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THE GERMS OF THE BEAUTIFUL.

SCATTER the germs of the beautiful,
By the wayside let them fall,
That the rose may spring by the cottage gate,
And the vine on the garden wall:
Cover the rough and the rude of earth
With a veil of leaves and flowers,
And mark with the opening bud and cup
The march of summer hours.

Scatter the germs of the beautiful
In the holy shrine of home;
Let the pure, and the fair, and the graceful there,
In their loveliest luster come;
Leave not a trace of deformity
In the temple of the heart,
But gather about its hearth the gems
Of Nature and of Art.

Scatter the germs of the beautiful
In the depths of the human soul;
They shall bud and blossom, and bear the fruit,
While the endless ages roll;
Plant with the flowers of charity
The portals of the tomb,
And the fair and the pure about thy path
In Paradise shall bloom!

—Sel.

LIGHT.

BY MRS. M. J. CHAPMAN.

LIGHT is that which enables us to see, without which our organs of vision would be useless. Its absence is darkness. It sprang into existence at the command of Jehovah. "And God said, Let there be light, and there was light. When these words fell from the lips of the Almighty, "the earth was without form, and void; and darkness was upon the face of the deep." God was engaged in the work of creating the heavens and the earth. He was forming a planet for the abode of beings which he should afterward create in his own image.

His first act was to bring into existence all the primary elements of the heavens and earth, or, which is probable, our solar system; which, not being arranged, the earth must have been in the condition described in this scripture, without form, and void. He afterward shaped, sorted, and arranged, as he saw fit. He first commanded that there should be light; which could not have been the light of the sun; for the sun was not created until the fourth day.

Adam Clarke says the original word signifies not only light, but fire; and in one text it is used for the heat derived from the fire. He thinks "that as God has diffused the matter of caloric, or latent heat, through every part of nature, without which there could be neither vegetable nor animal life, that it is caloric, or latent heat, which is principally intended by the original word." Let it suffice us that the Creator's first act in fitting up man's dwelling place was to provide some principle of light and heat which was necessary to his subsequent work, and that before man was created, lights were placed in the heavens, the sun to rule by day, and the moon and stars to rule by night.

It has been said that light is the source of life and energy to the body. We have but to observe the pale, sickly faces, and emaciated forms of those whose habits confine them within darkened rooms to become convinced that the statement is correct. It is also true that nature is dependent upon this agent for sustenance throughout the vegetable as well as the animal kingdom. As proof, notice vegetation that has made efforts to grow when secluded from this life-giving principle.

The sun is the principal source of light and heat to the earth, consequently, were this blotted out, man would cease to exist. If life could be extended without light, unless for people especially adapted to such a globe, it would not be so desirable that we would cling very tenaciously to it, but rather would we sigh for the glad morning, to end our woes. "Light is good, and a pleasant thing it is to behold the sun." Our benevolent Heavenly Father manifested his high regard for our first parents, who were created in his own image, when he provided this great blessing for the race; for surely it is one of his best gifts to man; an indispensable one as he has been constituted, for he is dependent upon it for happiness or any length of existence.

Again, light is defined saving knowledge, or

that which produces vision, or sight, to the soul. This was provided soon as man was created. He refused to obey, and, as a consequence, sin entered the world, and death by sin. God is the source of this light. God himself is light. He has provided, for each generation, the light needed to fit it for the duties and responsibilities of its time. He has had true light-bearers in every age, those who have been faithful to the light, and often at a sacrifice of all they held dear; yes, and even of their own lives. A few of each generation have submissively yielded to the requirements of God, while the mass have rejected truth and perished in rebellion; many times by the direct judgments of God.

Light is also defined Christ, who is entitled the Day-star that heralds the dawn.

Again the earth is represented as being covered with darkness; and, in addition, it is said that darkness covers the people. Our heavenly Parent condescends to illuminate it once more. He again commands light to shine out of darkness. He sends his Son to be a light unto the world. As upon the fourth day of creation he made the sun to enliven the earth, so upon the fourth millenary from creation the Sun of Righteousness arose. "That was the true Light, which lighteth every man that cometh into the world." It eclipses all that have preceded it in this earth's history; for the world and its lights were made by him. This is the Light that condemns the world; for men love darkness so much better they will not come to him that they may have life.

This Light also gives life. It is just as essential to man's spiritual growth as the light of the sun is to give healthful bodily conditions. "I am come that ye might have life, and that ye might have it more abundantly." Those who avail themselves of the benefits of this light not only receive a hundredfold in this life, but, in the end, secure everlasting life. Life and immortality come through Christ. Notwithstanding the Lord's great goodness and condescension in providing this Light, the greater portion of mankind go stumblingly along without its aid. "The way of the wicked is as darkness; they know not at what they stumble." But those who walk in this light never stumble. "The path of the just is as the shining light, which shineth more and more unto the perfect day."

The present generation have the advantage of all the light that has been shining for six thousand years, and yet they wax worse and worse, deceiving and being deceived. The earth is becoming more and more corrupt under the inhabitants thereof, and the darkness more dense. Darkness is the absence of light in the spiritual, as well as in the natural, world. It is because light is rejected, that so many are in darkness. "Walk while ye have the light, lest darkness come upon you."

At this time Satan manifests himself with great power because his time for deceiving is limited to such a brief period. The Lord lifts up a standard against him, by sending additional rays of light to guide us through this night of perplexity and unbelief. We are left without excuse, so plentifully has the Lord provided us with saving knowledge. If we treat it carelessly, or scornfully, darkness will come upon us, which will eventually terminate in the second death. But all who cherish it, and walk in it, receive a fitting-up which will prepare them to stand in the time of trouble, and to be received into the everlasting city of God.

Although the saved of the last generation are to come up out of great tribulation, they will learn a song that no preceding generation can sing, not having experienced similar trials and temptations; and they will follow the Lamb whithersoever he goeth. May none of us turn our backs to the light for a moment, or listen to the suggestions of the enemy, through any medium; but rather may we seek for truth as for hid treasures, and apply our hearts with all diligence to catch every illuminating beam, that we may reflect the image of Jesus so perfectly that it may be ours to inherit that better country, where "they need no candle, neither light of the sun, for the Lord giveth them light, and they shall reign forever and ever."

How We View Things.

We view things very differently, because we occupy different standpoints; and the position which we occupy, and from which we view things, is often hereditary or traditional. We think as we are accustomed to think; and this is most often the way we were taught to think before we were capable of thinking for ourselves.

One thinks his sins cannot be pardoned without a priest; another, that his diseases cannot be cured without a doctor. And again, each has his preferences in the kind of priests or doctors; and not only so, there is often a particular one that is a favorite above all the class, and this induced by some casual or fortuitous circumstance. Says one, Such a doctor helped me once more than any other doctor ever did; and, though he was not cured, but is still subject to the same difficulties, he takes a journey of some hundreds of miles to procure the service of the same physician. He sees no other hope of success. He would doubtless smile at the weakness of one that should go the same distance to a favorite priest to get his sins pardoned. And why? Because he has been taught that the priests cannot pardon sins. But, viewed from the hygienic standpoint, his course is as weak and absurd as the other's.

But the journey may do him some good; and if, in addition to this, the doctor should frankly tell him to repent of his sins against the laws of health, to change from an unhealthy to a healthy

diet and habits of living, to break off from his injurious habits, such as using tobacco, etc., and he should return and live out the advice, it would abundantly pay the time, labor, and expense of the journey. And so of the other. If the priest should tell him to go home and leave off his sins against moral law, seeking to God for forgiveness of the past, and he should follow this advice, his pilgrimage would be turned to good account, both to himself and to his neighbors.

But had both corrected their habits of life without the pilgrimage, and spent their time, energies, and means in a more sensible and profitable direction, the good gained would have been fully equal, and the good done, much more.

When will men learn that health depends upon healthful living, and not upon drugs?

R. F. COTTRELL.

Importance of Learning to Cook.

THAT health is in a large measure dependent upon the quality of the material which we select for our daily food, none will deny. But however excellent the material selected, it may be rendered unhealthful and indigestible by the manner in which it is prepared. It thus becomes unfit to nourish the system; hence great care should be taken in cooking and preparing food for the table. Much suffering, physical and mental, is the result of unhealthful cooking.

We know that our blood is formed from the food we eat, and unless our food is such that it can be converted into pure blood, it will not meet the demands of the system. Ill-cooked food cannot be converted into pure blood. It disturbs the digestive organs, causing fretfulness, gloomy and disagreeable feelings, and benumbs the moral sensibilities. Since health and happiness are so closely connected with the art of cooking, it becomes of the utmost importance to learn to cook healthfully.

To be a skillful, hygienic cook is a rare and valuable accomplishment, and should be deemed an essential branch of household education.

Very many, especially young ladies, seem to think it degrading to perform household labor. To learn the art of cooking seems beneath them. We think there is some reason for this prejudice, from the fact that so many families who employ girls to do housework look upon them simply as servants. But why should it be thought a menial service to be a good cook? Life cannot be sustained without food, much of which requires cooking, and health demands that it should be properly cooked. Life and health are very precious, and it cannot be a menial service to aid in their preservation. By preserving the health of the body, we aid in securing the healthy action of the moral powers; hence it becomes the Christian duty of those who cook to learn to prepare simple,

healthful, and inviting food. "To cook well, and present healthful food upon the table in an inviting manner requires intelligence and experience. The one who prepares food that is to be placed in our stomachs, to be converted into blood to nourish the system, occupies a most important and elevated position. The position of copyist, dress-maker, or music-teacher, cannot equal in importance that of the cook."

We should seek simplicity in cooking, while we may have a suitable variety. Food should be agreeable to the taste, not only because it adds to our enjoyment, but it promotes digestion. The delicate sense of taste was designed as a detective to guide us in the selection of food, but it has been so abused and perverted by the use of injurious and highly seasoned food, and other wrong habits, that it is not safe to follow its guidance without the aid of reason and judgment. Taste and appetite are greatly modified by habit. Indulgence in stimulants, etc., lessens the sensibility of the nerves of taste and destroys the natural relish for food, so that what might otherwise be delicious seems insipid. The taste should be cultivated so as to relish plain, healthful, well-cooked food.

Mothers should deem it a Christian duty to understand the art of cooking according to the laws of health, and to educate their daughters very young in this important branch of household labor. It will be much easier for them to learn thus early in life, under the loving, patient, skillful guidance of a mother, than in after years, when compelled by necessity, and obliged to bear the responsibility alone. Mothers who understand their duty, and have true love for their daughters, will take them into the kitchen when young and carefully instruct them in its duties. They may make mistakes, but these should be corrected with patience, and they should be encouraged by a word and smile of approval in all their efforts to do well. Thus they will be fitted to be useful; very many temptations will be avoided, and mothers will reap a reward in their dutiful, well-trained daughters.

NELLIE F. HEALD.

OUR children sit, and eat, and sleep, and study, too generally in apartments that seem to have been constructed studiously to prevent the admission of pure air. Our assembly rooms, school-houses, and churches, are generally built without any reference to a free circulation of fresh air. It is my solemn conviction, from long observation, that many children are made dwarfs, or live pale, emaciated, nervous, consumptive specimens of humanity, and then die before their time, from the want of pure air, more than from any other cause.

—Dr. Hall.

To see what is right and not do it, is want of courage.

To Correspondents.

G. A. B., of Nebraska, says :

Please give treatment for obstinate cases of summer complaint in children, while cutting teeth during the summer months.

Ans. Pay strict attention to clothing and diet. Keep flannel stockings on during teething, and a flannel shirt, coming down over the bowels. Be regular in feeding; give no meat. If weaned, give the milk of a new milch cow; heat the milk to a little below boiling. Then if the bowels are loose, give an occasional sitz bath for a few minutes; cool before taking out. Bathe twice a week. Keep in the open air every day that the weather is favorable. When first taken, cleanse the bowels with warm enema.

H. A. H., of Minn. :

We regard yours as a bad case of dyspepsia. On rising in the morning, slap the stomach with the flat hand for five minutes, also three hours after each meal, and ten minutes on going to bed. Do this without holding the breath, commencing lightly. Use proper diet, and take one general bath per week, and frequent foot baths on going to bed.

F. G., of Ohio, writes :

I have a breaking out on my limbs, just above the ankles. Have been troubled with it three years; my age is sixty-two. It disappears for a few days, then comes again. It does not pain me, but itches very much. What is it? and what treatment would you recommend?

Ans. It is scrofulous humor in the blood. Cleanliness, and the use of hygienic diet, is about all that is necessary. Once a week take sitz bath at 92°, deep foot bath at same time. Occasionally pack the feet and limbs to the knee in tepid water; also take a dripping sheet once a week at 95°, with thorough rubbing.

J. J., Enfield, Ontario, says :

Three years ago I had inflammatory rheumatism, since which I have been troubled with dizziness, and wind on the stomach; incessant pain in left breast, which is increased by inhaling deep breath, or eating a hearty meal; perspire easily; have had pimples on my shoulders for several years.

Ans. Leave off stimulating diet, and take sitz baths, fomentations over stomach and liver, once a week and an occasional pack.

J. R., of Pennsylvania, asks :

If you do not advise so limited a diet as graham bread and fruit, what would you recommend for a farmer who is somewhat dyspeptic?

Ans. You should use a greater variety of grains, such as barley, rice, oat and corn meal,

and fruits, both foreign and domestic, and vegetables.

Mrs. M. G., Ohio :

I have pain in the bone from spinal and hip joint almost to the knee; most severe when lying on the back; pain in the back some of the time. Have catarrh in my head.

Ans. Your trouble may be hip disease. Sitz and leg baths and dripping sheet would be good, also occasional fomentations over liver and stomach. Your diet should consist of grains and fruits; avoid grease and condiments.

B. F. W., New Hampshire :

Your statements are too indefinite. Give sex and age.

J. A. R., Texas, says :

A friend has itching of the feet and limbs. What treatment would you recommend?

Ans. Give dripping sheet occasionally; pack the limbs; rub alternately with hot and cold water; hygienic diet; two meals a day.

Mrs. L. L., Kansas :

For about twelve years, my husband has had cough and occasional hemorrhage of the lungs; is reduced in flesh and strength; has sore throat and husky voice; expectoration sinks in water; is costive; shoulders droop forward; has night sweats; has frequent chills in the forenoon, and always has fever in the middle of the day.

Ans. He is far gone in consumption. Hemorrhages are always unfavorable to the recovery of health. Horseback riding, short distances, on an easy horse, will do good; should not take packs; probably his treatment has been too vigorous. Each morning let him dip his hands in cool water and rub his chest briskly for a few minutes, then rub dry. The compress is admissible. Night sweats are unfavorable. Give a cool dripping sheet or sponge bath at bedtime every other night. The chills indicate the formation of pus in the lungs. Subdue the fever with tepid sponge bath when it is highest. It would do him but little good to go to a Cure; he has deferred too long.

Mrs. C., of Illinois, writes :

Miss C., age twenty-three, has the following symptoms: Languor, pain in back and lumbar region, with tenderness of spinal column and scalp; occasional numbness of extremities, with red, elevated spots on hands and arms, which continue several days and then turn purple; severe pain in left hypochondriac, lumbar, and iliac regions; shooting pains running up and down the back and limbs; furred tongue, with bad taste; slow digestion; costive; urine frequent, scanty and high colored; menses irregular, scanty, and painful; general debility.

Ans. It is a case of erysipelas; is too complicated for home treatment; better come to the In-

stitute for from three to six months if possible ; if not, take a general bath once or twice a week, or a dripping sheet, sitz bath, or pack, may be substituted once in two or three weeks. Diet should consist of fruits, grains, and vegetables ; discard tea, coffee, and spices ; two meals a day ; get plenty of sleep, air, sunshine, and out-door life.

B. C., Ohio, asks :

Is there such a thing as drying up or hardening of the lungs ? What are the symptoms ? In the morning, when trying to inflate my lungs, I cannot fill them or get a full breath ; blood leaves the surface ; have but little use of only the upper part of my lungs ; have catarrh, liver complaint, and dyspepsia.

Ans. First there is hepatization of the lungs. Symptoms are shortening of breath, dullness of sound, rapid pulse, &c. The symptoms are against you. Percuss the lungs once a day, gently at first. Every other morning, on rising, dip the hands into cool water, and rub the chest briskly for five minutes. Once or twice a week, apply a cool, wet cloth and a hot, wet, woolen cloth between the shoulders, for from ten to twenty minutes, then apply cool cloth to both places for five minutes, then wipe dry.

Mrs. S. W., New Hampshire, says :

1. My little daughter, two years of age, is subject to sudden attacks of trembling, and staggers and falls, usually backward. It lasts about two minutes. She seems to be well otherwise. Do you think it a symptom of epilepsy ? What treatment will be best for her ?

2. Do you think it injurious for children to suck their thumbs ?

3. What treatment is best for a babe troubled with wind colic ?

Ans. 1. As you do not give the child's habits in eating, the condition of its bowels, &c., it is impossible to determine the nature of the disease. Probably it is not epilepsy. Had you been more definite, we would be better prepared to prescribe.

2. Yes.

3. It is caused by giving bad food, or food at improper times. Remove the cause, and the effect will cease. If it nurses, the mother should correct her dietetic habits ; if weaned, give it a good diet. For treatment, gently manipulate the bowels. If this does not give relief, put the feet in as hot water as can be borne, and as hot cloths as it will bear over the bowels. Give tepid water to drink, and tepid enemas.

Mrs. S. D. G., Milwaukee, writes :

The middle of last August, something appeared on my little boy's head like a ring-worm. It is now scattered all over his head in bunches ; is not painful ; does not itch ; he is well otherwise. What can I do for it ?

Ans. Keep his bowels free, and establish habits of cleanliness.

Mrs. H. C. T., California :

I would inquire if my son can be cured of deafness. He had the measles at three years of age, and took cold ; has been deaf ever since ; is now seventeen. It was slight at first, but is getting worse. There seems to be dryness in the ears.

Ans. It is probably a thickening of the membrane of the ears. Give him a spare diet, discarding greasy food. Keep the skin active by bathing. Drop in sweet oil or glycerine to soften the parts, and wash out the ears once a day with tepid water.

B. F. K., Fair Play, says :

My little girl, seven years old, broke out with something like spring nettle. First appearance was a smooth, white whelk, itching, forming scabs, till it spread over the face, neck, and part of the body, causing great irritation. Can you prescribe ?

Ans. The disease is herpes, or tetter. Give her a general wash off twice a week. Rub the skin all over once a week with first hot then cold water ; give her plenty of exercise, and a diet of grains, fruits, and vegetables, and but two meals per day.

PHYSICIANS, HEALTH INSTITUTE.

A Letter.

WM. RUSSELL, M. D., Battle Creek, Mich.,
Dear Sir :—I thought perhaps you and others connected with the Institute might like to hear from an "ex-patient" of yours, when he has good news to impart. Since my arrival home, I have been gaining in health and strength slowly, but steadily. During a sudden change in the weather, about two weeks ago, I was seized with a severe cold, which, by resorting to "water treatment" speedily, I managed to break before it reached my lungs, or even produced a cough. Previous to that, and during the two weeks after reaching Rock Island, I had gained five pounds in weight. This I think good enough, considering I had lost thirty-four pounds during last year, and had become so emaciated that one of our daily papers, in noticing my departure for Battle Creek, last January, stated that "it would take three of me to make a good-sized plastering lath." Since getting rid of my cold, I am still gaining, and ere long I expect to possess "avoirdupois" sufficient to compel that editor to take back his bony illustration, or sit upon the highest end of the teetering-board.

Had my business permitted me to remain under treatment about two months longer, I have no doubt I should have left the Institute entirely cured. As it is, attending to business as I am for a railroad company, and much of the time away from home, where I am compelled either to starve, or eat food which I know is hurtful to any one ;

if I get no serious set-back, my advance healthward must necessarily be slow. For more than ten months before I went to the Institute, dyspepsia had so strongly fastened upon me, and weakened my stomach to such an extent, that I could take no food, no matter how light, without suffering more or less for five or six hours after eating. Now, with a little care in making a selection (avoiding greasy food altogether), after my meal I feel perfectly at ease.

The change in my condition has been brought about from the treatment of one month at the Health Reform Institute. This I feel and know to be true now, although at times when I was under treatment, which removed the torpidity from my stomach, and thus increased its sensitiveness, I felt half inclined to think that I was growing worse. Chronic diseases cannot be effectually cured in a day. As they are of slow growth, it takes time to remove them. Your theory of treating such cases is the true one. If the hygienic treatment, as practiced by the Battle Creek Institute, fails to restore to health, I believe the patient has passed the bounds for earthly skill to save. Remember me to friends.

Yours truly,
M. D. MERRILL.
Rock Island, Ill., March 14, 1878.

The Teeth.

OCCASIONALLY we find a sensible thing in our exchanges concerning the care of the teeth. Here is such an article:

"There are many people who never think of such a thing as cleaning their teeth. Of all such, we ask, how can you have anything but poor, miserable, decayed teeth? What right have you to expect anything but untold dental torment and agony? Would you expect always to have a clean face if you never washed it? Have they a self-preserving and protecting power of their own, so that they need no voluntary care exercised upon them? Nay, verily. On the other hand, like every other portion of the human body, if left to themselves, they have a wonderful and remarkable self-destroying and decaying tendency, and not only do they possess this deteriorating power in themselves, but they also have innumerable aids and helpers in this work of destruction. The very elaborate and richly-cooked, indigestible food, with which our American tables are so heavily laden, is by no means a lazy assistant in their employ. But there are many minor causes, and of some of these we propose to speak.

"First, we would mention that of using pins in connection with the teeth. Nothing should be allowed to remain on or between the teeth after eating; everything should be carefully removed. Never, however, use a pin or needle for the purpose. A regular tooth-pick of broom-corn, or

something of that kind, is the best thing that we know of. We have sometimes seen persons so rude and barbarous as to take a fork with which they ate their food. This, however, is too serious a violation of all good breeding and decorum to need special denunciation here. Drawing back and forth upon a fine white thread between them, will oftentimes remove what may have lodged there when other means fail.

"Some persons seem to have a great propensity to put and keep pins in their mouth, a dozen or so at a time. Without speaking of the great danger which arises from this practice, of swallowing and becoming choked by them, we pass on by saying that everything made of steel or brass should have as little contact with the teeth as possible. Carpenters often hold nails in their mouths, especially when engaged in lathing. Very convenient this may be, no doubt, but a bad practice notwithstanding. Most, if not all, metallic substances, except silver and gold, are very injurious to the enamel of the teeth, and there is really not often any valid reason for hastening on their premature decay by such reckless habits as these."

Neglect and Poisoning.

BY J. A. TENNEY, M. D.

There was a time when a majority of the world's inhabitants received all their ideas of religion at the hands of a few priests, without thought or question. But as people become more enlightened, each man and woman learns more and more to "serve God according to the dictates of his or her own conscience."

But the practice of drug medication is still in the dark ages in this respect. Its practitioners avoid all discussion with the common people as to the merits of their system, thus imitating those who "Serve darkness rather than light;" not however because they know that their deeds are evil, for drug doctors are as honest as any class of men; but it is because they know that their practice suffers, the more it is understood by the common people.

Now their doctrines do suffer when they come to the light, because they are false. Truth never suffers because it is widely disseminated. On the contrary, it is in the nature of truth to increase the more, the better it is known; and it is as truly in the nature of error to wax weaker and weaker in like circumstances.

Poisons, the nature of which is not known, because they are generated within the system on account of imperfect digestion, are the causes of disease. They occasion a warfare on the part of the system to expel them from the body. Why will people add poisons to those that cause the disease, and thereby cripple the already over-loaded system by giving it a double work to perform? Darkness

is necessary to perpetuate the principles which underlie drug medication, which principles, by the way, are notoriously scarce.

A case which recently came under my observation will illustrate. A boy twelve years old complained one day of a pain in the back part of his head. No notice was taken of the matter. The next night, his parents discovered him sitting by the fire in the middle of the night, and when asked the reason for so doing, he said that it hurt his head to lie on it. Twenty-four hours later, he had convulsions. A doctor was called, who said the case was "too deep for him." Another physician was sent for, who said that "something ailed the boy's stomach, and a little physic would set him all right." A third doctor decided that he had "fits." The family concluded that "fits" seemed the most rational explanation of the difficulty, so they set the last M. D. at work. He, of course, had some medicine that was "death on fits," and the boy, too, as we shall see. He dealt out some medicine, which he told the parents "they might give to the boy once in fifteen minutes, if they wanted to."

I called in, as any neighbor would, soon after the drugging commenced. I saw very soon that the trouble was an inflammation of the membranes that cover the brain, or what the books call *meningitis*, he having severe pain in the back of the head and neck, a quick pulse, cold feet, and general feverishness. The convulsions came on regularly once an hour.

A hygienic physician would have learned the exact condition of the patient, and then would have applied ice to the back of the brain, and hot bottles to his feet, with frequent spongings to the whole surface of the body. With this treatment, I have no doubt whatever that the boy would have been out of doors in a week, the same as usual.

But the doctor said that he had "fits," and as certain poisons are said to be a sure cure for epilepsy, those poisons the boy must have. Instead of treating the *conditions* of the patient, the doctor did nothing else but to doctor the *name of the disease*. And *this is science!*

The patient did not have convulsions any more, but pneumonia "supervened." After awhile, hemorrhage set in, caused, as the doctor said, by violent coughing. Still, after bleeding nearly to death, he lingered long, and finally died of sheer weakness.

The clergyman who officiated at the funeral said it was a "mysterious Providence." But the truth was, he came to his death by *neglect and poisoning!*

They neglected to do what was necessary to balance the circulation; they did those things they ought not to have done, in adding more poison to the already overloaded system.

Still the doctor goes his rounds, saying, practically, "Employ me or not, as you please, I will

explain nothing. It is a private affair between the doctor and his patient, and it is full as well if the patient, even, does not know what is being done."

When the people see that it is important that they should look into these matters for themselves, then this experimenting upon the vitality of sick people will cease; but until then, the sacrifice of human life must go on.

Tobacco.

A LATELY DISCOVERED PARABLE.

THEN shall the kingdom of Satan be likened to a grain of tobacco-seed; which, though exceedingly small, being cast into the ground, grew, and spread its leaves rank and broad, so that huge and vile worms found a habitation thereon. And it came to pass, in the course of time, that the sons of men looked upon it, and thought it beautiful to look upon, and much to be desired to make lads look big and manly. So they put forth their hand, and did chew thereof. And some it made sick, and others to vomit most filthily. And it further came to pass that those who chewed it became weak and unmanly, and said, We are enslaved, and can not cease from chewing it. And the mouths of all that were enslaved became foul, and they were seized with a violent spitting; and they did spit even in ladies' parlors, and in the house of the Lord of hosts. And the saints of the Most High were greatly plagued thereby. And in the course of time it came also to pass that others snuffed it; and they were taken suddenly with fits, and they did sneeze, with a great and mighty sneeze, insomuch that their eyes were filled with tears, and they did look exceedingly silly. And yet others cunningly wrought the leaves thereof into rolls, and did set fire to one end thereof, and did look very grave and calf-like; and the smoke of their torment ascended up forever and ever.

And the cultivation thereof became a great and mighty business in the earth; and the merchantmen waxed rich by the commerce thereof. And it came to pass that the saints of the Most High defiled themselves therewith; even the poor, who could not buy shoes, or bread, or books for their little ones, spent their money for it. And the Lord was greatly displeased therewith, and said, Wherefore this waste; and why do these little ones lack bread, and shoes, and books? Turn now your fields into corn and wheat, and put this evil thing far from you; and be separate, and defile not yourselves any more; and I will bless you, and cause my face to shine upon you.

But with one accord they all exclaimed: "We cannot cease from chewing, snuffing and puffing; we are slaves."

DR. TRALL'S
Special Department.

The Doctor-Making Business.

THE medical colleges of the different "pathies" have finished their winter sessions, and two thousand M. D.'s are added to the seventy thousand engaged in the business of administering poisons to their fellow-beings because they are sick. We respectfully call their attention to that part of the decalogue which says, "Thou shalt not kill." But how diseases can be cured without killing patients is a problem that no drug doctor has yet solved. Does not Professor Alonzo Clark, M. D., of the New York College of Physicians and Surgeons, say, "All medicines are poisons, and every dose diminishes the patient's vitality"? And does not Professor Draper, of the New York University Medical School, declare that, "Vitality once lost can never be regained"?

But these are platitudes that slide over the craniums of the students as easily as water runs over a duck's back. The students hear so much of the virtues of some hundreds of drugs, from the lectures on materia medica, and so many cures of diseases from the Professor of pathology, that all the common sense, which occasionally varies the monotony of drug medical teaching, amounts to nothing practically. After a few years' experience, however, the most inveterate believer in curing diseases by means of drug poisons is apt to suspect that drugs are at best a necessary evil; and if he has half a grain of originality of mind he may, perhaps, in a few years more, come to the conclusion that they are evil altogether. Said the late Professor Alexander H. Stevens, M. D., of New York, "Young physicians are a most hopeful class. They start out with twenty remedies for every disease, but, after they have practiced a few years, they find twenty diseases for every remedy."

The Hygeio-Therapeutic College has just graduated twenty, only one-half of whom contemplate practicing the healing art as a business at present. The result of the doctor-making business for the year 1872-3 is, therefore (as not more than half of the graduates of the drug schools ever practice much), one hundred to one in favor of druggery—rather a discouraging prospect for humanity, numerically considered. But it is progress, for a quarter of a century ago the Hygeio-Therapeutic College was not in existence, nor was there a strictly hygienic physician known on the earth. Moreover, we must recollect that one hygienic physician answers for as much territory as ten or twenty drug physicians, and that many physicians who cannot attend the Hygeio-Therapeutic College are practicing the hygienic system under the honorary diplomas of the College, in this and other

countries. The hygienists are, therefore, gaining on the druggists continually.

There is another source of progress that should not be overlooked. Thousands of families in the United States who do not have occasion to employ hygienic physicians have dismissed their drug physicians. By reading our health journals, and studying hygienic works, they have become sufficiently enlightened in hygeio-therapy to do their own doctoring, except in rare cases. There are certainly ten thousand families in the country, and probably ten times that number, who no more think of swallowing poisons because they are sick, than they would think of swallowing "paints, oils, and dye-stuffs" because they were well. These families have been accustomed to pay annually, on the average, one hundred dollars each, for doctors, drugs, and nurses; so that, by eschewing the whole, the saving is several millions of dollars a year, to say nothing of several hundreds of lives.

Hygienists have no reason to be disheartened. No other great and radical reform ever made so rapid progress. And all of its success thus far has depended on its own intrinsic merits. It has had no extrinsic aid. Not one cent has ever been contributed by any individual, society, corporation, State, or nation, to assist its school, pay its teachers, or sustain its literature; while all of the drug medical colleges have received liberal bequests from individuals, or appropriations from municipalities or legislatures. Many of these have been municipally endowed. Millions of dollars of the people's money have been invested in them. Yet they do not hold their own in educating public sentiment and commanding public confidence against the exertions of a few unpopular, unpaid, and unaided health reformers. These facts mean something; and the meaning will be generally apparent before the close of the nineteenth century.

Astro-Terrestrial Influences.

THE New York *Tribune*, "founded by Horace Greeley" (O Lucifer, Son of the Morning, how art thou fallen), which never omits an opportunity to sneer at the "shrieking sisters," ridicule the health reformers, and "go back" on temperance, ventilates its little wit and less wisdom in the following strain:—

"There is a melancholy Dr. Trall, who announces in a Philadelphia newspaper that we are approaching a climax of a pestilential period. From 1880 to 1885, Jupiter, Saturn, Uranus, and Neptune, will come nearer the earth, than they have for eighteen hundred years. The result will be, as the Doctor says it has been before, that we shall have all manner of unpleasantness—plague, famine, and awfully hot and cold weather. One planet would have been bad enough—now we are to have four in combined approximation; and unless we adopt strict sanitary measures, we may ex-

pect a calamity indeed. Gluttons, tobacco-chewers, and smokers, and tight-lacing young ladies, will never survive the perihelion of all the large planets of the solar system. So says the dreadful Dr. Trall."

If the accidental successor of his illustrious predecessor had read our article as carefully as editors should read articles they criticise, he might have avoided the bad blunder of mistaking perihelion for aphelion: as we distinctly stated it was the approximation of the large planets to the sun which so materially disturbed the temperature and electrical conditions of the earth. And if he had consulted the authorities—Hecker's "Epidemics of the Middle Ages," Webster's "History of Pestilences," Putnam's "World's Progress," and Beeton's "Dictionary of Universal Information," he would have found all our melancholy remarks dreadfully verified. Had he read the *New York Medical Journal*, which we quoted and to which we alluded, he would have found ample confirmation of all that we have intimated. Or if he had even diligently studied the writings of his contemporaries on this subject, he might have been a wiser if not a better man. During the last year, the *Atlantic Monthly*, the *New York Times*, and the *New York Herald*, have published articles explaining and confirming the opinion, which is neither new nor strange, that the near approximations of the large planets to the sun (not the earth) has a disturbing influence on our atmosphere; and that even the solar spots are coincident with storms and cyclones on the earth.

But perhaps the editor does not deem it prudent to disturb the feelings of gluttons, tobacco-users, and tight-lacers; or, peradventure, he may have more important duties to engross his attention than such trivial and unpopular matters as pestilences that only concern people several years hence. However this may be, as all persons may not see the subject from the *Tribune's* standpoint, we subjoin the whole article as it was published in the *Philadelphia Star*:—

PLANETARY PESTILENCE.

I do not mean pestilence of the planets, but pestilence on earth caused by planetary influences. There was something in ancient astrology. In the early history of the human race, it was noticed that the near approach of one or more of the larger planets of the solar system occasioned great disturbances of the temperature of our atmosphere, resulting in seasons of extreme heat and cold, excessive droughts, long rains, and attended with blights of the crops and fruits, epidemics among human beings, and epizootics among animals. A Dr. Knapp, of Mexico, in a communication covering twenty-five pages of the *New York Medical Journal*, has shown that the history of all the wide-spread pestilences we have had in the last three hundred years are exactly co-incident with the perihelia of the large planets.

This subject is very easily understood, and if the theory indicated be true, we shall not have long to wait for its demonstration, for we are now approaching the climax of a very pestilential period. It is well known to astronomers that Jupiter, which is one thousand times as large as the earth, makes its circuit around the sun every twelve years, Saturn, once in about thirty years, Uranus, once in about eighty-four years, and Neptune, once in about one hundred and sixty-four years. The perihelia of all of these planets does not occur at the same time more than once in thousands of years.

In the sixth century, and again in the sixteenth century, the first three were coincidently in perihelion, and these were the most pestilential periods of the Christian era. The perihelion periods of Jupiter and Saturn coincide with the extensive prevalence of plague, cholera, and other epidemics. But in the near future, from 1880 to 1885, we are to have what has not yet happened in more than eighteen hundred years, the nearest approach to the sun of all four of these large planets coincidently.

The obvious deduction from this fact and this theory is that the vicissitudes of the earth's temperature and the changed condition of its atmosphere consequent on the interference with, or abstraction of, its usual amount and regularity of light and heat, will be increasingly unfavorable to life and health on our globe from the present time to 1880; that from 1880 to 1885 the adverse influences will be in their full intensity; and that after 1885 they will gradually diminish.

It may be noticed as a corroborating circumstance, that the coincident perihelia of Jupiter and Saturn occurs once in about fifty-seven years, and that in the history of pestilences, as recorded by Webster, Hecker, and other authors, these years have invariably been pestilential periods.

There is, however, a practical view of this subject of immense importance. Unless we can point out a remedy, or indicate a preventive, it is worse than useless to alarm the people with apprehensions of coming evils. It is in the history of all pestilences that were ever known, as it is a part of the history of the ever-prevailing typhoid and eruptive fevers, pneumonias, diphtherias, choleras, and summer complaints of our times, that those who are most predisposed to sickness suffer most of whatever may be the epidemic influence.

The plagues and pestilences of the Old World, and the ancient cities (some of which have been more than once nearly depopulated), were always more fatal as sanitary conditions were worse. In the great cities, narrow, sunless streets, dark alleys, filthy gutters, crowded tenement houses, cess-pools, and accumulated offal, and in the countries, the location of pig-styes, barn yards, stables, and privies, to the dwellings, were the special causes of mortality.

The general sanitary condition of the world is much better now than it was two or three centuries ago; but there is great room for improvement in every city and village, indeed in every rural district, if not on every farm. And there is quite as much room for improvement in the matter of personal habits everywhere. Those who have the most vital stamina and the most hygienic habits will be among the survivors of the pestilential period, if it comes; if it does not, they cannot be the losers by "taking heed unto their ways."

The dissipated, the glutton, the debauchee, may calculate on being among the first victims. Young men who devitalize themselves by tobacco-using, and young ladies who destroy one-half of their breathing capacity by fashionable dress and tight-lacing, will never survive the perihelion of all the large planets of the solar system. And perhaps it will be best that they should not.

Unhygienic Hygiene.

A MONTHLY journal has recently been started in New York under the title of "*Hygiene*." It has reached No. 3. What *kind* of hygiene it intends to advocate, we cannot possibly make out, as it gives us no explanation nor even definition of its understanding of the word hygiene. In its articles, however, things seem to be badly mixed. In an editorial on "Brain Stimulants," the writer, after the invariable fashion of drug doctors when they discuss the alcoholic question, takes both sides of the subject, showing that the poison is essentially and always a devitalizing agent, and then recommending it as a supporter of vitality. Here is a specimen of its logic in favor of hygienic poisons:—

"Tea, coffee, tobacco, and alcohol, by retarding the changes of the tissues of the body, which is their physiological action, are supposed to allow the energy thus conserved to manifest itself in cerebral activity—in simpler language, they are stimulants to the nervous system; and, in the proper dose, there can be no question that they do exalt and stimulate brain action. But there is equally no question that the retarded tissue changes are at the expense of vitality generally—the vitality of the body, that is, its health and strength, being ever in relation to the newness of the atoms which compose the body—and these tissue changes, the work of waste and repair, must be accelerated in some manner, and to a corresponding extent, in order to preserve the balance. The obvious lesson to be gained from these facts is, that during periods of intense and unusual mental activity—a lawyer in trying an engrossing case, a banker during a financial stress, a company officer at periods of increased responsibility, an editor or political leader—that at such times brain work may be done with more facility and at less expense by a judicious use of this class of agents. * * * *

These agents are used, and probably always will be. They have their uses; and knowledge of these will do more to prevent their abuse than the wholesale condemnation which frequently arises from ignorance."

The "*Rumseller's Monthly*" would indorse every word of the above. So would the man in New York who advertises "Hygienic Wine;" ditto that other individual in the same city who has invented "Hygienic Tobacco;" and the same of certain "Hygienic Institutes" which have relapsed into tea, coffee, and flesh-meat three times a day, all the fixings, and a smoking room on the sly.

Health and strength are in relation to changes of tissue, yet by administering these poisons, so as to lessen health and strength, health and strength may be accumulated! The medical profession has deluded the people with such twaddle long enough. The temperance reformers have annihilated alcohol as a beverage, the health reformers have exterminated it as a medicine, and now "*Hygiene*" proposes to restore it to its former vantage ground, both as beverage and medicine. "*Hygiene*" ought to be patronized by every grog shop in the land.

Dress and the Social Evil.

THE following article, which recently appeared in the *Philadelphia Telegraph*, shows that others than the "fanatical health reformers" can see, if they do not write and talk much of, the evils of fashionable dress. Would that every newspaper in the land, and especially the religious ones, would copy the whole article. If they are crowded for room, they might, for a single issue, omit one of the quack advertisements!

FEMALE DRESS.

In examining the reports of our jails, houses of refuge, reformatories, and court proceedings, we are painfully impressed with the fact that the "social evil" is largely on the increase. The crime itself is not only a sufficient blot upon our civilization, but the effects physically upon the race are most disastrous. Murders and thefts follow in its train, accompanied with a whole Pandora's box of disease most foul and loathsome, impregnating the life-blood of generations. Did this curse rest only on those who follow the course of shame for its degrading livelihood and sensual love, bad enough would it be; but the sin and the penalty are making headway among those who are called refined and cultivated and respectable. Now, to what cause may we assign such a condition of affairs? We will not discuss the natural tendency of human nature, as of all nature, to gratify lust and passion; that is the province of the moralist or theologian. But one cause is properly within our bounds. That is such a condition in the morale of society that renders such a per-

version of a healthy, cultured respect possible. We find it in the false estimate attached to dress. The bows and smiles and attentions of society are measured by the yards of silk or velvet, the style of the bonnet, the bill of the milliner or modiste, the number of buttons upon the glove, the chas- sure, in a word upon the make-up of the lady (?).

There are those, of course, whose means amply permit the most extravagant expenditure upon dress. But they are the few. The majority are of limited means, even with the assiduous labors of husbands and fathers. Yet such are as sensitive, and feel as keenly neglect or ridicule, as the more fortunate fair ones. They notice the polite attentions bestowed in the churches, on the side-walks, in the street-cars, to the silk, and the lace, and the fashion of their sisters, and they finally determine that, even by the sacrifice of honor and purity, they too shall be honored and caressed. To show that what we have said about "attentions" is not exaggerated, we will relate an incident that occurred in our own experience. A few days ago, we were riding in a street car that was somewhat crowded. Passengers continued to get in. Two or three young women, expensively and showily dressed, were immediately accommodated with seats by gallant young men tailored with much skill and taste. Two or three working-women were allowed to stand, vainly attempting to hold the straps that were placed just beyond their reach. We were standing near the front of the car, talking with a friend. Suddenly we were startled by the conductor's saying in a loud voice, "Why the — don't some of you men get up and give this woman with a baby a seat?" It was a pretty rough expression; but he had seen the alacrity displayed in finding room for those perhaps quite able to stand, dressed in fashionable attire, but this poor woman, neatly but coarsely clad, was too insignificant in society's code to secure any courtesy.

From our reading and observation we conclude that it is a rivalry in dress that is leading not only many to a professional life of shame, but tainting the moral atmosphere of pure homes.

It is those who dress extravagantly, getting money we know not how—it may be at the expense of fathers' or husbands' reputations—who are largely chargeable with the terrible sin we have mentioned, and who induce such comparisons as may lead sisters, weak they may be, to lives of sin, and then of untold misery, that they can, in dress, at least, be on a par with those whose means may be ample for the satisfying of every taste. As germane to our subject, we quote the following from a Nashville exchange:—

The lady members of the First Baptist church in Nashville, Tenn., have agreed that they will dispense with all finery on Sunday, wearing no jewels but consistency, and hereafter appear at church in plain calico dresses.

We trust this idea of Christian women in Nashville will spread over our land, and that ladies, in church, at least, will remember the words of St. Paul, speaking of Christian women, "whose outward adorning let it not be the plaiting of hair and putting on of apparel." The rich should not glory in their riches nor should the poor be made to feel their poverty, in the church of Christ.

Lack of Knowledge.—No. 6.

I NOTICE in the March No. of the REFORMER, in my article, "Lack of Knowledge, No. 4," the printers, either by mistake or seeking to correct my California language so as to make it suit the taste of a "down easter," make me state what is not strictly true. They make me represent Sacramento as a country where they have a good supply of fever and ague. Now, as I do not wish to hurt the reputation of our great capital of California, nor discourage any one from going to Dr. McConehae's Health Institute there, I would say that what I said of the upper valley of the Sacramento river is correct; but at the city of Sacramento itself, they derive more or less benefit of the seacoast breeze which blows every day in the summer season from Sitka. This breeze, wherever it comes, is pretty "sure death on fever and ague." It affects the atmosphere, to some extent, at Sacramento, and relieves it from some of the miasm that might follow the river as far down as that. There is, however, some stagnant water along the levee, and the American river in Sacramento, which it would be well for their health officers to look after, or they may be sure of an extra supply of fever this season.

I said, in my article, "Sacramento country," but the printers have it: "In Sacramento, the country." Now, a peculiarity of California phraseology is to call the valley through which a river passes, after the name of the river passing through it, either calling it the valley of that river, or "the country." Thus, San Joaquin River Valley is called, "The San Joaquin country." For instance, you ask a person, "Where is Stockton?" He will answer, "In the San Joaquin country." "Where is Healdsburg?" "In the Russian river country." "Where is Maryville?" "In the Sacramento country." He means that these places are in the section of country adjacent to each of these respective rivers.

So, while Sacramento city itself may be as healthy as most cities that distance from the seacoast, it is true that in the upper Sacramento country, especially in the vicinity of Deer Creek, and low parts of Tehama Co., along the Sacramento river, the people are afflicted with the ague, and all I said is fully applicable there. Now that I am in this same section again, I will say still more. The upper valley of the Sacramento, from Tehama to Red Bluff, and so on up toward

Oregon, with its snowy mountain on either side, at this season of the year, is a beautiful sight. The valley itself to the foot hills—first low range of mountains—is from forty to fifty miles wide. It is mostly grazing land, except the cultivated lands of the river bottom, and is largely covered with flocks of sheep, and herds of cattle and horses. The grass is some three or four inches high, presenting nature's lovely green, interspersed with beautiful flowers, white, yellow, scarlet, pink, blue, &c., &c. From the point where I am, it is about thirty miles west to the Coast Range of mountains, whose sides are covered with evergreen chaparral, manzineta, and live-oak shrubs, and whose tops are touched with snow. To the east, about fifty miles, are the Sierra Nevadas, with a much heavier coating of snow upon their summits and sides. Both of these ranges are in sight for over fifty miles south and one hundred and twenty miles north, where they are connected from east to west by the Shasta range of mountains, all white, and the highest peak, Mt. Shasta itself, towering far above all peaks in this country, 14,441 feet above the level of the sea, and "white as snow in Salmon." This valley proper, however, only extends about seventy miles above here, where commence the foot hills, and the whole valley for the next fifty miles is a broken section of smaller mountains, merging into the great Shasta Range, and "the beyond" is hidden from sight.

But this section, which is so lovely to the sight, is not paradise by any means; for it has its fevers, and adjacent to the river, its ague; and, in some sections below Tehama, of late, it has been visited with spotted fever in its most malignant form. It has not been so bad, however, as rumor abroad reported it. Some five cases proved fatal at Deer Creek, and one, at Red Bluff, that of a person who had recently come here from Deer Creek. These cases of this *gross, putrid fever*, as I anticipated before making definite inquiries, were those of persons and families of very gross habits in diet, who had lived on low land, amid a miasmal atmosphere, who had been "breaking up the ague" for months with quinine, till they had but little strength of constitution left, and for the last few weeks their diet had consisted quite largely of the flesh of wild hogs. Thus they were in just a fit condition to putrefy readily before this fever manifested itself in them, and hence it made quick work in their cases, and the fever, of course, was putrid, and their flesh spotted.

We do not advocate any putting themselves, needlessly, in the way of malarious or contagious diseases, yet we believe if duty calls them to places where the virus of contagious disease is floating, and their systems are in an active, healthful condition, if they still give attention to have all their habits correct, they will have but a mild form of the disease, if they are at all affected by it.

I will notice a case where a hygienic friend treated four cases of the small-pox, some of them very putrid. He was, for nearly three weeks, doctor, nurse, cook, washer, &c. He paid particular attention to his own habits, kept his skin in a good condition by proper bathing, and his bowels regular. In one respect he failed—in excessive labor—having to work eighteen hours out of the twenty-four. He simply had a few small-pox symptoms, and fever for half a day. Had his labor been more temperate, he would probably have escaped without these symptoms. This, in his case, could not be attributed to vaccination, either; for no vaccine matter had worked in him for over a dozen years. So much for hygiene.

While I am here in this valley, I would mention some interesting circumstances which have occurred here, connected with early California history. They happened in connection with the family where I am stopping, by the name of Healy. Mrs. Healy is the daughter of Wm. B. Ide, who, with his family, moved from Illinois to California in 1845, when California was a part of Mexico. The family stopped a few days at Gen. Sutter's Fort, not far from where Sacramento now stands. This Gen. Sutter had a grant of Spanish land, and his fort was simply for the protection of himself, his men and stock, from the Mexicans and Indians. The Ide family moved on to Tehama, where they only remained through the winter, and then came into this valley and erected a house on the place where the Healy family now live. Before the house was done, however, word came that Gen. Castro, a Spanish General from near Monterey, was coming on with a company of Spaniards to take the American men all prisoners, and lash the women and children on to wild horses and drive them into the mountains. The settlers, some thirty in number, and Mr. Ide among them, assembled at Gen. Fremont's camp, he being at that time in command of a United States force, in the San Joaquin country, for the protection of American citizens from the assaults of the Spaniards and Indians. These thirty men supposed Gen. Fremont would second their efforts, and accept them as volunteers and go out to meet the Spaniards. He declared that he had no power to act in such a case without instruction from the United States Government, as they were not yet attacked.

So this band of men started out on their own hook, marched to Sonoma, now in Sonoma County, and, having appointed Wm. B. Ide their commander, they immediately took Gen. Vallejo, the Spanish commander of the Sonoma Fort, prisoner. Now, as they had a fort in charge, they must raise some flag. Of course they did not want the Spanish flag, and it would not do to raise the stars and stripes; for that would implicate the United States Government in their independent expedition. So Gen. Ide ordered two white flour sacks

sewed together, and one of his men painted on it a nice California bear, and they raised that as their flag. That flag was the origin of the emblem you see on California's seal, of a bear. This same flag is at San Francisco, and has been displayed on the fourth of July in the procession of pioneers, as an emblem of early California times.

Gen. Ide took his prisoners to Sutter's Fort. These movements were scarcely ended before Gen. Castro pressed his hostilities against the settlers, directing his forces against Gen. Ide. The war was thus fairly commenced between the Spanish and Americans. Gen. Fremont, having received instructions from the United States Government to accept of volunteers, and thus protect the settlers, this band of Gen. Ide's enlisted in the United States service for a few months, in the San Joaquin country. The result of the war, as you all know, was the ceding of California to the United States by the Mexican Government.

While Gen. Ide was from home in the service, a band of Indians, in hostile attitude, one day surrounded the partly completed house of his family, only a short distance from the spot where the Healy family now live. Mrs. Healy, Gen. Ide's daughter, found the Indians could understand Spanish, and so talked to them in Spanish, to ascertain their wishes. They said some of Sutter's men had killed one of their men, and taken some of their cattle, and they were going to kill one of his men, and get the same number of his cattle. They wanted to know if the Ides were some of Sutter's men. When they found they were not, they seemed less hostile. Miss Ide (now Mrs. Healy) cut up a cheese and passed it around to them with some other food, she still holding a piece in her own hand. Not one of them would eat the cheese, but all sat watching her. They were afraid the cheese was poisoned. She finally ate her cheese, when they suddenly dispatched their cheese and food, and left this unprotected family unharmed.

Although age and disease have swept away most of the family, here is the daughter that distributed the cheese and prevented the fatal blow of the Indians, interested in, and seeking, with her family, to carry out, the great principles of health reform. They have a nice grant of rich bottom land for grain, with a beautiful plain for grazing, still they have had a serious battle, not with Indians, but with fever and ague. Their suffering in the past would have been less severe had they possessed the knowledge (that so many lack) that would enable them to so relate themselves in food, water, and location, to the laws of life as to secure healthy action to the body. With light received in these respects, and an application of knowledge already obtained, they hope to experience less suffering in the future than they have in the past. Mrs. H. has taken hold with the same earnestness

in circulating the REFORMER that she did in distributing the cheese to the Indians, and has obtained a number of subscribers here, as well as elsewhere.

And right here, at Red Bluff, is another case which illustrates the benefits of making efforts to circulate health publications. While Eld. White and his wife were on their way from Ogden to California last fall, Mrs. White conversed a few moments with a lady who was on her way from Baltimore, Maryland, to visit her friends in California, and gave her some HEALTH REFORMERS. On arriving at this place, the lady found her son afflicted with disease. He began to read these REFORMERS with interest, became a permanent subscriber, sent to the Office for health publications, and for three months past has made considerable advancement in the work of reform. He, with his mother and family, has attended my lectures in Red Bluff, and we have had some interesting social chats together, as I find them desirous to learn more of God's laws, both natural and moral, and so relate themselves to these laws as to live here and live eternally.

In passing over the country, I find three classes of health reform advocates: First, a class that believe reform, talk reform, and still cling to their old habits, fearing to change their unhealthful diet for a healthful one, lest they should not endure the change and should lose what health they have. I fear the true reason is that they still wish to gratify some long-indulged appetite. A few days since, I met, on a boat, a lecturer on health reform, who said he had read Fowler and Wells' publications for years. He had read Trall's works, and, sure enough, handed me his professional card, in which he advised people to change their habits in order to have health. Before we parted, he told me that, although "he advocated these principles, somehow he did not enjoy very good health himself." As we arrived at the boat landing, and I had taken my seat in the cars, I looked out of the window and saw this professor of health reform coming out of a restaurant with a big cigar in his mouth, puffing with a will. I thought, I can see the "how" that talking health reform does not give you health. Only think of a man advocating the holy, sacred, self-denying cause of health reform with a cigar in his mouth. Oh!

There is a second class of persons, with diseased bodies and enfeebled constitutions, who, on reading the REFORMER and health publications, see a consistency in the system, and decide to adopt it. The field is all new to them. They see the disuse of all stimulants, as tobacco, tea, coffee, spice, pepper, salt, fat, &c., strongly advocated. Being anxious to regain health, they go earnestly to work, making all these changes at once, while still performing their stated amount of labor. They overdo the matter by not understanding that

it affects the system, and is a tax on the vital powers even to change from an unwholesome to a more wholesome diet. By making so many changes at once, they weaken themselves, and then wonder why it is they do not receive as much benefit at once from the system as they expected.

A third class try to take a common-sense view of the whole matter, and go about the work of making changes in diet and correcting wrong habits, systematically; taking the most gross and hurtful articles first and laying them aside, and as soon as they are satisfied that they are fully rid of one bad article or habit, attack another, and another, and so on, making changes from bad to good all the time, being sure to advance. They hold what they gain, and reach forth still for other attainments. This class, with temperance in all their habits, experience, as they go along, a steady increase of strength, and are the consistent health reformers. May we all have wisdom so to move that we shall truly recommend the reform we teach to others.

J. N. LOUGHBOROUGH.

Red Bluff, Cal.

Diet.—No. 13.

BY MARY H. HEALD, M. D.

THE famous Thomas Parr, who lived to the age of one hundred and fifty-two years, was remarkable for his regular, simple, and temperate habits, his chief diet being bread and milk. He frequently added a little cheese, but even with this addition, his diet was immeasurably superior to that used by the multitudes around him.

If we go back to early times, we will find that the Greeks, Romans, and ancient Britons, each in the days of their greatest power and endurance, lived upon fruits, herbs, and roots. In our own days, the peasantry of Great Britain live largely upon porridge, bread, and potatoes. The Russian and Greek peasantry live mainly on brown bread, garlic, figs, and other fruit; all these classes are famous for strength and endurance. The Russian soldiers in the war of the Crimea endured much more than the English and French, and had but little sickness, while the latter lost more by disease than by battle. The diet of these (the English and French) was a very poor one—mostly salt meat and fine-flour biscuit.

The Moorish porters in Spain show remarkable muscular power; their food is bread and grapes, mostly.

There is a class of people in Central Africa, used as runners, who far surpass our race in vigor and ability to bear fatigue and loss of sleep, and walk for several successive days while carrying government dispatches hundreds of miles. Their diet, meanwhile, is of dates exclusively.

When large classes of people, like these, living upon very simple diet, prove themselves so strong,

enduring, agile, and remarkable for the general characteristics of health, we may well pause and reflect upon our own relations to life physically considered. Are not the refinements and amenities of our more cultured life attended with some disadvantages, unless we sift the bad from the good, and adhere to the simpler dietary of less favored people? Would it not be well if these classes could be induced to retain their simplicity of diet as they emerge from their present conditions to those of greater prosperity and culture? Their rude health is worth more than the artificial surroundings of the wealthier classes, if with these must be taken physical deterioration and disease.

There is no doubt that many mistakes are made in the name of hygiene, but to those who are faithful to its teachings, and whose lives are consistent therewith, it comes to save and to bless. Happy are they whose minds are open to conviction, and who are free from the dominion of perverted appetites and unruly passions.

Those whose most earnest desire is to do right—who aspire to develop their own characters according to the highest standard of excellence, to serve humanity by ministering to its best interests—and thus to honor God in their deeds and their lives, will not reject these teachings with scorn. Nor will they lay them aside in a spirit of prejudice, but will examine and reflect upon them, and, after giving them careful investigation and earnest thought, will arrive at intelligent conclusions, and upon these will base their own relations to life in the future.

Healds' Hygeian Home, Wilmington, Del.

A Character.

OLD JUDGE W., of —, in the Old Dominion, is a character. He was a lawyer, legislator, Judge, and leading politician among old time Whigs of blessed memory; but alas! like the rest of them, his glory departed, and, like many others of his confreres, has gone "where the woodbine twineth." Notwithstanding the loss of property, and the too free use of apple-jack, he maintained the dignity of an ex-Judge, dressed neatly, carried a goldheaded cane, and when he had taken more than his usual allowance of the favorite beverage, he was very pious at such times, always attending church, and sitting near the stand as erectly as circumstances would admit, and responding fervently. On one occasion, a Baptist brother was holding forth with energy and unction on the evils of the times, and in one of his flights, he exclaimed: "Show me a drunkard!" The Judge rose to his feet, and unsteadily balancing himself on his cane, said, solemnly, "Here I am, sir, here I am!" The elder, though a great deal nonplussed by the unexpected response, managed to go on with his discourse, and, soon warming up to his work again, called out, "Show me a hypocrite. Show me a

hypocrite. Show me a hypocrite." Judge W. again rose, and reached forward across a seat which intervened, touched Deacon D. on the shoulder with his cane, and said, "Deacon D., why don't you respond, sir? Why don't you respond? I did when they called me."

The Moral of Drugs.

WE often hear people denounce the use of drugs as a humbug, and say that they kill more than they cure. But this is only a surface view of the evil. The physical paganism referred to in a preceding article is the direct and inevitable result of drug principles, which teach that poisons will cure disease, or evil can be antidoted by evil. Pagan principles teach that the penalty for wrong-doing can be evaded by the use of unreasonable rites and ceremonies, and their principles are the source of their moral darkness. Drug principles teach that the penalty for physical error can be avoided by the more unreasonable process of taking poisons that in health would cause sickness; and our principles are the source of our physical paganism. The heathen have no churches to correct their moral errors, and we have none to correct our physical errors. Perhaps none believe that drugs alone can bring health, but just so far as we depend upon drugs, just so far we are both blind and indifferent to physical errors. Disease is plainly the result of the violation of organic laws, and can be avoided by obeying them, but we are heedless of the fact so long as we go to some drug for relief. If we can get well, when sick, in any other way, except by leaving off our bad habits, we shall be certain to cling to it. Even the mother, whose whole heart is given to taking the best possible course with her child, does not pay any attention to the cause of its sickness, so long as she depends upon some medicine for relief. But take away her faith in the medicine, and she will begin to be anxious about its physical habits.

The uses of drugs, physically speaking, are grossly immoral. Suppose we had a sect teaching a parallel moral doctrine that oaths, gaming, deception, &c., are to be used in special cases to promote devotion, honesty, and every good work, and their clergymen prescribed swearing to relieve anger, and lying to remedy stealing, just as physicians prescribe poisons, including alcohol and tobacco, to relieve pain and disease.

How long would it be tolerated? Would religious papers publish their handbills as they now publish patent-medicine advertisements? Yet the moral of drugs is as plain, only we have never directed our attention to the subject.

The severity of our physical punishments shows the greatness of our crimes; but the use of drugs has so mystified and befogged the minds of the people, that pain, sickness, and death, give them no warning—they are solemnly called "mysteri-

ous providences." A very common illustration may be found in the man who, by the use of bad food, deficient digestion, and imperfect excretion, goes on filling up his system with foul matter till, after repeated warnings by not feeling well, he is suddenly prostrated with a fever. With vague ideas that the fever attacks the man, and the medicine "breaks up," or attacks the fever, let the result of the three-handed fight of man, disease, and drugs, be what it will, no lesson is learned, no physical habits are changed.

Drug physicians prescribe alcohol, tobacco, and opium, to others, and many set the example personally of their use, and the people who believe in drugs of course follow their example, and the fearful evil of intemperance is one of the results. Drug principles teach that alcohol and other poisons are bad in health but good in disease, making nature's laws variable, with no plain rule to guide; and as all are more or less diseased, temperance amounts only to building a high fence for protection and leaving the gates wide open. If stimulants seem to give strength, and vice seems to give happiness, and drugs seem to cure, it is because we see only the surface. The result of their common use plainly proves them to be evil, as "a good tree cannot bring forth evil fruit." The insidious impression that a compromise with vice is essential to happiness, is upheld by the equally false idea that stimulants are necessary to health and endurance. Teach that poisons, stimulants, or condiments, are essential to health, but not as food, and you encourage the idea that the temperate use of vice may be necessary to enjoyment. Teach that food alone is useful in building up the structures of the body and maintaining its vigor, and you have taught in another form that right alone brings happiness. If there is more pleasure in the use of condimented and injurious food than in the use of plain, wholesome food, then I do not see why immorality in other forms might not yield more pleasure than morality. It will be a glorious day for the American people when they thoroughly disbelieve both delusions.

W. V. HARDY.

N. E. Hygeian Home, Concord, Vt.

True as Preaching.

No young woman ever looks so well to a sensible man as when dressed in a plain, neat, modest attire, with but little ornament about her. She looks then as though she possessed worth in herself, and needed no artificial rigging to enhance her value. If a young woman would spend as much in improving her mind, training her temper, and cherishing kindness, mercy, and other good qualities, as most of them do in extra dress and ornaments to increase their personal charms, she would at least be recognized among a thousand—her character would be read in her countenance.

Warming and Ventilating Railroad Cars.

BY RALPH E. HOYT.

THE manner in which most of the railroad cars of the present day are ventilated—or rather the way in which they are not ventilated—is a disgrace to modern civilization. It seems as though many of the passenger cars, in daily use on our railroads, were constructed with the studied intention of rendering the occupants as uncomfortable as possible—at least so far as warmth and ventilation are concerned.

Go into a first-class car on almost any of our well patronized railroads, and what do you find? The car is elegantly finished up, the seats are superbly upholstered, the windows are of cut glass, and all the appointments denote a lavish expenditure of money and skill. But how about the atmosphere in such a car, after it has carried a full load of passengers for a few hours? The car is warmed—that is, it *pretends* to be warmed—by two small stoves, one at each end; these stoves are fed with light, dry wood, generally half rotten, or soft coal, and are thus alternately red hot and nearly cold, according to the caprice of the boorish brakeman who officiates as fireman. Persons obliged to sit near one of these stoves are baked beyond endurance, while those occupying seats remote from both furnaces are liable to suffer greatly from cold feet. The top of the car has no ventilators, or, if there be any, good care is taken to keep them tightly closed. The only way in which a passenger can obtain a breath of fresh air, then, is by opening the window at which he sits, and letting a strong, cold wind, with the usual accompaniments of smoke and cinders, blow full against one side of the face and throat, which is neither pleasant nor healthy. And besides, even this channel of escape from suffocation is open only to a portion of the passengers, while those who do not happen to find seats by the windows, are compelled to “grin and bear” the pressure. And thus are travelers forced to inhale the rank-est, filthiest poison, for hours and hours, through the ignorance, carelessness, or cupidity of railroad officials.

There is absolutely no valid excuse for such a state of affairs; no good reason why a railroad car should not be as evenly warmed and as thoroughly ventilated as a parlor or bedroom. The heat should be supplied by pipes, filled with steam or hot air, and running under every seat in the car, as is the case in Pullman's best “Sleepers.” Then there should be a row of small ventilators on either side of the car, near the roof, and these should all be kept open constantly, to allow the foul air to escape. Traveling in such a car, even in mid-winter, would be pleasant, healthful recreation.

Why will not our railroad companies adopt some such simple regulations for the comfort of

their patrons? It must not be urged that the companies cannot afford the expense. The cost would be trifling, considering the necessities of the case. Besides, if the companies are unwilling to increase the aggregate cost of each car, let them exchange a few of their superfluous adornments for something really essential to comfort and health. There is hardly a traveler on the continent who would not gladly exchange some of the glitter and tinsel found in first-class cars for pure air and a comfortable temperature.

Chicago, May, 1878.

A Test of Wheat as a Diet.

DR. BOURNE is an enthusiastic vegetarian. He is 65 years of age, and has walked from Portland, Oregon, to San Francisco, Cal., a distance of 800 miles. The doctor has written a long account of his journey. And what does the reader suppose was the eccentric object of his little walk? We give it in his own words: “My great object was to demonstrate, by so positive a test, the value of wheat alone as an article of subsistence under laborious and exhaustive conditions.” Therefore, in the “interest of humanity and dietetic reform,” he gives his record. He started from Portland, Oregon, on the 27th of May, at 4 o'clock in the morning, and was “thirty-four actual walking days” on the road. Until the fifth day, Dr. Bourne ate nothing but pure unboiled wheat flour mixed with water and stewed fruit. After the fifth day, his food was only crackers, broken up and soaked in boiling hot water. Subsisting upon this food wholly, having walked eight hundred miles in thirty-four “walking days”—that is exclusive of ten for rest, making forty-four in all—he weighed within two pounds of the one hundred and fifty-three pounds with which he started. Such, he says, is the value of a wheat diet.—*Chicago Journal.*

It is not a flattering commentary on the methods of education and the social customs adopted by a wealthy class of Americans that in some of the best schools for girls in Europe, pupils from America are refused admission. Dr. Mary Safford, in the *Herald of Health*, says that the preceptor of a school at Frankfort-on-the-Main, told her that American girls dress so extravagantly and think and talk so much about their clothes that they disturb the quiet, simple ways of the German girls, exerting an influence so undesirable that their absence is preferred to the money they would bring. She also says that in Dresden, an American lady of her acquaintance, for the same reason, found it impossible to place her daughter in a private school.—*Mich. Tribune.*

THE best preparation for a fine head of hair is good health. The best and cheapest means are the proper use of a hair-brush and pure water.

Take Care of your Stomach.

In order to have strong, firm, healthy muscles, a vigorous intellect, and a body free from disease, one must have pure, healthy blood; and to insure this, the stomach must have careful and kind attention. Overloading it, either by eating or drinking, is a prolific source of disease. By so doing, chymification is retarded, the contents of the stomach become acrid and sharp, and oftentimes aphthous patches are produced, and by the time the miserably digested food reaches the heart, it is in a poor condition to be sent throughout the system for its nourishment. As well expect a house built of poor, rotten timber to be strong and durable, as to expect the human fabric to be sound and healthy out of poorly digested food. It is an impossibility. We may live through such torture, and to a good old age, but there will always be something the matter. Either the head aches, or the stomach feels heavy, or there is general debility, or you are unnaturally peevish and irritable, or you have lost the power of concentrating thought, or some other ill that flesh, through ignorance, is afflicted with.

Torturing the stomach with half-masticated food is another fruitful cause of unhealthy blood. The saliva when thoroughly mixed with the food by mastication exerts such an essential chemical influence upon it, and in fact is the only true solvent of certain portions of our diet, that we cannot, and be well, break this all-important law of chewing our food fine. Our bodies are heterogeneous, nearly all the elements entering into their composition, and all essential to perfect development and sound health. When it is deprived of any one of these materials, it becomes weakened and unsound, just as much as any structure, made by human hands, is comparatively worthless if made of imperfect timber. A man would appear insane to say that a good, strong, durable building could be made from poor materials, and yet thousands live every day as though they believed that the human fabric could be nourished and built strong and healthy out of poorly digested food. When we eat rapidly, we deprive our blood of certain essential elements; when we overload our stomachs, we send a vitiated fluid to our hearts to repair our bodies; when we habitually pour alcoholic drinks down our throats, we pervert the nutritive processes, prevent the hydro-carbonaceous products from being eliminated as freely as is compatible with health, and produce a fermentable condition of the blood. Our poor, tortured stomach pleads with us by intense nausea, and oftentimes by throwing off its contents, and if we fail to heed this warning, our nerves begin to get weak and unstrung; nature paints our noses fiery red and puffs them up to disfigured dimensions, as if to shame us into our duty to ourselves; finding us still obtuse to her warnings, and, as if to mortify us into an observ-

ance of her laws, she coats over the fiery red with a purple tint, and adds another puffy puff to the nasal organ, staggers us through the streets, throws us into the gutters, and, finally, hands us over to delirium tremens, who deals with us according to our deserts.

When we swallow our food whole, overload our stomachs, take cold, or break any law of nature whatever, she informs us almost immediately of our danger. If rapid eating, or overeating, is indulged in, her language is at first a dull, uncomfortable feeling in the stomach, accompanied by slight pain and depression of feelings. Not heeding this, the stomach continues to grow heavy like a fifty pound ball, the feelings sink into despondency, the liver becomes affected, the skin takes on a sole-leather hue, the features become distorted, the disposition becomes wrangled, and dyspepsia has completely routed health, and has us, soul and body, in his destroying power. Nature warned, but we did not listen. She is peculiarly sensitive. Even the slightest cold that we take is not overlooked by her. Her language to us then is a dry, hot skin, headache, loss of appetite, etc.; she is trying to throw open the million of doors, or pores of the skin; if she succeeds, we recover with but little inconvenience; if she fails to do this, or to make us understand our condition, she continues to plead with us, by making us so ill that we are compelled, perhaps when too late, to heed her warnings.

Happy the human being who pays attention to the language of nature; for every word she utters is a lesson that may be turned to inestimable account. Health, happiness, life, is sacrificed every day owing to our obtuseness to her teachings. For the proof of these statements let a healthy person swallow half-masticated food in immoderate quantity, for six months, even, then for the same length of time eat slowly, and in moderate quantity, and note the difference in health and feelings, and my word for it, the months that you observe nature's laws, you will feel like a new being, and you will almost involuntarily exclaim, "Is it possible that we ourselves can keep our bodies well, or make them ill at pleasure!"

The contrast between the temperate and the intemperate life is so great that we have but to bring the two cases to mind to show us the pernicious effects of the one and the beneficial results of the other. Nature is all truth, and whenever anything is wrong with the body, it is her language telling us that something is the matter, and that if we desire health, and not to "shuffle off our mortal coils" prematurely, we must obey.—*New Jersey Mechanic*.

WISDOM does not show itself so much in precept as in life—in a firmness of mind and a mastery of appetite. It teaches us to do, as well as to talk, and to make our words and actions all of a color.

The Health Reformer.

Battle Creek, Mich., May, 1873.

Ventilation.

So much has been written upon this subject by nearly all classes of writers, and so universal has been the acknowledgment of its vital importance, that it would seem to be, of all others, the subject upon which the people must be fully and thoroughly informed. While this is very probably the case, we are nevertheless constrained to believe that although scarcely a person can be unacquainted with the evils resulting from inattention to proper ventilation, yet so little regard is paid to hygienic agencies in general, and to this one in particular, by the masses of the people, that in actual practice perhaps no one condition essential to the maintenance of the integrity of the vital organs is more utterly disregarded than this. The condition in which we often find the lecture hall, the court room, or even the church, is evidence of this. Nor is this the case only with the masses, or vulgar classes of the people, who perhaps might be partially apologized for on the grounds of ignorance; but it is equally true with those from whom we have a right to expect better things, and to whom society have been taught (unfortunately, indeed) to look for succor and protection from the ravages of death and disease.

A few weeks since, the writer, in company with a friend, took advantage of a short visit to one of our largest Eastern cities, to spend an hour or two at a very popular medical college which was in session there at the time. Upon entering the capacious lecture room, we found the lecturer of the hour discoursing with bombastic eloquence to an audience of three or four hundred students upon the wonders of chemistry. He was possessed of a pair of stentorian lungs, which he was exerting to their utmost capacity, though for what purpose we could not at first comprehend; but upon looking about we soon discovered that the lecturer was obliged to put forth his almost frantic efforts, to prevent his audience from slipping quietly away into the realms of Morpheus. Indeed, he was not quite successful after all his endeavors; for here and there we noticed individuals snoring in the most perfect innocence of any knowledge of the wonderful and curious truths of science thundered at them from below, or of the beautiful and interesting experiments performed by him in illustration of his subject. We should have been ready to pronounce them as extremely dull and unappreciative of the beauties of science and nature, had not further observation and our own sensations found for them sufficient apology for their stupidity. The room was arranged in the form of an amphitheater, the entrance being at the top, and the speaker's desk

at the bottom, the speaker being thus surrounded by rows of seats extending outward and upward from him. Almost as soon as we entered we were met with a gust of hot air coming up from the furnace below, which, in passing upward, had become freighted with the narcotizing odors of rum and tobacco, and the fetid emanations from dyspeptic stomachs and decaying teeth. The stench, although quite intolerable, was augmented by poisonous fumes and gases poured out from the adjoining laboratory. Under such circumstances one would suppose that good ventilation would certainly be secured; but in vain did we look for a single crack, or knot hole, or broken window pane, or opening of any kind, where a single cubic inch of the life-sustaining oxygen could gain access from without. Our astonishment at the mental and physical turpitude of many of the assembled candidates for the degree of M. D. was instantly changed to admiration for the fortitude with which they seemed to bear up under the oppressive load. We might even have felt some sympathy for them had we not felt assured that the miseries which they then suffered were but a tithe of what they were themselves preparing to inflict upon the poor creatures who should become the victims of their professional life.

We were forcibly reminded of the remark a school teacher once made when asked why he kept his school room so warm and close. He replied that he found that such a course rendered his students much more orderly and manageable. The query might arise whether a similar cause would not produce a like effect in this case, so blunting the sensibilities and judgment of those seeking for a knowledge of the science of medicine as to render them capable of receiving without questioning their truth, the absurd and fallacious teachings of the so-called medical science of the present day.

The paramount importance of pure air, and hence of proper ventilation to secure it, becomes apparent when we consider how entirely dependent we are upon it. A person entirely deprived of air, or of its essential constituent, oxygen, will invariably die in a few moments, or an hour at most; while instances are recorded of persons who have passed upward of sixty days without taking drink or nutriment of any kind. A fat hog, buried by a landslide, lived over three months in a similar manner, losing during the time one hundred pounds of flesh or fat. It thus appears that in the absence of food life may be sustained many times longer than in the absence of air. May we not, then, reasonably conclude that errors in ventilation are proportionally more important than errors in diet, the great importance of which is admitted upon every hand.

Many diseases owe their origin directly to errors in this direction, and to deficient breathing, that most subtle of diseases, consumption, undoubtedly originating in this manner. The horrors of the

Black Hole of Calcutta, and similar instances, might be cited; but they are already familiar to every one. Probably no one doubts the necessity of proper and thorough ventilation, and the problem before us is how to best secure at all times an abundance of the invigorating, health-imparting oxygen.

J. H. K.

Bread.

"BREAD is the staff of life," is a saying with which we are all familiar. And indeed there is no one article of diet which forms so large a proportion of the food of man as bread. Hence the necessity of having it just right. We think, however, that bolting apparatuses in mills, and "XXX Extra Superfine White Flour," were not known when the above saying was first written.

There is another saying which we regard fully as true, although it is probably of more modern origin, viz., "There is religion in a loaf of bread." We would add, if rightly made, and of the right material. If we find, upon examining a slice of bread, a portion in its center, occupying perhaps one quarter of the slice, which is so clammy and sticky and heavy that you hardly dare bite into it for fear of gluing your superior and inferior maxillaries together, you may set it down that there is not much "religion" there, even if made of the best graham flour.

Neither is lightness the only consideration. The light, puffy baker's white loaf is as bad in the long run, if not worse, than the unleavened graham bread, even if heavy. For it has been demonstrated that life can be sustained only a given length of time on white bread alone, as an ingredient is taken from the flour when it is bolted which it is necessary should remain to sustain life. We might also speak of the vile mixtures that often find their way into baker's bread, such as alum, soap suds, &c., to say nothing of salt, yeast, and soda. We fail to find in such a mixture the "staff of life," or the "religion"—they were taken out principally by the miller's bolting sieves, and what remained was so dosed by the baker that scarcely a vestige is perceptible.

What is wanted in bread, is the best kind under the majority of circumstances, and then the rule can be varied to suit special cases. In looking for this best bread many things are to be considered. First, the teeth and gums. The teeth were made to be used; and as the health and vigor of every organ depend upon its exercise, so the teeth should be used properly to keep them in a sound, healthy state. So, in selecting our bread, we should look for some kind which will call our teeth into sufficient exercise. That spongy mass which needs only to be bitten off, and rolled once or twice across the tongue to be soft enough to swallow, is not of the kind to give that exer-

cise to the teeth and that hardness to the gums which they need.

Another important point is insalivation, or mixing the food with saliva. Near the mouth are located six salivary glands, which pour out their secretion as the jaws are moved in chewing the food; and just in proportion as food is well masticated is it well insalivated. Hence bread should be of that quality to require a certain amount of chewing, as food that can be swallowed with but little chewing cannot be thoroughly mixed with this salivary fluid, which is very necessary to digestion.

There is one other consideration. Certain starchy portions of the bread (if it be thoroughly masticated, and time be given it) are changed by the action of the saliva into sugar; hence the sweet taste which is perceived in hard bread or hard crackers by retaining them in the mouth until they are thoroughly masticated.

We now propose to give you the recipe of a kind of bread in which is combined all the following advantages: 1. It is made of good graham flour which has not had the best part of it taken out by the miller. 2. It is free from baker's drugs. 3. It is just hard enough to keep the teeth in good exercise. 4. You will have to chew it long enough to have it well mixed with saliva. And, 5. After you have used it awhile, you will pronounce it the sweetest bread you ever ate.

Recipe for graham rolls: Stir into cold water all the good, unbolted graham flour you can conveniently. A cupful of water will mix up enough bread for a family of six persons. Take it upon the kneading-board and there knead in as much flour as you can conveniently. The more you knead it, the lighter it will be. Make this into rolls about three-quarters of an inch through and lay them on the hot grate of your oven. They will bake in fifteen or twenty minutes. The less flour you knead in, the softer the bread will be. You can regulate it in this way.

Good crackers can be made by kneading the mass quite hard and rolling out thin. Bake the same as the rolls.

In regard to raised bread, we do not regard it as being as healthful as good, unleavened bread; but we would prefer good, light, raised graham bread to heavy, soggy, unleavened bread.

J. E. W.

EVERY man's past life should be his critic, his censor, his guide. He who lives, and is done with life the moment it drops, hour by hour, from the hands, is not half a man. He is like a plucked plant that stands in the water without roots of its own, and can have no growth, and soon fades and passes away.—*Beecher*.

It is better to accomplish perfectly a very small amount, than half do ten times as much.

COME TO THE WOODS WITH ME.

COME to the woods with me!
The songsters are full of glee;
They are singing merrily
On every leafy tree:
O come to the woods with me!

Come, for the air is balm;
Come, for the sky is warm;
Yield to the nameless charm
Of Nature's joyous calm:
O come to the woods with me!

Come where the violets peep,—
Waked from their wintry sleep,—
In recesses cool and deep,—
Or on hillsides bare and steep:
O come to the woods with me!

Come where the ferns and brakes
Are fringing the forest lakes;
Where the nimble squirrel takes
His dinner of nuts, and makes
His home in the hollow tree!

Come where the sweet wild rose
In the forest shadow grows;
Its perfumed buds unclose
Where the laughing streamlet flows:
O come to the woods with me!

Come, leave your shaded rooms;—
Seek out the forest blooms,—
Inhale their sweet perfumes,—
Bring sunshine to your homes:
O come to the woods with me!

Come, ye who are wan and weak;—
Health in the wild-wood seek,—
'T will bring the rose to your cheek,
And the dullness of languor break:
O come to the woods with me!

R. C. BAKER.

Mackford, Wis.

A Lesson from the Arabs.

THE old proverb says, "It is right to be taught by an enemy." So it is right to receive instruction, if we find ourselves in need of it, even from a class whose very name has become a synonym for all that is wild and uncultivated, mischievous and evil. However much the Arabs may be deserving, in some respects, of the epithets that are applied to them, in others they furnish an example of good sense and wisdom, by which the nations of Christendom would do well to profit.

About the middle of the eighth century, according to Gibbon (vol. v., p. 300), their correct habits of living reduced their physicians to a starving practice. He says:—

"Under the reign of the Omniades, the studies of the Moslems were confined to the interpretation of the Koran and the eloquence and poetry of their native tongue. A people continually exposed to the dangers of the field must esteem the healing powers of medicine, or rather of surgery; but the starving physicians of Arabia murmured a com-

plaint that *exercise and temperance* deprived them of the greatest part of their practice."

We have italicized the words to which the reader's attention is especially called. Such was the picture exercise and temperance held up before the world a thousand years ago. Such is the lesson they have ever taught when their claims have been heeded. Nature is ever true to her own laws. The same beneficent results will follow obedience to those laws on the part of the human family, now as then. All that nature wants is a chance to act. For this she has all along been pleading; and that compliance with her claims would secure a blessing, she has all along been demonstrating. Yet the world seems to be farther to-day than ever before from learning the lesson. Why have such an unparalleled regard for the doctors as to be willing to support them at the expense of our own health, comfort, time, and money? In exercise and temperance, with their accompanying health of mind and vigor of body, let us be Arabs, though the doctors starve.

U. S.

The Model Mother.

THE mother should be the embodiment of all the virtues. Though the father may be called the roof-tree—the corner-stone of the edifice—yet the mother is the "keystone of the arch called home." It is she who molds the character of the children, and generally that of the entire household. Therefore, she should not only possess firmness and sound judgment in all matters pertaining to rearing and educating her children, but all the finer, sympathetic feelings that grace the feminine character should be hers. The duties and responsibilities of a mother must be borne by herself. No teacher nor nurse can fill her place. Hers is an office that cannot be filled by a deputy or substitute.

All the Christian graces should be cultivated and brought to perfection in her own heart before she is prepared to lead the young over life's rugged pathway. This is not only necessary to her own happiness, but the character of the mother is reflected in the child. Dr. Gleason says: "The position of a mother involves the greatest responsibilities and the highest and noblest duties; and if not qualified by thorough physical, mental, and moral training and education to discharge these duties properly, hard, indeed, will be the fate of her unfortunate offspring!"

To be a model mother is to follow closely the teachings of Christ. Often the mother's example and silent influence do more toward molding the mind of her child than do her words; yea, more than tongue could teach. Who, more readily than the child, can detect deception, untruthfulness, falsity? I had almost said it is an impossibility to deceive children, so ready are they ever to discern even the slightest deviation from truth.

How often have we seen the mother inflict punishment upon the child for doing that which she had previously taught it, though it might be unintentionally. Children are the best judges of hypocrites. And, on the other hand, who has not been charmed by that implicit confidence in a mother's word expressed by the little girl who said that "whatever mother says is true, *whether it is or not*?"

Children cannot follow the mother's precepts unless they harmonize with her example. It is impossible to "train up a child in the way he should go," if the mother does not tread that pathway herself.

Being satisfied that this subject has not its due weight in every mother's mind, I have ventured to say what I have, hoping some may be benefited thereby.

J. R. T.

Battle Creek, Mich.

An Incident.

Mr. K— is a gentleman of some forty years of age, and furnishes the following particulars, which, to say the least, will be interesting to health reformers:—

Having descended from hygienic stock, he was brought up a health reformer, and never tasted of meat but a few times. And although he has traveled extensively, in foreign lands as well as in our own country, living most of the time at hotels and popular boarding houses, he always carries out his vegetarian sentiments.

His grandfather was a staunch old vegetarian of Vermont, and has ninety descendants, only seven of whom use a flesh diet; four, tobacco; and one, whisky (I am ashamed to relate that my friend is one of the four who uses tobacco).

During the late rebellion, Mr. K. was an active partisan on the side of the North, and, while deployed in the secret service, crossed the Southern lines one hundred and fourteen times. It might be added to give the story relish that he was also employed as spy by the South; in fact, held commissions on both sides, and drew pay from both sides. But he was not always in luck; for on one occasion a chasing bullet struck him in the right arm just above the elbow, shivered off two inches of bone, traversed the forearm about four inches, and came out, making an ugly wound.

But what did Mr. K— do? Call the surgeon? No. He went to a tent, laid down, dieted, had no attending physician, but wrapped up the mutilated arm in a wet blanket, kept it soaked in cool water, and—now comes the most interesting part of the story—in just fourteen days it was healed up so that he again took the field, active as before. Such an instance of rapid healing is rare indeed, and in this case must be attributed to vegetarian living. More might be added, but these are the facts as related to the writer.

G. W. A.

The True Principles of Health Reform.

BY M. G. KELLOGG, M. D.

NUMBER SIX.

It has been shown in previous articles that the use of hot drinks impair the digestive power of the stomach, and the same is true of cold food.

Food should not be taken into the stomach when sufficiently cold to produce a sense of chilliness, for the reason that the stomach will have to warm the food, and thus use up its power to that extent that it cannot properly secrete the gastric juice. Yet it endeavors to do its work as well as possible, and in so-doing, it is overworked, and as a result, dyspepsia must follow. We should use some warm food with nearly every meal.

If we would have health and long life, we must also learn just what kinds of food to eat, and in just what conditions, and just how often it should be taken. How shall we decide these questions? There are certain general laws, which, if kept in mind, will enable us to answer them correctly and understandingly.

The reason why we need food is, that our bodies may be rebuilt as fast as decay and waste occur; and this fact shows us at once that only such substances as can thus be used, properly substitute food. The fact that the food cannot be well digested if taken too hot or too cold, or with too much fluid, shows us the required condition of the food; while the fact that the stomach can be overworked, shows that it requires regularity and moderation in regard to frequency of eating, and in amount of food taken. Each year, thousands of people pass to premature graves, in childhood, youth, and middle age, who would have lived to ripe old age had their habits of eating been correct.

Most parents, in the present age, form pernicious habits in their children long before they are old enough to judge for themselves; and then, after arriving at sufficient age to reason correctly on most subjects, they cannot so reason on dietetic habits, for their judgment and natural instincts have all been perverted by the false habits which their parents have permitted them to form.

Very few infants are fed with that regularity with which they should be. The babe is more frequently put to the breast to suit the mother's convenience, or to hush its crying, than to satisfy its real demands for food. The majority of mothers who nurse their babes do not know that the food their infants use will be good or bad in accordance with the quality of the food which they themselves use.

The mother who uses highly-seasoned food, will not only derange her own system, but will also derange the system of her babe, by supplying it with milk of such a quality that its organs cannot well digest it, and, as a consequence, the babe has severe gripings and constipated bowels, or severe diarrhea.

Often the child cries because its food hurts its stomach or intestines, and the mother gives it more food to stop its crying. Thus it soon learns to want food often, and as it grows older, it continues the habit of calling for food at short intervals. Its stomach has no rest until it is worn out, and the individual becomes a poor, suffering dyspeptic, a torment to himself, and no comfort to others, and after spending a few years in misery and sorrow, falls into a premature grave. Yet he might have lived to a good old age in health, strength, and happiness, had it not been for the fact that his mother taught him to eat too often, and to take as food articles which could not be used in building up and maintaining the body. Mothers, look about you and see how many of your acquaintances are suffering with disease that has been induced by erroneous habits of eating; and then as you love your children, and wish to have them spared to cheer you, and make you happy in your old age, and as you wish to see them pass through life in health and strength, do not form in them habits that will cause disease. In supplying food to your infants, be sure that it is pure and healthy, and remember that so long as your infant nurses, its food will be more or less affected in quality by the quality of the food you use.

If you make use of stimulating condiments, such as spice, pepper, ginger, nutmeg, vinegar, mustard, horse radish, etc., with your food, your own blood will be heated by the increased activity of your vital organs, and the food prepared by you for your infant will be of a very different quality from what it would have been had your own food been free from those condiments, and the poor child takes into its system more or less of the same condiments in an unchanged condition. When any of these condiments are taken into the system, there is an action induced, the object of which is to eradicate from the system certain essential properties that exist in the condiments. These essential properties vary in different substances, yet in all the above-mentioned articles, and in fact in all stimulants, there is something of a similarity in the properties possessed by them, so that all are cast out of the system in a similar manner; viz., by an increased activity of all the organs of the body. A portion of the deleterious substances are passed out by way of the lungs, other portions by way of the kidneys, the skin, &c. It matters not through what organ or channel these poisons are removed, they pass from the system unchanged.

To illustrate: If a person takes turpentine, it will be passed off with the urine, and can be detected by the smell. So also with alcohol, as it passes from the system by way of the lungs; also the extractive poison found in onions, as it is passed off by way of the intestines.

Now if these poisons are passed off unchanged, it is evident that they float in the blood in the

same unchanged condition; and again, as the milk is secreted from the blood, and is composed of organic cell-structures and water, the same as the blood, and holds the very same substances in solution that are to be found in the blood, it follows that if the mother takes deleterious substances into her system, the babe receives them into its system to poison it, and occasion its sickness. In proof of this proposition, let a cow eat onions or garlies, and it will be found that her milk will taste very strongly of these articles.

Whenever the mother of a nursing child makes use of condiments with her food, or uses drugs and medicines, she need not expect her babe to be free from pain and disease. Thousands of infants die yearly because their mothers eat improper food, and dose themselves with drugs while the infant nurses; yet the mother does not understand the cause of its sickness and death.

Mothers, learn how to live, and how to provide for the real wants of your children; for if you start your offspring in life with unhealthy conditions and habits, they will suffer a few months or years, and then pass from your embrace.

The Raisin.

WE copy the following from the "New American Cyclopaedia," for the gratification of numerous friends who are desirous of knowing whether the sweet foreign fruits, such as raisins, dates, and figs, are preserved in their natural juices or have an admixture of artificial sweetening.

P. M. LAMSON, M. D.

"Raisin (Fr. a grape), the dried fruit of the grape vine. In various countries where the grape is largely cultivated, and especially in the regions around the Mediterranean, the fruit, after ripening, is dried either in the sun or in ovens, and is then packed in boxes or casks for domestic use and foreign export. It has long been a commercial product of no small importance. The varieties recognized in trade are not very numerous, but their differences from each other are strongly marked. These arise not merely from the original differences in the grapes, but also from the methods of drying. Among the best sorts are those known as the Malaga, Muscatel, or 'sun raisins.' These are dried upon the vines, the stem of each bunch when ripe being partially severed, and the leaves that shade it being picked off. Thus exposed, the grapes soon shrivel by the evaporation of the water they contain, and become sweeter by the consequent concentration of the pulp. When dried, the bunches are taken off and carefully placed in boxes, with sheets of paper separating the layers. These raisins, better than any other sort, retain the freshness and bloom of the fruit, and acquire less of the saccharine de-

posit which is found upon most of the other varieties.

“Other raisins are prepared by drying the ripe grapes after they are picked, either in the sun or in heated rooms, and while they are drying sprinkling an alkaline lye over them. The effect of this is to cause a saccharine exudation to take place, which forms concretions upon the raisins and coats them with a thin varnish. The raisins known as *lexias* are so called from the lye employed, and include the varieties called Valencia and Denia. The best of these are hung on lines to dry in the sun, and as they begin to shrivel they are dipped in the lye once or twice and hung up again to complete the drying.

“Of Turkish raisins, two varieties, the sultanas and black Smyrnas, are the best known. The former are from a small, delicious grape, without seeds, and come packed in drums. The latter are also small raisins, but have very large seeds. They are generally free from the sugary concretions which are common to the other sorts.

“A very important variety of raisins, and one rarely understood to be the fruit of the vine, is the ‘dried currant’ of commerce. This is a very small-sized grape, largely cultivated at Patras, in Zante, Ithaca, and Cephalonia, and in the Grecian Archipelago. Its name is a corruption of Corinth, or Corinthian grape. The grapes are no larger than peas, and the bunches are only about three inches long. They are laid up to dry in the sun, in heaps called *couches*, and are then deposited in large quantities in rooms called *seraglios*, where the masses become so compact from the sticky quality of the sugar which exudes from them, that they have to be forcibly dug apart for packing. For shipment they are placed in casks, and made into a solid mass by treading. The demand for these is very large in the United States.

“Raisins are sometimes employed instead of grapes in the manufacture of wine, and among the ancient Romans and Greeks, some of the best wines were of this character. Malaga wine has also been produced in this manner, and the Hungarian Tokay is made from half dried grapes.

“The importation of raisins into the United States during the year ending June 30, 1859, amounted to 24,448,630 lbs., chiefly from Spain, valued at \$1,420,980; and of currants, 7,149,363 lbs., chiefly from England, Greece, and Austria, valued at \$319,326.”

A CHEERFUL temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured. It will lighten sickness, poverty, and affliction; convert ignorance into an amiable simplicity, and render deformity itself agreeable.—Addison.

AIM high; but not so high as not to be able to reach something.

A Good Health Story.

LETTER TO A DYSEPTIC.

(Concluded.)

Do NOT think that I am going to recur to the painful themes of doughnuts and diet. I fear my hints, already given on those subjects, may wound the sensitive nature of Mrs. D., who suffers now such utter martyrdom from your condition that I cannot bring myself to heap further coals of fire on her head, even though the coals be taken from her own very ineffectual cooking-stove. Let me dwell rather on points where you have exclusive jurisdiction, and can live wisely or foolishly, at your pleasure.

It does not depend on you, perhaps, whether you shall eat bread or saleratus, meat or sole-leather; but it certainly does depend upon yourself whether you shall wash yourself daily. I do not wish to be personal, but I verily believe, O companion of my childhood, that until you began to dabble in Hydropathy, you had not bestowed a sincere ablution upon your entire person since the epoch when, twenty years ago, we took our last plunge together, off Titcomb's wharf, in our native village. That in your well-furnished house there are no hydraulic privileges beyond pint water-pitchers, I know from anxious personal inspection. I know that you have spent an occasional week at the sea-shore during the summer, and that many people prefer to do up their cleanliness for the year during these excursions; indeed, you yourself have mentioned to me at such times, with some enthusiasm, your daily sea-bath. But I have been privately assured by the other boarders that the bath in question always consisted of putting on a neat bathing-dress and sitting awhile on a rock among the sea-weed, like an insane merman, with the highest waves submerging only your knees, while the younger Dolorosi splashed and gamboled in safe shallows behind you. Even that is better than nothing, but—Soul of Mohammed!—is that called bathing? Verily, we are, as the Turks declare, a nation of “dirty Franks,” if this be the accepted definition.

Can it be possible that you really hold, with the once celebrated Mr. Walker, “the Original,” as he was deservedly called, who maintained that by a correct diet, the system became self-purifying—through an active exhalation which repelled impurity—so that, while walking on dusty roads, his feet, and even his stockings, remained free from dust? “By way of experiment, I did not wash my face for a week; nor did any one see, nor I feel, the difference.” My deluded friend, it is a fatal error. Mr. Walker, the Original, may have been inwardly a saint and a sage, but it is impossible that his familiar society could have been desirable, even to fools or sinners. Rather recall, from your early explorations in Lempriere's Dictionary, how Medea renewed the youth of Pelias

by simply cutting him to pieces and boiling him; whereon my Lord Bacon justly remarks that "there may be some boiling required in the matter, but the cutting to pieces is not needful." If you find that the water-cure agrees with your constitution, I rejoice in it; I should think it would; but, I implore you, do not leave it all behind you when you leave the institution. When you return to your family, use your very first dollars for buying a sponge, and bring up the five children to lead decent lives.

Then, again, consider the fact that our lungs were created to consume oxygen. I suppose that never in your life, Dolorosus, did those breathing organs of yours inhale more than one half the quantity of air that they were intended to take in—to say nothing of its quality. Yet one would think that, in the present high prices of other food, you would make the most of the only thing you can put into your mouth gratis. Here is nature constantly urging on us an unexceptionable atmosphere forty miles high—for if a pressure of fourteen pounds to the square inch is not to be called urging, what is?—and yet we not only neglect, but resist, the favor. Our children commonly learn to spell much better than they ever learn to breathe, because much more attention is paid to the former department of culture. Indeed, the materials are better provided. Spelling-books are abundant; but we scarcely allow them time, in the intervals of school, to seek fresh air out of doors, and we sedulously exclude it from our houses and school-rooms.

Is it not possible to impress upon your mind the changes which "modern improvements" are bringing upon us? In times past, if a gentleman finished the evening with a quiet cigar in his parlor (a practice I deprecate, and introduce only for purposes of scientific illustration), not a trace of it ever lingered to annoy his wife at the breakfast-table, showing that the draft up the open chimney had wholly disposed of it, the entire atmosphere of the room being changed during the night. Now, on the other hand, every whiff lingers persistently beside the domestic altar, and betrays to the youngest child, next day, the parental weakness. For the sake of family example, Dolorosus, correct this state of things, and put in a ventilator. Our natures will not adapt themselves to this abstinence from fresh air, until Providence shall fit us up with new bodies, having no lungs in them.

Did you ever hear of Dr. Lyne, the eccentric Irish physician? Dr. Lyne held that no house was wholesome, unless a dog could get in under every door, and a bird fly out at every window. He even went so far as to build his house with the usual number of windows and no glass in the sashes. He lived in that house for fifty years, reared a large family there, and no death ever occurred in it. He himself died away from home, of small-pox, at eighty. His son immediately

glazed all the windows of the house, and several of the family died within the first year of the alteration. The story sounds apocryphal, I own, though I did not get it from Sir Jonah Barrington, but somewhere in the scarcely less amusing pages of Sir John Sinclair. I will not advise you, my unfortunate sufferer, to break every pane of glass in your domicile, though I have no doubt that Nathaniel and his boy companions would enter with enthusiasm into the process. I am not fond of extremes; but you certainly might go so far as to take the nails out of my bed-room windows, and yet keep a good deal this side the Lyne.

I hardly dare go on to speak of exercise, lest I should share the reproach of that ancient rhetorician who, as related by Plutarch in his aphorisms, after delivering an oration in praise of Hercules, was startled by the satirical inquiry from his audience, whether any one had ever dispraised Hercules. As with Hercules, so with the physical activity he represents, no one dispraises it, if few practice it. Even the disagreement of doctors has brought out but little skepticism on this point. Cardan, it is true, in his treatise, "*Plantæ cur Animalibus diuturniores*," maintained that trees lived longer than men because they never stirred from their places. Exercise, he held, increases transpiration—transpiration shortens life—to live long, then, we need only remain perfectly still. Lord Bacon fell in with this fancy, and advised "oily unctions" to prevent perspiration. Maupertuis went farther, and proposed to keep the body covered with pitch for this purpose. Conceive, Dolorosus, of spending threescore years and ten in a garment of tar, without even the ornament of feathers, sitting tranquilly in our chairs, waiting for longevity! In more recent times, I can remember only Dr. Darwin as an advocate of sedentary living. He attempted to show its advantages by the healthy longevity attained by quiet old ladies in country towns. But this is questioned by his critic, Dr. Beddoes, who admits the longevity, but denies the healthiness. He maintains that the old ladies are taking some new medicine every day—at least, if they have a physician who understands his business.

Now, I will not maintain, with Frederick the Great, that all our systems of education are wrong, because they aim to make men students or clerks, whereas the mere shape of the body shows (so thought King Frederick) that we are primarily designed for postillions, and should spend most of our lives on horseback. But it is very certain that all the physical universe takes the side of health and activity, wooing us forth into nature, imploring us hourly, and in unsuspected ways, to receive her blessed breath into body and soul, and share in her eternal youth. For this are summer and winter, seed-time and harvest given; for this do violet and bloodroot come, and gentian and witch-hazel go; for this do changing sunsets make

yon path between the pines a gateway into Heaven; for this does day shut us down within the loneliness of its dome of light, and night, lifting it, make us free of the vast fellowship of stars; for this do pale meteors wander nightly, soft as wind-blown blossoms down the air; for this do silent snows transform the winter woods to feathery things that seem too light to linger, and yet too vast to take their flight; for this does the eternal ocean follow its queen with patient footsteps round earth's human shores; for this does all the fair creation answer to every dream or mood of man, so that we receive but what we give—all is offered to us to call us from our books and our trade, and summon us into nature's health and joy. To study with the artist the least of her beauties—to explore with the man of science the smallest of her wonders—or even simply to wander among her exhaustless resources, like a child, needing no interest unborrowed from the eye—this feeds body, and brain, and heart, and soul, together.

But I see that your attention is wandering a little, Dolorosus, and perhaps I ought not to be surprised. I think I hear you respond, impatiently, in general terms, that you are not "sentimental." I admit it; **never within my memory** did you err on that side. You also hint that you never *did* care much about weeds or bugs. The phrases are not scientific, but the opinion is intelligible. Perhaps my ardor has carried me too fast for my audience. While it would be a pleasure, no doubt, to see you transformed into an artist, or a *savant*, yet that is scarcely to be expected, and if attained might not be quite enough. The studies of the naturalist, exclusively pursued, may tend to make a man too conscious and critical—patronizing nature, instead of enjoying her. He may even grow morbidly sensitive, like Buffon, who became so impressed with the delicacy and mystery of the human organization, that he was afraid to stoop even to pick up his own pen when dropped, but called a servant to restore it.

The artist, also, becomes often narrowed and petty, and regards the universe as a sort of factory, arranged to turn out "good bits of color" for him. Something is needed to make us more free and unconscious in our out-door lives than these too wise individuals, and that something is best to be found in athletic sports. It was a genuine impulse which led Sir Humphrey Davy to care more for fishing than even for chemistry, and made Byron prouder of his swimming than of "Childe Harold," and induced Sir Robert Walpole always to open his gamekeeper's letters first, and his diplomatic correspondence afterward. Athletic sports are "boyish" are they? Then they are precisely what we want. We Americans certainly do not have much boyhood under the age of twenty, and we must take it afterward, or not at all.

Who can describe the unspeakable refreshment for an overworked brain of laying aside all cares and surrendering one's self to simple bodily activity? Laying them aside! I retract the expression—they slip off unnoticed. You cannot embark care in your wherry; there is no room for the odious freight. Care refuses to sit behind the horseman, despite the Latin sentence. You leave it among your garments when you plunge into the river, it rolls away from the rolling cricket-ball, the first whirl in the gymnasium disposes of it, and you are left free, as boys and girls are free. If athletic amusements did nothing for the boy, they would still be medicine for the soul. Nay, it is Plato who says that exercise will almost cure a guilty conscience, and can we be indifferent to this, my fellow-sinner?

Why will you persist in urging that you "cannot afford" these indulgences, as you call them? They are not indulgences, they are necessities. Charge them in your private account-book under the heads of food and clothing, and as a substitute for your present enormous items under the head of medicine. O mistaken economist! can you afford the cessation of labor and the ceaseless drugging and douching of your last few years? **Did not all your large experience in the retail business** teach you the comparative value of the ounce of prevention and the pound of cure? Are not fresh air and cold water to be had cheap? and is not good bread less costly than cake and pies? Is not the gymnasium a more economical institution than the hospital? and is not a pair of skates a good investment, if it aids you to elude the grasp of the apothecary? Is the cow Pepsin, on the whole, a more frugal hobby to ride than a good saddle-horse? Besides, if you insist upon pecuniary economy, do begin by economizing on the exercise which you pay others for taking in your stead; on the corn and pears which you buy in the market, instead of removing to a suburban house and raising them yourself; and in the reluctant silver you pay the Irishman who splits your wood. Or, if suddenly reversing your line of argument, you plead that this would impoverish the Irishman, you can at least treat him as you do the organ-grinder, and pay him an extra fee to go on to your next neighbor.

Dolorosus, there is something very noble, if you could but discover it, in a perfect human body. In spite of all our bemoaning, the physical structure of man displays its due power and beauty when we consent to give it a fair chance. On the cheek of every healthy child that plays in the street, though clouded by all the dirt that ever incrustated a young O'Brien or McCafferty, there is a glory of color such as no artist ever painted. I can take you to-morrow into a circus or a gymnasium, and show you limbs and attitudes which are worth more study than the Apollo or the Antinous, because they are life, not marble. How

noble were Horatio Greenough's meditations in presence of the despised circus-rider! "I worship when I see this brittle form borne at full speed on the back of a fiery horse, yet dancing as on the quiet ground, and smiling in conscious safety." I admit that this view, like every other, may be carried to excess. We can hardly expect to correct our past neglect of bodily training, without falling into reactions and extremes in the process. * * * *

Do not think me heartless for what I say, or assume that because I happen to be healthy myself, I have no mercy for ill-health in others. There are invalids who are objects of sympathy, indeed, guiltless heirs of ancestral disease, or victims of parental folly or sin; those whose lives are early blighted by maladies that seem as causeless as they are cureless; or those with whom the world has dealt so cruelly that all their delicate nature is like sweet bells jangled; or those whose powers of life are all exhausted by unnoticed labors and unseen cares; or those prematurely old with duties and dangers, heroes of thought and action, whose very names evoke the passion and the pride of a hundred thousand hearts. There is a tottering feebleness of old age, also, nobler than any prime of strength. We all know aged men who are floating on in stately serenity toward their last harbor, like Turner's Old Temeraire, with quiet tides around them, and the blessed sunset bathing in loveliness all their dying day. Let human love do its gracious work upon all these; let angelic bands of women wait upon their lightest needs, and every voice of salutation be tuned to such a sweetness as if whispered beside a dying mother's bed.

But you, Dolorous—you, to whom God gave youth and health, and who might have kept them, the one long, and the other perchance always, but who never loved them, nor revered them, nor cherished them; only coined them into money till they were all gone, and even the ill-gotten treasure fell from your debilitated hands; you, who shunned the sunshine as if it were sin, and called all innocent recreation time wasted; you, who staid underground in your gold mine, like the sightless fishes of the Mammoth Cave, till you were as blind and unjoyous as they, what plea have you to make, what shelter to claim, except that charity which suffereth long and is kind? We will strive not to withhold it; while there is life, there is hope. At forty, it is said, every man is a fool or a physician. We shall wait and see which vocation you select as your own, for the broken remnant of your days.—*Atlantic Monthly.*

HABIT is like the dropping of water upon a rock—it wears into the life, and the marks it makes can never be effaced without the chisel and the hammer of self-denial and self-discipline.

ENDURANCE.

Man's best philosophy—life's purest creed,
 Christian as Epictetic, is:—to bear
 Our yoke unmurmuring; balance that we need
 With that which we desire; to bound our prayer
 To Heaven's good pleasure; make the word and deed
 Our heart's true mirror; in our breast to wear
 Bravely our badge, and if at last we leave
 Some trait worth name, what more could man achieve?
 —*Dr. W. Beattie.*

Christianity and Swine.

THE readers of the REFORMER too well know my opinion of this most unclean of unclean beasts to think that I intend to connect Christianity with swine in any manner, or to any degree. I only wish to present somebody's idea of it.

A friend in Ohio related to me the following: A Methodist minister made a visit to his family. The time being soon after "killing season," newly-made, highly-seasoned sausages were on the table, of which the minister ate largely, and praised the savory viands with as much zeal as Belshazzar showed in praising the gods of gold and silver; and remarked, "I do not wonder that a Jew laid his hand on the back of a hog and said, 'Almost thou persuadest me to be a Christian.'"

There you have a Methodist minister's view of the persuasive powers of a hog in favor of Christianity; and the appeal is to that which is most easily reached and has the controlling influence with many of the ministers of the present age—their perverted appetites. That a swine, in the shape of sausage or any other shape, appeals to the intellect, the convictions, the conscience, will not be affirmed even by a modern ministerial epicure. But in the above case it proved, as it often does, that the stomach cannot be quieted as easily as the higher sensibilities. Soon after dinner the preacher called for a dose of potash in the form of cooking soda, to turn the swine's grease into soap, thus to compel his stomach to retain the disgusting mass. I should have preferred lobelia to soda, and an allopathic dose.

There is a sad moral to all this. Such a minister loses the respect of the family which he visits; and this is all right so far as he is concerned—he deserves no respect. But the name of Christianity is disgraced by such ministers. It is a well-known truth that the ministry is largely accountable for the prevailing custom of gormandizing, and for the use of indigestible food. An extra dinner "for the minister" is a matter of course, and many of them would feel insulted if they were invited to sit down to a good, plain dinner of digestible food. It is a shame to the ministerial office that their appetite for rich dinners, and suppers also, is proverbial. And he who would, even for a moment, associate a [fat hog with inducements to profess

Christianity, would not hesitate to accept "a call" to the ministry in view of the rich dinners that the minister is pretty sure to get. "Verily, they have their reward."

J. H. WAGGONER.

A Medical Mistake.

A HOMEOPATHIC physician having left a quantity of small pills with a patient, on returning a few days afterward found the sick man recovering, and he greatly praised the doctor's remedies.

The doctor wishing to ascertain the amount of medicine the patient had made use of, called for the pills which remained, and the afflicted man handed him the cup, with what he supposed to be the remaining pills. The doctor pronounced the medicine to be no more nor less than radish seed; and on further investigation it was found that not a pill had been administered. A cup of radish seed happened accidentally to stand upon the table where the pills were left, and these had been administered to the sick man with good effect. Suffice it to say that the services of the physician were no more needed at that time.

Would not physicians, who administer poisons to the sick, do well to test the virtue of radish seed in their practice? and perhaps turnip seed would also be efficacious. If these should prove a success, why, it might revolutionize the whole allopathic and other systems, and thus simplify the curative process.

JOSEPH CLARKE.

BEAUTY OF OLD PEOPLE.—Men and women make their own beauty or their own ugliness. Every human being carries his life in his face, and is good-looking, or the reverse, as that life has been good or evil. On our features the fine chisel of thought and emotion are eternally at work. Beauty is not the monopoly of blooming young men, and of white and pink maidens. There is a slow-growing beauty which only comes to perfection in old age. Grace belongs to no period of life, and goodness improves the longer it exists. Sweeter smiles have been seen from a lip of seventy than upon a lip of seventeen. There is the beauty of youth and the beauty of holiness—a beauty much more seldom met, and more frequently found in the arm-chair by the fire, with grandchildren around its knee, than in the ball-room or promenade. Husband and wife who have fought the world side by side, who have made common stock of joy and sorrow, and aged together, are not unfrequently found curiously alike in personal appearance, and in tone of voice—just as twin pebbles on the beach, exposed to the same tidal influences, are each other's second self.—*Sel.*

TEMPERANCE and virtue are among the greatest panaceas yet discovered.

Sabbath in the Stomach.

THE hardest-worked member of the body is, in many cases, not the hand, nor the foot, nor the brain, but that one upon whose action all these depend for constant nourishment. We are apt all times to gratify the palate at the expense of the digestion, and never more so than when the mind is relieved of its usual cares by the suspension of labor on the day of rest. But how great a mistake it is to rest every part of the body but one!

The reasons for partaking sparingly on the Sabbath of the delights of the table are obvious enough, but should be repeatedly stated, so long as worldly custom exists to draw Christians into temptation. The stomach needs rest, and can at no time take it at better advantage than on that day when the body undergoes least exertion and the mind is free from oppressive care. Those families that employ servants should consider that not only the master and mistress, but also those who wait upon them, have spiritual needs which cannot be supplied if the usual routine of service is insisted upon. Moreover, a partial fast for full-fed persons is not only salutary in a physical point of view, but promotes the spiritual faculties, and enables the soul to commune with God with more readiness and fervency. Therefore, we urge light meals on the Sabbath, that body and spirit may prosper together.—*Christian at Work.*

Causes of Sudden Death.

VERY few of the sudden deaths which are said to arise from "disease of the heart," do really arise from that cause. To ascertain the real origin of sudden deaths, experiments have been tried in Europe, and reported to a scientific congress held at Strasburg. Sixty-six cases of sudden death were made the subject of a thorough *post-mortem* examination; in these, only two were found who had died from disease of the heart. Nine out of sixty-six have died from apoplexy, while there were forty-six cases of congestion of the lungs—that is, the lungs were so full of blood they could not work, there not being room enough for a sufficient quantity of air to enter to support life. The causes that produce congestion of the lungs are cold feet, tight clothing, costive bowels, sitting till chilled after being warmed with labor or rapid walk, going too suddenly from close, heated rooms into the cold air, especially after speaking, and sudden and depressing news operating on the blood. The causes of sudden death being known, an avoidance of them may serve to lengthen valuable lives which would otherwise be lost under the verdict of "heart complaint." That disease is supposed to be inevitable and incurable; hence many may not take the pains they would to avoid sudden death if they knew it lay in their power.

MRS. WHITE'S DEPARTMENT.

M A Y .

May, with its treasures of birds and flowers,
The balmiest month of the year—
May, with its mingling of sunshine and showers,
Glorious May is here!

May, with its velvet-like carpet of green,
And its streams unfettered and free,
That gaily reflect back the glittering sheen
Of moonlight and flower and tree.

May, with its burden of verdure and bloom,
And its zephyrs, delicious and soft,
That bear on their breath the sweet flow'ret's perfume,
And the warbler's rich melody waft.

Yes, May, in its glory and beauty again,
Smiling and balmy is here;
We hail thee, bright May! we rejoice in thy reign,
Thou beautiful queen of the year!

—*New Orleans Sunday Times.*

Proper Education.

God prepared for Adam and Eve a beautiful garden. He provided for them everything their wants required. He planted for them trees of every variety, bearing fruit. With a liberal hand he surrounded them with his bounties—the trees, for usefulness and beauty, and the lovely flowers, which sprung up spontaneously, and flourished in rich profusion around them, were to know nothing of decay. Adam and Eve were rich indeed. They possessed beautiful Eden. Adam was monarch in this beautiful domain. None can question the fact that Adam was rich. But God knew that Adam could not be happy unless he had employment. Therefore he gave him something to do. He was to dress the garden.

The Creator of man never designed that he should be idle. The Lord formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. It was the law of nature, therefore the law of God, that brain, nerve, and muscle, should be in active motion. Young gentlemen and ladies that refuse to labor because they are not compelled to, and because it is not fashionable, are not guided and controlled by enlightened reason. Those who shun manual labor, cannot have physical stamina. In order for the young to enjoy perfect health and perfect happiness, every organ and function must be in perfect operation as God designed they should be. If all the organs act their natural part, life, health, and happiness, will be the result. Too little exercise, and staying in-doors too much, will bring on feebleness and disease of some one or more of the organs. It is sinful to impair or weaken one of the powers God has given us. The great Creator designed that we should have per-

fect bodies, that we might preserve them in health, and render to him the offering of a living sacrifice, holy, and acceptable to God.

Exercise in useful labor will be carrying out the original plan of God, when he bade Adam and Eve to dress the garden. Life is precious, and should be preserved intelligently by regarding the laws of our being.

Fashionable idlers, who have plenty of leisure, fail to attain happiness. They have been educated to regard honest labor as only fit for the poor, while it would degrade the wealthy. They rob the brain and nervous system, by fashionable indolence, of a supply of animal energy that keeps the machinery of the body in healthful activity.

In order for the brain to have clearness and strength of thought, retentive memory, and mental power, the muscles of the body should have exercise a portion of each day in order to preserve and improve health.

Adam was in glorious Eden. He was perfectly developed, and then set to work by his Maker that in exercise all his muscles should preserve their elasticity. Many young men and ladies are too proud, or too lazy, to engage in useful labor in the house or in the garden.

The world is full of women with but little vitality, and less common sense. Society is in great need of healthful, sensible young women, who are not afraid to work and soil their hands. God gave them hands to employ in useful labor. God did not give us the wonderful human machinery of the body to become paralyzed by inaction. The living machinery God designed should be in daily activity, and in this activity or motion of the machinery, is its preserving power. Manual labor quickens the circulation of the blood. The more active the circulation the more free will be the blood from obstructions and impurities. The blood nourishes the body. The health of the body depends upon the healthful circulation of the blood. If work is performed without the heart being in it, it is simply drudgery, and the benefit which should result from the exercise is not gained.

Toiling mothers, who have given their children the advantages of education, and have brought them up without disciplining them to self-denial and physical labor, and have given them liberty to follow their own pleasure, will not receive much happiness and comfort from these children. In my travels I have seen that those women who entered upon the married life wholly unprepared for domestic duties, were not happy. They did not receive the training and the education in their youth that fitted them for the responsible position they had by most solemn covenant agreed to fill. The parents had made a great mistake. When children, they were excused from exertion in order "to enrich the mind." They could play an instrument of music, but were not educated to take responsibility. They enjoyed burying their minds

in novels, but had no love to keep their houses in order. They were as incompetent for the responsible position of mothers as a girl of fifteen years. Economy of means they knew nothing of, and yet these are the mothers that are bringing up children to take their place upon the stage of action, to act their part in the drama of life. The characters of youth should not be spoiled by over-fond mothers. Parents should consider that as they neglect to thoroughly educate their daughters in domestic labor and economy, they are giving characters to them which will make their future married lives miserable. There will be disappointed husbands, and neglected children, because of inefficient wives and mothers.

E. G. W.

Mrs. Palliser's Dream.

I PROPOSE to relate Mrs. Palliser's dream, because it brought about a marked change in her life. Great as is the liberty generally allowed to a dream, nevertheless I apologize beforehand for Mrs. Palliser's dream. It is not a conventional, good-society dream. I admit it. I protest against any damaging inferences about Mrs. Palliser. She is a dear, good, pious little woman; but I leave the dream to its own merits. I will not even attempt to tell it in a roundabout style, but just say, plumply, Mrs. Palliser dreamed that, sitting in church, she saw Satan sitting near her, quite at his ease, listening with an air of artistic enjoyment to the singing, and with an expression of proprietorship and interest in what was about him that made Mrs. Palliser so horribly uncomfortable that she could not follow the services.

When a dream begins like that, of course you may expect almost anything to come next. Mrs. Palliser in her dream was more curious to know why he came there, and how he could sit there, than ever was Eve about the apple; and her curiosity grew so intolerable that, the service being over, she touched him on the arm and asked him.

"My dear madam," he answered, blandly, "I often come here. I view this and one or two similar establishments something as a man does his pet country-seat, and when I get a fit of the blues, I come here to refresh my faith—in myself. And for the question in your thoughts, madam, that you are too polite to frame in words, your Christ, to whom you have erected this temple, is not here."

"You are a liar, and the father of lies!" retorted Mrs. Palliser, with more zeal than politeness.

"Granted; but the devil can quote Scripture. What did He tell you himself of some who shall begin to say, 'We have eaten and drunk in thy presence, and thou hast taught in our streets; but he shall say, I know you not whence ye are; depart from me, all ye workers of iniquity?' I wonder, Mrs. Palliser, if the prophecy was confined entirely to those wicked Jews, or if among them

will be found anybody who sits here, for example."

Now, coupled with his words, there was something so unspeakably awful in the smile with which he looked down into Mrs. Palliser's wondering face that the little woman's heart stood still. She struggled and woke.

This absurd and irreverent dream made a terrible impression on Mrs. Palliser. She was unable to forget it. She told her husband, and he pooh-poohed it as nonsense. That was conclusive, but not satisfactory. She consulted her pastor. He smiled, and told her that "a dream cometh through the multitude of business." "But not such dreams," murmured Mrs. Palliser. She got thin and worn, and her husband called in the doctor. The doctor demanded her symptoms, and Mrs. Palliser told her dream. The doctor said something about nerves, gave her a prescription, and privately advised Mr. Palliser to take his wife into society, and try to distract her thoughts; this persistent dwelling on one thing looked a little like mania.

Winter came—two-faced, as usual. To the rich and well-to-do it brought the "season" and all its splendors and pleasures: lectures, operas, sleigh-rides, rinks, red cheeks, quick-leaping blood, long, bracing walks in the clear air; spring, sparkle, elasticity; cosy-curtained rooms, twilights with soft warm air, red firelight, and just a glimpse through the clear panes of the dying winter's light for contrast; long evenings close around the hearth, all the cosier for the raving wind and driving sleet without; Christmas trees, New Year's boxes, wine, velvet, gold, fur—all these for the rich; but for the poor—lower your voice and change your note. Winter is a mighty hunter; the poor are his game, and he hunts them hard, and to the death. This winter was no exception. It was a bitter one. The charitable were busy; busiest of all, Mrs. Palliser, but she still asked herself why Christ should not be in his church.

In an alley lived Madge Allen, on the third floor of a rear tenement building. She was by no means a model poor woman. Her temper was bad. She was sometimes drunk. Mrs. Palliser's cook vowed that she stuffed her pockets with tea and sugar. But, however that might be, she fell sick. Mrs. Palliser found her looking not only ill, but gaunt and starved. So did her children. There was no quilt on her bed; no fire; no bread; no tea-kettle; not even a whole dish. One by one, everything had gone to the pawnbroker's. Winter had hunted them down, and was worrying them now in their miserable attic till the landlord should turn them out, as he intended to do on the day after to-morrow, when he would finish them.

Madge told these things in a dry, hard voice, and with no sign of emotion, although the soft-hearted Mrs. Palliser was in tears. You see, Madge lived only a block and a half away, and

that aggravated the case, to Mrs. Palliser's thinking. She could hardly await the end of the story to fly into the street, order coal, wood, and groceries, confiscate the whole Palliser dinner, and send around a load of blankets, quilts, flannel, dishes, etc. She paid the landlord; she brought the doctor; she nursed Madge herself—the best and tenderest of nurses. In all this glow of kind feeling Madge thawed a little, and one day she said,

"I thank you; I do thank you, Mrs. Palliser. I do n't see why you ever took so much trouble for one like me."

"For Jesus' sake," answered Mrs. Palliser, softly and quickly, glad of the opportunity to say so.

An ill-omened light sparkled in Madge's eyes.

"Whose sake did you say?" affecting sudden deafness.

"Our Lord and Saviour's," replied Mrs. Palliser again, trembling a little.

"And why on his account?" asked Madge, mighty dryly.

"Because he— Why, surely you know, Madge. He told us to do so. He was poorer once than you; he had not even a place to lay his head."

Madge threw up her head scornfully. "Now I wonder, Mrs. Palliser, to hear you talk like that. I have heard that story a dozen times from them as likes to set themselves up and preach; but you are another sort. You are a good woman, you are; and why do you want to stuff me with a story like that?"

Mrs. Palliser was still with surprise.

"Now, see here," continued Madge, rapidly, "I do n't want to say nothing saucy to one that's been good to me and mine; but poor folks ain't fools. When we see ice, it is no use telling us it's dog-days, because we know better. Now you say our Lord was so poor hisself, and so he had a feeling for the poor folks, and he wants Christians to have it, too, and he counts us all his brothers and sisters. Oh! I know the rigmarole; I've heard it often enough. Now, just let me tell you how a few of these brothers and sisters are getting on. The woman overhead has two little children. She is honest, and works her fingers to the bone to keep them, and in five days they have had three loaves of bread. The decent man below is a carpenter. He is out of work. He was too poor to buy stuff to make things for hisself. He has a wife and three children—babies, you may say, all of them. They have pawned all they have. He is so poor-looking now I do n't suppose they'd trust him with work if they had it. She is down with rheumatiz—no flannels, no fire, no food, is too much for her. They are clean beat out, and last week they would have starved to death but for what we poor folks brought them. In yonder the children is crying with cold and chilblains, and never a shoe to their foot. Their mother goes

around with a basket and sells what she can; but you know how it is, ma'am, where one will buy, twenty will pass on and never look at her.

"Oh!"—and the woman's black eyes kindled—"I wish I could make you, and every one that is warm and full, *feel* what it is to be starved all over, dizzy and faint, and the wind searching through every bone, and no hope of anything better, and folks going by you as if they was angels and you are vermin, for the way they look at you, and plenty to eat and drink, and warm rooms everywhere in the house that would no more open to you than the kingdom of Heaven, if there was one. Keep this in your mind, ma'am, as I have done when I watched you fine ones come out of your church. The price of the lace on your cloak would take that carpenter's clothes and tools out of pawn, and start him again. Them ladies behind you cost more than would make us all happy here. While your Lord's brothers and sisters are starving, you brush by us with the price of what would save us to go and pay him—and then you go home, easy, and careless, and happy, and think well of yourselves if you send us out twenty-five cents by the servant. Mind, I think folks is right to use their own, and it's natural to want to look fine and handsome; but there's enough piled on just for show, and that does no good, to make us all easy. Give us a chance, however. And then you say He is in there listening to you. Why, if he was, and he is what you make him out—I can read, and I read once how he drove the peddlers out of the temple for buying and selling, and what is that to leaving his own to perish, and never thinking of caring? Do n't tell me. *He is n't there*, Mrs. Palliser, and what is more, you do n't none of you believe it, really, or expect him as you say you do; for what did he tell you? Oh! I have not been to Sunday-school for nothing. I can answer folks back when they come preaching to me," and with an air of triumph she repeated, "When thou makest a dinner or supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors, lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Now there's a lot of Christians living in our neighborhood—the regular A No. 1 sort. But I do n't see no invitations coming down our alley.

"They was a different sort as drove up to your house t'other night, Mrs. Palliser, and that will come scraping in New-Year's day to drink your wine and wish you merry; and suppose on that day He came too, and when He'd looked around, and see none of the poor and the sick, He said to you, 'Inasmuch as ye did it not to one of the least of these, ye did it not to me!' And that is what He would say, according to your own

story; and, if you believed it, would n't you all be sick for fear, and trying to do different? That you would. You are a kind woman, Mrs. Palliser, but drop that church talk with me. It's no good. He isn't there"—pointing toward her window, from which one could just see the church spire.

"Oh! Madge, He is," cried Mrs. Palliser. "Don't believe it. Don't think of it. It is true, what you say; but the human heart is so hard that so long as we were warm and fed we would never care at all; and we would n't do even this little but for Jesus' sake. It is He who sends us, and it is we who, like thoughtless and unwilling children, do as little as we can, and then run off to our sport. The blame is ours—mine—Madge. But, please God," she continued, rather to herself than Madge, "I, at least, know now where to look for my Lord."

That evening Mrs. Palliser informed her husband that she had found the meaning of her dream. Madge Allen had told her.—*Harper's Bazar.*

Building for Eternity.

You think that one hour buries another, but it is not so. You think that you have parted forever from the things which have passed by you; no, you have not. There is much in your life that you think has gone which you never shall part from. It has stepped behind you; and there it waits. That which you have done is with you to-day; and that which you are doing will be with you to-morrow. When the mason carries up the wall, the course of brick which he laid yesterday is the foundation on which he is laying another to-day. And all that you do to-day on the structure which you are building will remain as a basis for that which you will do to-morrow. The work proceeds without intermission, and all that has been done is the understructure for that which is to be done.

Young man and maiden, take heed how you build. That which you are doing, the work which you are performing, you do not leave behind you because you forget it. It passes away from you apparently, but it does not pass away from you in reality. Every stroke, every single element, abides. And there is nothing that grows so fast as character. There is nothing that is so enduring as character. There is nothing that men think so little of as character, although there is nothing that so belongs to their immortality, and that is incomparable in importance as character.—*Beecher.*

COL. SILAS DANFORTH, of Madison, 81 years old, was born and has always lived in the house he now occupies. He says he has not lost a meal through sickness for the last 60 years; and that he will live to be 100 years old, and then he is going to set out an orchard.

Overwork.

WHAT is to be done to prevent this acrid look of misery from becoming an organic characteristic of our people? "Make them play more," says one philosophy. No doubt they need to "play more," but, when one looks at the average expression of a Fourth of July crowd, one doubts if ever so much multiplication of that kind of holiday would mend the matter. No doubt we work far too many days in the year, and play far too few: but, after all, it is the heart and the spirit and the expression that we bring to our work, and not those that we bring to our play, by which our real vitality must be tested and by which our faces will be stamped. If we do not work healthfully, reasonably, moderately, thankfully, joyously, we shall have neither moderation, nor gratitude, nor joy in our play. And here is the hopelessness, here is the root of the trouble, of the joyless American face. The worst of all demons, the demon of unrest and overwork, broods in the very sky of this land. Blue and clear and crisp and sparkling as our atmosphere is, it cannot or does not exorcise the spell. Any old man can count on the fingers of one hand the persons he has known who led lives of serene, unhurried content, made for themselves occupations and not tasks, and died at last what might be called natural deaths. So long as the American is resolved to do in one day the work of two, to make in one year the fortune of his whole life and his children's, to earn before he is forty the reputation which belongs to threescore and ten, so long he will go about the streets wearing his present abject, pitiable, over-wrought, joyless look.—"H. H." in *The Independent.*

CAN A WOMAN ENDURE IT?—George W. Curtis has been lecturing on "Woman's Opportunities" before the Society of Mechanics and Tradesmen of New York city. Talking of co-education of the sexes, and alluding to the fact that public educational institutions of the higher grade are opening their doors to woman, he says: "If anybody asks the question, 'Can a woman endure a college course of study?' it is a woman who replies, 'I would like you to take 1,300 young men, place them up and hang 10 or 20 pounds of clothes on their waists, perch them upon high, narrow heels, cover their heads with rats and mice, stick 10,000 hair pins into their heads, and, if they can stand all this, as the women do, they will stand a college education.' [Laughter.] The highest authorities on this subject in this country agree that co-education is better for both sexes. Already the bolts of prejudice are softly sliding back to admit a nobler, because a juster, future in the persons of women."

WANT of punctuality is a species of falsehood.

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. We shall be pleased to have you renew your subscription.

UNAVOIDABLY, this number of the REFORMER goes to press without the usual editorial. However, we believe the articles which take its place will be read with interest.

THE HEALTH REFORM INSTITUTE having added to its staff of physicians is prepared to send an efficient physician in answer to calls by telegraph, to any part of the country. Parties calling for help must prepay telegraphic dispatch, and furnish nurse or watchers when needed. They will be charged with traveling expenses to and from the sick, and five dollars per day.

Those who call for help will please state in dispatch whether a gentleman or lady physician is preferred. When possible, their choice will be gratified.

New Work on Baths.

WE are constantly receiving inquiries concerning, and orders for, the best work on baths. At present, there is no good work on this subject; all are far behind the times. The system of hygienic medication is constantly progressing; not by finding new remedies, but in the mode of applying hygienic agencies in the treatment of disease, so that to day the system is far in advance of any writings on the subject. To meet the wants of the people, we shall immediately commence the publication of works on these subjects, that shall be fully up with the time. In a few weeks we shall have ready a new work on the uses and mode of applying the bath in the treatment of disease.

Base Ingratitude.

WE received, some time since, from a gift-distributing house in Boston, Mass., a circular containing two certificates for articles they had to dispose of. One certificate called for a set of silver spoons valued at \$10, and the other, for a \$40 silver watch. These articles the certificate affirmed could be had by a return of the certificates with two dollars for each and the postage on the articles, which was in this case 35 cents apiece.

In reply to this we sent the firm the following letter:—

BATTLE CREEK, MICH., APRIL 23, 1872.

G. F. T., SONS & Co.,

GENTLEMEN:—

I received the inclosed certificates from your firm a few days since. I have no wish to take from you \$50 worth of property, making you a return of only \$4. It will certainly be better for you, as appears

on the face of these certificates, for me to surrender them both, and call for the spoons without any remittance, than to send the \$4 and claim the watch and spoons both. I, therefore, instead of sending \$2.35 for the spoons, surrender my certificate for the \$40 watch, which will certainly cover it, and would like to have you send me the spoons.

My reasoning in this case is certainly good; and now, if your establishment is not one of those bogus concerns, with which the country is at the present time especially afflicted, and in comparison with which the cholera is a blessing, I shall get the spoons.

Respectfully yours,

U. SMITH.

P. S. Do n't forget to send on the spoons.

U. S.

And now, after manifesting toward them such disinterested generosity, and patiently waiting for a long time, we have received no spoons. Could ingratitude go farther! If others receive similar certificates from such houses, which we know are sending them all over the country, let them take warning and beware; for they cannot depend on receiving the spoons.

U. S.

THE *Household Treasure*, is the title of a monthly paper, published by T. L. Waite and Co., Berea, Ohio. Terms 75 cts. a year in advance. A good-sized, neatly-executed sheet, filled with short, spicy articles, of real merit, on important subjects. A treasure for any household.

THE *Christian Monitor*, devoted to Home Education, Literature and Religion. Published monthly by Bosworth, Chase & Hall, 180 Elm St., Cincinnati, O. \$2.00 per annum. This magazine has chosen a sphere of the first importance, and we are happy to say that we think it is creditably fulfilling its mission. We wish it success in the good work of making Religion the handmaid of Home Education, and introducing it into every household.

THE *Household*, a 24-page monthly paper, published at Brattleboro, Vt., devoted to the Interests of the American Housewife. If there is any class of people entitled to a publication devoted to their interests, it is the American Housewives. Every department of the Household receives its due share of attention in this paper. It has something for the Veranda, the Drawing Room, the Conservatory, the Dressing Room, the Nursery, the Dispensary, the Dining Room, the Library, the Kitchen, and the Parlor. Full of instructive reading for those who wish to maintain a well-regulated household. \$1.00 per year.

WILL Mrs. E. H. B., Spring Valley, Minn., send her full address to Health Institute?

ERRATUM.—In the last number of the REFORMER, page 119, last column and tenth line from the bottom, read *permeated* instead of *fermented*.