

THE  
Health Reformer.

OUR PHYSICIAN, NATURE: OBEY AND LIVE.

VOL. 3.

BATTLE CREEK, MICH., SEPTEMBER, 1868.

NO. 3.

THE HEALTH REFORMER,  
PUBLISHED MONTHLY AT  
The Health Reform Institute,  
Battle Creek, Mich.,

Under the Supervision of an Editorial Committee of Twelve.

Terms: One Dollar per Year, invariably in Advance.  
Address "Health Institute," Battle Creek, Mich.

General Articles.

The Dress Reform.

AN APPEAL TO THE PEOPLE IN ITS  
BEHALF.

(Concluded from last month.)

HAVING noticed some of the wrongs of the popular style of woman's dress, we now wish to show in reference to the reform dress that—

1. *It is convenient.* No arguments are needed to prove that our style of dress is most convenient in the kitchen. In passing up and down stairs, the hands are not needed to hold up the skirts of our dresses. Being of a convenient length, they take care of themselves, while our hands are better employed.

We can go out into the untrodden snow, or after a fall of rain, and, if our feet and limbs are entirely protected, all is dry and comfortable. We have no fears of taking cold as we trip along, unburdened by trailing skirts, in our morning walks. We can, in spring and summer, walk and work among our flowers without fear of injury from the dews of early morning. And then, the lower portion of our skirts, not having been used as a mop, are dry, and clean, and comfortable, not compelling us to wash and clean them, which is not always convenient when other important matters demand time and attention.

In getting into, and out of, carriages, in passing old trunks, boxes, and other ragged

furniture, and in walking over old, broken sidewalks, where nails have worked up an inch or two above the surface of the plank, our dresses are not exposed to a thousand accidents and rents to which the trailing dresses are fated. To us, this is a matter of great convenience.

2. *It is healthful.* Our skirts are few and light, not taxing our strength with the burden of many and longer ones. Our limbs being properly clothed, we need comparatively few skirts; and these are suspended from the shoulders. Our dresses are fitted to sit easily, obstructing neither the circulation of the blood, nor natural, free, and full respiration. Our skirts being neither numerous nor fashionably long, do not impede the means of locomotion, but leave us to move about with ease and activity. All these things are necessary to health.

Our limbs and feet are suitably protected from cold and damp, to secure the circulation of the blood to them, with all its blessings. We can take exercise in the open air, in the dews of morning or evening, or after the falling storm of snow or rain, without fears of taking cold. Morning exercise, in walking in the free, invigorating air of heaven, or cultivating flowers, small fruits, and vegetables, is necessary to a healthful circulation of the blood. It is the surest safeguard against colds, coughs, congestions of the brain and lungs, inflammation of the liver, the kidneys, and the lungs, and a hundred other diseases.

If those ladies who are failing in health, suffering in consequence of these diseases, would lay off their fashionable robes, clothe themselves suitably for the enjoyment of such exercise, and move out carefully at first, as they can endure it, and increase the amount of exercise in the open air, as it gives them strength to endure, and dismiss their doctors and drugs, most of them might recover health, to bless the world with their example and the work of their hands. If they would dress



their daughters properly, they might live to enjoy health, and to bless others.

CHRISTIAN MOTHER: Why not clothe your daughter as comfortably and as properly as you do your son? In the cold and storms of winter, his limbs and feet are clad with lined pants, drawers, woolen socks, and thick boots. This is as it should be; but your daughter is dressed in reference to fashion, not health nor comfort. Her shoes are light, and her stockings thin. True, her skirts are short, but her limbs are nearly naked, covered by only a thin, flannel stocking reaching to her muslin drawers. Her limbs and feet are chilled, while her brother's are warm. His limbs are protected by from three to five thicknesses; hers, by only one. Is she the feeble? Then she needs the greater care. Is she indoors more, and, therefore, less protected against cold and storm? Then she needs double care. But as she is dressed, there is nothing to hope for the future relative to her health but habitual cold feet, a congested brain, headache, disease of the liver and lungs, and an early grave.

Her dress may be nearly long enough; but let it sit loosely and comfortably. Then clothe her limbs and feet as comfortably, as wisely, and as well, as you do those of your boy; and let her go out, and enjoy exercise in the open air, and live to enjoy health and happiness.

3. *It is modest.* Yes, we think it is the most modest and becoming style of dress worn by woman. If the reader thinks otherwise, will he please refer again to the illustration, and then tell us wherein this style of dress is faulty or unbecoming? True, it is not fashionable. But what of that? Fashions do not always come from Heaven. Neither do they always come from the pure, the virtuous, and the good.

It is true that this style of dress exposes her feet. And why should she be ashamed of her well-clad feet, any more than men are of theirs? It is of no use for her to conceal the fact that she has feet. This was a settled fact long before the use of trailing skirts distended by hoops, giving her the appearance of a haystack, or a Dutch churn.

But does the popular style of woman's dress always hide her feet from the public gaze? See that lady passing over the muddy street, holding her skirts nearly twice as far from the ground as ours, exposing, not only her feet, but her nearly-naked limbs. Similar exposures are frequent as she ascends and descends the stairs, as she is helped into, and out of, carriages. These exposures are disagreeable, if not shameful; and a style of

dress which makes their frequent occurrence almost certain, we must regard as a poor safeguard of modesty and virtue. But we did not design an exposure of this false modesty in relation to woman's feet, but simply a defense of the style of dress which we regard, in every way, truly modest.

What style of dress can be neater, more becoming girls from the ages of five to fourteen years, than ours? Stand those girls of fashion beside these, and then say which appears most comfortable, most modest, and most becoming. The fashionable style is not as long as ours, yet no one laughs at those who follow that style for wearing a short dress. Their limbs are nearly naked, while modesty and health clothe the limbs of the others. Fashion and false modesty look upon these girls who have their limbs clad in reference to comfort, modesty, and health, with horror, but smile upon those whose dresses are quite as short, and whose limbs are uncomfortably, immodestly, and unhealthfully exposed. Here come the cross and the reproach, for simply doing right, in the face of the tyrant—Fashion. God help us to have the moral courage to do right, and to labor patiently and humbly in the great cause of reform.

In behalf of my sisters who adopt the reform dress,

ELLEN G. WHITE.

Greenville, Montcalm Co., Mich.

#### A FEW SUGGESTIONS.

1. We recommend the reform dress to all. We urge it upon none. When Christian women see the wrongs of the fashionable style, and the benefits of ours, and put it on from a sense of duty, and have the moral courage to wear it anywhere and everywhere, then will they feel at home in it, and enjoy a satisfaction and blessing in trying to do right.

2. But those who adopt the reform dress should ever bear in mind the fact that the power of fashion is terrible; and that in meeting this tyrant, they need wisdom, humility, and patience,—wisdom to speak and act so as not to offend the slaves of fashion unnecessarily; and humility and patience to endure their frowns, their slight, and their reproachful speeches.

3. In view of existing prejudices against the reform dress, it becomes our duty in adopting it to avoid all those things which make it unnecessarily objectionable. It should reach to within eight or nine inches from the floor. The skirt of the dress should not be distended as with hoops. It should be as full as the long dress. With a proper



amount of light skirts, the dress will fall properly and gracefully about the limbs.

Anything eight or nine inches from the floor is not the reform dress. It should be cut by an approved pattern, and fitted and made by directions from one who has experience in this style of dress.

4. Taste should be manifested as to colors. Uniformity in this respect, with those who adopt this style of dress, is desirable so far as convenient. Complexion, however, may be taken into the account. Modest colors should be sought for. When figured colors are used, those that are large and fiery, showing vanity and shallow pride in those who choose them, should be avoided. And a fantastic taste in putting on different colors, is bad, such as white sleeves and pants with a dark dress. Shawls and bonnets are not in as good taste with the reform dress, as sacks and hats, and caps in winter.

5. And be right yourselves. Secure and maintain, in all the duties and walks of life, the heavenly adorning. The apostle speaks to the point :

“Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.” 1 Pet. iii, 1-4.

My dear sisters: Such an ornament, such a course of life and conduct, will give you influence for good on earth, and be prized in Heaven. Unless you can obtain and maintain this, I entreat you to lay off the reform dress. Do not disgrace it with a want, on your part, of neatness, cleanliness, taste, order, sobriety, meekness, propriety, modesty, and devotion to your families and to your God. Be a recommendation and an ornament to the reform dress, and let that be a recommendation and an ornament to you.

E. G. W.

TOBACCO is the greatest robber of the soil that grows—a ton of tobacco exhausting it as much as fourteen tons of wheat and fifteen tons of corn.

[Yes; and it robs men's pockets of their money, and themselves of vitality and even life itself.—ED.]

### The Reform vs. the Drug System.

THE system of Health Reform embraces that which, if properly applied, promotes the health and happiness of all who live up to its teachings. It gives to those who are guided by it, health instead of sickness, strength, elasticity of body, and a clear intellect, instead of pain, weakness, a confused mind, and an irritable disposition. This is not understood by the opponents of this system, and consequently many bitter and foolish things are said against it and those who embrace its principles, and partake of the blessings derived from them.

It is not the object of this article to speak of the relative value of good and bad practices, the result of which is either health or sickness; but to speak of some of the difficulties which prevent the people from believing in the better way. The principles of health reform have been often and ably set forth in the columns of this journal, and are received by many with thankfulness; while by others, who are blinded by a false education, they are rejected.

Prominent among these difficulties, are the teachings of physicians, especially those of the old school. So long had they borne sway—till within about the last half century—the people had generally come to believe all that they taught. Without stopping to think, seemingly, of the result of the work which they were doing, these physicians would bleed, blister and purge, and purge, blister and bleed, and their patients would die, and their conclusions were that their treatment was not heroic enough, that their patients were too mildly dealt with; that more calomel and jalap would have saved them.

They have taught the people that cathartic medicines were entirely essential to the health of community; and to such an extent are they used, that millions of dollars are paid every year for cathartic pills, which may be found in every city, town and village throughout Christendom. They recommend the use of that terribly poisonous and filthy weed, tobacco.—Strange indeed it is, that any person of common sense should believe that health could be derived from such a source; but



“the doctor said it was good;” and hundreds of already feeble persons are yearly poisoned into the grave by the advice of those who pretend to promote the health of community. Tea, coffee, and even whisky, are also recommended as health-giving agents.

The result of these poisons taken into the system certainly is not good. A habit once formed is hard to be given up, however, and the person who has such a habit will go on increasing the amount of poison taken, till the fine sensibility of the stomach is destroyed, and the nervous system shattered. What is such a person's life worth to him? Without physical strength, and his intellect almost entirely gone, his existence is simply misery to himself and a burden to those who have the care of him. Instead of a beautiful old age, as we see in those who have lived lives of temperance, we see these poor sufferers subject to all manner of disease,—rheumatism, gout, dyspepsia, headache, and almost every known disease.

But here the “doctor” must be consulted again. And he has the remedy, so he teaches, and the people believe. Opium and morphine are the great blessings which must now comfort the afflicted. These are given, and the brain made insensible to pain. They are continued in increasing doses, till the victim's intellect is almost wholly destroyed, and death ensues.

The people have been taught that in no way could health be recovered but by taking medicine. No matter what the form of complaint, some powerful medicine must be sent through the system to drive out the intruding foe. Not having been taught the true principles of health, and the reasons why people are sick, they do not understand the proper course to be taken to regain health. The physicians are quite willing that people should be ignorant on these points, for it is for their interest, so they think, that people should be sick.

But during the last century, and especially the last fifty years, the people have been growing distrustful of these doctors, and different methods have been

sought to treat the sick. This has resulted in what is known as different schools of doctors; and consequently there are at the present time, botanic, homeopathic, hydropathic, and hygienic physicians, who have stood before the world and taught the people that the course they were pursuing by following the “regular” practice was very injurious and terribly destructive to health and life.

So bigoted, however, are old-school physicians, that, as a usual thing, they will recognize none of those physicians as belonging to the medical profession. Although they are well educated, and have their schools, colleges, and published works, and understand the human system as thoroughly as the old-school physicians, and understand the effect of the poisons given by the old-school even better than they do, because more thoroughly studied, yet because the poisons given by them are rejected and said not to promote health, they sneeringly call them quacks and empirics, whereas, the truth is, that a greater system of empiricism and quackery was never practiced, nor could be invented, than is taught by the allopathic system of medicine.

But this system totters. Its foundation stones,—bleeding, blistering, and purging,—have been shaken. It will never recover its former power. The hygienic school is at work. It has its teachers in the field. They are men of candor and common sense. Their manner of treating disease will cure as often as the calomel system will kill, which is about every time. The people are educated, it is true, and thoroughly educated, in the belief that a person a little indisposed must have the doctor and his medicine. They need to be taught otherwise; that in a majority of cases they will get well, and will not die, if they have good nursing, and do not call allopathy to increase the difficulty. A better system is now before the people. A recent writer, not of their school, has said:

“The next party which attracts our attention are the hydropathists, who separated from the old-school about the time the homeopaths did. They claim to cure disease and mitigate suffering; they point out to us their remedy, its different modes of application, and cures which they have



effected. We are obliged to believe them; they come to us well authenticated and in great abundance; they are also genuine cures, wrought by the agency of water, in its different modes of application, as laid down in the works on hydro-pathy. Its adherents have already formed a literature of their own, discarding drug-treatment, and relying solely on the *vis medicatrix* which they arouse into critical action and support by water alone. The time has passed where success of this kind could be ignored with safety, or a proper regard for honesty of purpose. The duty of the physician is to cure disease and to relieve suffering; to do this best and easiest, he has to look around for the proper means. If these are afforded to him, he is morally bound to investigate their claims. He must take cognizance of the fact that many and severe diseases are cured by the water treatment; to deny its efficiency, therefore, as a curative means of the highest order, would be foolish and useless. Willing or not, we must look these facts in the face, and instead of denying, rather try to explain them. It is true, the last is the more difficult of the two, but honor, interest, and benevolence are powerful stimuli to overcome the difficult task. The water-cure has its enemies, as well as any new doctrine which at first disturbs the balance of old notions; the most noisy of them, however, are those who fear its success, either from want of confidence in themselves, apprehending a diminution of the little fame already acquired, as from insufficient knowledge of their own principles, the strength of which they underrate, if they fear competition."

The above truthful remarks are significant. This system is working, and if its advocates possess candor and perseverance, it will enlighten thousands who are now in darkness, but would gladly walk in the light, if they once were directed to it.

J. F. BYINGTON, M. D.

**MARSEILLES HAIR.**—This article of commerce, used in the manufacture of chignons, was the subject of a singular revelation made at the Dublin Microscopical Club some months since. Dr. Frazer, on the part of Mr. Woodsworth, exhibited specimens of it which had the hair bulbs removed, and the enlargements had been imagined to indicate the presence of "Gregarina," but the microscope showed their true nature. An interesting inquiry results as to the origin of this kind of hair in commerce. It cannot be derived from living beings, for its removal in quantity by epilating would be extremely painful; and if obtained from the dead, it is probably removed when putrefaction has set in.

VICE is infamous, though in a prince, and virtue honorable, though in a peasant.

#### WILL AND WAY.

Up! the ranks of Right recruiting!  
On! be brave, nor fear, nor falter,  
Pondering and executing;  
God means not for men to palter.

Where there's *will*, the *way* will follow!  
Truth and energy must master!  
Only *wrong* proves false and hollow—  
WORTH wins way, despite disaster!

Come, then, let's be doing, brother!  
With a *WILL*, the right *WAY* wending,  
Cheering, helping one another,  
Good beginning—God's, the ending!

#### A Case of Suspended Animation.

ON Lorain street, above Jersey, there resides with her step-father a young lady, Miss Ellen K. White, who is probably between seventeen and eighteen years of age, very prepossessing in her manner, and very finely educated. About six weeks ago she was taken dangerously ill with what the family physician termed typhoid fever, and for some days she was so low that all hopes of her recovery were given up. She rallied, however, and under careful nursing and skillful treatment she was in a fair way to recover, when about two weeks ago, she had a relapse, and sank rapidly until the breath seemed to leave her body, and she was pronounced a corpse. Her body was prepared for the grave, and preparations were made by her bereaved parents and friends for her funeral, when her mother, who could not be made to realize the fact that her only daughter was dead to her forever, noticed that though the limbs of her daughter were rigid, yet the body retained its warmth. Physicians were called, but they decided that she was dead, and every attempt to resuscitate her failing, it was determined last Sunday, to consign her to the grave, and a coffin was procured. On Saturday, while one of the neighbors and the mother were standing by the side of the supposed corpse, the door, which had been left open, blew shut with a loud noise, which had the effect of so acting upon the girl as to bring her to, and set her life-blood in motion. She sprang up in bed, and throwing her arms around her mother's neck, wept tears of joy over her escape from the horrid fate of being buried alive. Our reporter yesterday visited the house and was granted an interview with the young



lady. Miss White said when she felt herself sinking she had no fear of death, but turned upon her side, and, as she did so, all pain disappeared, and she sank to sleep as peacefully as a child. She lay, she thinks, unconscious for an hour or more, for when she came to herself, though she could not move nor speak, she found that she was laid out ready for burial. She could see her mother by her side, and all those who came to see her; could hear them talk, and understand all they said. She tried to speak to them, but her tongue refused to do its office; she tried to move, but could not; and there she lay, blessing her mother for her refusal to allow her to be buried. Upon two occasions, when her mother was alone in the room with her, it seemed as though she left the body, and, standing by the side of the body, could look down upon it as she could upon her mother. She said she was unable to describe the feeling she experienced upon these occasions. When not tortured with the fear of being buried alive, she was perfectly at rest, perfectly happy, and when the door slammed, which brought her to, it seemed as though she was, to use her own words, "compelled to commence a hard day's work."—*Cleveland Plaindealer*.

#### Consecration of the Body.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable, unto God."

How often we have all read these words of the inspired writer! But have we learned to practice them? Alas! I fear there are but few, even among professing Christians, who understand this to be a part of religion—that the body, in every part and member, must be devoted to the Master's service, as well as the soul. From the "sacred desk," we hear only our duty in regard to the soul; and truly we cannot spend too much time in trying to consecrate it to God. But oh! how much more rapidly could we "grow in grace" if we would consecrate the body too! Were man all spirit, it would only be necessary to preach to the soul alone. But since he is compounded of a spiritual and a physical part, he must be taught how to bring the physical part to obey the Saviour's will. Our glorious Lord

has said, "Ye cannot serve God and mammon." Yet how many poor, frail followers of Jesus are trying to serve God in spirit, and, with their bodies, the gods of this world. If we could only get the world out of our hearts, and feel that we had no worldly duty, but that whatever we did was for him whose blood hath bought us!

There are but few who know what a close connection exists between the physical and spiritual parts. All who know anything of Physiology will admit that imperfect circulation, respiration, or a diseased state of the nerves, will, more or less, affect the brain. And by a feverish excitement, or by an unnatural depression of this organ, will not the soul be somewhat affected? Is not the fretfulness of the dyspeptic, the consumptive, or those suffering from various other ailments, caused by bodily conditions? Can they be as consistent Christians, or serve God as well, as if they were strong and healthful? I have seen many a poor over-burdened woman, who would have been good and noble, had she, or those by whom she was surrounded, lived in accordance with physical law. But instead of this, her life was but a constant warfare of aches, and pains, and repinings—a striving of the better part of her nature to be submissive to what she believed to be the will of God; whereas it was disobedience to his will that produced her woes. It might be ignorance on her part, or cruel selfishness on the part of others, that she was so unfavorably situated.

Dear reader, let us all try to come to a "knowledge of the truth." It will cost us many a hard-fought battle to gain the mastery over the lusts of the flesh. It will be hard to bear the reproaches of the world. Even dear friends will upbraid us; they will call us lunatics, fanatics, and other hard names; but "they know not what they do." Nothing doubting, let us stand firmly and decidedly, yet meekly, upholding our principles, trusting in One who is able to help; knowing that in his own good time, these vile bodies shall be fashioned like unto his own most glorious body."—*Laws of Life*.

ENERGY is a four-story virtue, and always pays. It is one of the counts on which there is no discount. The chief difference among mankind is not so much in gift or talent, as in energy.



### A Plea for the Babies.

DEAR creatures; we pity them. They are oftentimes cruelly treated. Not because their parents and friends do not love them, and wish to do all in their power to make them comfortable and happy. The trouble lies in their not properly considering their wants. So long has the custom and habit prevailed of dressing them badly, that mothers are blinded and rendered insensible to their physiological wants. Now it is clearly evident that perfect health depends upon every organ's doing its whole duty, and no more. By keeping the circulation vigorous and balanced, we secure health. Every adult or child is happy in such a condition of body; all the sensations are pleasurable, no inclination to fret, no disposition to cry.

It should be our study to adapt the clothing, both in quantity and arrangement, to the wants of the system. It so happened, recently, that we were in a house where there was a new little guest only a few weeks old. In the room was a strong, laboring man, dressed with woolen coat and pants, sleeves lined, with ordinary under garments on. He remarked that he was but comfortably warm. The babe was in the same temperature, its delicate little arms entirely bare, and of course blue and cold, while around its body were six folds of cloth. No wonder that it was worrying and crying with pain! In the chest and abdomen are located the heart, the great aorta, and most of the large blood vessels. Now, since there is the most heat where there is the most blood, would not good sense dictate a reverse in this order of clothing. It would give those parts which have the most blood, and which generate the most heat, less clothing; while the extremities and limbs, which have less blood distributed to them, would have more clothing to secure warmth and comfort.

The pathological language of an organ is pain. The exposure of the innumerable fine blood vessels of the skin to cold, causes them to contract, thus drawing the blood inward, producing congestion of the internal organs, and occasioning irritation and pain by the pressure of the distended blood vessels on the nerves.

Another evil to which we would direct the attention of mothers, as it is a source of much discomfort and disquiet to these little, unresisting, helpless ones, is the

practice of putting very tight bandages on their bodies. We have seen these pinned on so tight and smooth as to press the delicate structures this way and that, upward and downward, leaving the body about as straight and stiff as a stick of wood; and those who dress an infant in this unphysiological manner, are esteemed the most skillful. Such treatment makes them uneasy and restless; at the same time, perhaps, to quiet them, they are over-fed, which only adds to their difficulties, by impairing the digestion. And then come the anodynes, soothing-syrups, painkillers, &c., deranging the stomach yet more and more. The constitution is enfeebled by this management, and the foundation laid for disease, a premature death, and an early grave. No one should be surprised at the estimate that one-fifth of the children die under five years of age, when there is so much violation of law.

*Health Institute.*

P. M. LAMSON, M. D.

### Eating when Sick.

It is the custom among a certain class of people, when a member of the family falls sick, to begin at once to ask, "Now, what can you eat?" Every one has heard the old story of the man who always ate eighteen apple dumplings when he was sick. On one occasion, when engaged upon the eighteenth, his little son said, "Pa, give me a piece?" "No, no, my son," replied the father, "go away, pa's sick." When a young man has surfeited, in season and out of season, until exhausted nature gives way, and a fever is coming on, the good mother is in trouble. She anxiously inquires, "Now, John, what can you eat. You must eat something! People can't live without food!" Then come toast and tea, etc. The stomach is exhausted, and no more needs stimulating, or food, than a jaded horse needs the whip! What is needed is rest, complete rest. Nine-tenths of the acute diseases might be prevented by a few days' starvation, when the first indications appear. I don't mean complete abstinence in every case, but perhaps a piece of coarse bread, with cold water for drink. If such a policy was generally adopted, what ruin would overtake the medical profession!—*Dr. Dio Lewis.*

Appetite runs, while reason lags behind.



## Editorial.

### Throat Diseases.

THE season is now upon us when diseases of the throat and lungs are very common. Pleasant autumnal days, followed by chilly evenings, are a prolific source of sickness, from want of attention and care on the part of those exposed, especially in regard to the matter of change of clothing. As the chilliness of evening comes on, the clothing of the day is often insufficient, and sometimes damp with perspiration, and if care is not observed to dress more warmly, colds are frequently induced, followed by serious and sometimes fatal results.

A very common result from "taking cold" is soreness of the throat. This difficulty may be very slight in duration and intensity, or very painful and long-continued, according to the conditions and habits of the person, and the treatment resorted to. A very serious error, and one almost universally entertained, is the idea that the throat must be muffled up as soon as any indication of soreness is discovered. As this soreness is caused by inflammation or unnatural heat, it seems like folly to increase the heat by muffling with flannel, as is commonly done. But such are the eccentricities of the prevailing system of "medication" that when people are hot they must be made hotter before they can be cured.

Again, the practice of enveloping the throat and neck with too many wrappers is frequently the exciting cause of throat diseases. Any part by becoming overheated is rendered unduly sensitive to cold, and the least exposure is sometimes sufficient to produce abnormal conditions of the part thus exposed.

The prevention of throat diseases, therefore, is in keeping the neck as cool as consistent with comfort, in all seasons of the year. We have known several persons who were constantly troubled with quinsy (one of the worst forms of sore throat), to become permanently cured by continually and persistently exposing the throat in all kinds of weather. Care should be exercised in removing the wrappers which have usually been worn, so that the change may not be too sudden. If the person has been accustomed to wearing a thick woolen muffler, a thinner one should at first be substituted, and finally that may be left off altogether, and the throat be exposed with no more protection than that afforded by the coat collar.

By a personal experience, and acquaintance with several who have tried it, we are satisfied that this is an excellent preventive, and often a radical cure, of throat difficulties.

W. C. G.

### Significant.

A SAD comment on the blinding, besotting influence of tobacco-using is found in the action of the International Convention of the Young Men's Christian Associations of the United States and Canada. This body held its thirteenth annual session in Detroit a few weeks since, and from the published reports of its meeting we extract the following significant paragraph:

"A resolution declaring the use of tobacco demoralizing in its tendencies, and unbecoming a follower of our Saviour, was rejected by a vote of 174 to 60."

The members of this Convention were professed followers of Him who said, "He that is not with me is against me, and he that gathereth not with me scattereth abroad;" and were believers in that gospel which commands us, whether we eat, or drink, or whatsoever we do, to do all to the glory of God. The majority of the Convention must therefore accept the converse of this resolution as expressive of their sentiments, and thereby declare the use of tobacco as *moralizing* in its tendencies, and decidedly becoming a follower of our Saviour.

Do such slaves of a vile appetite suppose that were our Saviour to descend to earth at the present time, those lips which spoke the most sublime truths ever uttered in any age would be besmeared with tobacco juice? or that the blessings and benedictions which he breathed upon his followers were richly laden with the odor which so freely pollutes the air of our modern places of worship?

If this view is not consistent with the character of the Head of the church, how can the vile practice be considered as "becoming" his followers? W. C. G.

### Water Cure for Animals.

MANY who call themselves health reformers, and who would utterly refuse to take a dose of medicine themselves, allow their horses to be "doctored" by some "veterinary" quack, and administer spirits of turpentine, kerosene, and other vile stuff, to the most noble of all domestic animals, to "cure" diseases to which they are liable.

As the laws of vital action are the same in all animals, why should health reformers deny their faith by such a course? A knowledge



of physiological principles, with a little common sense, would enable almost any one to successfully treat the diseases of domestic animals, and at any rate would be far preferable to murderously drugging the poor creatures.

The following, from the *Rural World*, will commend itself to the good judgment of our readers. The founder being an inflammation of the horse's foot, there can be no remedy for it equal to water. W. C. G.

**CURE FOR FOUNDER.**—As soon as you discover that the horse is foundered, take him to the nearest branch or stream of water and tie him in it, standing in the water nearly up to his belly—his head being so high that he cannot drink. If the weather is warm, let him stand in the stream several hours; then take him out, rub his legs thoroughly to promote circulation, and again tie him in the water if he is still lame. By repeating this process two or three times, the horse will be effectually cured. If the weather is cold when the horse is foundered—that is, if it is in the winter—the horse must not be allowed to stand in the water more than twenty minutes at a time; he should be taken out and his legs rubbed diligently until they are dry and warm, and the circulation of the blood made active, and this process must be repeated till the horse is cured, which will be generally within twenty-four hours. This remedy will cost nothing, can do no possible harm, and will in every instance cure, if the disease has not been of too long standing. Don't be afraid to try it.

### The True Temperance Platform.

THE following extract from the "Notes" of a traveling preacher, will be of interest to our readers. If all ministers of the gospel, and all temperance lecturers, could only view the matter in the same light, the progress of the temperance cause would be much more rapid, and its work more thorough and abiding. But let the reader "note," that true temperance implies much more than mere abstinence from intoxicating drinks.

W. C. G.

"We found the hall in which we were to speak occupied by the Good Templars, who, however, proposed to give way for us providing we would speak upon the subject of temperance. This proposition we accepted, and for one hour or more we discoursed upon that subject, not, however, after the usual style of declaiming simply and singly against the use of intoxicating liquors. Total abstinence from whiskey, rum and brandy was not our theme. We began at the foundation of the subject, and showed that whisky drinking and drunkenness was simply the result, or fruit of other pernicious habits, indulged in by almost everybody. We took the position that drunkenness was more a disease than a habit, and results in ninety-nine cases out of every hundred, from the previous free use of highly-seasoned foods, stimulating and narcotic drinks and drugs.

"Our position on this subject (and we think it

a sound one) is, that until people reform their habits of living in the way of eating and drinking at their common tables, beer drinking, rum drinking and drunkenness will not only continue to abound, but rapidly increase. A man who lives largely on flesh-meat for food, highly seasoned with spices, drinking strong coffee and tea, and chewing and smoking tobacco freely, creates an irritation of the stomach, whereby is created a morbid appetite, an unnatural craving for stimulants, which by degrees often decoys the unhappy victim along the road that leads to the rum shop and to drunkenness. In this way many young men are led to become regular patrons of the whisky shop. High living, gluttony and drunkenness, go hand in hand. An appetite for stimulants having become established, the intoxicating cup comes next. No man who is a temperate liver, ignoring irritating foods and stimulating drinks, can be a lover of whisky. A healthy stomach never craves such a fiery, burning element. A man must be more or less addicted to tea, coffee, and tobacco, before he can thus take flaming fire into his stomach in the shape of rum and brandy.

"After the foregoing manner did we show up the true philosophy of drunkenness, at the same time admonishing our friends as to where and how to begin to remedy the evil."

### "Not Practical!"

"YOUR system of medication will do very well in theory, perhaps, but it is not practical"—"It will do very well in *some* cases"—"People need a dose of calomel occasionally, to *start the liver*"—"They need tonics to make them strong"—"Meat and *good victuals*, too, to live on"—"Ladies need corsets and supporters to 'brace them up'"—"Babies must be fed every time they cry, because—they *cry*"—"When they get sick, give drugs and make them sicker, because—they *are sick*"—and so on. I might quote pages. Such expressions meet the health reformer at every turn. Sometimes it is in vain that we strive to prevent contempt from taking the place of pity for such stupidity in regard to subjects upon which every one should be correctly and well informed.

Sitting in my office to-day, I glanced at my diploma and saw that it bears the date, March, 1860. Just eight years ago, then, I started from our college "fully equipped," as I thought, to do battle for the greatest reform of which this world stands in need; for it has been truly said that it "underlies all other reforms." How little I then realized the vastness of the work before me; the life of continual, self-sacrificing labor. In retrospect, I now see mountains of difficulties, great, swollen streams of opposition and hate, black thunder-clouds of vituperation and scorn, and, finally, almost total excommunication from society; for it is with *such* a rate



of interest that she pays those who dare demonstrate against the evils, falsities, and deformities which appear as "*goods*" to the morbid vision of ignorance and sensuality.

Misrepresented by the advocates and practitioners of druggery, even our friends are almost afraid to declare themselves such, and the people misunderstand us when we seek to awaken them to a realization of the higher conditions of life, and show them the path by which they may arrive at such attainments of physical, and consequently of mental and moral, integrity, as prove the grand possibilities of human nature. As medical practitioners, we learn from the experience and testimony of those authors whose writings are deemed the most reliable, and who, as professors in colleges and hospitals, or as general practitioners, have been "elevated to the highest ranks in the honors of the profession, and the estimation of the world." Dr. John Forbes, Fellow of the Royal College of Physicians, in London, Editor of the *British and Foreign Medical Review*, Physician Ordinary and Extraordinary to Princes, Hospitals, &c., &c., says of Allopathy:

"1. That in a large proportion of the cases treated by Allopathic physicians, the disease is cured by nature and not by them.

"2. That, in a lesser, but still not a small, proportion, the disease is cured by nature *in spite of them*; in other words, their interference opposing, instead of assisting, the cure.

"3. That, consequently, in a considerable proportion of diseases, it would fare as well, or better, with patients, in the actual condition of the medical art, as now generally practiced, if all remedies, at least all active remedies, especially drugs, were abandoned.

"We repeat our readiness to admit these inferences as just, and to abide by the consequences of their adoption. We believe they are true. We grieve sincerely to believe them to be so; but so believing, then rejection is no longer in our power; we receive them as facts, till they are proved not to be so."

Dr. Rush, in his lectures in the University of Pennsylvania, says: "I am insensibly led to make an apology for the instability of the theories and practices of physic. Those physicians generally become the most eminent, who soonest *emancipate* themselves from the tyranny of the schools of physic. Our want of success is owing to the following causes: 1. Our ignorance of the disease. 2. Our ignorance of a suitable remedy."

"The following apologue," says D'Alembert, "made by a physician, a man of wit and philosophy, represents very well the state of that science:

"Nature is fighting with disease; a blind man armed with a club, that is, a physician, comes to settle the difference. He first tries to make peace. When he cannot accomplish this, he lifts his club and strikes at random. If he strikes the disease, he kills the disease; if he strikes nature, he kills nature." An eminent physician," says the same writer, "renouncing a practice which he had exercised for thirty years, said, 'I am weary of guessing.'"

Bichat, one of the greatest of French Pathologists, says, "Medicine is an incoherent assemblage of incoherent ideas, and is, perhaps, of all the physiological science, that which best shows the caprice of the human mind. What did I say? It is not a science for a methodical mind. It is a shapeless assemblage of inaccurate ideas, of observations often puerile, of deceptive remedies, and of formulæ as fantastically conceived as they are tediously arranged."

And so on. Volumes might be written of just such testimony from just such eminent sources. But we are not a "blind man armed with a club," nor yet a weary guesser. We know that the "all-healing power is inherent in the living system," and that "disease is not a THING to be destroyed, subdued, nor suppressed, but an ACTION to be REGULATED and DIRECTED. And so we surround our patients with the requisite conditions of cure, and *nature does the work*." But this is very strange to the drug-loving masses. And so the physician of the true healing art finds himself a teacher. To "teach the people, and heal their sicknesses," is his mission.

Eight years ago, did I say? Yes; and during that time, I have never once found it necessary, expedient, or practical, to swerve an iota from the grand principles taught at our college. No; I stand to-day, after a wide and varied experience both in a Cure, and outside practice, a firmer, a more enthusiastic believer in, and exponent of, true hygienic medication, than when I left that college, "duly qualified to practice," &c., &c.

The experience of the past teaches me what to expect of the future. It is *work*. Magic word! Work with brain, muscle, and nerve. Work diligently. And I never saw the field so vast as now, nor believed that success is so *sure* to crown well directed effort.

With all our resources, and they are vast, for we "adopt all the remedial appliances in existence except POISONS," and with God and nature helping us, working, as we do, in accordance with the "laws of nature," and they are God's laws, it is no great surprise that the practitioner of the "True Healing Art"



should be expected to do wonderful things in the way of controlling diseased conditions, which had baffled the skill (?) of the whole, drug fraternity. Indeed, it is a common sentiment with the people that when a case is considered hopeless by drug physicians, it is no marvel for *us* to perform a cure.

"Not practical?" Our system is *eminently practical*, as we are continually proving. And now why should not health reformers of this country keep facts "before the people"—work in "unity of spirit," to establish our cause, and thus bless humanity.

Let the HEALTH REFORMER be scattered far and wide; for it teaches great truths, and that without regard to aught but bettering the conditions of the people.

M. AUGUSTA FAIRCHILD, M. D.

### Beneficial Effects of Exercise.

EXERCISE equalizes circulation and accelerates the action of the heart. Running, jumping, and violent exertion of every kind, not only increases the action of the heart, but also its *propelling* force; under the effect of fitful, violent, bodily motion, the blood is diffused throughout the minutest capillaries of the system, and rushes through the veins and arteries with a force somewhat akin to the impetuosity of a mill-stream. The quantity of blood in an average-sized adult may be taken at about four gallons—or between 28 and 30 pounds—the complete circulation of which is effected in 300 contractions of the heart. The pulse usually beats from 70 to 75 per minute. Walking at the rate of four miles per hour has been found to increase it from 75 to 130, and carrying a load of ten stone (140 lbs.) at a speed of three miles per hour, to 190 beats per minute.

The blood of the pedestrian whose speed amounts to five miles an hour, is completely purified and circulated every two minutes, while during moderate exercise, this time is extended to two minutes and a half, and when the body is in a passive state, to about four minutes.

Strength will be gained, and the *contour* of our body improved, by firm, hard muscles overlaying and hiding the bones, if a due amount of exercise be taken.

PROFESSOR MILLER, of Edinburg, says, "Alcohol cures nothing; it covers up a great deal." Dr. Guthrie, of the same city, said, "If you want to keep a dead man, put him in whisky; if you want to kill a living man, put the WHISKY into him."

### Poisoned Air.

EDITORS OF HEALTH REFORMER: Being one of the many who suffer from the above cause, I concluded for humanity's sake, to ask the question (in your excellent monthly), Has any person the right to poison the air? It matters not by what means—burning sulphur, tobacco, or any other poisonous substance.

We must breathe, or we cannot live; and we must breathe such air as surrounds us. If all the air is poisoned with tobacco smoke, we are obliged to inhale it.

I consider the common use of tobacco an intolerable nuisance. Wherever we go, or stay, this foul narcotic poisons the air we breathe. Its vile stench meets us at every corner; in stores, shops, offices, rail-cars, steamboats, and even in the house of God, the air is poisoned with the stench of tobacco smoke or the poisonous breath of some tobacco-sot. I have been poisoned while sitting in my own domicile.

Again I ask the question, Has any person the right to poison the pure, sweet breath of heaven?

Yours for reform, JOHN ROBERTS.  
*Friendship, Ind., July 27, 1868.*

### For the Farmers.

THE deliberations of the American Institute Farmers' Club, as published in the N. Y. *Tribune*, are often marked with exhibitions of good common sense. We extract the following:

"TWO MEALS A DAY.—Clark Kimball, Osceola, Tioga Co., N. Y., wrote that his family had adopted the plan of having only two meals a day, and it worked so well that he was anxious others should know it; breakfast at 7, and dinner at 2.

Dr. Snodgrass.—I have adopted the two-meal system with entire satisfaction. The stomach is the only organ that is overworked. The last meal, as usually taken, late in the day, kills a large per cent. of our people. There should be not less than five hours from supper to bed. When two meals are taken, more is eaten in the two meals than in three meals, and it is better digested.

"Mr. Lawton objected to only two meals, because so much is eaten; he believed in letting people do as they please. Still, he thought nothing so hurtful as dinner at six, as among the fashionable people. Several other members had something to say, and they talked about only two meals a day as being something strange and by all means to be avoided. It is singular that they have never learned that more than three-fourths of the families in the United States have only two meals a day in the winter time, unless they have visitors, hired help, or the men are working hard."



### THE BEAUTIFUL GRAIN.

The grain! the grain! the beautiful grain!  
 How it laughs to the breeze with a glad refrain,  
 Blessing the famishing earth in her pain.  
 The grain! the grain! the beautiful sheaves!  
 A song of joy their rustling weaves  
 For the gracious gift that the earth receives.  
 From every hillside, every plain,  
 Comes the farmer's song as he reaps the grain,  
 And the summer breeze wafts on the strain.  
 And so for the grain! the beautiful grain!  
 The golden, the laughing, with glad refrain,  
 Blessing the famishing earth in her pain.

### Experience.

WHILE thinking of the mercy of God in calling my attention to the subject of health reform, I thought a few lines of personal experience might be of interest and, perhaps, encouragement, to some.

At the age of seventeen, the light first came to my mind. I was then fast sinking toward the grave, the slave of a morbid appetite for almost everything hurtful, with dyspepsia for a constant companion, causing many aches and pains from which I had vainly sought relief in the almost endless list of drug medicines, old-grannies' recipes, and everybody's remedies. The light first shone upon my mind through the medium of a copy of the old *Water Cure Journal*. Its counsel offered the dernier resort, and I at once commenced to heed its teachings. I became a subscriber for the *Journal*, bought works on health reform, and took a good interest in the study of physiology. From that day to this, I have steadily endeavored to advance, against the opposition of friends, neighbors, and acquaintances, with, until of late, but little encouragement except from the writings of those who were the pioneers in the health reform; and as I stand to-day, and look over the experience of the past eight years, a curious history presents itself, of mingled successes and defeats, of hopes and fears, of despondency and encouragement, of effort, and of halting; now, running with alacrity; then, hastening slowly under a load of doubts; now, losing ground by a false step; at length, getting right, by the blessing of God, advancing with firmness, and endeavoring to regain that which had been lost; now, smarting under the sarcasm or joke of some; then, shamed by my own weakness within, yet never deserted by that Hand which has guided me until now, and helped me to stand where I now stand. So that I can say, by the grace of God, I am what I am, the most unworthy and feeble, yet blessed, in the health reform.

As I compare my condition then, with what it is now, I feel to bless the Lord for his goodness to me. I can only pity some

whom I meet day by day, who are in the prime of life, but by reason of filthy habits, suffer weakness, pain, and distress; who, in their blindness, advise me to eat as they do, saying, "If you would only eat heartily of pork and beef, as I do, you would not look so white, and be so thin." To some I have to reply, Did I eat and drink, and do as you do, I should be obliged to hobble about on three legs as you do.

Whereas I once was so feeble and sickly as to be unable to follow the calling I desired to pursue, now I am able to labor with a good degree of freedom. I have taken but two meals per day (with an occasional exception) for about three years; have abstained from flesh and butter during that time, also from salt, pepper, vinegar, and all condiments and spices, except on rare occasions, where they were forced upon us by cooks. For the last year we have lived almost exclusively on fresh, ripe fruits, and coarse bread, with a moderate allowance of some of the vegetables, abstemious in the use of milk and cream, syrups and sugars, of which we have been very fond, and in the use of which were formerly very free. The last year has been the best year with me so far as physical vigor is concerned. Lest some should think that this is very severe, and that we have little to eat, and do not enjoy our food, I will say that I can make a good variety, summer and winter, and eat with so keen a relish that not to overeat is the most difficult matter of all.

As we advance in the reform, the way seems clearer, the prospect broader and brighter; new claims and duties spring up on every hand, in view of which I am prevented from counting "myself to have apprehended, neither as though I was already perfect," but with each victory comes more and more a sense of the holiness and purity that must dwell within before the image of Him who calls from darkness into the marvelous light, shall be reflected in us. In our love for this way, in our zeal, in our desire that others, suffering as we suffered, might be benefited as we have been, we have not always combined and exercised the serpentlike wisdom and the dovelike harmlessness. We can see, with regret, where we have done injury by not being content to lay our views at the feet of others. But with a sense of my own weakness, I still stand committed to the reforms now being taught, and hope, by the Lord's help, to carry them out fully in practice.

H. C. MILLER.

No man can avoid his own company, so he had best make it as good as possible.



### Items for Meat Eaters.

I ENCLOSE some clips from the "Monthly Report" of the "Department of Agriculture, Washington, D. C., May, 1868," which may be of interest to meat eaters.

R. F. C.

#### DISEASES OF HOGS.

The losses from hog cholera, ordinarily not less than \$15,000,000 per annum, and greater probably than the damage by all diseases to any other kind of domestic animals, have been less the past year than for several previous seasons, yet is so destructive as to cause a general despondency among swine breeders; to interrupt the prosperity of the surest corn-growing sections, and increase the cost of living to consumers of ham and bacon. In every direction calls for a remedy are made, but they cannot be satisfactorily met. No remedy is likely to be found, as in the case of rinderpest in the cattle of Europe; but veterinary science, if such a science exists in this country, should do something in devising means of prevention. It is important in its influence upon the health of the human family. It cannot be possible that the flesh of those hogs that partially recover is fit for food; and yet it goes into consumption in some form. In Franklin, Kentucky, our reporter says that "the sickness of several persons, it is thought, resulted during the winter from eating diseased pork; no death ensued, and no investigation was made." Our correspondent in Cherokee, Georgia, seems to believe—and the reader will doubtless agree with him—that something is the matter with the hogs of that county, when he says that "they can be fattened, but have all through the meat something like fish eggs, full of corruption."

The mortality among swine exceeds that of any other species of farm stock, involving a loss of not less than fifteen millions of dollars, though the extent of the ravages of hog cholera has been less than in previous years. Not unfrequently from 1,000 to 5,000 hogs are reported to have fallen in a single county. In the Ohio valley and the Southern States this disease has been most prevalent.

A Maryland correspondent, writing from Baltimore county, says:

"There is a disease prevailing among cattle in and around this county, proving fatal in nine cases out of ten. It is known to be very contagious, and heavy losses have occurred in many localities. The disease is pronounced by many experienced dairymen as 'dangerous,' and is as much dreaded as the rinderpest, that dreadful scourge of cattle in Europe. The disease has baffled all medical skill, and thus far remedies have proved unavailing."

A disease in Nassau county, Florida, has swept away twelve per centum of the cattle, and in Baker county, in the same State, 2,000 died last spring. In several counties of North Carolina, and in Charlton county, Georgia, an unknown disease has destroyed fifteen per centum.

#### DISEASES OF SHEEP.

The losses from disease have been greater among sheep than cattle, due mainly to the want

of care and feed, and to some extent, apparently, to constitutional debility induced by injurious practices of fine-wool breeders. Grub in the head, liver rot, scab, and foot rot, are too common in all parts of the country. In New York, Ohio, and Texas, disease appears to be more prevalent than elsewhere; in the latter State, scab and foot rot producing most of the loss. In Livingston, New York, one-eighth of the total number are estimated to be suffering from the foot rot. The Onondaga correspondent says, with some show of probability, that "where a lazy farmer's flock becomes infected, they are sure to have it always, though it can be cured."

A great variety of diseases has attacked sheep, destroying not less than a million in number, in addition to a large percentage of lambs lost by exposure or from other causes.

### Overtaxed Brains.

HUMAN life is in many respects worth more than it was a hundred years ago. An English journal says: We no longer, as a rule, eat and drink to excess, as our ancestors did; we do not invite apoplexy by covering our heads with a cap of dead hair [except the barristers and judges in the English courts]; and swathing our throats in many folds of unnecessary linen; our sanitary arrangements are a hundred-fold better, and our town-dwellers see much more of the country, and taste much more of the country air.

Yet it is certain that nervous disorders are greatly on the increase, and it is to be feared that the excitement of modern life is introducing new maladies while removing old. A physician of the early or middle Georgian era said that a large proportion of the deaths of Englishmen was due to repletion. The proportion under that head is now very much less; but what we have gained in one direction we have lost in another. Among the intellectual and mercantile classes of the present day, the greatest danger to life is from nervous exhaustion. We make too serious and too incessant demands on the most delicate part of our structure, and the whole fabric gives way under paralysis, or heart complaint, or softening of the brain, or imbecility, or insanity. Disease of the heart is constantly sweeping off our men of intellect, and the vast size of our modern lunatic asylums, together with the frequent necessity of adding to their number, is a melancholy proof of the overwrought state of a large part of the population.



### A Plea for Hygienic Medication.

MESSRS. EDITORS: Upon looking around us, and seeing the total ignorance of the mass of the people in regard to the laws of their being, the disobedience of which is the great cause of all sickness, and being asked repeatedly why medicine is not of some use in the treatment of disease, as well as why and how such food and such treatment as we advocate are to make them well, we are called upon for a reply. To such I have been unable to give my reasons, verbally, as fully as they should be given.

Our system of medication is based upon the laws of God and Nature as expounded by science, and not upon the opinions, prejudices, and abnormal sensations of mankind. Because of the varied opinions of the world, the medical profession declare that they know nothing of life except as "that *mysterious principle* existing in organized beings." And of vitality, the same author, Dr. Thomas, says, "That upon which life depends—the unknown cause of life." I would here ask, How can any sane person expect a profession thus ignorant of life, its objects and aims, to preserve and defend that of which they know nothing. Prof. Dunglison says: "Of vitality we know nothing, except as a mere force in connection with the organism, which accomplishes certain results." Yet Prof. Payne, and many others, have written numerous volumes upon the subject, and conclude that they know nothing of the principle, the knowledge of which should be the foundation of our actions, our education, our religion, our health, and our happiness. They are continually teaching the people false theories, based upon absurd notions, prejudices, and abnormal appetites, and now the sad effects of such teachings are but too plain to be seen in every household; and to us, as health reformers, remains the task of teaching the world what life is, how to live, and what to live for, as well as how to take care of, and to preserve, that which we now value above all.

We profess to know something of life and vitality, the ignorance of which has led the world so far astray. But, dear reader, we ask you to go back with us to old dame Nature, and ask her what vitality is. She tells you, through the tongue of science, that vitality is that property of matter which causes the growth and formation of all the vegetable kingdom.

From the tall, majestic cypress, that casts its shadows round,  
To the tiny flower that scarcely opes above the ground,  
The peach, the pear, and flowers that shed their perfume round,—

Are but the result of this influence called vitality. Yes, this is vitality. Every tree, shrub, or fruit, and every germ, is but the result of this vital influence. It is the life of the organic kingdom.

"What!" some one exclaims, "is the vitality in us, the same as that of the fruit, the tree, the grass, the flowers, and all we see around that grows." Nature answers, Yes; and were it not for the higher degree of organization with which we are gifted, the will power, by which we are enabled to control the operations of the body, making them subservient to our wants and wishes, we would be but organic substance simply, to grow as a tree grows, to live and die as the flowers, never to know or to be known. Were it not so, the chemist would be able to compound food which would supply all the wants of our systems, much better than anything that is provided by nature. And if the medical profession were to add to the proximate principles of food, that of vitality, and the order of its development, whether like the fruit, which is of the highest order, whose sap and substance run through the body of a large tree, thus going through all the different processes of purification and vitalization, or like the potato that grows in the ground, all in the short space of a few months, or like flesh-meat whose substance is being devitalized, degenerated, and worn out, by the processes of animal life,—were they, I repeat, to make this addition to the proximate principles of food as given by the authors of the allopathic schools, we would have a correct definition, and they would no longer give medicine, for medicine, having no vital power remaining, *cannot enter into the composition of any part of the system, but must be thrown out as waste matter, being foreign and useless, because by possessing no life-power of itself, it cannot assist in performing the functions of life.* And we are prepared to prove that no particle of inorganic matter ever did or ever will take part in the functions of life; for having no vital power of itself, its expulsion, as a foreign substance, causes a useless expenditure of vital force. To make it plainer, all known substances that are in any way soluble, mingle and commingle with each other, forming different compounds. This is so to a certain extent with vitality. Any mineral or chemical substance that has an affinity for other substances, if it come in contact with an organic substance, absorbs a part of its vitality; or, in the language of Prof. Payne, "Every dose diminishes the vitality of the patient."

The repeated administration of such inor-



ganic poisons reduces the vital or life power, until the system is so weakened as to be unable to carry on the remedial effort, and death ensues. Hence the necessity that everything taken into the system should be of the highest order of vitality, fresh and pure.

It may now be clearly seen that it should be the object of every physician to preserve every particle of this vital influence, not to destroy the least amount of it, and to adopt such measures as will assist the system to do its work with the least possible expenditure, when it has such a task to perform as clearing out all unusable matter, breaking down all clogged up cells, and reorganizing new. This we do by assisting in the cleansing process, by washing away all impurities on the surface, by keeping the circulation evenly balanced, making all the organs of the body assist in this process. We do this by observing the laws of philosophy: "Heat expands, and cold contracts." In other words, heat expands the capillaries, giving room for the blood to rush in, while cold contracts them, and drives the blood away.

In health we should exercise freely, in order to wear out and throw off that matter which has become worn and degenerated, and by supplying that food which is of the highest vital organization, we are enabled to keep perfectly healthy, providing no sickness or disease has disorganized the cellular structure of any organ or organs, or such disorganized structure is not inherited. In the ratio of the destruction of any of the minute cells, the functions of life are destroyed, never to be resumed.

Vitality can perform all the functions of life, appropriate particles which make its peculiar cell, form other cells, and reject what matter it cannot use. The deformed cells, caused by openings made in their structure, have the power only of appropriating and building their own peculiar cell. Thus, a scar once made will remain, and does not possess the same functions of the surrounding tissue; but a small scar may be outgrown, in time, by proper living.

The body, being resigned by the will power during sleep, is left entirely to the vital powers, and it grows as vegetable matter grows. Hence the absolute necessity of sleep and rest at proper periods. And during the day, the will having again resumed its power, the dormant vitality is aroused to activity instead of growth, and what was appropriated is now worn out in its turn. It is said by eminent men that "vitality once lost can never be regained;" but we can readily see that while vitality can be regained, if the cellular struc-

ture becomes once disorganized, the power of appropriating is lost, and that can never be regained.

OBSERVER.

#### Medicinal Uses of the Onion.

THOSE who form their opinion of the onion by its value as a perfume for the breath, should know of its worth in remedial science, lest they do that estimable vegetable injustice. A correspondent testifies, (and is corroborated by others,) that raw pounded onions immediately applied to the bite of poisonous snakes, or the stings of bees, etc., will extract the poison and largely prevent pain and inflammation. Quite probably they would in like manner be of service in the bite of a mad dog. The *Scientific American* bears this testimony:

"In the spring of 1849 I was in charge of one hundred men on shipboard, with the cholera among the men. We had onions, which a number of the men ate freely. Those who did so were soon attacked, and nearly all died. After reflection I came to the conclusion that onions should never be eaten during the prevalence of epidemics, for the probable reason that they absorb the virus and communicate the disease, and that the proper use for them is sliced and placed in the sick room, and replaced with fresh ones every few hours.

"I have found that onions placed in the room where there is small pox will blister, and decompose with great rapidity; and not only so, but will prevent the spread of the disease. I think as a disinfectant they have no equal, when properly used; but keep them out of the stomach."

#### Diet for Invalids.

A CORRESPONDENT of the *Portland Press* writes: Frequently we find sick people whose stomachs reject all kinds of nourishment, until conditions follow that, in many instances, terminate fatally. In twenty instances in which I have heard the popular sick-bed nourishments prescribed, and rejected by an invalid's enfeebled stomach, I have never known the simple saucer of parched-corn pudding, or bowl of gruel, refused. The corn is roasted brown, precisely as we roast coffee, ground in a coffee-mill, and made either into pudding, gruel, or thin cakes, baked lightly brown, and given either warm or cold, clear or with whatever dressing the stomach will receive and retain.

FAME is like a river—narrowest where it started, and broadest afar off.



DR. TRALL'S  
Special Department.

One Hundred Thousand Dollars Reward!

For what? For health. Could gold purchase the boon, how many miserable wretches would be happy. One of our New York millionaires said, the other day, to his family physician, that he would cheerfully pay \$100,000 to have his son restored to health. The father has enjoyed distinguished honors in our State and national governments, and is regarded by all parties as an able and judicious legislator. By industry and skill, he has amassed a large fortune. He has a son upon whom his hopes and affections are centered. But this son is, in many senses, the opposite of his father. The father is temperate, active in mind and body, and was trained from childhood to habits of industry and frugality. In being obliged to achieve his own fortune, he has developed his own powers. The son has been reared in affluence, with its usual concomitants—idleness and luxury—and, as the natural and necessary consequence, he is frail and sensual. Both father and son are just what they were "trained up" to be; and each is a specimen of thousands whose numbers are continually increasing. All over this land the careful observer can see temperate, hard-working, stalwart, and useful fathers and mothers, in contrast with their dissipated, idle, effeminate, and useless sons and daughters.

The young man for whom our millionaire would gladly purchase health, is addicted to riotous living; he indulges in wine, and uses tobacco. With ample means to indulge in these habits, he has become thoroughly besotted; and, notwithstanding the advantages of all the education and accomplishments, in the fashionable way, that money could buy, he is mentally demoralized, and completely enslaved to morbid appetences, with neither ability nor disposition to emancipate himself from their dominion. But, with all his book knowledge, he is ignorant of the very rudiments of that most useful of all knowledge—himself. His father employs the most eminent physicians (drugopaths, of course,) in vain. All that they can do is to add insult to injury, by prescribing tonics, stimulants, the flesh-pots, mineral waters, and the Turkish bath. They recommend everything except the right thing. But no one advises the one thing needful—"cease to do evil." When will physicians and people learn that nature's laws cannot be disobeyed with im-

punity, and that her penalties for disobedience cannot be dosed and drugged away?

The Cornell University.

IN the beautiful village of Ithaca, N. Y., a seminary of learning is rapidly approaching completion. It was founded by the munificence of Ezra Cornell, who has donated to it nearly one million of dollars. It is intended to be more broad, comprehensive, and liberal in the scope of its subjects than any other college in this country or in the world. But we notice one very sad, and to us very strange, oversight in its programme of professorships: *It has no Professor of Hygiene.* All arts and all sciences, except the most important of all—the Science of Human Life, are well provided for. Its Faculty comprises no less than eighteen chairs. Anatomy, Geology, Astronomy, Philosophy, Mathematics, Agriculture, Engineering, the living languages, the dead languages, &c., &c., have able professorships, while Physiology—a thousand times more important than any or all—is not even mentioned. Sad and strange, indeed, is this, in view of the fact that more than one-half of all the graduates of our colleges are ruined in body, and many of them in mind, because of ignorance or of inattention to the laws of life and conditions of health. We do not suggest a chair of Physiology, or Hygiene, or of the Science of Life, to teach such doctrines as are found in the text-books of medical schools, for nearly all of their teachings, which are practical and important, are essentially false. But we verily believe that a Professor of Physiology who adopts nature's outspread volume as the only authority in all matters pertaining to vitality—and such teachers can be found—would wield more influence, so far as benefiting the students and the human race is concerned, than all the other professors combined.

The Health Problem in the Newspapers.

It is a sign of some promise to see a single one of the several thousands of the newspapers of our country recognize the importance of "sound minds in sound bodies." While nearly all of them are disgusting the sensible portion of their readers continually with alcoholic and other quack nostrums designed to humbug the sick and cheat the ignorant, it is refreshing to find the following in the *Evening Mail*:

There is no good reason why the lawyer, the editor, the doctor, the merchant, and clergyman, should not be as healthy as the bricklayer or the paver. He should be more so, having a better



education and a superior intelligence. As men become civilized, wealthy, and educated, they are prone to wander from the simple, the natural, and the pure. They cut short their hours of sleep; they do not give nature a sufficient opportunity to recuperate; they resort to some artificial means to supply the vigor and strength which should come in the natural course of things, and this proves to be the beginning of a slavery worse than any human bondage that Freedom ever protested against. What will free ourselves from ourselves? This is the great problem of the day, the question that has got to be solved before man attains to perfection, or the dawn of the millennium comes.

If the newspaper press would earnestly take hold of this problem, and, instead of pandering to the morbid appetences of the world, and prostituting its columns to the infernal arts of the speculators on human credulity, teach the people how to be healthy, it would do a world of good. As the conduct of individuals depends more on internal conditions than external surroundings, there is no way to thoroughly reform the human race, except in first rendering the people healthy. The *Mail* says further, and most truly:

It is a startling thing to reflect that the nation derives its greatest income from a tax on whisky; that gold is creeping up higher and higher day by day just in proportion as our foreign trade increases, which consists almost entirely of an importation of luxuries which we should learn to do without; that there is no such thing as public integrity or official honor; that most of our books and newspapers are trash, unfit to read; that heartless fashion and vain display are the ruling sentiments of the day. A people which allows such a state of things to continue, is doomed to destruction. Nothing but a radical change in each individual, will save the nation. Already we see the elements of our own destruction daily increasing in our midst—the decay of the native population of New England; the increase of celibacy; the light regard in which the public integrity is held; the frightful height of intemperance, sweeping to the grave the highest and the lowest; the frequency of divorces; the general dishonesty which prevails.

### Mr. Bergh on Vegetarianism.

HENRY BERGH, President and founder of the Society for the Prevention of Cruelty to Animals, gives the following testimony in favor of "the natural food of man:"

I believe that the abolition of the use of the flesh of all animals would result in physical and moral improvement to our race. Having been in countries where meat is rarely if ever eaten, and having observed the superior endurance of fatigue, as well as gentleness of character of the inhabitants, I feel convinced that the slaughter of dumb animals, and the devouring of their flesh, account for the largest share of the moral and physical diseases which affect mankind. I have had an Arab of the desert run behind my horse a dis-

tance of twelve miles without betraying the least sign of fatigue, and the cheerful fellow had never tasted meat. For my own part, I can eat meat because of habit; but then the least appearance of blood, by reason of insufficient cooking, shocks my sensibilities, and causes my stomach to revolt.

### Letter from John T. Hoover, Esq.

Coast-Survey Office,  
Washington, D. C., July 21, 1868.

R. T. TRALL, M. D.: I received, this morning, a copy of the HEALTH REFORMER, with which I am much pleased. I think you have done wisely in making the new arrangement, and I sincerely hope that the REFORMER may prove true, at all times, to the trust you have placed in its keeping. I am a full radical in health matters, following out your teachings, in my every-day life, to the letter, and am daily benefited in so doing. I may, before long, send some contributions to the REFORMER, giving my experience in our mode of living, that will speak with telling effect upon those who do not know how to live. I hope to have the pleasure of meeting you soon, either in New York or at Florence Heights, for I have a great desire to become more identified with the great reform that yourself and associates are laboring to establish. Then again, I feel that you would like to see a man and hear him talk, who has been made what he is through your prescriptions and teachings; for I verily believe that I do not do a single thing, in my walk through life, that is not in accordance with your system, and that you will not justify. I close this by saying that you have my earnest prayers and best wishes in your great and good work, which I am willing to aid in any manner that I can.

Yours very truly,

J. T. HOOVER.

### The Novelty Microscope.

ONE of the most amusing, as well as useful, inventions of the age, and the best plaything in existence for children, is the Novelty Microscope, companion of the well-known Craig Microscope, of which George Mead, of Racine, Wisconsin, is sole proprietor. Its magnifying power is 10,000, thus rendering the most infinitesimal objects (always excepting the 30th dilution of a Homeopathic medicine) recognizable to the organ of vision. It explores the minutæ of creation, and opens an exhaustless field for entertainment and instruction. Medical students and students of natural history will find it extremely valuable. We recommend the following experiment to all lovers of good oysters:

"Open an oyster, retain the liquor in the lower



or deep shell, and, if viewed through a microscope, it will be found to contain a multitude of small oysters, covered with shells, and swimming nimbly about—one hundred and twenty of which extend but one inch. Besides these young oysters, the liquor contains a variety of animalculæ, and myriads of three distinct species of worms."

Price, \$2.15 by mail. Objects, \$1.50 per dozen.

### The Cattle Plague.

MUCH alarm has lately been experienced in beef-eating circles, on account of the reports of diseased cattle which are received from the West. Post-mortem examinations show that the present malady is not the rinderpest or pleuro-pneumonia which prevailed several years ago. It is probably simple typhus fever. Dr. Harris, of the Metropolitan Board of Health, regards it as "one of the intensest forms of malignant typhus." The term, *putrid typhus*, as explained in medical books, with the qualification of *severe* or *malignant*, doubtless expresses its correct place in the nosology. Prof. Gamgee, an eminent veterinary M. D., consoles us, or rather those of our fellow-beings who are carnivorously inclined, that the flesh and milk of cattle and cows affected with this malignant fever are not unwholesome. Absurd and non-common-sensical as this opinion is, we do not wonder at it, considering the false stand-points from which medical men generally reason. Every physician knows that fever is a disease of the whole system, and that all of the blood secretions and excretions are foul; that in typhus fever they are very foul, and that in malignant typhus they are extremely foul and putrescent. And now, as flesh and milk are made of the blood, we have yet to learn how they can be in a normal or wholesome condition while the materials of which they are made are abnormal and putrid. However, vegetarianism is an infallible preventive against this and all other cattle, sheep, pig, and poultry diseases. Try it.

### A Mineral Water-Cure.

ONE of our exchange papers says:

A water-cure costing \$30,000 is to be erected at Centreville, Indiana. There are valuable mineral springs just east of the town, near which the cure is to be built.

When will the people of this enlightened country learn that water means water, and not a solution of drugs? Common sense ought to teach any one that, if water is a remedial agent, the purer it is the better; and this is precisely what Hydropathic and

Hygienic physicians have been teaching for a quarter of a century. But, despite all this, there seems to be a very wide-spread opinion that impure waters, or "mineral springs," are "water-cure" remedies. There is just as much reason in calling the drugs of the apothecary shop, water-cure, as the drugs of the mineral springs.

### A Cash Calculation.

WE are owing a national debt of \$2,500,000,000. We are expending more than that amount annually for those things which are not only useless, but pernicious. If we would discontinue, for a single year, the use of liquor, tobacco, tea, coffee, sugar, flesh-meats, and avoid extravagance in dress, the saving would be more than sufficient to liquidate the national indebtedness, while the advantage to us, on the score of physical, intellectual, and moral improvement, would be more than could be reckoned in dollars.

### Answers to Correspondents.

FRUIT AND VEGETABLES—MILK.—G. W. W.: 1. "A well-known hygienic physician says that fruit and vegetables should not be eaten at the same meal. Do you consider it injurious to do so? 2. The same physician recommends the use of milk in congestion of the brain, and also in typhoid fever, assuming that milk is peculiarly adapted as food for the brain, and also to supply nervous power."

There is no physiological reason why fruit and vegetables may not be partaken of at the same meal; but as we are a nation of dyspeptics, and as most persons have morbid stomachs or tastes and are apt to eat too much, it would be better for them, as a general rule, to use only one of these foods at one meal. Milk is unquestionably very objectionable in all cases of congestion, and in all febrile diseases. The idea that milk is especially conducive to brain and nervous power, is simply silly. It is one of the absurdities of the chemico-physiologists, who regard alcohol as a supporter of vitality. The same authors teach that a fish diet, by supplying phosphorus to the brain, is peculiarly adapted to those who are deficient in mentality. But, to a well-educated Hygienist, such notions are self-evidently ridiculous.

ANTIDOTES AGAIN.—G. H. M.: "Eds. HEALTH REFORMER—On page 16 of your July issue, the question is asked, 'Would it be proper in any case, with a view to neutralize a poison in the stomach, to introduce an-



other poison?" and Dr. Trall answers, 'Yes.' Does not this practically give up the whole ground to allopathy? If one poison counteracts another in the stomach, why not elsewhere, at least so far as disease is caused by poisons—and what disease is not? It seems to me that Dr. Trall surrenders at discretion."

If G. H. M. had read the explanation in the August number of the REFORMER, he would have had no occasion for the above criticism. But to make the case still plainer (as this subject is a very important one), as well as to illustrate the adage that "a little learning is a dangerous thing," in medical as well as in other matters, we reply to him, Disease is one thing; the cause of disease is quite another thing. G. H. M. confounds the two, as do all the writers and authors of the drug medical system. Hygeio-Therapy always keeps the distinction clearly in view. We do not purpose in any case to medicate disease with drugs, although drugs may *cause* disease. Disease may be caused by a mechanical injury, as by a cut with a knife; but who would think of medicating the knife? Remember, once for all, it is the disease, not its causes, that we propose to medicate. If poison were the cause of a given disease, we should not medicate the poison, but the disease. If a person should eat a dinner of roast beef, plum pudding, fried oysters, mince pie, pickled cucumbers, buttered parsneps, poached eggs, and the usual fixings, and should in a few hours thereafter have cholera morbus as the consequence, we should not medicate this conglomeration of indigestible viands, but the cholera morbus. Now, antidoting or neutralizing a poison in the stomach, or anywhere else, is another matter entirely, as we explained in the former article.

**BRASS—HONEY.**—H. M. "1. Is a brass faucet in a water-filter objectionable? 2. Should you advise, or allow, those who are avoiding the use of sugar and syrup, to make use of honey?"

1. Not if the water is pure. 2. We should not. It would only make a bad matter worse.

**HEART DISEASE.**—H. L. S.: Intermittent pulse does not denote an organic affection of the heart, but always more or less attends cases of dyspepsia with prolonged constipation. You are dyspeptic all over and all through, and that condition fully accounts for all the irregularities of the pulse, of which you complain.

**DROPSY.**—J. R.—Dropsy in any form, supervening on a confirmed consumptive, indicates the last and final struggle of the vital powers. The patient is incurable.

**FILMS OF THE EYE.**—R. R. M.—The deposits which have taken place on or within the coats and humors of the eye, can only be removed by surgical treatment. We cannot send directions for using caustics, but must have the patient with us. Many eyes have been destroyed by a single injudicious application of caustic.

**MORE ABOUT SUGAR.**—S. T.: "How can you condemn sugar as an article of diet, when it exists in wheat, corn, apples, beets, berries, &c., &c.?"

We have yet to learn that sugar exists in those articles. It was once thought that alcohol existed in, and was extracted from, those articles. But, admitting that sugar does exist as one of their ingredients, it by no means follows that it is a wholesome food, or a food in any sense. The objectors to the health-reform doctrines are always assuming their positions affirmatively, and calling on us to prove the negative. Give us more evidence and less assumption, gentlemen.

**LUMBAGO.**—M. M.—This is a spasmodic affection of the muscles of the back. The common causes are colds, mercury, constipation, &c. It most frequently affects those who are predisposed to rheumatism. Apply hot fomentations until the pain is relieved. To prevent a return, attend to the general health.

**"MODUS OPERANDI."**—T. S.: "Dr. Trall, Dear Sir—How is it that medicines cure disease (which you admit) if they do not act? How can they produce an effect if they "do nothing"?"

For "produce," say *occasion*. Medicines occasion an action of the part of the living system, although of themselves they do nothing. Prof. Payne says, they "cure one disease by producing [occasioning] another." We do not believe in curing diseases. Our aim is to cure patients. If we remove the causes of disease, the action or effort which constitutes the essential nature of disease (the remedial effort) will cease, and the *person* will be well.

**DISCUSSION.**—A. R. L.—Dr. Chalmers, of London, has *not* accepted our challenge, tendered in the *Gospel of Health*, to discuss our respective systems. We never expected that he would.

**A VETERAN VEGETARIAN.**—I. H. H.—Joseph Harvey, Esq., President of the English Vegetarian Society, is now eighty-five years of age. We met him at the Crystal Palace, Sydenham, in 1862. He had then abstained from flesh-meat, and from drug medicines, for more than forty years. Mr. Simpson, his predecessor, was killed by the drug doctors.



## Items for the Month.

Those writing to us on different subjects, will please put the business part on a separate slip.

CORRESPONDENTS writing to us on business, will please bear in mind the necessity of giving distinctly their name, post office, county, and State. We frequently receive letters which occasion us great perplexity on account of the omission of one or more of these important particulars. Please be careful.

"THE LADIES CHRISTIAN MONITOR," is the title of a monthly religious magazine, published at Indianapolis, Ind. Its title indicates its character, and the following from its pages, that its editors are capable of appreciating the principles of health reform:

"The *Health Reformer*," is a monthly published at the Health Reform Institute, Battle Creek, Mich. The price is one dollar per year, and the paper one of the best of its class. It should print for its motto on the title page, '*No meat, no medicine, no murder.*'"

A most excellent motto; and we are happy to see that the advertising pages of the *Monitor* are not defiled with quack-medicine notices—a commendable feature in any paper, and especially in a religious journal.

We have an indistinct recollection of receiving an advertisement from some one, accompanied by the money. We do not now find the letter on file, and cannot tell where it came from, nor from whom. Please give us the information, and we will rectify the matter.

DELAY.—The matter for the present number was prepared in due season for an early issue, but our printers and compositors have all been absent on a tour of rest and recreation, in obedience to the laws of hygiene, and business has been suspended for nearly two weeks. Printers most certainly need such recreation once in a year at least, and we hope our readers will be patient with the delay.

We keep constantly on hand a full assortment of standard health publications, which will be sent postpaid to any address on receipt of price. Address HEALTH REFORMER, *Battle Creek, Mich.*

BACK NUMBERS.—We are still able to supply back numbers of the REFORMER to those who wish. New subscribers can commence with the July number, and thus secure the volume complete, if they so desire. We will send specimen numbers on receipt of address. Those who wish specimen copies sent to their friends who might become interested and induced to subscribe, will please send along their names.

NEED we say to all true health reformers, who read this journal, that we expect them to use their influence in extending its circulation? Also to those who speak through the press, there is no better medium for setting forth the doctrines of hygiene, than in the columns of this magazine. Friends, let us hear from you. The cause is onward. Let your influence tell.

The article on "Dress Reform," completed in this No., can be had in tract form for \$1.00 per hundred, post-paid. Send in your orders.

## Special Notices.

### TERMS OF ADVERTISING IN THE REFORMER.

|                 | 1 Month. | 3 Months. | 6 Months. | 1 Year. |
|-----------------|----------|-----------|-----------|---------|
| One square,...  | \$2.00   | \$5.00    | \$9.00    | \$16.00 |
| Two squares, .. | 3.50     | 8.50      | 14.50     | 25.00   |
| Half column, .. | 5.00     | 12.00     | 20.00     | 35.00   |
| One column, ... | 8.00     | 20.00     | 35.00     | 55.00   |
| One page, ..... | 15.00    | 30.00     | 50.00     | 90.00   |

Twelve lines of nonpareil type, or one inch, constitute a square. Advertisements of less than a square, three months or less, 25 cents per line for each insertion. Over three months, 20 cents per line. The above prices are strictly CASH.

M. AUGUSTA FAIRCHILD, M. D.,  
HYGIENIC PHYSICIAN,  
HANNIBAL, MO.

### A MANUAL-LABOR WATER CURE.

T. V. GIFFORD, M. D., Prop'r.  
Send for circular. Address, enclosing stamp,  
INVALIDS' HOME, New London, Howard Co. Ind.

DR. N. R. ADAMS,  
TRAVELING  
HYGIENIC PHYSICIAN & SURGEON,  
TREATS PATIENTS AT THEIR HOMES.  
Special Treatment for Cancers, Tumors, Fistulas, Paralyse, &c.  
Address DR. N. R. ADAMS,  
Bricksburg, Ocean Co., N. J.

ISOLATED Health Reformers and Fruit Growers who wish to plant orchards and eventually settle together in the best future fruit region, Grand Traverse Bay, Mich., can address HENRY VORHEES, *Lodi, N. Y.*

### FORM OF A BEQUEST.

I bequeath to my executor (or executors) the sum of \_\_\_\_\_ dollars in trust, to pay the same in \_\_\_\_\_ days after my decease, to the Health Reform Institute, located in the city of Battle Creek, Michigan, to be applied by the Directors of that corporation to its charitable uses and purposes.

The will should be attested by three witnesses (in some States three are required, in other States only two), who should write against their names their places of residence (if in cities the street and number). The following form of attestation will answer for every State in the Union:

Signed, sealed, published, and declared by the said \_\_\_\_\_, as his last will and testament, in the presence of us, who at the request of the said \_\_\_\_\_, and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses.

As laws respecting wills are not the same in all States, those designing to will property to the Health Reform Institute will do well to obtain the best legal counsel in reference to the matter before executing the same.