the body in case of sickness, and that much mischief is done in dosing with drugs; the masses, the while, treating disease as an enemy that must either be driven or lured away from the body. With this idea, they talk of being *attacked* by a fever, or some other disease, as though disease was like some roaming wild beast that pounces upon its feebler and unsuspecting prey.

It seems to astonish some to hear hygienists speak of disease as "a friend to the vital domain," and to call it "a remedial effort of nature to rid the system of poisonous elements or unusable substance, which hinders the normal action of the body." As strange as this may sound, or curious as it may look in print, nevertheless we believe it is a great truth that should be disseminated to earth's remotest bounds; a truth that would serve as a beacon light to those various schools of the medical profession which have so long been perplexed to tell what disease is.

The thought occurs to my mind, as I commence this article, that one of the great reasons why people are so easily misled in the treatment of the body when sick, is because they know not how rightly to care for the body when it is well; in other words, they do not understand really what constitutes good health. With hygienists, the sentiment prevails that "the art curative and the art preservative are the same."

When we learn that in the natural and healthful action of the vital organs there are sensations of pleasure only, and that pain never exists unless

there is a disturbance of the natural functions of these organs, then, if pains afflict, instead of supposing it to be a signal to fill the system with drugs, we should at once proceed to inquire for the cause of our pain. On making inquiries, we should soon learn that the immediate cause of our affliction is, to a greater or less extent, our own wrong habits of eating, drinking, dressing, and over-taxation in mental and physical exertions, or excesses of some kind which have impaired or retarded the natural action of the vital organs. To our knowledge thus gained, we should first "add temperance" as an essential prerequisite to gaining a natural action of the system. Regaining this natural action is regaining health. Health is only a proper and natural action of all the organs of the body.

Life, as manifested in its various modes in organic nature around us, is wonderful; and notwithstanding there is a mystery connected with it, yet, to some extent, there seems to be a striking similarity in the nice arrangement of nerve, muscle, and circulating organs, in the animal and vegetable kingdoms. Not that all are of the same substance, but whether in vegetable, animal, or human kind, there is a circulating fluid, sap or blood, that receives the nutrition for the building-up processes and conveys it to the minutest tissue of the body or tree, through its vessels and small capillaries. This same circulating fluid gathers up the broken-down tissue, and other waste substances, and expels them from the vital domain through the organs of excretion and depuration. In the tree, the second bark may, without much stretch of the imagination, be compared to the hair follicles and sweat glands of the human body. The outer bark of the tree is, to a large extent, composed of the dried-up excretions from the worn-out tissue of the tree; and even this serves a purpose in the economy of nature to protect the more delicate bark from the effects of cold and heat. It is not needful, of course, for human kind to allow these accumulations on the surface to protect the body; but, conforming to that ingenuity which has led man to provide clothing of that texture to adapt him to the varieties of climate in which he may reside, he is provided for. Our skin, by proper bathing and clothing, should be kept in a condition corresponding more with the pulpy inner bark of the trees.

There are two species of tree in this part of California endowed with so powerful a circulation of the sap, and such rapid growth that, of themselves, they throw off this outer bark and leave the tree smooth as a young twig. These trees are called the *Madrone* and *Manzinetta*; the former, a tree proper, growing to the height of fifty feet, and changing the color of its bark, with the seasons, from an orange color to a dark brown. The *Manzinetta* is a shrub, growing from fifteen to twenty feet in height, in clusters, of from five to thirty or

more in a bunch, and the color of its bark varies from a cherry color to a dark reddish brown. Both of these trees are beautiful and curious.

There are some of the human kind who are endowed with powerful constitutions and a correspondingly vigorous circulation of the blood, who may, for a time, enjoy comparative health, while they boast of not bathing for months. But to enjoy good health, we must give proper care and attention to cleanliness and the condition of the skin; for but few have constitutions like the Manzineta or Madrone trees.

There seems to be in the vegetable kingdom an arrangement corresponding somewhat with the organic nervous system of the animal kingdom. As the human or animal body is injured in any of its parts by a wound, say by a cut in the flesh, as soon as it is taken cognizance of by the vital economy a greater supply of building-up material is carried there to repair the difficulty. Nearly the same phenomenon is to be observed in the shrub and plant.

Sylvester Graham says, "All living bodies possess those faculties by which their nourishment and growth are effected, their temperature regulated, etc. The vegetable seed, by virtue of its own vitality, excited to action by a genial soil and other appropriate circumstances, puts forth its little roots into the earth and absorbs foreign matter, and converts it into the substance and texture of its own organism; and thus an economy is established, by which the trunk, and branches, and twigs, and leaves, of the giant oak, are gradually and fully developed, and all the vital operations of the tree maintained, until the condition on which the continuance of the vital action depends is worn out or destroyed, and then death ensues.

"Drawing its nourishment from the earth, into which its roots penetrate, and from the atmosphere which surrounds it, and, in none of its final causes requiring a voluntary change of place, nor the performance of any other voluntary function, the tree, by nature, is fixed to the spot from which it springs, unconscious of its being, and without any organs of external perception and of voluntary motion. And, so far as those vital operations are considered by which chyme, and chyle, and blood, are produced, and the blood circulated through the system, and the body in all its parts nourished, and growth and development effected, and the temperature regulated, and all the other functions of organic life sustained, the animal differs but little from the vegetable; and, in health, is equally destitute of animal consciousness.

"In the lowest order of animal existence, the zoophytes* approach so near, in all respects, to vegetables that naturalists long doubted whether

they belonged to the animal or vegetable kingdom. They are but dimly conscious of their being; and are nourished by means which scarcely demand faculties superior to those with which the vegetable is endowed. But the higher order of animals, being nourished by substances which are not only external, but separated from them, requires both a perception of the internal wants of the system, and the faculties by which they can perceive, and approach to, and seize, the external substances by which those wants are supplied."—*Lecture 5, paragraphs 207, 208, 209.*

The healthful growth of plants, and the proper manifestation of vegetable life, we at once perceive depends on the nature of the soil the plant occupies, and the supply of nutritive elements afforded to the plant. Seed sown on "stony places," without "much depth of earth," we expect, as a matter of course, will wither when exposed to the scorching rays of the sun. There are certain mineral elements the soil must contain, or certain kinds of grain and plants will not flourish in that soil. The study of the husbandman, gardener, or florist, is to learn, as nearly as possible, the elements of the soil natural to the plant, grain, or tree, they wish to cultivate, and to supply to the soil, as nearly as possible, its natural elements and conditions.

Life and growth in vegetation are the most flourishing, when, and where, the plant is left to exercise its functions most naturally; and so it is in human kind. There are certain elements which the vital organs can readily appropriate to the building-up purposes of the human body, and there are elements which these organs may expel from the body when placed in it, which elements it cannot use in its building-up processes; but its effort to dispose of all such foreign substances must, of course, retard the natural action of the body, and to that extent injure health. Healthful physical development depends as much on proper food and drink, proper location and surroundings, as does the growth of vegetation depend on its soil and surroundings.

A man might as soon think of raising good grain and fruit upon alkali plains or a niter bed, as to think of rearing his body successfully, and maintaining it in health, while filling it with stimulants, narcotics, and gross and innutritious food—such elements as cannot possibly enter into the formation of blood, bone, muscle, or nerve.

The element which is used most largely in the building up of the human organism, is pure air. So, in the selection of a building spot for a residence, it will not answer to be near a river bottom, unless it be a pure, rapid stream, nor near any pond or pool of stagnant water. Cess-pools, privies, or any decaying animal or vegeta-

* "Zoophytes, from Greek, *zoon*, an animal, and *phuton*, a plant. One of a certain division of animals;—a general term, applied to simple polyps, and compound individuals consisting of many

polyps united together, as in most corals. They often branch like vegetation, and the polyps resemble flowers in form."—*Webster.*

ble matter, near the residence, should be carefully looked after, so that pure air alone shall have ready access to our dwellings.

On a recent trip to Tehama Co., Cal., in passing through a portion of Sacramento, the country where many of the inhabitants are afflicted with fever and ague, I very soon satisfied myself of the cause. The Sacramento is rather a sluggish stream in Tehama County. Many persons live on the bottom lands adjacent to the river, and even drink of the water of the river. There is more or less miasmatic atmosphere arising in the night season from decaying vegetation on these rich bottom lands. In some instances, I discovered houses standing on the edge of the bench land—the first rise above the river bottom—and quite thickly covered and surrounded by trees and foliage. On making inquiries, I was informed that these trees were to protect the residents from the hot sun. It seemed to me that the trees around the house served to hold, for quite a portion of the day, the miasmatic vapors arising from the low lands during the night. I discovered, also, that those were more free from ague and fevers whose houses were free from shade and at a greater distance from the river.

It is as essential to health in human kind to have proper surroundings blended with proper diet and temperate habits, as it is for plants to be placed in proper soil, that they may flourish. Adobe soil will not rear strawberries, neither will the strawberry soil grow wheat like the adobe. So, while a miasmatic soil may produce a mammoth and profitable growth of vegetation, it will not produce rugged human constitutions, unless the greatest care and caution are manifested by careful habits to keep the system free from miasm.

If we would enjoy health, it is of the greatest importance to seek a healthful location. If our circumstances are such that we reside in miasmatic regions, all water we use for drinking purposes should first be boiled, to separate obnoxious elements from it, and, it is better still, if filtered through a filter composed of gravel, charcoal, and sand, before drinking or cooking with it. If we would have health, the system must be nourished with healthful elements. While drugs may immediately undermine the system, by calling for a powerful action to expel them from the vital domain, miasma, and poisonous or improper elements in food and drink, may do it more steadily, yet surely, though perhaps at first, imperceptibly. How important, then, to each and all to know ourselves, to know the laws that govern our bodies, and to live in obedience to those laws; for obedience to nature is bodily health, happiness, and peace.

J. N. LOUGHBOROUGH.

BETTER to hunt in fields for health unbought,
Than see the doctor for a nauseous draught.
The wise for cure on exercise depend,
God never made his work for man to mend.—Dryden.

Why We Sleep.

It is related that a Chinese merchant, having been convicted of murdering his wife, the judges determined to punish him in such a manner as to inflict the utmost amount of suffering, and, at the same time, strike terror into the hearts of all those who might entertain the idea of following his example. He was, accordingly, condemned to die by being deprived of sleep. The prisoner was placed in confinement under the care of three of the police guard, who relieved each other every alternate hour, and were instructed to supply him with a full allowance of food and drink, but who prevented him falling asleep night or day. At first the condemned man congratulated himself on the mildness of his punishment, and was rather disposed to regard the whole matter as a joke. The excitement of his situation tended to keep him awake, and for a day or so his guards had little to do. By the third day, however, he began to feel very uncomfortable. His eyes were red, his mouth parched, his skin dry and hot, and his head ached. These symptoms continued to increase in intensity, and at the commencement of the eighth day his sufferings were so acute that he was at times delirious. In his moments of reason he begged the authorities to put an end to his torture. He implored them to grant him the blessed opportunity of being strangled, guillotined, burned to death, drowned, garroted, shot, quartered, blown up with gunpowder, cut into small pieces, or killed in any conceivable way their humanity or ferocity might suggest. All was in vain—his tormentors coolly did their work till there was no occasion for their interference. A period was reached at which he could not have slept even if let alone. The brain was feeding on the products of its own disintegration, and sleep was impossible. He was now entirely insane. Illusions of his sight and hearing were almost constant, and erroneous fancies filled his thoughts. At one moment, he fought his guards with all the fury of a maniac; at the next, he cowered with terror before some imaginary monster, and then, relapsing into calmness, would smile with delight at some enchanting vision that flitted through his mind.

Finally, nature gave way altogether. He lay upon the floor of his prison, breathing slowly and heavily. Stupor ensued, and, on the nineteenth day, death released him from his sufferings.

The story is probably founded on fact, for, of all the nations who have cultivated the subject of punishment as a science, the Chinese stand among the first.

But the question arises, Why should the mere deprivation of sleep be productive of such a degree of torture as to make the victim beg for some more speedy and apparently more horrible death? The answer involves certain facts connected with the physiology of sleep, which, if generally understood and acted upon by those who make much use of their

brains, would do a great deal toward lessening the population of our insane asylums.

The brain is the organ which evolves the mind. To perform its function, it requires to be supplied with a sufficient quantity of good blood. In this respect it does not differ from any other organ of the body. If the liver be deprived of blood, the secretion of bile stops; if the vital fluid be cut off from the stomach, there will be no more gastric juice; if the renal vessels be tied or divided, the action of the kidneys is at once arrested.

Now, within certain limits, the more blood there is in the brain, the more energetically does it work in the production of mind. If the proper limit, however, be passed, and especially if the blood be "black" or non-aerated, the manifestations of mental action become abnormal, and may altogether cease through the stupor caused by congestion. In all these respects the brain is submitted to the same laws that govern the other organs. A moderate increase in the activity of the circulation in the gastric vessels leads to an augmentation in the quantity of gastric juice, and thus digestion is accelerated. A like cause acting upon the liver promotes the secretion of bile, and so on for the other organs. Let the Rubicon of healthy activity be passed, and the vessels become unduly overloaded, and we have bad gastric juice or bile, as the case may be, and, perhaps, none at all.

But the blood in the brain may be increased by its own action. Intense and long-continued thought, anxiety, grief, and other emotions, have this effect. It may be laid down as a law admitting of no exception, that, when an organ is kept in a condition of great activity, there is an augmented flow of blood to its substance; and the organ, whatever it is, increases somewhat in size when an increase is possible. Take, for example, the arm of a blacksmith, or the leg of a ballet-dancer. Here the excessive use to which the muscles are put causes an increased flow of blood to the part, and the consequent formation of new matter in greater proportion than it is consumed.

There can be no muscular action, except as the consequence of the disintegration of a certain amount of muscular tissue. No gland can act without its substance becoming decomposed to some extent, and no thought can be conceived by the brain without the destruction of a definite amount of the cerebral matter.

During wakefulness, the brain is constantly in action. There is not a moment during which it is entirely quiescent. If our thoughts are active, or if strong emotions act upon us, the blood flows in increased amount to the head, in order that new matter may be deposited to take the place of that which has been used; for all new substance, whether of the heart, or the lungs, or the brain, or the muscles, or the nerves, comes from the blood.

In the ordinary course of our lives, the supply is equal to the demand. But it is possible so to use our brains that the substance is destroyed in a greater proportion than the blood can supply. Men engaged

in the feverish and anxious occupations of life rarely stop to think that they are using their brain capital, instead of merely consuming the interest, as they ought to do. The end of all such is not far distant. It is as certain as the result of spending a pecuniary capital instead of living upon the income. The one will inevitably lead to insanity or a lunatic asylum; the other, to pauperism and the alms-house.

Now, what has all this to do with the question. Why do we sleep? Simply this: sleep is the rest of the body, and especially of the brain. During this condition, the brain is at its minimum of activity. Certain faculties, such as the imagination, appear to be in full operation, but it is in appearance only, for those faculties which regulate it when we are awake have their actions suspended. All other organs have their periods of rest during wakefulness, except the brain. Sleep is essentially the condition in which the noblest organ of the body reposes from its labors. It is then that the blood deposits new cerebral matter faster than it is used, and thus prepares the brain for its new duties when we awake.

If we take the hours which should be devoted to sleep and use them in mental activity, we are robbing our brains of the opportunity for regeneration which the condition of sleep affords. We are surely consuming our capital, brain—and intellectual bankruptcy is the certain result. If we persevere, the time is reached when we cannot sleep. For the cerebral vessels become so permanently distended that sleep is an impossibility.

It used to be thought that during sleep there was an increase in the quantity of blood circulating through the brain; but very exact observations have satisfied us that the reverse is the case. Wakefulness, therefore, keeps the cerebral vessels distended, a state of congestion is thus induced, the blood is not rich enough in the substances the brain requires to supply its wants, and this organ accordingly consumes its tissue for the restoration of mind, without the possibility of sufficient deposits being made to compensate for the loss.

Is it a matter for surprise that, under such circumstances, the brain should act badly, and that the manifestations of mental action should exhibit irregularity and disorder? Is it a wonder that a man who has passed a sleepless night should be unable to transact his business properly the next day, or even to add up a column of figures correctly? Is it strange that his head should feel dull and heavy, that he cannot collect his thoughts, or even concentrate his attention upon matters requiring deliberation? Let this go on night after night, and organic diseases of the brain, such as insanity, inflammation, or softening, are certain to result. We sleep, therefore, mainly to give the brain rest. One-third of our lives should be devoted to this purpose. If this is done, it matters not how constantly or intensely we employ that organ which, in its noblest proportions and in its fullest vigor, makes man what he is.—W. A. HAMMOND, M. D., in *Appleton's Journal*.

A Few Words of Experience.

THE first and only serious sickness in our family, since the light of health reform first dawned upon us, occurred about two years ago. We were away from home, engaged in a series of meetings. On Tuesday, our little girl complained of sore throat. This gave us no particular anxiety, as we supposed she had taken cold, and it would wear off in a few days. We continued our evening meetings, taking her with us, until Thursday, when she was unable to sit up. As there was no prevailing sickness in the neighborhood, we still thought she was not seriously ill. On Friday morning, however, a coated tongue, a fluttering pulsation at the wrist, and the bright red texture of the skin gave us alarm. Our dear child was suffering with scarlet fever.

Then came the important question, What shall we do? We had often expressed our lack of confidence in the medicines usually administered by physicians. In this case it was, with us, a certainty that our child would die if she had disease and drugs together to contend with. We decided to trust in God, to use our judgment, and let nature do its own work, with such aids as reason and common sense suggested. Although for the next three days the prospect appeared extremely gloomy, even doubtful, yet faith triumphed. And when within a week we saw our little darling walking about the house, although the rose had temporarily faded from her usually ruddy cheek, and she looked pale and emaciated, we thanked God for the precious light. It seemed doubly dear for the experience.

JOHN & S. A. H. LINDSEY.

"No Great Loss without Some Small Gain."

It is well known that the so-called "Canadian horse disease" has so extensively prevailed throughout the Eastern and Middle States that at times scarcely a horse was to be seen upon the streets of some of our large cities; and, in some places, the mortality has been great. But the ever-inventive genius of the American people has a way of disposing of their dead carcasses, so that in the end it is not a loss, to say the least, without some little gain. The hide can be tanned, and thus be made to serve some practical purpose. The bones can be made into buttons. The flesh and miserably diseased intestines, by a certain process of transformation, serve an important part in the culinary department.

It is a physiological fact, susceptible of the clearest demonstration, that man is composed of what he eats. If he ceases to eat, he wastes away and dies. It is the same with animals. Their food, by a process of digestion, is converted into flesh, bone, and muscle. Digestion does not convert an unwholesome article of diet into good

blood. It merely changes the food itself into blood, while it retains its impure nature.

Now the process of saving the horse flesh is this: The meat is first boiled from the bones, then this meat and all the inwards of the diseased horse are given to the dry-land scavenger—the hog. Men, in our large cities, keep hogs for this purpose. They gather up the dead horses, and other things of like nature, and fatten them upon it. Then, in some form, it enters into almost every household. Pies, cakes, and even bread, contain a share of the detestable grease.

The butcher often meets with a difficulty; for swine fattened with family offal and dead horses, rats, cats, and dogs are so filled with disease that, like swine freighted from the West, too closely packed, and without proper ventilation, would die before reaching the slaughter house had he not learned that by using the knife any time before death ensued, he would save his pork. And even if the animal should *die*, it is not a very uncommon thing for the flesh consumer to have a taste of the precious morsel. It is well known that thousands sicken and die as the direct result of such a diet. But what of that? They had what tasted good, and it is nobody's business what they ate. They had a popular doctor, died a fashionable death, and charged the event to God's mysterious providence.

Quite a contrast, however, between this and the hygienest, who subsists upon choice grains and fruits.

S. N. HASKELL.

Miscellaneous Thoughts.

WHEN any of our family become a little hoarse, or are inclined to cough at night, we apply a wet compress to the chest and throat, and the difficulty is generally overcome on the first application. The second is always sufficient. We never have had to apply it the third time. How foolish it seems to see the appliances of modern science to a common cold: First come the sweats, the ginger tea, or the warm sling. If these fail, then the family doctor, with the whole curse of the drug system, ending in something serious, probably typhus fever, and perhaps death.

How sad to see the house in mourning, the coffin, the mourners; to hear the funeral sermon; the cold clods, how heavily they sound as they fall upon the box inclosing coffin and corpse; and all hastened too soon by false science and heathenish notions about health.

Wrong habits of diet are hard to cure; but you must not get discouraged. Continue to read the REFORMER, and to reason the matter over in your minds, until victories are gained. Never yield a point of right in order to justify a wrong in your habits of living, even if you are weak to resist appetite and passion; but wrestle nobly and persistently, and you will be astonished at the progress you will make.

JOS. CLARKE.

Flesh as Food.

WHY do we discountenance the use of flesh as food, seeing that its use was expressly permitted by the Lord?

There are two answers to this question, either of which is sufficient. *First*, The permission to eat animals cannot be so construed as to make it right to eat them when they are in a diseased condition. But we know that "the whole creation groans" under the curse brought on the earth by sin, and that the brutes have degenerated as well as man. It is simply a matter of fact and of observation that the animals which are used for food are generally diseased; and the usual methods of fattening them for market adds to their unfitness for food. The butcher who takes the pains to examine will find evidence of disease in nearly every animal that he kills, provided always that he has sufficient intelligence to detect it; while many animals killed for the market, and even for family use, are so grossly diseased as to be positively repulsive to the habitual meat-eater.

It is a well-known fact that animals frequently die, when, by examination, no more evidence of the presence of disease can be found than is usually found in those which are killed for the market. And when in the market, no one can accurately judge of the condition of the animal, the flesh of which is sold. I have seen an animal slaughtered whose liver was almost destroyed by disease, but when that was removed, no unusual evidence of disease could be perceived. Therefore, that we do not know that the flesh is diseased is no evidence that it is not. The probabilities are always against the eater. And so far from its being right to eat flesh because the Lord permitted it, duty forbids the use of it when the use becomes injurious to health and so destroys our power to serve him.

Secondly, That the Lord permits a thing is no evidence that that is the best thing to do. The Lord, for certain reasons, permitted polygamy, and divorces on slight grounds, but the Saviour disallowed them because it was not so from the beginning—it was not according to the original design of the Creator. The Lord's first arrangement was the best; and had not man sinned, no other would have been permitted. Circumstances, not in accordance with the original design, induced the permission; but it was never for God's glory nor for man's greatest good. So God granted flesh to still the murmurings of the Israelites in the desert of Arabia, but it resulted in injury to them. He permitted Balaam to go with the messengers of Balak, who sent for him to go and curse Israel, but it resulted in his disgrace and ruin. He permitted the children of Israel to have a king, because they earnestly desired one, but it was displeasing to him and no benefit to them.

God's original design and arrangement in regard to food is set forth in Gen. 1:29, 30. "Behold, I have given to you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat."

Now polygamy, and divorces for slight causes, are disallowed, because they are not in accordance with the original arrangement and design, though they were permitted. And it is equally true that the original arrangement forbids the use of animal food; and if we desire to come into harmony with the original wise design of the Creator we shall find our food in "every herb bearing seed," and "every tree in which is the fruit of a tree yielding seed."

I was once troubled over the supposed scientific fact that the structure of man's teeth proved him to be allied to the meat-eating animals. But the invaluable lecture of Dr. Graham on that subject exploded that fallacy. And, although we cannot easily explain all the changes that have taken place on the earth in consequence of "the fall," we learn by Gen. 1:30, as above quoted, that God did not create "meat-eating animals," any more than he created warriors and murderers. "God hath made man upright; but they have sought out many inventions." God made all the animals to live upon the same kind of food which he provided for man, which was purely vegetable. A bloodthirsty disposition and an appetite for flesh are as abnormal in the brutes as they are in man. And it certainly is a questionable recommendation for man that when he would prove the correctness of his appetites and habits, he refers to, and claims alliance with, the bloodthirsty brutes who have fallen so far below the original design of the Creator. Why should man look downward to those so far beneath himself for examples by which to regulate his appetites?

I have said that duty forbids the use of flesh when it becomes injurious to health, and when it destroys or weakens our power to serve our Creator. The influence of a flesh diet on the system may be the subject of a future article.

J. H. WAGGONER.

SEEK for some great thing to do; and where will you discover it? Set to work at a great reading, a great visiting, a great writing; and what have you achieved? Yet try silent and steady working, and how vast the achievement!

FOUR things come not back; the spoken word, the sped arrow, the past life, and the neglected opportunity.

Heads Up.

ONLY a few days since, I sat with a friend, looking over a room full of young girls who were waiting the opening of a lecture from their teacher. How they chattered, and laughed, and fluttered about, in those delightful moments of freedom from restraint, and how bright and charming they were.

"There's nothing prettier than a room full of school girls," said my friend, with enthusiasm; and, surely, no one need ask for a prettier sight.

But when the bell struck, and they subsided into quiet, I began to notice them more closely. Nearly half of the whole number had shoulders unnaturally high and drawn forward, so that the chest was narrow and sunken. Scarcely half a dozen had a fine, erect carriage of the head and shoulders. It was not a new thing to me. I have seen it in many other school-rooms, at church, and everywhere. I wonder if you girls know how to sit and stand straight? I really think not; but when they tell you to "straighten up, you are growing so round-shouldered," you try your best. You force your shoulders back, raising them a little, and drawing in your elbows, you keep the position for a minute, and can endure it no longer, your chest aches, every muscle of the shoulders is tired.

Now, my dears, try another way. Look at Flora, your bosom friend. Do you see that little hinge at the base of her neck as she sits studying? It has no business there. It is only one of the long chain of articulations in her spine, but the bones have been forced apart unnaturally by the way she carries her pretty head, constantly inclined forward. The little cushion of cartilage between the bones, compressed continually on the inner edge, has thickened correspondingly on the outer. It is hard for Flora to hold her head perfectly upright, and it will grow harder every year, unless she sets herself vigorously at work to remedy the evil. And this is the way to do it, for her and for you:—

Bring your heads into a right line with the spine.

Never mind your shoulders; only get your heads right, and the shoulders will drop naturally and easily into proper positions. They cannot help themselves; they must do it, and just as long as you keep your heads erect and necks straight, they must stay there. Now draw a long breath. How good it feels! how it rests you! and how fine, and womanly, and queenly, you look! Depend upon it, you'll be handsome, every one of you, if you carry yourselves like that.

No more round shoulders nor hollow chests, and hollow chests mean dreadful things. But, if you have already done yourselves so serious a mischief as one or two girls I can call to mind, I advise you to try two things. When you sit down at home to read or study for an hour, take a common shawl strap, put the cross-piece just under your shoulders, pass the straps under your arms, over your shoulders, and buckle them snugly. Then to the ends of the

straps fasten weights—a couple of flat-irons will do nicely—hang them over the back of your chair, and go on with your book. Do you think it will tire you? Not a bit of it; it is a positive relief to strained muscles, besides being an admirable arrangement for bringing high shoulders into symmetry. The other thing is walking with a heavy book on the top of the head, for awhile, every day—a practice which soon teaches one to keep the head in a right line with the spine, though it may take you some time to equal the perfect poise of a Dutch peasant girl, who can travel miles to market on her swift skates without jarring the basket of eggs, so nicely balanced on her head.—*Little Corporal.*

Lessons for Young Men.

Few things in the lives of young men are so impressive, or so full of valuable suggestions, as their frequent laments over lost opportunities for mental or moral culture.

In his autobiography, Sir Walter Scott says: "If it should ever fall to the lot of any youth to peruse this piece, let such a youth remember it is with the greatest regret that I recollect in my manhood the opportunities for learning which I neglected in my youth; that through every part of my literary career, I have felt pinched and hampered by my own ignorance; and that I would at this moment give half the reputation I have had the good fortune to acquire, if by doing so I could rest the remaining part upon a sound foundation of learning and science."

Edmund Burke grew wise in this respect, while it was not too late to retrieve the most of his errors and losses before his youth was entirely past. He wrote to a friend: "What would I give to have my spirits a little more settled! I am too giddy; this is the bane of my life. It hurries me from my studies to trifles, and I am afraid it will hinder me from knowing anything thoroughly. I have a superficial knowledge of many things, but scarcely the bottom of any."

Washington Irving, when giving counsel to a young friend, exclaimed, in the bitterness of his heart: "How many an hour of hard labor and study have I had to subject myself to, to atone in a slight degree for the hours that I suffered society to cheat me out of."

Even De Quincy, the last man in the world that we should have suspected of having wasted a moment in his daily life, laments more than once his "neglect of that mental and moral cultivation" which he regards as the "noblest of human pursuits." On one occasion he says: "I resolve, therefore, to be more circumspect, to hoard my moments with a more thrifty spirit—to listen not to the suggestions of indolence, and so quicken that spirit of intellectual improvement to which I devote my life."

It will do young men good to ponder well the lesson to be learned from these confessions:—*Sel.*

THE modest man will not parade his own excellence lest he should offend.

The Health Reformer.

Battle Creek, Mich., March, 1873.

Reason and Conscience

MUST RULE IN THE HEALTH REFORMATION.

If all who are instructed in the principles upon which the health reformation is based would let reason and conscience dictate their habits of life, the numbers of practical health reformers would be greatly increased. But instead of this, many let custom and appetite rule, and the higher and nobler powers of the mind are enslaved by the lust of the eye, the pride of life, and the lust of the flesh.

There are thousands of drunkards who know the evils of their course, and in their sober hours feel them keenly, who continue to drink whisky, simply because reason and conscience are overpowered by the force of appetite. There are also thousands of tobacco-users who are ashamed and disgusted with the filthy habit, and know in their very souls that tobacco is slowly and surely undermining the foundations of health and life; but they submit to the servitude, simply because habit overpowers benumbed reason and conscience.

And there are thousands who deplore the common habits of life in other respects, and who would change from them, and maintain those which are healthful, if surrounding circumstances were favorable. They may be in a good degree intelligent upon the subject, but their consciences not being suitably aroused, they do not make the circumstances which surround them conform to that which they know to be right.

Evidences of failing health will arouse some men to the importance of adopting healthful habits, and as health improves they may rejoice for awhile in the changes they have made, and the improved health they enjoy. But they forget "the hole of the pit whence they were digged," and slide back to old habits, and soon feel old sicknesses returning.

A minister of superior talent, and great force of character, under his arduous labors in preaching, editing, and publishing, broke down. He recovered his health at a hygienic institution, strictly carried out the principles of the reformation in every-day life for awhile, and wrote and spoke upon the subject joyfully, ably, and well. He seemed to have a new lease of life, and was enabled to pursue the business of his choice with

greater pleasure to himself and to his hearers and readers than before.

But in conversation with a thorough health reformer a few years later, this minister stated that it was very inconvenient to practice the reform when traveling from place to place, and, in fact, his health had so far improved that strict adherence to the hygienic system did not seem to be necessary in his case, and that he had returned to former habits. But in the same interview he called attention to a sore upon his leg that seemed unwilling to heal. Later, this minister is reported as being treated for a cancer in the nose.

The difficulties of carrying out the principles of the health reformation in an itinerant life are admitted. But these are not a hundredth part as difficult as the depressing, enfeebling influence of failing health to the man the delights of whose existence are activity and clearness of thought. Under the old administration of turkey, chicken, fried doughnuts, minced-pie, and gingerbread, to say nothing of sausages, ham and eggs, and strong coffee, the traveling preacher who had constitution sufficient to eat his way through and speak with a degree of clearness on Sunday did well. But he was so sure to feel the next day the effects of his vicious eating that "blue Monday" had become a phrase well understood, especially by those ministers who were moving from place to place. Of course the table must be loaded with rich varieties on the important occasion of the advent of the minister, who was frequently quite as eloquent in the use of the knife and fork as in the sublime truths of the gospel. And in about the same ratio as the itinerant ate himself sick, he preached his people to sleep.

There are honorable exceptions, however, to this clerical gluttony, which breaks down a dozen ministers where study and speaking injure one. We are acquainted with a class of ministers who preach health reform upon proper occasions from the pulpit and the hearth-stone, who circulate hygienic publications, who have converted their people to the system, and who act in the matter from reason and conscience. These ministers are all itinerants, and in the homes of their people they are invited to sit at hygienic tables twice each day, well provided with "convenient" food prepared from vegetables, fruits, and grains. Tea, coffee, tobacco, and the like, are discarded forever.

The Christian's stronghold for the health reformation is found in the Sacred Scriptures. Christian temperance is a part of the religion of the Bible.

Christians are exhorted to purity of life—of flesh as well as of spirit—by the highest considerations grasped by holy men of God. Paul appeals to the church at Corinth—“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” Again he appeals, “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.”

Christians are also exhorted to temperance and purity by the same apostle, in consideration of all the terrors of destruction: “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” And thank God for these scientific elucidations of this great question which harmonize with, and give force to, his sacred word.

The Summer

IN THE ROCKY MOUNTAINS.

IN our narrative of the trip over the Snowy Range into Middle Park, in the January number, we had progressed up the mountains, above timber line. The fulfillment of the promise which circumstances forced us to break in February, is the subject of this article.

At the altitude of eleven thousand feet above the sea, the air was so light that the climbing horses breathed and panted as though they would lose their breath; and their riders were frequently disposed to take a long breath, which did not seem to hit the spot, nor satisfy the usual demands of the breathing apparatus. This gave an excellent opportunity to expand the lungs and chest.

Before making the last ascent, in reaching the highest point, we entered a plain covered with feeble looking grass, and bordered by low, stunted evergreens, bowing nearly to the ground, with their limbs all on one side, by reason of the strong winds which usually blow from one and the same direction. Here and there were scattered upon the plain large bones said to be those of the bison, or mountain buffalo, bleached, by the soft showers and the pure air, as white as the sheet upon which we write. It had been suggested by our guide, Mr. Walling, that it would be the safer course to pass over the Range in the early part of the day, as fierce snow storms frequently come on in the afternoon, which would be very disagreeable on the fourth of September, if not endanger our lives.

So we hastened on, and up the sharp ascent, to the summit of the Range, which we reached at 11 A. M.

The view from this high is grand. Still above us were Long's Peak, Gray's Peak, and the highest point of Mount Lincoln, more than fourteen thousand feet above the sea. And from this grand range, the back-bone of the continent, waters rise from springs, within a gun-shot of each other, which flow, one to the Atlantic, and the other to the Pacific. We had now reached an altitude too cold for trees of any kind to exist. And from this bold high we could look to a great distance, down upon the peaks of a thousand green mountains all around us. If there be a grander view on the globe for the eye of one who loves God's natural, beautiful, great things, we hope yet to see it.

The top of the range is comparatively smooth. A portion of the surface appears like a hay field, turfed by a kind of feeble, mountain grass; and a portion is a vast bed of small rock, inhabited by an odd looking, rabbit-like creature, called the cony. These little fellows would come out from among the rocks, and bark at us like puppies. We were here reminded of the sacred proverb, “The conies are but a feeble folk, yet make they their houses in the rocks,” Prov. 30:26, and the words of David, “the rocks for the conies.” Ps. 104:18.

While musing, as we were slowly moving upon our ponies, we were startled by a shout from Mr. Walling, who had with difficulty drove his wagon up the sharp ascent, and was urging his horses forward with all speed. Again he shouted, “The storm is coming! Hasten on to the valley!” Sure enough, a fierce snow squall was moving in the heavens ahead of us, and was fast spreading over us, and to the right and left, threatening to completely envelop us.

The road before us for several miles across the range, before we began to descend, was rough and rocky, and Mrs. White chose to risk herself in the wagon. And away we flew upon our horses and ponies, little Perigrine in his mother's arms, until we reached the sheltering pines on the other side. Soon, Mr. Walling drove in, with Mrs. White among the baggage in the bottom of the wagon. Not willing to risk her life on the jerking wagon seat, as the powerful horses were urged over the untrodden, rocky, mountain way, she left the seat and clung to the big bundle of tents. With all this precaution, she thinks she enjoyed as heroic “movements” as are given at any hygienic institution in the States. But the storm providentially parted and did not touch us. The entire

Range, however, when viewed from our position, forty hours later, was as white as a sheet, with several inches of snow.

After our second meal, we pushed on, down over a path indescribably rough, until we reached a beautiful camping place among the pines in the valley, beside a clear, cool creek. And if ever we slept fast and sweetly, we did that night.

The previous day's work had been a hard one, and we were weary when it closed. But the splendid lodgings at our hotel afforded that rest, and restoring, invigorating sleep, that made us feel as good as new the next morning.

The next morning, September 5, we were on our way by good time. Our roads were now comparatively good. The items of general interest for this day were picking strawberries on the side of the mountain, which we enjoyed for dinner, fording creeks, passing beautiful meadows inclosed by mountains and grand, perpendicular ledges, besides the shooting of six grouse by our Mr. Walling. That night, we pitched our tents near the hot sulphur springs, where we remained one week.

Out of respect to the dog Lion, we will here state that the keeper of the Springs, an old hunter known as "Buckskin," who, of course, thought he was the biggest man of the place, had a Newfoundland dog which, of course, felt that he must be the biggest dog of the place. Said dog attacked Lion, and was taught by a good shaking to keep away from our tents.

We can say of these Springs that they were hot, too hot for any bath. This hot water looked and tasted strong of sulphur. People bathed in it for rheumatism and the like, and when they came out, as red as a beet, thoroughly heated, and the whole system relaxed, they used no cooler water to tone up, and would, of course, feel weak and take cold, and have more rheumatism to cure the next day in the bath. Thus managed, we decided that the Hot Sulphur Springs did more harm than good. Those from our tents took several baths, not, however, without having two pails of water, at different degrees cooler than the Springs, to tone up the system on leaving the hot, spring water. And the most we can say of them, they afforded an excellent opportunity to wash up, and part with some of our scrip; and we have no evidence that, while properly managed, they did us any harm.

Our time at the Springs was filled up in conversation with visitors from different States and Territories, walks and horseback rides, in picking raspberries and gooseberries, reading and writing

some. Mr. Walling had left us, to attend to his extensive business, to return for us, and we were glad to see him at the end of the week, as we had pretty well exhausted our means of recreation at that place in his absence.

But one sad incident at the Springs we must here note. It is the sudden death and burial of a visitor, James Lyons, a native of Nova Scotia, who came from Georgetown, Col., to the Springs for his health, was taken with severe chills, followed with vomiting dark green liquid, which grew darker as he took warm water and continued vomiting. He died in sixty hours from the time he was taken. It was evidently a case of internal mortification. This young man was formed for strength, health, and long life; but at the very time when, and in the favorable locality where, he should have been improving in health, he became a living, walking body of corruption, resulting from careless general habits, and gross living. He and his camp-mates had been living on fine flour, greasy food, bad butter, tainted smoked bear meat, and everything in and around their tent showed a want of that attention to cleanliness necessary to health.

In order for health it is important that the food we eat, the water we drink, and the air we breathe, should be pure. No better air and water can be found than that in Middle Park, Col. And we found no difficulty in securing the most healthful food. And here the health reformer has the decided advantage in packing his supplies, as his meal, flour, rice, dried fruit, and the like, are much lighter than those commonly used. These, well cooked, with the wild fruit which is abundant in August and September, are enjoyed with a keen relish by those who have a clean, hygienic appetite. The sweetest cake we ever ate was one made of corn meal, mixed with pure water from a Colorado creek, and baked before a camp-fire, upon a tin plate, supported by a stone at the back.

Receiving letters from our denominational friends in California, requesting us to attend their camp-meeting, we hasted back to Walling's Mills, and performed the entire journey in two days, which required four days in going over. We had become strong and hardy by fatigue and camp-life. When we first mounted our fiery steed to take the journey, it was with trembling. But now we enjoyed the most fatiguing part of the journey, and the most daring events of our rough way.

After resting a day or two with Mr. Walling at

the Mills, we rode with him to Denver, about forty miles, where we took the cars for this State. We there parted with our benefactor and true friend, Mr. W. B. Walling, grateful for his many attentions, and heartily accepting his invitation to spend a few months with him in the summer of 1873, accompanied by the superintendent of the Battle Creek Health Reform Institute and his good wife.

Santa Rosa, Cal.

Words Fitly Spoken.

THE editor of the *Review and Herald*, in a stirring discourse relative to Christian Duty, recently delivered to a crowded Sabbath congregation at Battle Creek, Mich., treats the health reformation in the following words, which are like "apples of gold in pictures of silver:"—

"The propriety of our giving some attention to bodily conditions will be apparent on a moment's reflection. For what purpose are our powers of body and mind given us? God has bestowed on us existence, and endowed us with various capabilities and faculties. What for? That with all these we may glorify him. The Scripture rule is that we should glorify God with our bodies and our spirits which are his. How can we glorify God with our body unless all its members are in a healthy state, and all its powers in a condition for perfect play? Obligation, therefore, of a very imperative nature, rests upon us to keep these physical frames in the best possible condition of health and strength. A benumbed and stupefied brain, and a corrupt and crippled body, can render but a poor service to its Maker.

"Health of body depends essentially upon two things: The manner in which we live; as touching particularly food, drink, air, and exercise; and the manner in which we dress, as it affects the circulation of the blood and the free motion of all the limbs. Hence comes in the health reform, which embraces the dress reform.

"But, says one, that seems to be descending to pretty small matters—what we shall eat and drink, and how we shall dress. Small? Is anything small that God notices? Or, rather, does not anything, even though it may of itself be considered a small matter, if God takes notice of it, or directs concerning it, thereby become of almost infinite importance? And how has God dealt with these things? Look at the early Scripture records. Almost the first instruction God found it necessary to give to the human race in the person of its common father, Adam, was concerning what they should eat. Look at his directions to ancient Israel, whose experience Paul says was recorded for our instruction. What minute directions God

gave them in relation to their food. How carefully he instructed them in regard to their dress, even giving them a badge to distinguish them from the nations around them. And were these small matters for the Israelites? Sometimes they seemed to think them so, and presumed to depart from the directions of the Lord; but his speedy judgments soon left their carcasses in the wilderness, or brought them back to the path of obedience. And these things are written for our learning. Could God act thus then in regard to these things, and can he not as properly notice them now?

"Again, is anything a small matter in which the glory of God is involved? And do you ask what this can have to do with eating and drinking? Hear Paul: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." What? eat and drink to the glory of God? Yes; for so Paul says, and that, too, right in connection with the history of Israel's experience to which we have referred. If we can eat to his glory, we can also eat not to his glory. How is this? As we are to glorify God in our bodies, and this requires the very best physical condition, whenever we eat food of such a quality, or in such quantity, or at such times, as to burden and impair, rather than to nourish and to build up, the system, we are plainly doing that which is not to God's glory. And to eat to his glory is just as plainly to eat in that way which will conduce to the best physical condition of these bodies. The glory of God, then, is involved in our eating and drinking, and it becomes a matter which has no small claims upon our attention.

"Again, is anything a small matter which is essential to perfection? A person once called upon an artist who was finishing up a nice statue, which to his eye seemed already done, and well done. The artist was looking it over, putting on his finishing touches here and there. Several weeks afterward, the same person called upon the artist again, and found him still engaged in this manner upon his statue. Why, said he to the artist, do you spend so much time upon trifles? The artist replied, These things which you call trifles go to make up perfection, and perfection is no trifle!

"So, emphatically, with Christian character. Whatever is essential to its perfection cannot be disregarded, and yet that perfect character, which the Christian must develop, be attained. And enough has been said to show that the manner in which we live and dress, as it affects our physical condition, has an important bearing upon this question.

"Some things, which, under some circumstances, are of small consequence, under other circumstances are not so. To illustrate: Take a piece of sheet iron which is besmeared with filth and heavy with rust, and it matters not much what you do to it; you cannot render its looks or its condition essentially worse. Especially the addition of another

little spot would be unnoticed, and of no consequence. But now take a plate of steel, and polish it like a mirror till its burnished surface shines with perfect beauty. On this polished surface let a little filth or a spot of rust be found, and it at once becomes an unsightly blot, an ugly deformity, which it is of the utmost importance to have removed at once.

“So, again, with Christian character. With those persons who make pork and tobacco their staple articles of diet, with whisky perhaps as a condiment, who eat those things which gratify a perverted taste, without regard to their hygienic qualities, whose bodies are bloated with gross living, whose minds are channels through which flows a constant stream of libidinous thoughts and sensual images, and whose hearts are troughs where lust wallows and feeds—it makes no particular difference with such persons whether they still further inflame their stomachs with pickles and pepper, or clog them with fat and butter, or indulge in the lesser stimulants of coffee and tea, or not. But with those who are trying to perfect character, to come up to the divine standard, to banish from the mind every impure thought, and from the body every hurtful article, small deviations from the right are of vital consequence. A character fitted for the heavenly courts must shine like the polished mirror. In it, the great Author of all purity, dwelling in the light which no man can approach unto, must be able to detect no stain or scar. ‘Without spot or wrinkle, or any such thing,’ is the divine standard.”

WHAT WILL MAKE GOOD TEETH?—It is an old and common saying that bread is the staff of life. The maxim must have originated many generations back, when bolting mills were unknown, and sieves but little used, when bread was made with all the ingredients of the grain included. Such bread is the staff of life. The bread of our time is, most of it, the handmaid of disease. If there is in it any staff, it is weak and brittle, which will soon let a man down. Wheat, more than any other grain, perhaps, contains all the elements needful for the nutrition of the system. To have this effect, however, all its properties must enter the bread made of it; none must be bolted or sifted out, nor must the stone grind it too fine. . . . It is our duty to be instructors to the heads of families, who, with their children, are our patients, in relation to the matters herein treated. When we discover children's teeth defective and decaying, we ought most earnestly to exhibit both the cause and the remedy, and urge instant and continued attention to our counsels and instructions. We are bound to recommend the use of proper food, such as oatmeal, barley, unbolted wheat, peas, beans, and other food designed to make strong bone, good teeth, and healthy bodies.—*Dental Register*.

If we would have powerful minds, we must think.

Letter Budget.

THE letters this month are very encouraging. Should we print all we receive of this character, we should have to issue a supplement. Be assured, dear friends, we appreciate your words of hope and cheer, although we have not space for all in our columns.

L. W. C., Ill., writes: Two or three times during the past year, through the blessing of God and an understanding of hygienic treatment, the lives of my husband and children have been saved, and this information I have received through the HEALTH REFORMER. Yours, with gratitude.

Mrs. L. B., Mo., writes: I never saw your journal until some good friend sent it to me. I like it so well I do not think I can do without it.

A. M. R., Kansas, writes: Noticing an article in the REFORMER from Kansas, we thought we would venture to say a few words. We think the hygienic system the true one. We are sorry that more attention is not paid to the subject of health reform, but think the good work of enlightening the people in regard to it is progressing slowly but surely. We are looking forward to a day not very far distant when the luxuries of the table will be only fruits, grains, and vegetables. We have taken the REFORMER two years. The first year it was presented by a friend, and at first we rather laughed at its teachings, but still read it to please the friend; and now we can say truly that it has done much good in our family, for we have quit using tea, coffee, and pork.

Your host of friends in Kansas are increasing, but are too much scattered over the State to work together. The REFORMER is doing a great and good work, and we bid you Godspeed.

A. H. writes: I would not be without the HEALTH REFORMER for double the subscription price. It is a most valuable journal.

J. F. H., Washington, D. C., writes: It gives me pleasure to inclose one dollar to renew my subscription to the HEALTH REFORMER. In doing so, I take the occasion to say that I prefer it to all other health publications I receive. What I like about it so much is the faithful adherence to the true principles of health reform.

J. B. D. writes: I consider the January number worth a year's subscription.

M. H. R., Wis., writes: I feel that I cannot be thankful enough for this valuable journal—the HEALTH REFORMER. The last two numbers are worth more than the price per year.

A. L. H., Texas, writes: We have read the REFORMER for 1872, and, wishing it continued, inclose one dollar for 1873. I am so much pleased with the essay on “Christian Temperance,” in the January number, that I think it would honor any Christian publication.

E. B. R., Ill., writes: You issue the best health journal for *everybody* now published. We send for one hundred copies of the February number to give to one hundred medical students (allopathy), thinking Dr. Trall's article, with the other invaluable items, may open up a new field for their investigation.

A. R. D., Ohio, writes: Your journal is good. It has been a benefit to me. I have quit drinking tea after using it twenty-five years. I pity the weakness of any one who says, "I cannot break off from any useless or injurious habit."

Mrs. B. B. H., Minn., writes: I wrote some time ago, asking advice, and was answered through your valuable journal. By following the directions given, I am restored to good and vigorous health, and yet I am over eighty years of age.

C. W., Mich., renews his subscription, and says: I have taken the REFORMER since it was first published, and cannot do without it. My wife says she cannot keep house without the REFORMER.

M. W. P., Ill., writes: Am very much pleased with your journal. Each number is worth a year's subscription. Consider me a life subscriber.

H. H. S., Wis., writes: I have received seven numbers of your most valuable journal, every one of which is perused with increased interest. We have already adopted the hygienic diet, so far as we understand it.

E. R., Mich., writes: The HEALTH REFORMER is one of the best guides for every day life that ever entered our dwelling. This is the first year we have taken it. We shall not do without it if money will pay for it.

F. C. H., N. Y., writes: It is only a year and a half since I first saw your excellent journal. I am in love with the principles it advocates, and am trying to become a true health reformer in practice. Am glad to see your subscription list increasing so fast. An earnest prayer goes with this letter that God will bless you in your noble work, and that each new subscriber may find it a ray of light to guide him to health and happiness.

S. J. M. writes: I send you these names, hoping to spread the good tidings of health and extend the circulation of your valuable journal, feeling assured if it is only known it will be appreciated.

J. H. B. writes: I like the REFORMER very much. As we have been readers of this journal for some years, and have practiced its teachings, we have no need of doctors or drugs, and can truly say, God bless the health reform.

R. C. W., Vt., writes: I have taken the HEALTH REFORMER one year, and I do not see how I can get along without it. It is all, and more than all, I expected to find it.

J. L. C., Tenn., writes: I inclose one dollar for your worthy journal. Being one of the faith and order of the doctrines taught in your journal, I most earnestly hope and trust that all the efforts in that direction will be crowned with capital success.

S. C. M. writes: Have just read the last number of the REFORMER. Read it from beginning to end, and was so well pleased with it I tried to obtain subscribers for it, and succeeded in getting two. One is a strong health reformer now. The other considered the August number alone worth twenty-five cents. I have been lending my REFORMERS for perusal. Many like them, and will in time subscribe for them, but must first become more disgusted with drugs as a curative. I wish you much success in your true way to health, and many new subscribers for your excellent journal.

Dear reader, as you read these testimonials, are you not incited to more earnest efforts in the cause of health reform? Can you estimate the good done to the writers of these letters? It cannot be computed in dollars and cents, for there is scarcely anything man holds so dear as life and health.

Shall we be content to simply derive the advantages gained by health reform, without any effort to enlighten others, when hundreds are perishing for lack of knowledge upon this subject? Do you ask how you shall go to work? We reply, We know of no easier way than to extend the circulation of the HEALTH REFORMER. Read again the testimony of the above. One has left off drinking tea after using it for twenty-five years. Another is restored to good health at the advanced age of eighty years. One hundred medical students are to be enlightened in regard to disease and its remedies, &c., &c.

Let the light shine and the good work go on.

ONE WHO KNOWS.

It is a great mistake to measure the enjoyment of others by your own; to expect uniformity of opinion in this world; to look for judgment and experience in youth; to endeavor to mold all dispositions alike; not to yield in immaterial trifles; to look for perfection in our own actions; to worry ourselves and others with what cannot be remedied; not to alleviate all that needs alleviation, as far as lies in our power; not to make allowance for the infirmities of others; to consider everything impossible which we cannot perform; to believe only what our finite mind can grasp; to expect to be able to understand everything. The greatest of all mistakes is to live only for time, when any moment may launch us into eternity.

It is interference with nature which kills multitudes of those who die with disease, as it is the defiance of her laws which made those multitudes sick.

SAY less than you think, rather than think only half what you say.

The True Principles of Health Reform.

BY M. G. KELLOGG, M. D.

NUMBER FOUR.

If we should take a survey of the human race for the purpose of seeking out those who possess perfect health, our search would be comparatively fruitless, for we would seldom meet a person possessing it; but, alas! how often we would meet with those in whom the sunken eye, the sallow cheek, the shortened breath, the fevered brow, the hacking cough, or the faltering step, would say to us in unmistakable language, That person is not in possession of good health, but he is diseased. How often, also, we would find ourselves standing by the bedside of those whose failing pulse, labored breathing, and wasting bodies, would say but too plainly that disease is the precursor of death. Go where we will, we shall find that nearly the whole human family are in either a dying or diseased condition, and that they are possessed of no certain knowledge of the means by which health can be regained or life prolonged. We will also find that of the few who have good health, but a small portion have a knowledge of the means of retaining their health, or of avoiding all the ills to which flesh is supposed to be heir.

There are five reasons why there is so much disease and premature death in the land, or why so few of our race have perfect health and attain to a ripe old age.

1. The people do not understand what health is.
2. They do not understand the conditions necessary to health.
3. They do not understand the nature of disease.
4. They do not understand the causes of disease.
5. They are unwilling to forego a present pleasure for the sake of a future good.

Until the people shall have learned the first four of these propositions, and shall have become willing to practice the last, we cannot expect to see much improvement in health matters. There is no other way to make improvement, except to educate the people. The practice of educating a few as doctors, and keeping all the rest in total ignorance, is all wrong. The masses should be so educated that it shall be in their power to avoid very many of the ills they now suffer.

Our first inquiry, then, shall be, What is health? This question has often received such answers as the following: Health is the absence of disease. Health is that condition of the body in which a person experiences no pain, but feels well and has undisturbed enjoyment. These answers are good so far as they go, yet they are not sufficiently definite. They do not convey an intelligent answer.

Health means action, vital action. Health is the aggregate of the actions of all the tissues, structures, and organs, of the body, when they perform their functions normally. Each organ,

structure, and tissue, performs its functions normally when it acts in strict conformity to those principles on which depend the development, growth, and maintenance of the entire body in that condition in which it may perfectly accomplish the object of its existence.

Health, when referred to as a condition or state, means that condition of the body in which each organ performs its whole duty—that condition in which there exists an exact balance in the actions of the various tissues, structures, and organs of the body.

If those of us who have health would retain it, or, if those of us who are in ill health would regain it, we must learn just what conditions are essential to health; and these we cannot learn unless we first learn what health is. And if we would learn just what health is, we must examine minutely each of those actions the aggregate of which constitutes the health of the body. Reference was made in my second article to such an examination, and I classified the various vital actions under three general heads: 1. Organic, 2. Intellectual, 3. Moral; and in that article I spoke in general terms of these actions, but will now examine them more in detail.

Beginning, then, with the first: All those actions which have for their object the development, growth, and maintenance, of the body are organic actions. These may be divided into two subclasses: 1. Nutritive actions, 2. Depurative actions. The nutritive actions are those which transform food into the flesh tissues of the body, while the depurative actions are those which purify the body by gathering up the broken-down tissues and worn-out material, and such substances as cannot be transformed into flesh, and casting them out of the body.

When these two classes of actions are just balanced, then the body is in a perfect condition, and is in health, the health consisting of all the nutritive and depurative actions when exactly balanced. But when these actions become unbalanced, then the body is diseased, and the more unbalanced the actions, the more serious the disease. To make this subject clear, all living beings undergo constant change in material. That is, they are constantly taking on new material, and throwing off that which has been used and worn out. The new material is taken from the food that has been eaten, and the only reason why we should ever partake of food is that we may provide building material for our bodies. This is required, first, for the development, second, for the growth, and, third, for the maintenance, of our bodies, or for the repairing of the tissues that have become worn and partly broken down. Every action we perform, every thought, and every feeling, causes waste and breaking down of tissue. We cannot draw a breath, close an eye, move a finger, speak a word, or manifest the slightest of those

functions which characterize man as an animate being, without thereby wearing out and using up some of the material substance of our bodies; and new material must be supplied to take its place.

The amount of material that is exchanged in our bodies varies at times, and in individuals. The more violent our exercise, the faster we cause waste and necessitate change of matter in the tissues thus exercised. Any one can judge something of the rapidity with which our bodies wear out, by the loss of weight a person sustains when deprived wholly of food for a few days. He loses in weight rapidly. This is caused by the throwing out of his system substances that were once a constituent part of his body, but which have become worn out, and must be removed from the body. The amount of material that wears out and is expelled from the body is not so great when fasting as when the person does not fast, because his exercise is less, and there is less wearing out of tissue.

Whenever the nutritive and depurative functions are unbalanced, one of two conditions must result: Either the body will waste away from lack of nutrition, or it will become gross from lack of purification. Both of these conditions are abnormal; hence, both are diseased conditions.

In order that the processes of nutrition and depuration may be properly carried on, the human body has been provided with sets of organs whose special functions are to do these very works. No one organ does the whole, but each has something to do in the matter. And when each does its full part of the work, then it is that the body is in health, and is properly maintained. But if by any accident any organ fails to do its proper share of the work, some other organ has more to do. Otherwise the body will not be sustained. This extra work on the part of any one, or more, of the organs is abnormal work—is action put forth for the purpose of remedying an evil. The normal action is put forth for the purpose of keeping the body as it is, while the abnormal or diseased action is put forth for the purpose of returning the body back to a previous condition. Hence, disease is remedial effort.

Disease is not always accompanied with pain, neither is a person always sick (using the term as generally understood) when diseased. On the contrary, very many become so diseased as to be beyond recovery before they discover that there is much the matter with them.

A person is not generally supposed to be sick unless the disease under which he suffers manifests itself with very marked symptoms. Yet, technically speaking, there is no difference between disease and sickness—all sickness is disease, and all disease is sickness. A person may have diseased action in some organ, yet that action may differ so slightly from the healthy action as not to be observed by the person in whom

the disease exists—much less by others. We often see this exhibited by those who have tubercular consumption. The air passages of the lungs gradually fill up with tubercles, the patient loses strength and flesh, yet for a long time does not feel much sick, because the abnormal vital action is so very moderate in its manifestations; and usually when such persons do awake to their true condition they are beyond help, because of the altered condition of the lungs, the air passages having become so much closed as to be unable to receive a sufficient amount of air to vivify the blood. Such persons, and all others, would be able to avoid all such diseases and their consequences, if they would but become intelligent as to the nature and cause of health and disease, and would live in obedience to the laws or regulations required by health. It is therefore very essential that all who would possess health examine carefully the conditions requisite thereto.

We have shown that what constitutes health is the balance of action in the nutritive and depurative organs. This being the case, the reader will see that the retaining of this balance of action will depend very much on circumstances. For if food is not taken into the system, the work of nutrition must cease, in which case the system would be unbalanced. Or in case impurities, or substances that could not be used, were taken into the system, the depurating organs would have to do extra work to remedy the evil, otherwise the system would become clogged up.

The works of nutrition and of disintegration are performed in every organ, structure, and tissue, of the body; hence the machinery that performs this work must be very complicated. And if any of the circumstances vary from those under which these organs can best do their work, how liable some of them would be to cease to do their work properly. The work of nutrition is performed partly by the digestive apparatus, and partly by the circulatory apparatus. The digestive organs change the food into a substance that can be assimilated, while the circulatory apparatus circulates the digested food to all parts of the body for the purpose of placing it where it can be assimilated by the tissues as they may need it.

The work of keeping the body free from broken-down tissue, waste material, foreign substances, and effete matter, is performed in part by the circulatory apparatus, and partly by the depurating organs. The circulatory organs gather up everything that cannot be assimilated which finds its way into the body and carry it to the depurating organs, and they eliminate, or separate, it from the blood, and cast it out of the system.

In the next article we shall examine those organs which have this work to do.

KEEP clear of a man who does not value his own character.

English Children.

THE new-born English aristocrat receives, as soon as born, a little bed with a hard mattress. From its earliest age it is taken, warmly wrapped, into the fresh air. After the first year, its meals are reduced to three, and this rule is so unchangeable that no child thinks of requiring anything more. After breakfast it remains several hours in the open air, and then sleeps. The whole afternoon is passed outside. From earliest childhood, the children of the aristocracy have the extremities clothed in the warmest manner. Never are English children intrusted to the care of a young nursery maid, but to an elderly, experienced person, under whose direction they constantly are.

As soon as the young girl goes to school, the carriage of the head and shoulders becomes an object of attention, and under no circumstances is she permitted to sit otherwise than upright. "My child grows but once," says an English mother, "and therefore nothing is so important as her physical development." Everything else can be acquired later. An English child rises at seven, breakfasts at eight, dines at one, sups at seven, and at nine o'clock goes to bed. Until twelve years of age, it passes the greater part of the day in the open air, with only about four hours' mental work. An English maiden, at eighteen, is fresh and blooming as a rose, with light step, and eyes beaming with pleasure and life. Her frequent laugh displays her beautiful teeth, and her hair is rich and abundant. Here, for the first time, fashionable Violet displays the fine fullness of her contour.

London possesses noble museums, galleries of art, and treasures of architecture; but one of the most charming of its sights may be seen on fine afternoons in Hyde Park—crowds of children merrily playing, earthly angels of incomparable beauty. A sight equally interesting may be witnessed after service on Sunday at the Foundling Hospital—several hundred children, ranging from five to thirteen years of age, of the most noble physique and absolutely bewildering beauty. Two of the most wonderful sights of Europe are the children of England and the flowers of Paris. Both appear to have descended from paradise, and scarcely to belong to earth. Nowhere else are seen such blooming maidens and children as in England. Of course, the life of gay society undermines to some extent what the early training has accomplished; but the sensible physical education of the first years leaves permanent effects, and the English woman remains equal to the duties of life and the requirements of wife and mother. If she does not continue perfectly well, she retains enough health to be ever beautiful.

One sees in Great Britain ladies of sixty with complexions fairer than those of our youngest

maidens, and whose hair, though slightly silvered, is yet abundant and handsome. Just as by the Greeks every trouble was taken to reach the highest beauty, so too with the English aristocracy. Many artists who have pilgrimaged half over the world assure us that the daughters of Albion surpass all others in perfection of physique. Even in Europe, the women of the best classes are not healthy as the men, except, perhaps, in England. Dr. Bock, Professor of Pathological Anatomy at the University of Leipsic, says: "A healthy man is a rarity; a healthy woman apparently does not exist." Yet it is possible that women may be, and are, when they have the same training, as strong as men. I take this position boldly. In England, even with the disadvantages of female dress, and where their physical education, though superior to that of any other country, is still inferior to that of the males, the women of the best classes appear to be as strong as the men of the same rank, for we must not compare the women of one class with the men of another. Who doubts this, let him station himself, at the fashionable hours in Hyde Park and see, on horseback or promenading, these incomparable women.—*November Galaxy.*

Out-Door Exercise for Ladies.

WE take the following from a lady's note-book:—"I think there are many of us who do not rightly appreciate the advantages to be derived from passing a portion of every day out of doors. While, regardless of health, we sit quietly within doors, doing some little fancy work, reading the last new book, or engaged in some ordinary routine of household duties, we feel little or no inclination to diversify our occupation by invigorating exercises in the open air. This, in time, becomes habitual; and then we suffer the enslaving thralldom of enervating habits, resulting in mental, as well as physical, debility, accompanied by the usual train of ailments and complaints, too often ending in general ill health.

"But when our mental and physical energies fail us, and hope flies away into the dim, distant future—when present existence becomes wearisome, and 'life a burden'—then, reclining upon our sick bed, watching, with feeble eye, the kind ministrations of friends, or listlessly tracing, over and over again, the dimly seen forms on the wall paper, or in a suspended painting or engraving, yet all the while keenly alive to every harsh sound, and wishing for nothing so much as for former health, how fondly, how wistfully, do we travel in thought, out of doors, into heaven's sunshine, and long for one cheering look at the blue canopy above, one walk upon the green carpet below, with fragrant flowers above us, and happy birds trilling their joyous notes! Yes, then we perceive the value of these blessings, when too late."—*Frank Leslie's Almanac.*

AFFECTATION is a greater enemy to the face than small-pox.

Diet.—No. 11.

BY MARY H. HEALD, M. D.

A VERY important item for one who wishes to promote good digestion is to avoid taking food immediately after severe labor either of body or mind. After such labor, there should be a short period of rest before eating. It is still worse to engage in hard work immediately after eating. The stomach needs a larger supply of blood and nerve-force to perform well the work of digestion than when quiescent. True, there is no occasion for any fever of digestion, such as is spoken of by some writers, but there is a necessity for a greater appropriation of life-force than when the stomach is passive.

The clothing should never be worn so as to compress the digestive organs, or interfere with the vigor of their functions. The abdominal muscles also suffer from restriction, and, if they lose their tone; the organs within cannot have their natural vigor. A person who dresses correctly, never finds the clothing tight after partaking of a proper meal. This leads to a word with reference to the quantity proper for each person to take. That which would nourish one man, would be insufficient for another; but, as the average capacity of the human stomach is three half-pints, it follows that the average quantity of food taken at a meal should not exceed that bulk.

We cannot take more than the stomach holds with ease, without causing unnatural distention and consequent weakness. The majority of persons tax the stomach in this direction, particularly during the season of fresh fruit, and thus lay the foundation of dyspepsia.

Not only are regular periods of action necessary for the stomach and other digestive organs, but these should not be too frequent. The common practice in this country is to take three meals, about five and a half hours apart, and, as many of the dishes are fried, and require a very long time for digestion, besides being otherwise unwholesome, it often happens that one meal is no sooner disposed of than the succeeding one enters the stomach, thus leaving no time for rest. The plan of taking two meals per day is a better one, because the human stomach can be healthfully nourished by two moderate meals, and whatever is over and above the necessities of the system is excess. It is a good thing to meet at the table, and enjoy ourselves there; but it is not well to spend too large a proportion of our time in this way. Life is too precious to be wasted. We want time for the pursuit of our daily avocations, for mental improvement and reflection, for recreation and bodily exercise, and for the development of the affectional, moral, and spiritual, so that it is not well to occupy too large a share of the day with the mere providing of nourishment for the

body; though the times of so doing can also be improved by the cultivation of our social forces and the exchange of courtesies. Now, if it can be proved (and we have the experience of large numbers as testimony, including very many hard working men and women who have lived largely out of doors) that two meals suffice for the maintenance of the human body in health and vigor, this plan is the correct one.

Heald's Hygeian Home, Wilmington, Del.

Warm Feet.

A CORRESPONDENT of the *American Agriculturist* furnishes that paper with the following remarks on warm feet:—

“To go with cold feet is to undermine the constitution, and this, half the women and the girls are doing. They have a habit of cold feet, and an accompanying habit of ill-health. Thick, home-knit, woolen stockings are not very fashionable. Once, no country girl was reckoned fit to be married until she had knit her pillow-case full of stockings, but it is not so now. I do not regret that less hand-knitting is done now than formerly, but I hope we shall not give up warm, woolen stockings for winter, until we can replace them with something better. Merino, or the common, “boughten,” white wool stockings are rather thin, but some of us supplement them with an additional pair of cotton stockings, wearing the cotton or the woolen pair next the feet, as individuals prefer. Cold feet are often caused, at least in part, by too tight elastics or bands at the tops of the stockings, or by tight shoes, or shoes tight in the ankles. These interfere with the circulation of the blood, and there cannot be a comfortable degree of warmth without a good circulation and aeration of the blood. My last lesson in this matter came from baby's experience last September. Suddenly, she contracted a habit of having cold feet, and when I warmed them the skin seemed hard and inactive, suggesting the need of a bath, when a bath did not seem necessary, except for the feet. At length, it occurred to me that her ‘ankle-ties’ had been too loose, and just before we came home from our visit a young lady cousin had set the buttons back farther, to make the little slippers stay on better. Ever since that change, the slipper-straps had been too tight around her ankles, especially after I had put on woolen stockings. I changed the buttons again, and she had cold feet no longer, except in consequence of the actual rigor of the climate. Some well-informed persons object to Congress gaiters; the elastics are usually so close and firm about the ankle. Only very loose garters are allowable, and these may not be necessary when the stockings are worn over under-drawers. Garters in the shape of straps buttoning to both waist and stockings are most sensible for women as well as children.

“Many women are obliged to work in kitchens where the floors in winter are always cold. It helps

matters to have a carpet down, but the kitchen carpet is objectionable on the score of cleanliness, especially where there are many children. A few large, thick rugs are better. These can be shaken often, and will afford the kitchen occupants warm places to stand or sit at their work. There are some very cold days when I wear my arctic overshoes all day, and the children also keep on overshoes. The floors of our houses are many degrees colder than the air about our heads.

"One thing too little thought of in this connection is absolutely essential to healthy warmth of the body. That is pure air. Men who work in the open air some every day have a great advantage over housekeepers. Their blood gets oxygenated, and so purified (as far as such a degree of *air* can do it) and prepared to warm and nourish the body, of which the blood is the constant upbuilder. Everybody, male and female, old and young, ought to get out of doors some every day, and breathe freely *with the mouth*.

"The air of sleeping rooms and other living rooms should be purified each day.

"Keep brick or soapstones in the oven, to be wrapped up and put under your feet when you are obliged to sit for some time at a distance from the fire, especially if you are writing or studying."

Home Education of Girls.

THE system of public instruction in the United States, although imperfect in some of its parts, is perhaps equal to that of any country in the world. It is not our purpose to criticise this system, but rather to invite the attention to some of the defects of our home education—especially of girls; and more especially with reference to what we call physical development, or education, which is quite as important as Latin, French, or Geometry, to those who are to be mothers of families.

The average American, whether living in town or country, seems to have a notion that his daughter is not born to be useful, healthy, or happy, but simply pretty, accomplished, and fashionable, in order that she may the more easily secure an eligible husband. With so grand an object in view, the proper training commences in infancy. We laugh at John Chinaman for torturing his little girl by remodeling the beautiful feet that nature gives her, into ugly stumps; but we do much worse than this; for, with lace strings and whalebone, we attempt to remodel the whole form, and, in so doing, make war upon the vital parts of the system. This process of contracting the chest, and thus preventing the free action of the heart and lungs, commences in the tender years of infancy and is prosecuted with singular persistency all the way up to womanhood.

This is part of the physical education of most American girls, and the results are of a most melancholy character. The malformation thus produced, not only brings misery to the individual,

but extends the evil, with a tendency to pulmonary disease, to her offspring.

But there is another part of the physical education of girls that is almost wholly neglected. We allude to an abundance of exercise in the open air. There is no denying that the English people are very far ahead of us in this matter. Their daughters of the nobility, as well as the commonality, are accustomed to wear good, substantial shoes in their out-door exercise, and they can walk up hill and down dale for a half dozen miles, without serious fatigue. Their cheeks are always tinted by the strong and healthful action of the heart and lungs, and they give promise of perpetuating a race of men instead of manikins. It is a pity that we could not follow their example in this respect. But too much color in the face is vulgar, and so we whiten the cheeks by lessening the flow of blood and breath.

Who is to blame for this barbarous and murderous practice? Not the girls nor the mothers half so much as the men. If mankind would cease to adore waspish waists and pale faces, how soon would the female form assume the glorious symmetry of Venus, and the cheeks be mantled with the crimson tints of health and beauty.

The same thing is true with respect to all the miserable abominations that fashion imposes upon us. The ten thousand fancies that appear in the art of dress—the gewgaws, fripperies, flounces and gilded nothings that cost so much, and do so little to add to female charms, are purchased and worn simply because they are fashionable, and men will not tolerate anything that is out of fashion. The fact is, a modern female baby is the most costly article we know of. To bring her up to the state of womanhood, with a full supply of dresses and jewelry, will cost quite as much as to purchase and stock a large plantation. Under these circumstances it is no wonder that thousands of excellent young men are frightened from matrimony, because their incomes are not large enough to gratify the tastes of fashionably educated ladies.—*See*

THERE is a living power in true sentiments. When we hear them spoken, they take their place in our memories, and seem often to hide themselves away out of sight. But, in times of trial, temptation, or suffering, just when they are needed for strength or comfort, some spirit hand turns the leaf on which they were written, and lo! they are ours again.

An eminent European savant has found in the air, exhaled from the lungs of tea-drinkers, a large number of microscopic globules of a poisonous narcotic oil, which explains, he says, why tea makes nervous people coughy. He might have added, according to another high authority, consumptive, for it is claimed that weak people who indulge regularly in this beverage ultimately weaken their lungs, be they ever so strong at first.

HARRY'S ADVICE.

Oh! mamma, tell me, will you, please,
When I'll be old enough
To wear my hair in puffs and curls,
And frizzles out so rough?

I'd like to use the crimping pins,
Wear pearls and jewels fine;
How soon shall I be old enough?
Oh, dear! I'm only nine.

And, mother, dear, why may I not
Wear corsets, like aunt Jane?
And great, long, dangling earrings, too,
And dresses with a train?

And pretty, little, flattering vails,
That make one look so fair;
And feathers in my bonnet, too,
All fluttering in the air?

Why need I always be a child,
And go to bed at eight?
Aunt Jennie sits up every night,
So very, very late.

What's well for her, I am quite sure,
Would be as well for me;
Now try it, mother, just this once,
And see how good I'll be.

Then Harry, three years older, spoke;
He felt so wondrous wise,
He thought to make the matter plain,
And watch her quick surprise:

Why, sis, you're foolish; don't you know
How terrible it is
When little girls to women grow,
And wear their hair afriz?

How all your flossy curls must change,
So harsh and straight to grow?
They'll burn your hair, and sear your head,
With irons hot you know.

They'll prick your little shell-like ears,
With a needle's biting sting;
And squeeze your plumpness all away
With an awful corset string.

And should you sit up late, you'd have
Such dreadful dreams at night,
You'd cry to be a child again,
Or for morning's golden light.

And then, you know, you could n't run,
Nor slide with me down hill;
Now think it over, and decide
To be my playmate still.

O Harry, Harry, is it true,
Must ladies suffer so?

Oh, dear! what can a poor child do?
I hope I'll never grow.

—Independent.

Be Useful.

"It may be *glorious* to write
Thoughts that shall glad the two or three
High souls, like those far stars that come in sight
Once in a century;
But better far it is to speak
One simple word, that now and then
Shall waken their free nature in the weak
And friendless sons of men;
To write some earnest verse or line,
Which, seeking not the praise of art,
Shall make a clearer faith and manhood shine
In the untutored heart."

THERE are but few, compared with the vast multitudes who inhabit this world, who have made the race in any degree wiser, better, or happier, by their own personal efforts—few who do anything really praiseworthy. True, the righteous deeds of all do not come to the light, and those who are truly noble do not their deeds of mercy "to be seen of men;" still, it is evident to every close observer that selfishness, manifested in various forms, is eating out philanthropy and true godliness from the hearts of very many. The earnest labor necessary to elevate our fallen race, is left with a few faithful workers. Where we find one who is "sighing and crying for the abominations that are done in the land," we find tens of thousands who delight in these abominations. A Roman orator has said that we are created to promote each other's highest good; then should we not be earnest in our efforts to bring our fellow-beings up to a higher standard of morality? Woman is especially adapted to this work. But, at the present day, her thoughts run in an entirely different channel. She does not answer the purpose for which she was created, when she allows herself to become merely a parlor pet—a toy. When she submits to the follies which fashion imposes upon her, she loses her womanly dignity.

Pride and love of vain show are characteristics of the present age, even in a Christian land, and of a professedly Christian people. Says the *Presbyterian* :—

"Is it not sad, and profoundly mortifying, that we should be such slaves to what our judgment so severely condemns? Are we not all convinced that Christian women go to an extreme, in the matter of dress, in these days of almost universal degeneracy? Is it necessary that they should emulate the world to such an extent? What Christian obligation is laid upon them to make personal adornment the almost exclusive aim and object of their existence? In what respect does their attire differ from that of the most worldly devotees of fashion? We do not advocate an asceticism that would substitute sackcloth for neat, tasteful, and becoming costume. There is no necessity to run from a sinful extreme to a ridiculous one; but we do not believe that the prohibition which forbids worldly conformity extends to all those outward things in which our corrupt nat-

INSULT not misery, neither deride infirmity, nor ridicule deformity. The first shows inhumanity, the second, folly, and the third, pride. He that made him miserable, made thee happy to lament him; He that made him weak, made thee strong to support him. Do not show thy ingratitude to thy great Creator by despising any of his creatures.

ures are liable to lead us to extremes. We have long deplored this extreme in the Christian church, and have wondered whither we were drifting. This passion for dress and display is greatly on the increase, and, consequently, many Christian duties of benevolence are ignored. Means are inadequate—the Christian woman's elaborate toilet requires every cent she can command; time is wanting—flounces *must* be made, and *chignons* and curls arranged in the most tasteful and becoming manner."

Woman was designed for a help, meet, or suitable, for man; and we have no reason to think that originally she was inferior to him. So far as she is inferior, she has made herself so, and so must remain while dress and amusements are the chief occupations of her life. The majority of young ladies think more of jewelry, waving plumes, ribbons, and furbelows, than of that inward adorning of a "meek and quiet spirit," or of the culture of the mind, and purification of the heart. But they have a higher mission than merely to look pretty and be admired.

It is the duty of every woman to exercise thought, principle, and dignity of character, and her privilege to labor for the elevation of fallen humanity. Certainly, her mind is as capable of development as that of the sterner sex. Thousands, of whom the world has a right to expect usefulness, are making shipwreck of their God-given talents because of their devotion to the follies and vanities of the world. This ought not so to be. Can nothing be done to bring about a revolution?

Let all who will, labor on; not repiningly, but hopefully, believing that the true method of helping ourselves is by elevating others.

J. R. T.

Florence Hights, N. J.

The Massacre of the Innocents.

EVERY year thousands of infants perish victims to the use of soothing syrups. Every generation, tens of thousands of children grow up only to enter the career of the drunkard, or suffer the prolonged death-in-life of the opium-eater, who can trace their vices and miseries to the same cause.

It is a frequent practice among mothers to give anodynes of some sort to their infants when fretful or ailing. Some mothers make a daily and habitual practice of the use of some favorite or widely-advertised nostrum. Now it is Mrs. Winslow's Soothing Syrup; again it is Godfrey's Cordial; or it may be Dewee's Carminative; or possibly paregoric, plain and undisguised. Those mothers who use the latter are probably in the minority; but there are numbers of women who would shrink with horror from giving their infants opium in any form, who yet administer the other medicines without scruple, believing them perfectly harmless.

We have before us an article written by a Cali-

fornia physician who gives two instances of death, which came recently within his practice, from the use of Mrs. Winslow's Soothing Syrup. He adds that it is impossible to estimate the number of children sent to the grave by the use of this nostrum alone. He says: "There are very few children at the age of six months who would not be poisoned to death, were they to take the syrup as directed (namely: six months old and upward, one teaspoonful three or four times a day until free from pain), unless a tolerance of the drug be induced by its previous administration in small doses. The morphia in a teaspoonful of soothing syrup is equal to about twenty drops of laudanum. Here we have thousands of mothers and nurses, ignorant alike of the ingredients and the effects of this deadly nostrum, directed to give a child six months old morphia equal to twenty drops of laudanum, while a physician would not dare to give a child of that age more than three drops."

Dewee's Carminative has long been considered among the best of quieting medicines for infants, and we have heard it recommended by those who use it, "because," they said, "it has no opium in it." There was never a greater mistake. We have not the recipe for the Carminative before us, so we cannot give its ingredients with their exact proportions; but we have seen the recipe, and we know that it does contain opium in some form. The mother who gives this or any other of the advertised cordials or carminatives to her babe may stand prepared for its early death, or else expect to see it grow up with a ruined nervous system.

It is said that the use of opium is fearfully on the increase in this country. Who can tell how much this state of things is due to the use of morphia in its disguised form during infancy! The early use of this drug will naturally lead, as the child increases in years, to the use of tobacco, opium, or alcohol, to satisfy a morbid and depraved appetite. There is another point in the case which every one should consider. Those only who have been addicted to the use of opium, and attempt to leave off, and those who have been actual witnesses of such attempt in others, know the dreadful suffering—the utter nervous prostration, and untold agony of mind and body—which attends the breaking of this habit. What refinement of cruelty it is that inflicts this suffering upon a child! Yet, as the use of these anodynes is abandoned when the child emerges from infancy, there is no shadow of doubt that it is made to undergo all the tortures experienced by the opium-eater who is striving to free himself from the iron bonds of habit. Only in the latter case the habit is generally relinquished gradually, and the misery, though somewhat prolonged, is rendered less intense; while in the former there is no system adopted in giving up these medicines. All is haphazard. The dose is neither decreased nor given at longer intervals. It may be abandoned sud-

denly, and then after the worst has passed and the system begun to recover from the effects of the drug, another dose, given for some trifling ailment, will place the child back at the starting-point with all the misery to endure over again. Again we say, What refinement of cruelty!

An infant well cared-for, properly fed, frequently bathed, comfortably dressed, used to regularity in sleeping and eating, and allowed plenty of fresh air, will need no soothing syrup when it is well.

Mothers have a fearful responsibility in this matter. Not only have they the present comfort of their little ones in their keeping, but they have their future well-being to consider; nay, even life and death are in their hands. As mothers would not sorrow over little graves; as they would wish to rear children to a noble manhood and womanhood, free from perverted appetites which lead to vice, let them beware of these Infant Extremators. They are evil, and evil only.—*Arthur's Home Magazine.*

The Laws of Nature.

WHEN we speak of the laws of nature, we mean those laws which God the Creator of all things—of universal nature, has established for the maintenance and guidance of all things. We do not deify nature, esteeming it like the god of him who thinks all things came into existence by chance. We worship no such blind god. But God is the Author of nature; therefore nature's laws are the laws established by God.

These laws have no variations. They know no exceptions. Their violation by animated beings have certain consequences, which we call penalties. And these penalties are sure to follow the violations of nature's laws. Nature grants no indulgences to sin, yet she is kind. Though the violations of the laws must bring death, yet warnings are given the offender to leave the ways of sin, and thus be saved from death. Pain and sickness are kind admonitions, warning of the consequences which must follow. If these are heeded, life may be prolonged by a return to the obedience of the laws that have been violated. But if sin is persisted in, it will be found, as in the case of violated moral law, that "sin, when it is finished, bringeth forth death."

Indeed, it is very clear that the Author of physical law is the Author of moral law. And he is kind. He does not delight in the death of him who dies, but rather that he would turn and live.

Let the sick take courage, then, for though much has been lost by disobedience, yet there is a law of our being by which injuries are, measurably, at least, repaired. This law of recuperation or healing is within ourselves. It is not imported from foreign countries or brought from afar. If we cease to abuse our physical nature, and live agreeably to the laws of health, nature will do all

that can be done, without a miracle, for our restoration.

"Cease to do evil, and learn to do well." Turn from sin and do that which is "lawful and right." This is the law of nature, as well as the law of grace. Here is the only hope of the transgressor. No amount of drugging and doctoring can take the place of obedience. Nothing can supersede this necessity. Therefore the doctor that promises you a cure, without a change of diet and habits, is as false as the priest that promises you pardon with an indulgence still to go on in sin.

Oh! how much we all have lost by disobedience! But, thank God! much may be hoped for by a return to obedience to violated law.

R. F. C.

SINCE trifles make the sum of human things,
And half our misery from our foibles springs;
Since life's best joys consist in peace and ease,
And few can serve or save, but all can please,
Oh! let the ungentle spirit learn from hence
A small unkindness is a great offense;
Large bounties to bestow we strive in vain,
But all may shun the guilt of giving pain.

Hannah More.

"WORDS IN SEASON.—When poverty is viewed as a stern, unpalatable fact, when it is robbed of the unwholesome atmosphere of maudlin poetry that surrounds it, something practicable may be done. In the meantime, we pray our readers to remember that mere words will not cover frost-bitten feet, nor sighs and sentimental exclamations give warmth to shivering bodies, nor verbal consolation, strength to starving stomachs. Let philosophers and statistic-makers soar in the clouds of theory if they will, but let us prove kind-hearted, matter-of-fact men and women, with something more than mere platitudes for our needy brothers and sisters. Let us be up and doing. We cannot begin any too soon, or labor any too hard. We do not wish to know why poverty exists, or how it may be suppressed. We know that it does exist, and that it cries loudly for relief. These facts are worth all the philosophizing in the world, and are of more moment than all the statistics that were ever made a peg upon which to hang impracticable theories. Let these suffice."

It will be pleasant for those women who carry much upon their heads in the way of capillary decoration to know that nearly all the false hair worn in this country comes from lunatic asylums, prisons and public hospitals. There is much in association, and we mention this fact not as anything new, but as a gentle reminder to the fair sex of how much they owe to the charitable institutions of the country.

TRUTH is beautiful, and will commend itself to the intelligence and conscience of men when set before them in its own beautiful attractiveness.

Items for the Month.

A Blue Cross by this paragraph signifies that the subscription expires with the number containing it, and that it is the last that will be sent till the subscription be renewed.

Fruit! Fruit!

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

We can assure all purchasers that whatever he advertises will be all that he recommends it to be.

We hope those desiring plants and roots will avail themselves of this rare opportunity of obtaining them at such low figures.

A New Work.

THE Bath: its History and Uses in Health and Disease is the title of a new work by R. T. Trall, M. D., and for sale at this Office. Price, in paper covers, 30 cts., bound, 50 cts. The following table of contents will give some idea of the nature of the work:—

History of Bathing; Pure Water; Properties and Uses of Water; Purification of Common Waters; The Wet-sheet Bath; The Wet-sheet Pack (*Illus.*); The Half-pack Bath; The Dry-sheet Bath; The Full-bath; The Half-bath; The Shallow-bath (*Illus.*); The Rubbing Wet-sheet Bath; The Rubbing Dry-sheet Bath; The Towel, or Sponge-bath; The Affusion-bath; The Plunge-bath; Going from Pack to Plunge (*Illus.*); The Shower-bath; The Vapor-bath; Cold Shower, Warm-shower, and Vapor-bath combined (*Illus.*); Perspirator, or Sweating-cradle (*Illus.*); Vapor-bath Apparatus (*Illus.*); The Rain-bath; The Wet-dress bath; The Hip, or Sitz-bath; The Sitting bath (*Illus.*); The Foot-bath; The Leg-bath; The Head-bath (*Illus.*); The Arm-bath; Vessel for the Head-bath (*Illus.*); The Douche bath (*Illus.*); The Air-bath; The Sun bath; The Hot-air Bath; Eye and Ear-baths; The Nasal-bath; The Oral-bath; Hand and Finger-bath; The Fountain or Spray-bath; The Portable Shower-bath; The Cataract-bath (*Illus.*); The Drop-bath; The Wave-bath; The River-bath; The Swimming-bath; Swimming with a Bladder (*Illus.*); Swimming with a Plank (*Illus.*); Plunging or Diving (*Illus.*); Treading Water (*Illus.*); Side Swimming (*Illus.*); Thrusting (*Illus.*); Swimming on the Back (*Illus.*); Floating (*Illus.*); Sea bathing; Warm and Hot-baths; Russian and Turkish-baths; The Mud-bath; The Icteric-bath; Compresses and Bandages; The Wet Girdle; The Chest Wrapper; The Wet Head-cap; Fomentations; Refrigerations; Water Drinking; Emetics and Enemas; Rules for Bathing; Practical Hints for Water-treatment.

CANADA subscribers will please remit twelve cents extra to prepay postage.

Notices of the Press.

BOTH the religious and secular press have been very liberal and unqualified in their notices of our journal. These expressions are too numerous and too lengthy to be given in full. We take only a sentence or two from some of them.

A VALUABLE health guide.—*Toledo Democrat.*

THERE is no limit to the good advice given in it.—*Bellville Weekly.*

POPULAR and attractive, and well worth reading.—*Daily Republican.*

IT should be in every family.—*Jackson Weekly News.*

AN excellent monthly, worth three times the subscription price.—*Brodhead Independent.*

IT is well edited, and neatly printed. Some of the best writers contribute to its columns.—*Pacific Journal of Health.*

IT gives the fullest information concerning the art of preserving the health. Dr. Trall's Special Department is worth five times the cost of the whole publication.—*Carroll Co. Chronicle.*

THE December number of the HEALTH REFORMER comes to us filled with the very best of reading matter touching the important topics of physical education and health reform. We repeat what we have said before, that it is the best periodical of the kind in the Union.—*Chicago Sun.*

THE December number of this valuable monthly magazine has been received. A perusal of its contents affords a pleasurable satisfaction, such as is imparted by very few of the so-called medical works of the present day. Quite a number of copies are taken here, but it ought to be read by ten times as many as now peruse it. And the extremely low price at which the REFORMER is furnished, only \$1.00 a year, places it within the reach of all. Each number contains 32 pages of excellent matter—not an article but what is full of interest and instruction to every one.—*Yolo (Cal.) Democrat.*

A HINDOO CUSTOM.—The Hindoos sometimes go to a great distance to fetch water, and then boil it, that it may not be hurtful to travelers who are hot; after this they stand from morning to night in some great road, where there is neither pit nor rivulet, and offer it in honor of their gods, to be drunk by passengers.

This necessary work of charity in those countries seems to have been practiced by the more humane and pious Jews. This one circumstance of the Hindoos offering the water to fatigued passengers in honor of their gods is an excellent illustration of the words of our Saviour: "Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.—*Dr. Clarke.*