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OUR PHYSICIAN, NATURE: OBEY AND LIVE.

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TRUE PIETY.

To be the thing we seem,  
To do the thing we deem  
Enjoined by duty;  
To walk in faith, not dream  
Of questioning God's scheme  
Of truth and beauty;

Casting self-love aside,  
Discarding human pride,  
Our hearts to measure!  
In humble hope to bide  
Each change in fortune's tide,  
At God's own pleasure;

To trust, although deceived;  
Tell truth, tho' not believed;  
Falsehood disdaining;  
Patient of ills received;  
To pardon, when aggrieved;  
Pass on restraining;

With love no wrong can chill,  
To save, unwearied still,  
The weak from falling;  
This is to do God's will  
On earth, and to fulfill  
Our heavenly calling.

General Articles.

The Sugar Question Again.

BY J. S. GALLOWAY, M. D.

(Concluded.)

BEFORE proceeding further in the consideration of this subject, it may not be amiss to notice briefly some points in Dr. Trall's reply to my former paper. Denying the authority of the dictionaries, he seems to understand food to comprehend only such dietetic sub-

stances as combine within themselves, in due proportion, all the alimentary principles required for the perfect nourishment of every tissue of the body. On such a basis, the status of sugar would be easily settled. But upon what authority is such a signification of the word based? If the common standards are to be ignored, are not all left free to make their own definitions? Then is there any security against the endless confusion naturally resulting from the want of a uniform standard? But, after all, the presumption is that the mass of readers and thinkers will go with the lexicographers. This is the more probable since they do not, as Dr. T. seems to think, confine themselves to the general meaning of terms, but give also their special or technical significations.

Again: Dr. Trall says, "Dr. Dalton has made a bad blunder in confounding fat with flesh; and Dr. G. is in the very same predicament." Also, "The muddlement of Dr. G., and of the whole medical profession, consists in confounding alimentary principles with aliments." As the work referred to is not at hand, I cannot speak for its author. The distinction between fat and flesh has long been clear in my own mind, as well as that between alimentary principles and aliments; and a careful reading of my article, as it appears in the REFORMER, fails to reveal to me any evidence of "muddlement" or confusion in regard to them. Leaving other points which might be deemed worthy of remark, I proceed to the main question.

The great object for which food is used is the nourishment of the tissues of the body. The gratification of the appetite is incidental to this, but should never take precedence to it. It is not sufficient that some of the tissues be fed, while others are unfed. If all the other organs could be supplied with nourishment, while the muscles are unsupplied, these would waste away, and the result would be, first, loss of strength, then starvation, as real

as though we were not fed at all. And this, or very nearly this, is what takes place when sugar is used freely to the exclusion of all other food. The "hackneyed" quotations made to show the tendency of sugar to nourish the fatty tissues, were not designed to justify the use of it, but to illustrate the tendency of an excess of it, with our ordinary food, to unduly increase our adipose tissues. Fat is not in itself an indication of disease. A due proportion of it is essential to health. Obesity is, however, as much a disease as is any one of the long list of abnormal conditions to which our nature is liable. The only condition compatible with perfect health, is that of a due relative proportion of all the tissues entering into the composition of our bodies. To secure this, our food should contain just that proportion of each alimentary principle required to repair the daily waste of those tissues. Fruits, roots, and grains, such as the Creator ordained for our use, are proved, both by science and experience, to be admirably adapted to this object. But when, by either mechanical or chemical agencies, we increase or diminish any of the alimentary principles in our food, to that extent is the value of such food impaired.

The evil resulting from such changes in edible substances, manifests itself in many forms. Some of the tissues are, for a limited time, overfed, or, it may be, underfed. The digestive organs are adapted to the preparation of wholesome food for the use of the tissues; and the health of those organs, with the consequent faithful performance of their functions, depends largely upon the labor imposed upon them being of a proper kind. A diet composed chiefly of fat and sugar would not only fail to afford sufficient nutrition to many of the tissues, but would soon induce a disordered state of the digestive organs, which would unfit them for the proper digestion of even the most perfect food. This, no doubt, is one of the chief sources of the fearful and increasing prevalence of disordered digestion in this country and throughout the civilized world. While such dietetic habits prevail, all the condiments and stimulants which we can use will not mend the matter. Their use is but the borrowing of capital from to-morrow, to be used in warding off the evils of to-day. When we learn to obey the laws of God, physical as well as moral, the penalty of those laws will be avoided. So long as we neglect or refuse to obey them, we must, in one form or other, pay their penalty.

Of the diseases caused by the use of sugar, I do not propose now to write. When combined with so many other unphysiological

habits, the effects of any single habit are not always easy to detect. In regard to all the laws of our nature, the rule is, "Obey and live." If we choose death rather than life, our blood will be found upon our own skirts.

REPLY BY DR. TRALL.

I do not see the use of prolonging this discussion, as Dr. Galloway neither advances any new positions nor attempts to refute those which I have advanced. He still thinks the dictionaries ought to decide the matter, and asks, "If the common standards are to be ignored, are not all left free to make their own definitions?" Certainly they are; and that is the beauty of it. If authorities were to settle scientific questions, there would never be any progress made in science, nor any new truth established. A scientific term must be defined, and the definition explained, and the explanation traced to a demonstrable law of nature, before we can know that any given proposition is true. If it cannot be shown to be in harmony with, and based upon, a law of nature, the presumption is that it is false.

Now what is food, according to Dr. Galloway's own statement? "Fruits, roots, and grains, such as our Creator ordained for our use." Very good; but where is the sugar? Again: "When, by either mechanical or chemical agencies, we increase or diminish any of the alimentary principles in our food, to that extent is the value of such food impaired." Good again; but where does the sugar come in? And again: "Our food should contain just that proportion of each alimentary principle required to repair the daily waste of those tissues?" All right; but what about the sugar? The argument is conclusive, with not a grain of sugar to sweeten it.

The whole case lies in a nut-shell, as taught in the volume of nature, and this is the only authority I recognize in relation to scientific questions: The food of frugivorous animals and human beings is "fruits, roots, and grains;" the food of carnivorous animals is flesh; the food of omnivorous animals is both. Do you see any sugar here? How were men and animals nourished before chemistry, sugar, and Webster's Dictionary were known? Human beings, in those days, ate the real food—the aliments, not the alimentary principles—the "fruits, roots, and grains," not the sugar, starch, fat, alcohol, salt, phosphate of lime, carbonate of lime, &c., and they lived to a good old age, in one instance to the age of nine hundred and sixty-nine years.

Give the living system *proper food*, and it will make its own structures. It will use or appropriate what it needs, and reject the rest.

The special property of vital organisms is that of transformation. Of the materials which exist in food (in aliments, not alimentary principles), it creates, so to speak, its tissues, structures, and organs. Suppose, in order to simplify the process of nutrition, and assist the vital powers, and save them from a certain amount of labor, you separate the foods into their constituent elements—separate fruits, roots, and grains, into albumen, casein, fibrin, sugar, starch, gum, gluten, lignin, &c., and feed them to the person? What would be the result? The living system would reject them. It would starve to death. The idea of determining what food is, or what the living system needs, by chemical analysis, is simply absurd. Suppose Dr. Galloway, in order to have the best possible food, and the most complete nutrition possible, undertakes to ascertain, chemically, what elements his system needs, and what relative proportions of such elements exist in the food he proposes to eat? What must he do? In the first place, he must go to an analytical chemist and have all his tissues—bones, cartilages, ligaments, muscles, nerves—separated into their component parts; and then he must have his “fruits, roots, and grains,” analyzed into their constituent principles; and now he would know just what things to eat, and how much of each—only there would be no Dr. Galloway, nor any food of any kind, left.

### Spitting Folks! Folks that Spit!

SPIT, spit! spit!! Awful! shockingly! Man, you'll kill yourself, die the death, if you do not cease this continual expectoration. Indeed, life is nearly extinct already. You are only a little better than a dead man out of sight. Besides, how shamefully filthy and offensive the habit is! How disgusting *anywhere*, and especially in a parlor among decent people, chewing and spitting, spitting and chewing!

You complain of ailments? No wonder; the marvel is that you are not in the grave. What! indulge daily in one of the most deadly poisons that ever issued from the bowels of God's earth, and live and breathe?—a thing outrageously earthly, sensual, devilish! Away with this filth, this dirty tyrant, this body and soul destroying “Indian weed”—away with it, banish it. “Wash you; make you clean.” “Cease to do evil; learn to do well.”

“Does every sanctimonious face  
Denote the certain reign of grace?”

Again, look at that man, a prominent church-member, puffing a cigar through the streets!

Oh! what a nuisance! Shame on him! Lose his influence? His influence for good (if he ever had any) is already gone. “The time of this ignorance God winked at.” But now, what? Repent? “Make haste, O man, to do it.”

What man, woman, or child, with the least spark of grace or common good sense does not know that the habit of smoking or chewing the vile weed is beneath the very animals—the four-footed beasts, creeping things?

Spend God's money to gratify a vicious, unnatural, perverted sensual appetite, ruinous to health of soul and body, and call it harmless!! Presumption! Heaven-daring!

Tobacco makes a sot of a man, a beast—worse, tenfold. Rum and tobacco—what twin devils, what mighty agents of Satan! What multitudes fall victims to these Molochs! And yet, here is one, professing godliness, with a pipe or cigar in his mouth, walking or riding through the streets!

Friend, take your name from the church-book, exhort no more sinners to repentance, to flee the wrath to come; mock God no more by your cold, formal, hypocritical prayers and false testimonies!

What, profess to be a disciple of the meek, pure, and holy Jesus, attempt to teach the rising age the way of virtue, temperance, truth, and soberness, meanwhile a slave to one of the most hateful and abominable lusts that ever degraded a human being? Oh! for a thunder-clap of God's vindictive justice from Sinai's burning, blazing top, to ring in your besotted ear, peal on peal, to wake you from spiritual death!

Talk about great and good men bowing to this slave of appetite! *False!* who believes it?

Look for a moment at the expense of this sensual and worse than useless gratification.

It costs England and America a sum sufficient to support fifty thousand ministers with a salary of \$1,000, or more than one hundred thousand missionaries. The students in one college pay more than \$6,000 for cigars yearly. It tends to idleness, poverty, strong drink, and the whole family of vices. It tends to debility, dyspepsia, palsy, cancers, insanity, delirium-tremens, and sudden deaths. It weaves a winding-sheet around twenty thousand in our land every year!

In New York city more than twice the amount is puffed away in cigars that is expended for bread!

Some eighty diseases are traced by Doctor Shaw to the use of this vile narcotic. It injures health of body, mind, and soul. The habit is indecent—the example is pernicious on the rising youth. The expenditure is

wicked. It leads to strong drink. Said a poor Indian, "I want three things; all the rum in the world, all the tobacco, then more rum. I smoke because it makes me love to drink." The use of this poisonous drug blunts the moral sensibilities, grieves the Holy Spirit, hinders prayer. "I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul."

The excuses for using the dirty tyrant are numerous and frequent. One uses it for his teeth; another, for his general health; a third, for his corpulency; a fourth, for his leanness; a fifth, for a watery stomach; a sixth, to help digestion; another, because some ignorant, sottish, wine-bibbing, tobacco-chewing or smoking doctor recommends it—thus and thus, till the catalogue of excuses and subterfuges is filled out.

It is a matter of devout and hearty thanksgiving to God, that the most respectable, learned, and eminently successful of the medical faculty, with united voice, veto the "accursed thing," warn their patients to lay it aside forever.

As Paul said to Timothy, so we say to you, reader, "Keep thyself pure." Be clean in your person, and be clean in your heart. But, depend upon it, you can be neither if you use tobacco.

"Where lurk ye, thou blot on thy race?  
Still dwell ye with civilized men?  
Why crawl ye not into some desolate place,  
The lair of a wolf, or a den  
In the clefts of the rocks, in the desert, away  
From the gaze of mankind and the light of the day?"

D. F. NEWTON.

### The Temperance Reform.

ANOTHER great temperance revival has swept over the country; thousands and thousands have signed the good pledge, and let us hope much good has been done. Nevertheless I am free to confess that I have as little faith in spasmodic temperance revivals as I have in total-abstinence legislation. Legislative enactments can do very little to permanently advance the temperance cause. Temperance revivals periodically sweep over the country, but soon the reaction comes, and all the labor in behalf of the good cause seems nearly, if not quite, lost.

The temperance reform will never succeed until it is placed upon a correct scientific basis; so long as it rests upon a false basis, it must necessarily fail of success. The temperance men very correctly say that alcohol is a *poison* to a well man, decreasing his vitality, ruining his health of body and mind, and blasting the happiness of himself and family. But mark what follows: If administered to

a sick man, this same poisonous beverage is "respiratory food," and a "supporter of vitality." Can a deadly poison, under any circumstances, become "respiratory food," or a "supporter of vitality"? The medical profession affirms that "alcohol *sustains or supports vitality*, or imparts something to the system whose action or effect is a substitute for food."

Is it not a logical proposition that whatever is food for the sick man must necessarily be food for the well man? And is it not equally true that whatever is a poison to the well man must of necessity be a poison to the sick man? If alcohol is a deadly poison to a strong, healthy man, how can it be a "supporter of vitality" to a person just recovering from typhoid fever? Can any person give a rational answer to this question? The moment we admit that alcohol can, under any circumstances, *increase or support vitality*—that it can "supply to the system any necessary element of nutrition"—all arguments in favor of total abstinence fall to the ground.

Says a distinguished medical writer: "If it [alcohol] is a poison, it cannot support vitality in any sense, nor under any circumstances. If it can impart or support vitality, or supply to the system any necessary element of nutrition, it is not a poison." When our standard authors on chemistry and physiology, as well as the medical profession, teach the people, both by precept and example, that alcohol is a *deadly poison* under any and all circumstances, and that it can in no way *increase or support vitality*, or supply to the system any nutrient material, the great end and aim of the temperance reform will be readily and easily achieved. "*Total abstinence in sickness, as well as in health, and under any and all circumstances,*" is the only true temperance platform.

GEO. WM. WILSON.

Auburn, Ohio.

VACATION.—When Theodore Parker was on his way to the ship which bore him off on the voyage from which he never returned, he said to a friend, in the bitterness of his regret, "If I had bought a saddle-horse twelve years ago, or had taken real repose in the summer time, I should not have come to this." Many later instances in other walks of life, of the same final crash of strength and earthly hope, have reminded us of the folly of incessant work. It is only too true, as the old proverb declares, "There is rest enough in the grave," and they will soon be sharing it who decline play and scorn recreation.

### Luxuries of Diet.

ALL sin is delusive, and therefore termed deceitful in the Bible. The wrong-doer—as Edwards, on the Will, demonstrates—aims at self-gratification, and ends in self-destruction. Hoping to promote happiness, the wrong, *per se*, advances the deluded actor along the downward grade to misery.

This finds a verification in the health reform, no less than in the other progressive movements of our age. Tell an unhygienic family that they had better exchange their fat salt pork, butter, tea, coffee, &c., for the best of vegetables, fruit, &c., and they flee from the idea, as a hydrophobic animal does from pure water. Finding a year or more since, a sickly family of this class in Southern Indiana, going down under the meanest diet, I employed my utmost persuasive powers, to induce them to try the purest luxuries prepared by Infinite Wisdom and Goodness, to gratify the taste, but was rebuffed by the declaration that even if their pork, &c., should shorten their lives, they preferred to *live WELL* so long as they did live.

In like manner, a poor sickly woman much further north, trying to live on swine's grease, salt, pickle, and bitter coffee, declined repairing to a good CURE, because she did not choose to be starved! When told of the luxurious dishes adorning all really hygienic tables, she still clung to her grease, salt, sour bread, and bitter coffee. In prescribing, as I always try to, the best of diet for my patients, they often ask how long they must thus live. Let us, for mercy's sake, get back at the earliest minute, to our Egyptian flesh-pots!

Ignoring, as the country masses are apt to, beef, mutton, and game, they "live and move and have their being" almost exclusively in pork. Could there be a great mythological spirit conjured up to preside over the kingdom of swine, what a mass of devotees would be found beneath his shrine! Ministers, deacons, elders, stewards, leaders, priests, cardinals, popes, and all, however diverse on other topics, would seem to be of one mind in hogology. It may be, after all, that there is a great spirit whose peculiar prerogative is to rule this most popular herd and its devotees. To aid such as are feeling after him, the writer respectfully refers to the first seventeen verses of the fifth chapter of Mark.

Rising for a moment above the clogs of a depraved appetite, let us consider whether it is possible to find more enjoyment in unwholesome, than in healthful, food. Can any thing hurtful to the stomach—and through it to

the whole body—be delicious to the taste? The depraved person may roll such a bad thing, "as a sweet morsel under the tongue," yet can it really afford more gratification to the taste, than pure hygienic diet? The very idea is an impeachment of the wisdom and goodness of our Maker. So long as his honor is to be maintained, so long must all believe that the true gratification of the taste and health of the body are in perfect harmony. No good thing can he withhold from them that walk uprightly.

Indeed, it requires *penance* to deprave the taste, even to tolerate an unwholesome article. What disgust usually ensues on commencing the use of tobacco. So, when critically viewed, of learning to swallow tea, coffee, meat, pickle, and indeed everything unhealthful. By a common cheat, the keen edge of this disgust is generally blunted. The tea, coffee, and fiery liquors, are sugared, creamed, &c., while the loathsome meats are salted, and often also sugared, peppered, and so on, till children are induced to eat.

Deprave the appetite so that salt will be acceptable, and its stinging taste will brace the mouth and stomach up to its reception. Like the sugar-coated pill, many articles make their deceitful way into the body, which, if presented alone, would be spurned out. After having used—for instance—hogs' lard for thirty years, a man mistook it one night for butter, and thought he never wished, in any form, another taste of the "filthy stuff." Never can this be said of our finer vegetables, nuts, fruits, and melons. They need neither condiments to kill, nor honey to sweeten, their delicious taste. Any effort to improve the luxuries of the peach, the orange, or the melon, must result as that of the painter to outpaint the lily. While Solomon in all his glory could not equal the lovely flowers of the vale, neither can any human art ever render more exquisite the tastes of pure fruits.

Paradise neither had, nor needed, pork, tobacco, lager beer, tea, coffee, salt, vinegar, nor other poisonous condiments. Had agents of this kind been needed to improve the taste and health of the fruits therein, it is fair to suppose that God would have made them—naturally—one of the elements of those delicacies. He has made light, air, and water (as it falls from the heavens), just as man needs them, and so of all other articles which infinite wisdom and goodness have prepared for his use. Among the evil inventions which man has sought out, none has ever added a jot or tittle to the delicacies he has prepared for them that love him. Impossible that he should be such a bungler as to fail in his

workmanship, and leave the silliest and most reckless of all his creatures to perfect or patch up his failures.

Then it must be evident to all right-minded persons that healthful living is the most gratifying, and in all respects the happiest. No class can, or ever will, enjoy their food as those who are content with that which easily digests and nourishes. Let any of our readers try it, and soon no reasoning will be needed to prove what we say. I can now refer to three leading men in this vicinity who on emerging from bad health have given up their tea, coffee, pork, tobacco, etc., and who declare that their two hygienic meals per day afford them more real pleasure than all the luxuries they ever sought out under the old system. Their chief, and indeed only, trouble is to refrain from gratifying their keen relish to excess.

W. PERKINS, M. D.

Marshalltown, Iowa.

### Raw Sugar—Unpleasant Facts.

HERE are some disagreeable facts clipped from the *Medical and Surgical Reporter*:

"The itch, then, is proved to be produced by this *acarus*' making burrows beneath the skin, and depositing therein its eggs; and hence the insect has been named the *acarus scabiei*, or scab mite. Mange in horses, cattle, and dogs, and scab in sheep, are essentially the same disease as itch in man. As a general rule, the persons most likely to be preyed upon by the insect belong to the lower classes, in fact, are members of the 'great unwashed' family. The disease is very rare among the middle and upper ranks, and, indeed, wherever the abundant use of soap and clean linen prevails.

"Now, it is a noteworthy fact that grocers' assistants and sugar warehousemen are peculiarly liable to a kind of itch, which affects their hands and wrists, but does not extend to any other part. These persons are usually of cleanly habits, and do not belong to the classes among whom the ordinary itch is so prevalent; there is, therefore, but one way of accounting for their tendency to contract that disease; namely, that the *acarus sacchari*, having, like its congener, the *acarus scabiei*, burrowing propensities, bores into their skin, and breeds there. The two kinds of acari resemble each other very closely, but the sugar insect appears to be the larger and more formidable.

"So common is this pustulous disease among persons engaged in the 'handling' (that is, mixing) of sugar, that it has been

called the 'grocers' itch;' but I doubt very much that it differs in any specific respect from the ordinary variety of that nasty complaint. My colleague, Dr. Symes, surgeon to Dr. Stevens' hospital, assures me that persons suffering from 'grocers' itch' are always to be found among the extern patients treated at that institution.

"The number of acari found in raw sugar is sometimes exceedingly great, and in no instance is the article quite free from either the insect or its *ova*, eggs. Dr. Hassall, who was the first to notice their general occurrence in the raw sugar sold in London, found them in a living state in no fewer than 69 out of 72 samples. He did not detect them in a single specimen of refined sugar.

"The results of my examination of the sugar sold in Dublin, coincided pretty closely with Dr. Hassall's experience. In the refined sorts I found nothing but crystalizable and non-crystalizable sugar and a little saline matter; in the raw kinds, organic and mineral filth, often in abundance. One of the samples which I examined, contained a larger number of insects than, I believe, had previously been noticed, or, at least, recorded, by any other observer. It was sent to me, together with other articles, in May last (1863), by Mr. Horner, the master of the South Dublin union workhouse, and the following is the report which I made upon it: I have rarely examined a more inferior sample of sugar. It is extremely damp, contains a large proportion of treacle, and a considerable amount of such impurities as spores of a fungus, particles of cane, albumen, and starch granules. These substances, however, though greatly detracting from the value of the sugar, are not injurious to health. [?]

"I cannot say as much for another impurity which exists in great abundance in this sample; namely, a species of *acarus*, closely resembling in appearance and nature the insect which, by burrowing into the skin, produces the itch. It is no exaggeration to affirm that there cannot be less than 100,000 of the insects in every pound of this sugar. In ten grains' weight, I estimated no fewer than 500, most of which were so large as to be distinctly visible to the naked eye. It is inconceivable that thousands of these creatures can be introduced into the stomach of a human being without serious endangerment to health."

THESE two things, contradictory as they may seem, must go together—manly dependence and manly independence, manly reliance and manly self-reliance.

## WATER.

I LOVE water, gushing water,  
As it bubbles from the spring;  
Slowly trickling through the meadow,  
Where the birds and crickets sing—  
Through the woods, whose leafy branches  
With the zephyrs gently ring.

I love water, laughing water,  
As it ripples o'er the strand;  
Swiftly chasing sun and sunbeam  
O'er the bright and verdant land;  
Fashioned by a heavenly artist,  
What a picture—oh! how grand.

I love water, falling water,  
Showering from the founts of heaven;  
Urging on the work of Nature,  
Like the widow's quickening leaven;  
What were we without this blessing,  
Which Almighty God has given.

When it comes in pearly raindrops,  
Bathing violet and rose;  
When in streams, or mighty torrents,  
O'er the land it swiftly flows,  
Or when chilled by Northern climate,  
It descends in crystal snows.

I love water,—how I love it,  
Oh! 'tis more than I can tell;  
When a maiden, fresh in beauty,  
Brings it to me from the well—  
Or the rill, which murmurs slowly  
Through the low and grassy dell.

Give me water, purest water,  
It is all I ask of you:  
Let this only quench my thirsting,  
Till my years of life are through;  
Then I'll drink of life's pure river,  
Which flows by for me and you.

## Chips.

IN the prosecution of any plan or purpose, the only sure means of success consists in being able to concentrate all our force in relation to the object in view; then if we unite perseverance, other things being equal, we may be sure of our fullest measure of success. There is no difficulty in gaining to this proposition, the assent of all who consider it candidly.

"Divide and conquer" was never aptly applied to the struggles against error, which we must brave if we would be the means of making the world better because we have lived in it. The truth of this all will freely admit upon its presentation; and yet how few there are who will say that their lives conform to their belief. How very small the number to whom it may not be pertinently said, "Physician, heal thyself."

As the river can never be effectually prevented from flowing to the ocean, so reform cannot be hindered from ultimately prevailing; yet truth may sometimes languish, and it receives its severest wounds from its professed friends.

Many who profess to believe in the hygi-

enic system, and are supposed by the people to be teachers of its principles, are a great injury to the cause, from direct folly or indirect ignorance. The trouble is caused by putting the new wine into old bottles—in mixing truth with falsehood, thus causing destruction to the whole. How few there are who now profess to discard drugs in the treatment of disease, who would not unite the two systems of medication, rather than diminish for the present their immediate chance of success in a money point of view.

The cause of truth always loses, if its professed adherents love it less than their own success. If men are not prepared to relinquish all other considerations for the sake of the truth as they see it, the cause is infinitely better off without them. All who have heard the voice of Health Reform, she commands, yet invites, Come out, and be separate; throw all your influence on the side of truth; refrain from scattering your forces; and bring every one to bear against error and in favor of truth. Then, and then only, can you receive the greatest reward to yourself, or have the greatest good accomplished to others from your hand. "A CUTTER."

## Tobacco.

FANNY FERN enters a woman's protest against the use of this vile narcotic in the following words: "*I hate tobacco.* I am a clean creature, and it smells bad. Smells is a mild word; but I use it, being a woman. I deny your right to poison the air of our parlors, or our bed-rooms, with your breath, or your tobacco-saturated clothes, even though you may be our husbands. Terrible creature! I think I hear you say; I am glad you are not my wife. So am I. How would you like it, had you arranged your parlor with dainty fingers, and were rejoicing in the sweet-scented mignonette, and violet, and heliotrope, in the pretty vase on your table, forgetting, in your happiness, that Bridget and Bidy had vexed your soul the greater part of the day, and in your nicely-cushioned chair were resting your spirits even more than your body, to have a man enter with that detestable bar-room odor, and spoil it all? Or worse: light a cigar or pipe in your very presence, and puff away as if it were the heaven to you which it appears to be to him."

"WHY do you drink lager?" inquired a Son of Temperance of Young America. "Because it is a tonic."

"My young friend, it is *Teutonic.*"

## Editorial.

### Vicarious Depuration.

THE great work of purifying the blood and disposing of worn-out matter which has served its purpose in the animal economy, and of matter which cannot be appropriated to any purpose by the system, is performed by the liver, lungs, skin, bowels, and kidneys. Of the peculiar offices of each of these organs of depuration we cannot here speak at length. In the normal action of the healthy system, each has its work to do, and nature never designed it to do more. Yet provision has been made by which, under certain circumstances, one can to a certain extent perform the office of another, constituting what is called *vicarious depuration*.

Nor are instances of this kind of work by any means rare. Indeed, so frequent are they, that they may almost be considered the rule instead of the exception. Nine-tenths of the so-called skin diseases are but illustrations of this point. Some organ, most frequently the liver, becomes torpid, and ceases to fully perform its office, and thus an additional load is thrown upon the other organs of depuration, which for a time perform the work, although sometimes very imperfectly, as manifested in pimples, boils, carbuncles, and unsightly blotches on the skin. So common have such cases become, that designing quacks are pocketing fortunes from the sale of "lotions," "washes," and other toilet preparations, having for their professed object the removal of pimples from the skin. Thousands are duped into the belief that the skin is at fault, when the whole trouble lies in the liver, and instead of "doctoring" the skin, they should immediately turn their attention to this great "blood filter," the liver, and seek to restore it to the performance of its proper work.

Another and often fatal illustration of vicarious depuration is found in tubercular consumption. In this disease, non-assimilable and effete matters which fail to be expelled at the proper excretory outlets find their way into the circulation, and thence to the lungs, where they are deposited in the form of tubercles. Producing irritation by their presence, coughing is induced to expel them, the air cells and blood vessels become involved, and consumption of the lungs ensues.

Thus many diseases may be traced to a failure on the part of some of the organs of purification to do their work, increasing the work of others, producing diseased conditions

in consequence. The moral is obvious: Keep the depurating organs in working order, by strict attention to the diet and the general habits of life. Let these organs all perform their proper work, and the liability to disease will be greatly reduced, and life be made more enjoyable by the possession of good health.

W. C. G.

### The Health Institute.

WE will say for the encouragement of its friends that this Institution is doing a good work for the afflicted, and is receiving a liberal patronage from those who need its care. Our rooms are now about filled up, and several more new arrivals are daily expected. Let them come. We will make room for them; and they will never regret the means spent in regaining health. The principles that may be daily learned from the lectures given, relative to disease and its treatment, and how to take care of themselves generally, will more than pay them for the time and means spent in staying here a few months.

Heretofore we have been negligent in reporting cases that have been remarkably benefited here. I say benefited—I might, according to the common expression, have said *cured*. But it is a difficult thing to cure people in a few months who have been sick for years, with perhaps every organ and tissue in the system diseased. But we cure them, in the common acceptation of the term, so that they enjoy much better health than for years before, and place them on a foundation health-wise, so that they can continue to improve, and feel in their hearts to bless the day they landed at this quiet Christian home, the Health Institute.

This calls to mind a remark made by a distinguished clergyman of Brooklyn, N. Y., in the office where I now write. He thanked God that there was one Christian Health Institution, one where God was revered. We felt complimented indeed to hear such a remark from a Christian gentleman of fine talent and culture; and, at the same time, we felt that our obligations were increased, to try to make it in every sense worthy of such commendation.

In addition to the high moral character of the Institution, it is as successful in treating disease as any in the United States. We have had patients here from nearly every State, some that have been to other Cures, both in this country and in Europe; and their testimony will confirm all, and even more than, I have stated.



It is conceded by all who have visited us, that we set the best and most inviting hygienic tables ever spread. Our cooks well understand their business, some of them having had an extensive experience in hygienic cookery, and they have now attained a proficiency well nigh perfection in this essential art. I say essential; because without a proper diet of the best kinds of food, prepared in the most inviting and healthful manner, and placed upon the table in taste, all other means will, in a measure, fail to reach many cases.

It may seem to some that we have spoken extravagantly; but let the afflicted, or those seeking information upon the great subject of health, give us a call, and we will verify to their satisfaction all we have said. We have an excellent class of help, those who will spare no pains in caring for the sick, so as to make them feel comfortable and happy.

Let me say a word to the poor invalid who has made an apothecary shop of himself, his stomach a receptacle for all manner of nauseous drugs, his body a walking barometer, which tells by the pains and aches that have been induced by the poisons he has swallowed, what the state of the weather will be. Why continue in this ruinous way? Why not abandon this murderous practice, go to a good Institute, and be cured? and not only cured, but become so well instructed in the "laws of health," as to know how to keep well?

I am here reminded of a remark made to my brother, who is a dyspeptic, by an eminent drug physician, a fine surgeon and oculist. Said he, "You cannot be cured of your disease by taking drugs; you can go to a 'water cure,' and by dieting cure yourself, and then, if you live right, you can keep well." Very true. Drugs never cure disease. They may change the conditions of the system, but still leave it diseased. Says a professor of the drug school, "We but cure one disease by producing another;" that is, cure a primary disease by creating a drug disease. "Contraria contrarius curanter." The *contraria* is often more fatal than the primary disease.

Drugs, in their various forms, are filling the land with chronic invalids; but it is "fashionable," and so they continue to dose themselves, and complain of being so fashionably "delicate" that they cannot so much as set their feet on the ground without taking cold, or being made sick in some way. I pity the poor things, these fashionably delicate ones, who eat opium and morphine, to keep their fashionably "delicate" systems in

running order. It is impossible to reach such; because their brains are so stupefied with opiates that a ray from the burning light of health reform cannot penetrate their darkened vision. Such prefer to pull the corset strings a little tighter, if a lady or a fashionable young male clerk, lest soul and body separate, and sit down to cogitate over their unhappy condition. Oh! that such could realize that there are Health Institutes in the land where such dying creatures can be remodeled, and a new edition gotten out, that would be a wonder to even Hygeia herself, and would cause Drugopathy to hide her diminished head amid the ruins of a destructive practice.

There is a stir in the land upon the subject of health. The people are waking up to see that they have been deceived with pills, powders, and quack nostrums; and ere long they will do as they have done with slavery, put the accursed thing away.

W. RUSSELL, M. D.

Health Institute, Battle Creek, Mich.

### Schools.

A QUESTION in this number of the REFORMER has induced me to make some remarks on this subject. Much of my life has been spent in the school-room, or the greater part since ten years of age, as I attended school but a few days until that age; quite early enough, by the way, to send any child, unless it be for a short period, not exceeding two or three hours per day, under the most favorable circumstances.

A certain author has truthfully said that our common schools are dyspepsia factories. There is a kind of mania in the land for sending children to school at an early age, regardless of the injurious effects upon their health. From forty to a hundred children are collected into a room that cannot contain a sufficient amount of pure air to healthfully sustain half the number. The atmosphere is heated, especially around the upper portion of the body, while the feet are cold. In this condition, the brain is actively engaged for a considerable time, calling the blood there in excess, which practice continued causes congestion of that organ, so prevalent at this time.

While engaged in close study, the breathing is diminished, the blood is not properly aerated and fitted to nourish the system. The digestive organs, for want of exercise, become weak; indigestion, with all its horrors, liver complaint, consumption, &c., follow.

Yet few parents ever think that their children are injured in this way. They are so

anxious for their children to have an education, that they are impatient for them to learn to walk and lisp the sounds of a, b, c, so that they can be posted off to school. I am of opinion that if children never see the inside of one of these "hot beds" of instruction, or more correctly *destruction*, until they have developed a good physical constitution, they are much better off, not only physically, but also intellectually. Children sent to school at so early an age are prematurely developed, and are stunted in every way. Better let them remain out of school until ten or twelve years of age, or even longer, if need be, until their physical systems are established; then they will have capacity to learn, and will soon overtake the snail-like pace of their companions who were sent at the age of three or five years.

Since our system of common schools has become so extensively established throughout the land, the "mortality of innocents" has greatly increased, and even the young men and young women who complete their education, as they term it, that is, graduate at some institution of learning, have not physical strength sufficient to apply it to any useful pursuit in life. In the words of Horace Greely, they are "intellectual ghosts," incompetent to make a respectable living.

It is a terrible mistake to educate *the brain at the expense of the body*; or, in other words, to educate the mind and neglect the proper development of the body. Physical education is just as necessary as mental, and should be attended to first. We would not have any one infer from this that the child's mind should not receive attention. We believe in implanting in early childhood correct religious and moral principles, also in giving instruction in the rudiments of an education. Teach it the laws of health, and teach it in such a way that its mind may naturally be led out to inquire about things, from a love of them. Education is a drawing-out, a developing, process, and not exclusively a *pouring-in* process.

Every family should be a first-class *primary school*, where the great fundamental principles of an education should be laid. The mother is, or should be, one of the first and best educators. Many distinguished men have declared that they owed all their greatness, or their success in life, to their mothers. What a position a mother occupies! But how few realize the important trust! and what we say of the mother may be true, in this respect, of the father. The rearing and education of a child is the most important and responsible work that parents have to do;

and yet they will send their innocent children away from home, at the age of four or five years, to be taught by persons in many cases totally unfit.

But this is not all. Their children, who may be perfect innocence, fall under the vicious influence of other children who have had no kind fathers and mothers to care for and look after them. Few realize to what extent pollution and vice, by which health and moral character are destroyed, are practiced, yea, generated, in the common school.

How shall such a state of things be remedied? Only by securing men and women imbued with the spirit of Christ, teachers whose hearts glow with love to God, and with love for their work, of all work the most responsible; for the school teacher is not even second to the minister, but is his companion, his forerunner and co-laborer. Oh! what patience, what love, what disinterested benevolence, should the teacher possess.

Should this meet the eye of any teacher, I hope it may impress more vividly upon their minds the greatness of their calling. May it lead them to self-examination, to see whether they are teaching simply for money, or whether they love their work.

Most teachers are poor in this world's goods. They have need of more means than they receive. On account of the many competitors in the field, men and women who dislike common labor, who have no love for the profession for the work's sake, obtain positions which they are in no wise worthy to fill, and the good teacher is compelled to follow some other occupation, or teach at reduced rates, and consequently under more or less embarrassment, which detracts from his usefulness, and makes his life one of care and anxiety. He ought to be a free man, so that he can throw his whole soul into his work. We alluded to the idea that many teachers follow the occupation from a selfish or money-making standpoint. While we admit that teachers must be paid, and should receive more than they do, especially our female teachers, yet we claim that any teacher who engages in this profession from mercenary considerations has made a great mistake, or the public has been unfortunate in employing him. As well might a man or woman hire out to teach the doctrines of Christianity merely for money. Those who spend their time in this great and glorious work must be sustained; they that preach the gospel must live of the gospel. So they that engage in the high and noble work of teaching, must likewise be sustained by a generous public.

But a love for the work, a desire to do

good, to elevate the human family, should be the objects for which they labor. Unless this is the motive that prompts them to engage in the education of our children and youth, they may succeed in part in developing the intellectual faculties, but the moral powers will lie dormant. The whole being must be educated. The heart, or affections, the mind, the body, all must be harmoniously developed, or the work is incomplete.

Our schools generally throughout the land do not command that respect which they should. The teachers are not the only ones that are at fault here. Were they upheld by public sentiment, many would succeed much better. Pupils should feel that the school-room is, next to the church, entitled to respect. It should never be desecrated by an impure word or act, but dignity of manners and purity of conduct should characterize every one in attendance.

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### Consumption in America.

UPON this topic, Dr. Bowditch commences a series of articles in the *Atlantic Monthly* for January. The author proposes to discuss the causes and cure of the disease. The great cause of consumption is ascribed to the wetness of the soil on which consumptives live. This is shown by statistics, and the following illustrative example is given :

We know of two families in Massachusetts of whom the following story may be told. Two healthy brothers married two healthy sisters. Both had large families of children. One lived on the old homestead, on the southern slope of one of the numerous beautiful and well-drained hills in that vicinity. The whole house was bathed all day long in sunlight, and consumption did not touch any of the young lives under its roof. The other brother placed his house at a very short distance off, but upon a grassy plain, covered all summer with the rankest verdure. In its front was a large open "common." In the center of this, water oozed up between the split hoofs of the cows as they came lowing homeward at evening, and the barefooted boy who was driving them, used to shrink from the place, and preferred to make the circuit of its edge rather than follow the lead of his more quiet comrades.

Back of the house was a large level meadow, reaching to the very foundations of the building. Through this meadow sluggishly crept the mill stream of the adjacent village. Still further, all these surroundings were inclosed

by lofty hills. The life-giving sun rose later and set earlier upon this, than upon the other, fair homestead. Till late in the forenoon, and long before sunset left the hillside home, damp and chilling emanations arose from the meadow, and day after day enveloped the tender forms of the children that were trying in vain to grow up healthy within them. But all effort was useless.

Large families were born under both roofs. Not one of the children born in the latter homestead escaped, whereas the other family remained healthy; and when, at the suggestion of a medical friend who knew all the facts we have told, we visited the place for the purpose of thoroughly investigating them, we thought that these two houses were a terribly significant illustration of this all-powerful law. Yet these two homes had nothing peculiarly noticeable by the passing stranger. They were situated in the same township, and within a very short distance one from the other; and scarcely any one in the village with whom we spoke on the subject, agreed with us in our opinion that it was location alone, or chiefly that, which gave life or death to the inmates of the two.

### Cough is Curative.

It is nature's cure, and to smother cough without removing what causes it, is to hinder nature, and take away all chance of cure. When a man clearly has consumption, coughs a great deal, has been bringing up yellow matter for a long time, if his cough should subside, he will inevitably die in three or four days; because the cough helps to bring that matter out of the lungs, and keeps them clear; but when the cough becomes so weak or so unfrequent as not to remove the matter as fast as it is formed, the lungs begin to fill up with it, air cannot get in, and life ends. The only hope of curing consumption is to promote cough on the one hand, so as to get the lungs clear of the matter in them, and prevent the formation of more. But the popular sentiment is, that in proportion as there is less cough, the chances of life are increasing, and willingly and hopefully the patient takes what "cures his cough," and is thus led a willing victim to the grave of his own digging. So much are men, with all their boasted intelligence, like the silly creature which feels itself safe when it can hide its head in a hole, to be crushed the next instant in the jaws of its relentless pursuer.—*Hall's Journal of Health.*

A poor freedom is better than rich slavery.

## To Correspondents.

A friend writes:

"I have a kind of tickling low down in my throat. Have had it a long time. Colds, stimulating food, constipation of the bowels, going from a warm to a cold atmosphere, dust, smoke, &c., increase the difficulty. This occasions a troublesome cough, which continues until I raise matter, sometimes quite frothy, at other times thick like cream."

Many other symptoms are given of which our space will not admit.

It is plain to be seen that this is a case of incipient consumption, for treatment of which we cannot in this short space give directions. The person should go to a good Health Institute without delay. Soon it will be too late.

J. W. M., of Ill., says:

"Mrs. L. W. has been suffering for a few weeks past with erysipelas in the face, head, and neck; has been lanced below the ear; matter discharged, still a hard lump remains, with occasional pain. What is it? and what treatment would you advise?"

In all probability, it is simply a scrofulous tumor, may be of a cancerous nature. It originates from a gross condition of the tissues of the system. The plan of treatment is plain to the hygienist. Purify the system. Eat good, simple, nutritious food. Avoid grease and stimulants; live largely in the open air, and breathe it in abundance. Sitz baths, packs occasionally, foot baths, sponge baths sufficient to keep the skin clean, are all good in their places.

J. R. wishes to know how to treat a young man 24 years of age, who fell thirty feet, striking on his back and hips, and straining his back badly. Has but little sensation below his hips.

There has probably been some concussion of the spine, which has affected the nerves extending to the lower portions of the system. We would recommend sitz baths of short duration, warm foot baths, friction with hand alternately dipped in hot and cold water; also dry friction with the hand. Keep the bowels regular, and give him simple, nutritious food.

M. H., of Minn., asks:

"1. What is best to take, after having accidentally swallowed strychnine?"

If persons would entirely banish drugs from their houses, they would not require antidotes: but in case they do, camphor in considerable doses is said to be as good as anything known.

"2. Please inform me through the REFORMER the cause and cure for headache of a child that goes to school."

Take it out of school, let it romp in the open air, and give it good food, keeping the bowels regular. See article in this number on schools.

Mrs. L. D. writes:

"Please give the meaning of the term, Scrofula."

It is derived from the Latin, *Scrofa*, which means "a sow," because swine are said to be subject to the disease.

J. A. S. writes:

"Do you consider it a healthy practice to wear flannel next the skin?"

Soft, fine flannel may be worn, and is even advantageous to some; but many are injured by it, especially from wearing the coarser texture. It irritates the skin, producing unpleasant sensation upon the nerves. Cotton is better for most people. Linen is excellent in summer, unless the person becomes chilly from its use, it being a great conductor of heat from the system. Therefore fleshy or feverish persons should wear linen next the skin.

A. C. writes, asking our opinion of sour crout, that is, cabbage, chopped up, salted and peppered, and left to sour. We can express our minds in few words. No doubt such a mixture would enrich land if applied plentifully, leaving out the pepper; but we consider it unfit for the human stomach.

M. V. D. writes:

"A friend of mine has been troubled for the last three years with intense throbbing in her neck, and at times great difficulty in breathing. Has dull pains in her side, near her heart, much of the time; throbbing and pain in the small of her back, and, when stooping, a dizziness which seems to be caused by a rush of blood to her head. Frequently black and blue spots appear on her face. Is troubled with numbness in her fingers and hands. She has the headache much of the time; can walk but little. She has doctored with drugs some, she thinks with some relief. She is not a health reformer. What is the cause of the above symptoms, and the remedy?"

This patient has dyspepsia, and may, or may not, have disease of the heart; we cannot decide fully without seeing her. All of her symptoms may arise from a diseased stomach. She ought, by all means, to go to a good hygienic institute. Drugs will never do her any good. Her case is such that a prescription in our limited space is not sufficient. She needs months of careful treatment, under the care of a physician.

J. F. inquires:

"1. Is graham bread, made with risings, less healthful than hard and soft biscuits, made according to your directions ?

"2. Is cabbage healthful ?

"3. Is vinegar healthful ?

"4. Is asparagus healthful ?

"5. Are cucumbers healthful ?

"6. Are watermelons healthful ?

"7. Are sweet potatoes healthful ?"

1. Yes ; the fermentation produces decomposition, and breaks down the cell structure more or less, destroying some portions of the gluten of the flour. The biscuits are perfectly wholesome, when rightly made.

2. Not the best kind of vegetable, though many persons eat them without injury. They should be simply cooked, and eaten without vinegar or pepper.

3. No.

4. If properly prepared.

5. Like cabbage, rather inferior, and quite innutritious.

6. If used in moderate quantities, at proper times, and in their season.

7. Yes.

C. E. C. writes :

"Please inform us through the REFORMER, what will cure bleeding piles in a young, and otherwise healthy, woman."

Cool sitz baths at 85°, 10 minutes, 80°, 3 minutes, with warm foot bath, head kept cool. Let the room be kept comfortably warm while taking the bath. This bath may be taken three times per week. Take one general bath, that is, bathe the entire body in water at 90°. The skin must be kept active. Each morning on rising, let the entire body be rubbed with the dry hand by an attendant, for one or two minutes. Keep the bowels regular, by enemas if necessary. Occasionally take a thorough enema of water at 92° ; and, after each movement of the bowels, or on retiring, inject from one to two ounces of cool water, to be retained. Let the diet be plain, avoiding condiments or anything that tends to produce constipation. Do not overeat ; and take pains to chew the food very fine, and thoroughly insalivate it. Keep the mind quiet, and do not overtax the brain. Avoid exhaustion of body or mind.

AN Irishman applying for a license to sell whisky, was asked if he possessed a good moral character. "Faith, yer honor," replied Pat, "I don't see the necessity of a good moral character to sell rum."

No, it would seem that the less morals and character one possessed, the better would it fit him for his despicable calling.

### THE GREEKIAN BEND.

Let's have the old bend, and not have the new ;  
Let's have the bend that our grandmothers knew ;  
Over the wash-tub and over the churn,  
That is the bend that our daughters should learn.

Let's have the bend that our grandmothers knew ;  
Over the cradle, like good mothers true ;  
Over the table (the family round),  
Reading the Good Book, 'mid silence profound.

Let's have the bend that at church they did wear,  
Bowing them lowly in meek, humble prayer ;  
Not sitting erect, with the modern-miss air,  
With the "love of a bonnet" just perched on one hair.

Leave the camel his hump—he wears it for use ;  
Leave the donkey his pannier—and cut yourselves  
loose

From fashions that lower, deform, and degrade ;  
To hide some deformity most of them made.

Let our heads of false hair and hot yarn-skeins be  
shorn ;

Let our garments be easy and light to be worn ;  
Do n't shake in December and swelter in June,  
And appear like unfortunates struck by the moon.

Let's spend the time in things *higher than dress*—  
Time that was given us to aid and to bless ;  
Time that is fleeting and passes away ;  
Oh ! let us work while we call it to-day.

Let's have the *old* bend instead of the new ;  
Let's have the old hearts, so faithful and true !  
Away with all fashions that lower and degrade—  
To hide some deformity most of them made !

### Random Thoughts.

#### MILK AS AN ARTICLE OF DIET.

NEXT to sugar, this article seems to be the occasion, with numbers of reformers, of a vast amount of gustatory controversy. As the two are generally so closely allied, and as the sugar portion has been scientifically disposed of, we will see what light science will give us on the milk portion. If all viewed the matter from the standpoint of a desire for the truth, and, knowing the truth, to live and practice it, they would not be long in coming to a correct decision. But the majority of reformers discuss these subjects with the intention of bringing *their* side out right any way, as they have a particular liking for these articles. We must ever bear in mind that scientific facts, and the immutable laws that control matter, are ever the same, no matter how much our perverted appetences desire to the contrary. Milk is proper food for young mammals, but, after the period of dentition, it ceases to be. Milk is proper food for babes, but not for adults. The milk of one species, class, or kind of mammals is not proper nutriment for any other species, class, or kind. It may in some instances be substituted for, but it will never wholly take the place of, simply because nature ordained it otherwise. The universal law that controls all organic

kingdoms, settles the question itself, "that food has a direct influence in the moulding of character," "that we partake, in a measure, of the nature of the food we eat."

The question then presents itself thus: After food has been eaten by (say) a cat, during the nursing period, and her organization has transformed said food into a material *specially* adapted for the formation of cat, and the cat principle, is said material as well adapted to the formation of dog and the dog principle? Science says, No. But those who advocate milk as an article of diet, would, according to their views and *usages*, say, Yes. All animals transform their food into such tissue and secretions as are specially adapted to them and their young.

What is the reason that milk of the equine, bovine, canine, and feline, species, is all different? Simply because they are all intended and adapted for different purposes. One to the formation and nourishment of horse, another to calf, &c. If such be true as regards the various species of the mammillary division of the animal kingdom, how much more potent is it in its application to this last division and man? If one species of animal cannot be nourished as well on the milk of another species, if such milk is not adapted to the wants of its system, how can we (reasoning analogically) expect the wants of man to be supplied from the secretions of other animals.

Thus far I have spoken only as regards nutrition, nourishment, or food, previous to dentition. Now we will consider the using of milk by grown mammals, those who have reached maturity. As regards the animal kingdom, it will not be hard to dispose of the matter. I believe that no sensible man or woman will claim that grown animals require milk, or that it is best for them. Why not? Simply because it fails to contain the requisite nutriment. The milk is continually changing, from the birth of the young till the period of dentition. Milk immediately after parturition, if analyzed, will give certain chemical elements as a residue. Analyzed at different stages of the lacteal period, it gives us elements in vastly different proportions, and at some periods different elements. The secretion is specially adapted to its own young, and at a special time. The same milk that will nourish an animal a week old, will not nourish it properly when a month old, and so on all through the lacteal period. Everybody knows the vast difference in the character of the milk of the cow immediately after the birth of its young, from what it is a month later. Is milk that is proper food for a calf or colt when a month old, proper food for

man? No, it is not. If it is, Nature has made a mistake, or the requisite wants of their respective systems are the same. With just as much reason and logic, bread, potatoes, apples, &c., are good for the calf.

But further, is the giving of milk by a cow beyond the requisite period for suckling the calf a normal action? It is not. Cows, in their natural condition, do not secrete milk beyond the dental period of the calf. The giving of milk by a cow beyond this period is a forced condition, an abnormality. She has to be kept in a diseased condition to do so. Can the product of abnormal action, disease, be good for food? After the period of dentition of the young, the mammary glands become the grand excretory ducts of the system, the ready outlet for all poisonous material. The feeding of salt to cows to increase the amount of cream in their milk, is proof sufficient that the mammas become excretory under the abnormal forcing process to which they are subjected. Salt being a poison, it is the occasion of inflammation—*disease*, in the animal, and this is the cause of more abnormal formation of material, which the system gets rid of by such channels as are best adapted for its elimination, and thus the character of the milk is changed.

In fact, *true* science will bear me out in saying that after the period of nursing, the milk is no longer a product of secretion, but is an excretion. Secretion is the result of normal action, never of abnormal action. Abnormal action will in no wise occasion a secretion.

T. W. DEERING, M. D.

A SENSIBLE CONFERENCE.—While a certain class of women in this country and England are agitating the question of their political rights and duties, the women of Germany have met in a convention at Stuttgart to consider the practical questions of how young mothers can best regulate the physical education of their children, and how they can best reform the absurdities and abuses of fashion. The platform, which might well be adopted by ladies in other countries, declares that nothing shall be regarded as old-fashioned which has been found useful, appropriate, and becoming; that nothing new shall be adopted until it has been proved to be suitable and in good taste; that all garments and appliances of the toilet that are hurtful to the health, be put aside; and that there be inquiry whether a large saving may not be effected in articles of dress.

An evil heart can make any doctrine heretical.

DR. TRALL'S  
Special Department.

Medical Literature.

DR. BOWDITCH, of Boston, is writing a series of articles on "Consumption in America," for the *Atlantic Monthly*. Thus far we do not find anything in them of the least practical value to man or beast. He tells us nothing new, and nothing useful, that is not as well understood by every adult human being who is possessed of an ordinary share of common sense, while the great bulk of his writings is mere technical twaddle. But it is of just such stuff that medical books are made. As an illustration of the state of medical science in the nineteenth century, we quote a single paragraph:

All excess is unnatural and morbid. Of itself it brings disease and death inevitably in its train. Even a good, used extravagantly, tends to evil. All evil has, as its real seminal principle, a certain trace of good. It is good *run mad*. The *abuse* of liquor, repeated and long-continued drunkenness, may be a cause of consumption, whereas a moderate use of stimulants is in some constitutions, and under conditions of weakness of body, not radically evil. We are inclined also to believe that, with other constitutions, and especially after a certain age, they tend to prolong life, and to make that life better able to perform its various duties. We know this opinion runs counter to the views of many; nevertheless, it is really "gospel truth," and as such we avow it. At the same time, we would denounce as earnestly as we can all intemperate use of liquor; and for this purpose we have no hesitation in presenting to the drunkard, as among the many loathsome diseases to which his beastly habits may lead him, this most terrible of all diseases, consumption."

As usual with drug doctors, Dr. Bowditch takes both sides of the liquor question. For the benefit of the medical profession, he approves moderate drinking, and for the sake of the temperance cause, he denounces drunkenness. This has ever been the Devil's strategy. No one can serve the Devil so effectually as when wearing the livery of Heaven. If a drug doctor, or a rumseller, should advocate drunkenness, it would destroy his influence when recommending moderate drinking. But drug doctors and rumsellers understand their business. The *Atlantic Monthly* claims to be the most intellectual journal extant; Boston boasts of being the moral center of the intellectual world; and Dr. Bowditch is among the celebrities of that Athens of America. Therefore, if an eminent M. D. speaking from the "hub of the universe," through the foremost and most progressive *Atlantic*, can bring science, and argument,

and experience, and logic, &c., &c., in favor of liquor-drinking, the cause of rum may be greatly magnified. But let us analyze this doctor's gibberish a little.

"All excess is unnatural and morbid." Nonsense! Excess is just as natural as moderation. But one is useful, while the other is injurious. Nor is excess morbid. It is only a morbid cause. The doctor confounds health and disease with their causes.

"Of itself it brings disease and death inevitably in its train." Such expressions may answer for rhetorical flourishes, but as scientific statements they are not true. Excess occasions disease in the *living system*. It does not "bring" it. Where did the disease exist before excess brought it to the person?

"All evil has, as a seminal principle, a certain trace of good." Nonsense again—a mere "glittering generality"! Evil, in the sense of a cause of disease, is the *abuse* or *misuse* of a thing.

The abuse of liquor, we are told, may be a cause of consumption, if "repeated and long-continued;" but how long it must be repeated, we are left to conjecture. But stimulants (why not say liquors, for this is what he means?) in *some* constitutions are good, and in *other* constitutions they tend to prolong life. We are not told in what kind of constitutions liquors (stimulants) are useful, nor is any clue to them vouchsafed us. But if liquors are good ("not radically evil") in some constitutions, while they prolong life in others, the inference that every rum-loving individual would deduce from such premises is, that all, or nearly all, may be benefited; or, at least, that such is the general rule. If this is not the doctrine Dr. B. intends to teach, he has a most unfortunate and blundering method of communicating his ideas.

But what does he mean by the "intemperate" use of liquor? Here we are not left in doubt, for it is to the *drunkard* that he presents the consideration of possible consumption. And so the readers of the *Atlantic* are taught that "some" and "other" constitutions are benefited by the use of liquor, partaken of short of excess, and that excess, or intemperance, means drunkenness. Verily, if all persons do not become drunkards, it will be no fault of the drug doctors.

A Painful Affair.

UNDER this head, the *Montreal Daily News*, of Jan. 12, 1869, relates the following sad result of a sad dose of the sad system of drug medication:

A most painful affair occurred last week in Kingston, Ont. It appears that Mrs. Maclean,

the newly-married wife of Dr. Maclean of that city, had been suffering from quinsy and loss of sleep. Her husband administered some opiates for two or three nights, without much effect; but, on Thursday evening last, gave his wife half a grain of morphia, by dividing three grains into six divisions, carefully *measured*. This was at ten o'clock. At twelve o'clock he went to bed; his wife was well, cheerful, and spoke to him a good deal before he went to sleep. At two o'clock he was awakened by his wife's stertorous breathing, and found her in a dying state. Alarmed, he sent for assistance, and soon had Drs. Day, Dickson, and Yates with him; but all they could do was of no avail, and the poor lady died, about six o'clock, never once having rallied.

The medical testimony all went one way, Dr. Day corroborating in every particular the theory of the cause of death. They all agreed that half a grain of morphia was an ordinary dose for an adult, and that it was right to administer it in Mrs. Maclean's state of health. They agreed, also, that the morphia did not cause the death, but that it might be the exciting cause, acting upon a diseased brain, of which her husband could know nothing, and so caused death by congestion.

We read similar evidences of

"The deadly virtues of the healing art,"

in the papers, almost every day in the year. But the drug killings that are noticed in the papers are not one in a thousand of those that actually occur. According to the testimony of the medical gentlemen who were consulted in the above unfortunate case, a diseased condition may exist, without manifesting itself by any symptoms, which will render an ordinary dose of medicine, and a proper dose so far as medical science can determine, absolutely fatal. What certainty, then, can there be, in any case, that the dose will not prove the death of the patient?

But we regard the testimony as a little *twisted* in order to save the drug system in the estimation of the public. And to say that the morphia did not cause the death of Mrs. Maclean, yet was the exciting cause, is arrant nonsense. The *brain disease*, "of which her husband could know nothing," is all *stuff*, and only intended to deceive.

Those doctors are not fools. And half a grain of morphia is a dangerous dose. One-eighth of a grain is an ordinary dose. A single *ordinary* dose of laudanum, and even of paregoric, has often been the death of an infant. Did all these infants have diseased brains of which the doctors knew nothing? Probably so, and probably not.

#### Grecian Bend and Panniers.

OF the hundred notices which we have read in the papers in execration of this silly and ridiculous fashion, none have treated the

matter more pithily and pertinently than the *Chicago Sorosis*. Let the readers of the HEALTH REFORMER read it to every foolish daughter of Eve who deforms herself with the disgraceful costume:

We behold, with shame, the gradual approach and popularity of the hideous protuberances and various ungraceful attachments to women's garments. We had trusted to the idea that, these things being absolute deformities, they could not be adopted by women of taste or common sense. But it is useless to deny the fact that the bustle, which causes a tinge of shame to rise to the cheek; the pannier, which is an added extravagance; the idiotic Grecian bend; and the horrible wriggling walk, are becoming so common that they will soon cease to shock our sensibilities, and will become universal, if we make no effort to stay their encroachments. These wretched monstrosities are already on the streets in considerable numbers, and the fact that they are first adopted by women of doubtful reputation does not deter others from greedily adopting them. No wonder that woman is a standing object of ridicule, if she has no higher object in life than the questionable one of making herself conspicuous without regard to propriety or decency. We may surely know, without question, if the first view of a new fashion in dress or manner shocks our tastes or sensitiveness, that it is wrong, that it is an outrage upon delicacy, and should not be tolerated. We have never heard an individual acknowledge that the first sight of the bustle was not one of shame; that the first sight of the new posturing did not cause a feeling of contempt, and the wretched, affected walk, a sense of utter disgust.

No wonder that woman holds an inferior position. She deserves to, until she can show that there is a soul inside of her decorated, be-curved, be-furbelowed body. Women are judged by their actions and appearance, and the result is, that there are, scarcely enough with common sense left to save Sodom; and destruction is certainly ours if we can make no change in this bondage to fashion.

We met an object on the street, to-day, with a skirt of various colors, an enormous hump pushing out her velvet cloak, a singular affair of white and red floating above hair enough for a mattress. This thing was perched on stilts, and wriggled along like a poor Chinese with deformed extremities. It was not a woman. We stoutly deny that such things can belong to our sex. They are non-descripts, and if they live we will have a new grammar to correct gender. To call them women is libellous. Women are the centers of homes, and love, and respect. They are modest; they are graceful from nature's hands; they use little ornament; they have refinement that shrinks from publicity; they have courteous demeanor; they have the halo of motherhood, the saintship of life's duties nobly filled; they have a deep, religious faith that guides them; they have an unselfish regard for the rights of others; they have a conscience that shrinks from the faintest breath that would sully the true glory and power of womanhood. It is easy to assume the garb of the sex, but it is difficult to attain the spirit of it, if by nature or education an individual belongs to a coarser mould; but it is worth the striving



for. There can be no higher honor than is contained in the words, "A noble woman." If women would only lay aside this anxiety about a variety for their bodies, and study as earnestly to clothe their minds with firm purposes, with noble aspirations, with culture, with unselfish thoughts or aspirations, they would find that the true secret of life was at last within their grasp, and that all before had been but the outer sanctuary of a temple filled with beauty and holiness.

### A Woman Among the Farmers.

AT a late meeting of the Fruit-Growers' Club of the American Institute in this city, several bottles of wine were presented for the members to test. Now, what wine-bibbing has to do with fruit-growing does not very clearly appear; but it may, perhaps, have the same relation that profane swearing has to the English language. However, on this occasion, a woman happened to be present—a Mrs. Dr. Hallock—who made the following speech:

"I hope that the wine will be returned to the donor with the thanks of the Club. New York is only too full of opportunities for dram-drinking, and my sex has been opposed to whisky, tobacco, and kindred abominations. I urge those present to stand firmly on this subject. At the Burns Celebration the other evening, it was only on the retirement of the ladies (thirty in number) that true enjoyment began; and it was not until then that wine, cigars, and Heaven knows what else, were introduced, after having been postponed for two hours by the presence of the ladies. Now, as the Fruit-Growers' Club open their doors to women on equal terms, without insulting them with the assertion that they must stoop to conquer, I move that alcoholic liquors, in whatever shape, be tabooed, henceforth and forever, from this Club."

To the honor of the gentlemen present, be it said that Mrs. Hallock's remarks were received with loud applause, and her motion was adopted. If we could have a sufficiency of the woman element in our legislation, the curse of alcoholic drinks would soon be banished from the land.

### Medical Consultations in Spain.

ACCORDING to the statements of the author of "A Winter's Tour in Spain," medical consultations are about as beneficial to the patient, and as creditable to the cause of "Medical Science," as they are in this country. He says:

"Doctors have a sorry reputation in Madrid, and no wonder. It was our misfortune to come in contact with three of them—an alarming number anywhere, but doubly so here. Dr. C., the first called in, frankly owned that he could make nothing of his patient, one of the little people of our party; he thought it was gout, but it might be, and probably was, something else. Under

this unsatisfactory conclusion, it was suggested that another should be consulted. Dr. C. gladly agreed, but said it was the fashion to have three at a consultation; so it was settled that a third should be present, Dr. C., of course, making his own choice as to who they were to be. At the appointed hour these three men arrived, all dressed in the deepest mourning, and smoking cigars. It was a sight to frighten the strongest invalid, and to send a timid one into fits, as it very nearly did the poor little child; however, she was quietly taken out of sight and hearing. Then, between puffs and spitting, they each delivered their opinion, which was worth as much as the smoke that came from their mouths. There was first the doctor who was the principal attendant at the palace, then the head of the hospital for children, and lastly Dr. C. They all agreed that it might be one thing or it might be another, and then they took their departure, and with them, each two hundred reals."

### Hygienic vs. Chicken Pie.

AN agricultural paper, among other dyspepsia-producing recipes, gives the following:

"CHICKEN PIE.—Boil the chickens tender, or nearly so, having them cut in pieces. Make a rich crust, adding a little saleratus, and an egg or two to make it light and puffy. Lay it around the sides of the pan, and then lay in the chickens; between each layer sprinkle in flour, pepper, salt, and butter, with a thin slice of paste here and there. Then add the water in which they were boiled, and cover them. They should be baked an hour or an hour and a half, according to the size of the pie.

Our cook, at "Eastern Hygeian Home," thinks that the above will be very acceptable to those who "live to eat," but for those who profess to *eat to live*, the following substitute is highly recommended:

Stew the nicest English currants with the finest dried apples; make the richest kind of a mixture of rice, wheat-meal, and sago, for a crust; lay the crust around the sides of a suitable dish; fill with the fruit; add a teaspoonful—more or less—of grated cocoa; season with half a dozen bloom raisins, and ornament the crust with a handful of popped corn. Bake a longer or shorter time, according to size. To be eaten with a raw apple or graham cracker.

### Temperance Once a Year.

A RELIGIOUS association, at its late session, among a number of good resolutions, passed the following:

*Resolved*, That the pastors be requested to present the cause of temperance to their churches at least once a year."

This is good so far as it goes, but it lacks fifty-one weeks in the year of going far enough. We cannot understand how any Christian min-

ister can do his duty unless he regards this gigantic and overshadowing evil of intemperance in every prayer and every sermon.

In connection with the subject, we copy the following from *The Templar's Magazine*:

PLAIN WORDS.—Dr. Sumner Stebbins, of Unionville, Pa., in a letter to Hon. James Black, of Lancaster, uses the following plain words:

"If I were to open a rumshop here in Unionville, I would be turned out of my Lodge, and out of any church of which I might be a member. If I sign a petition to our Court, asking that a license be granted to another man to sell rum, I would be disowned by my Lodge, but not by any church that I know of. If, however, I were to put into the ballot-box that which is virtually a petition for every license granted in the State, I should be permitted to remain in untarnished fellowship with both the Lodge and the church!"

Let these words be uttered in every community, and be well pondered by every temperance man and by every Christian. Is it true that Christian men can sign a petition asking that rumshops be licensed, and still be retained in church-fellowship in any evangelical society? If so, it is time that the churches were looking into the question. The time for pretty resolutions, beautiful speeches, sound doctrine, without consistent action, is past. Well does Dr. Stebbins, in the same letter from which the foregoing quotation is made, say: "The first and most important duty which every one owes to society is—not to be an abstainer from intoxicating beverages, important as that may be—but to refrain from the horrible work of drunkard making." The signing of a petition for a liquor saloon is a direct participation in the work of "drunkard making;" and if a church member signs such a petition, he ought either to repent and erase his name from the petition, or be expelled from the church.

### Answers to Correspondents.

MISMENSTRUATION.—L. J. M.: You do not give the symptoms and particulars of your case so as to enable us to prescribe judiciously. But a daily tepid hip bath, the wet girdle an hour or two each day, provided it does not chill you, and as much exercise on the feet as the strength will permit, are measures applicable to your case. Whenever there is pain or distress in the loins, warm fomentations should be employed.

RATTLESNAKE'S BITE.—G. W. W.: "What treatment would you recommend in the case of the bite of the rattlesnake? I am frequently asked this question."

The infection may be destroyed by disorganizing the bitten part with caustic, provided this can be done soon after the bite. Ammonia, potash, lime, aqua fortis, sulphuric acid, &c., will answer. Or the poison may be sucked out when practicable. If caustic cannot be applied immediately, a ligature should be placed above the wound, when

practicable, to prevent absorption until caustic or suction can be resorted to. Should the system become infected, the prolonged tepid bath is the best measure to assist in the elimination of the poison. In this connection the following notice of an article in the *Atlantic Monthly* is appropriate:

### SNAKE VENOM.

A writer in the *Atlantic Monthly* some time since furnished a very readable and exhaustive article on the venom of rattlesnakes and other serpents, and the various remedies popularly supposed to be antidotes to such poison. Among Indians and hunters in all parts of the country in which rattlesnakes abound, the utmost faith is professed in the efficacy of a certain weed as a cure, or antidote, in cases of bite. This notion is entirely exploded by the writer referred to. He states that a very small percentage of snake-bites ever prove fatal. The bitten hunter goes straight for the weed, when he finds himself struck. He uses it internally and externally, and, in many cases, recovers. But, according to the authority mentioned, who appears to be a very thorough investigator, it was not the weed that saved the patient, but the fact that the virus was, from some cause or another, feeble and ineffective. Alcohol, the same writer tells us, is not, as usually supposed, an antidote to snake venom. It is properly prescribed for bitten persons, however, because depression of the circulation of the blood is the first symptom of venom, and powerful stimulants are necessary, of course, to enable the system to bear up against this. The venom of snakes acts directly on the blood, utterly breaking up and destroying the reticulation of blood-vessels in the interior tissues. Then the blood loses its quality of coagulation, and oozes through the pores. Experiments lately made in India go to prove the fallacy of the idea that the mangouste, a species of ichneumon, runs to eat of a certain weed when he is fighting the cobra and gets bitten. The fights were arranged to come off in a room where the weed was not to be had, and the mangouste, although bitten, did not die, but killed the snake. It would be interesting to know whether any investigator has ever yet tried fusel-oil, neat, as an antidote to snake venom. It seems quite likely that it would destroy the virus; but, then, what about the patient?

The idea that alcohol, though not an antidote, is properly prescribed because of the depressing influences of the venom, is one of the absurdest of the multitudinous absurdities of the prevalent medical system. Alcohol is itself a depressant of all the powers of life, and a destroyer of the constituent elements of the blood. How, then, can one blood-and-nerve disorganizer remedy another unless it is an antidote?

ULCERS OF THE CORNEA.—R. S. M.: It is proper in some cases to apply caustic. But we succeed in nine-tenths of all such cases without it. It is always dangerous to apply it when acute inflammation exists. None but

competent surgeons should meddle with such weapons.

**HEMORRHAGIC CONSUMPTION.**—S. L.: "Dr. Trall, What is your diagnosis and prognosis in the following case: Patient, a young man 21 years of age; has slight hacking cough with considerable expectoration; night sweats; is quite emaciated, though able to sit up the greater part of the day; has had several bleedings from the lungs. Four years ago, he had bilious fever, and was badly salivated."

Diagnosis, Consumption. Prognosis, fatal.

**DIPHTHERIA.**—C. C. B.: "Dr. Trall, *Dear Sir*—The diphtheria has been very fatal in this section of country, and we would like to know the hygienic treatment. I sent for your work on Diphtheria some time ago, and was informed that it was out of print."

A new edition has been printed, and we can supply it again. Price, \$1.50.

**NERVOUS DEBILITY.**—J. S.: Go to Battle Creek, Florence Hights, or some other good Health Institution. Your case is altogether too desperate for self-treatment. The sooner you discontinue the use of the preparations of iron, and all other drug "blood food," the better it will be for you.

**HYGIENIST AND OTHERS:** We shall lecture in New Wilmington, Pa., on the evenings of March 22 and 23, inst., where we would be glad to see you and your friends. We shall visit Chambersburg before returning. The college term will close about the middle of April.

### What Liquor and Tobacco Cost.

DAVID A. WELLS, Special Commissioner of the Treasury Department, is responsible for the statement that the receipts for liquors, sold in the United States, at retail, in one year, amounted to \$1,400,000,000 (fourteen hundred million dollars). This statement was obtained from sworn returns made under the Internal Revenue law.

The report of the Commissioner of Internal Revenue, recently published, furnishes information as to the amount of cigars and manufactured tobacco, upon which duties were paid during the past year. The figures are as follows:

Smoking & chewing tobacco, lbs.	44,900,880
Cigars, No.	590,335,052

To these figures may safely be added one-third, for frauds upon the revenue. This would give the following:

Tobacco, lbs.	59,867,596
Cigars, No.	787,113,402

Of the manufactured tobacco, there was exported 11,000,000 lbs. Deducting this we have left for home consumption, 48,867,596 lbs. To the cigars may be added 15,000,000 for imported, which are not included in the internal revenue returns. This would give 802,113,402 as the actual consumption. The average retail price of manufactured tobacco we have ascertained to be about 75c per lb., and of cigars 7c each. The actual cost to consumers, at these prices, would be as follows:

Tobacco,	\$47,400,339.50
Cigars,	56,147,938.14
	<hr/>
	\$103,548,277.64

The interest on the funded debt of the United States at 6 per cent, is \$129,000,000 per annum. This is \$17,000,000 more than people pay for tobacco and cigars.

A further calculation will show that the consumption of cigars is equal to about twenty for every man, woman and child, in the United States; and of manufactured tobacco, 1½ lbs.

One question here: Is that man an enemy to the best interests of society and the country, who exerts himself to lessen the amount of this frightful waste and the extent of its attendant evils?

**THE USE OF TOBACCO APPROVED BY SCRIPTURE.**—*Text*—"He that is filthy, let him be filthy still." Rev. xxii, 11. If he has contracted that vilest of filthy habits, the use of tobacco, let him continue it, and be filthy still.

**PHILOSOPHERS** hold it as a sacred truth, that he who would be happy must place a full value on his time.

A GIRL in Ohio bruised her lip. Her mother wiped the oil from the bowl of her pipe and applied it to the bruise, and the effect was convulsions and death. From this we see that a smoker or chewer cannot kiss a woman without peril to her life.

THERE is no time spent with less thought than a great part of that which is spent in reading.

THERE is one objection to "well-meaning" people, that is, they have not time for "well-doing."

## Items for the Month.

We are compelled to go to press without the article, "Bionomy," which should have made its appearance in this number. For some reason, to us unknown, the copy has not yet arrived.

Our thanks are due to our cotemporaries for the many favorable notices of the REFORMER which they are pleased to give to their readers; and while we modestly believe their flattering statements to be true, we are glad to see, in this degenerate age of intemperance and gluttony, an occasional token of appreciation of our efforts, as manifested through the medium of the public press.

One of our exchanges, in commenting on the advantages of good teeth, says: "Those who have good teeth will generally have good health." Why not place the cause before the effect, and say that good health is essential to the possession of sound teeth? The same scientific article, by the way, said nothing about the necessity of supplying the proper elements for the nourishment of the teeth, which so many fail to do, in discarding the bran, &c., of grain, in the manufacture of bread.

PROGRESSING.—The Grand Lodge of Good Templars of Michigan, at its last annual session, made the following decision:

"Drinking 'Plantation Bitters' is just as much a violation of a Good Templar's pledge and obligation as drinking brandy would be under the same circumstances."

Right, so far as it goes. But the temperance cause never will make the progress it should until it repudiates the use of alcohol under any and all circumstances. The great curse of the temperance movement has always been the introduction of the qualifying phrase "as a beverage."

FARMERS and Threshers will be interested in the advertisement of Messrs. Nichols & Shepard. Their "Vibrator" Threshing Machine has won a world-wide reputation, and their capacious establishment is constantly running to supply the unprecedented demand for their justly-popular machines. The qualities of the machine are set forth in their advertisement, and the claims of the manufacturers are fully substantiated by hundreds of certificates from those who have used the machine.

RAILROADS.—We have had frequent occasions to notice the facility with which patients can reach our Institute by means of the railroad. Battle Creek is a prominent station on the Michigan Central Railroad, one of the best appointed roads in America. It is the great leading thoroughfare between the cities of Detroit and Chicago, and its superb passenger coaches, palace

sleeping cars, and modern improvements, together with gentlemanly and obliging conductors, all combine to render its patrons comfortable in the prosecution of a journey by rail. Another noticeable feature in connection with this road is its immunity from accidents. A line of telegraph, owned and operated by the company, furnishes a complete safeguard against collisions, while all the safety appliances which are afforded by the inventive genius of the age, are put into practical use by the popular superintendent, H. E. Sargent, Esq., upon whom the mantle of Mr. Rice, the former successful superintendent, seems to have fallen.

Patients coming from the East, will do well to avail themselves of the advantages afforded by the Great Western Road, running in connection with the Michigan Central, making quick time, sure connections, and reasonable fares. Its connection at Suspension Bridge with the N. Y. Central, makes it a desirable and expeditious route.

THE PENINSULAR HERALD.—This is the title of a spicy, wide-awake paper, published at Detroit, Mich. It is the organ of the Good Templars, and of the new temperance party, and handles the subject of the rum traffic, and those connected with it, without gloves. It is published weekly by J. Russell & Son, at \$2.00 per year.

MICROSCOPES.—We are in receipt of numerous inquiries relative to the Craig Microscope, noticed in the REFORMER, and in answer we would say: We are making arrangements with the manufacturer by which we shall be enabled to supply them to our patrons at the regular price. Will give terms, &c., next month.

STRIKING AT THE ROOT.—All legislation on the subject of intemperance has been confined, in this country at least, to lopping off the branches of the deadly tree, while the root and trunk were left to grow. The Swedes, it would seem from the following paragraph, are striving to direct a blow at the root of the evil:

"Intemperance has become such an appalling vice in Sweden, that the legislature has been petitioned from all quarters to enact a law prohibiting the manufacture of intoxicating drinks."

How much more "appalling" must it become in this country before the people will be aroused to appreciate the magnitude of the vice.

BREAD RECIPES.—*Crisp Crackers.* Make a stiff dough, of wheat meal, into rolls three inches thick, and cut crosswise with a knife into cakes one-fourth of an inch thick. Will not blister.

*Hygeiana Bread.* Make stiff batter of equal parts, rye and Indian meal; beat well, and bake in common bread pans.

WANTED.—A person to help clear land in Western Michigan, and to engage in the fruit business. One to work for wages at first, and to board in a vegetarian family.

ADDRESS HENRY VOORHEES, *Lodi, N. Y.*

Put a knife to thy throat if thou be a man given to appetite.

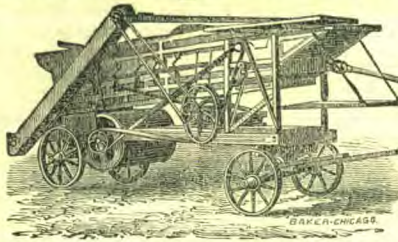
# Nichols & Shepard "Vibrator"™

## THRESHING

## MACHINES!

Manufactured by them at

BATTLE CREEK, MICH.



### TO FARMERS AND THRESHERMEN.

*It should be for your mutual interest to buy and employ the VERY BEST Threshing Machines in use. The Farmer desires to have his grain threshed, cleaned, and saved, to the best advantage, and the Thresher should desire to obtain the best and most improved style of Machine, in order to meet the Farmer's wants, and at the same time do the work expeditiously and with profit. Consideration is asked to some of the claims advanced in favor of the Nichols & Shepard Machines over other kinds.*

### SOME OF THE POINTS OF EXCELLENCE AND SUPERIORITY.

The plan of Separation, is entirely different. No "Canvas Apron," "Raddles," "Beaters," nor "Pickers," are used. The Straw is thoroughly agitated by means of "lifting fingers," that begin to shake the straw the instant it leaves the cylinder, and can be adjusted (even while the Machine is running,) so as to give the straw *any necessary amount of shaking*, thus insuring a perfect separation, in all kinds and conditions of Grain, and equally when the Machine is "crowded" to its fullest threshing capacity, as when threshing at ordinary speed. A marked advantage over other kinds, which have but limited facilities for separation at best, and act on all kinds of straw in the same manner.

#### The Superior Separating Qualities

of the "Vibrator" thus furnish a large additional profit to the Thresherman from increased earnings, and at the same time it is safe to say that the extra saving of grain to the Farmer, over the best of other Machines, is far more than enough to pay all the threshing bills.

The remarkable simplicity of construction of the "Vibrator," as compared with other machines, is very striking. It uses but 10 Pulleys and face wheels, where others have 35 to 45; only 19 Boxes, where others have 26 to 34; only 9 Shafts, where others have 13 to 16; only 3 Belts (besides stacker belt), where others have 7 to 10; only 2 Cog Wheels, where others have 6 to 8, or more; only 19 Journals and places to be lubricated, where others have 32 to 40, or more. The consequent ease of management, durability, freedom from breakage, cheapness of repairing, ease of draft, and adaptation to general use, are strikingly manifest.

This Machine Leaves no "Litterings" or "Scatterings"

under the Machine. The dirty and unprofitable "cleaning up" necessary with others, is entirely avoided in the "Vibrator." When the last bundle is fed, the work is all done, and the Machine ready to pull up. Another good item of profit, as well as comfort, to Farmers and Threshermen.

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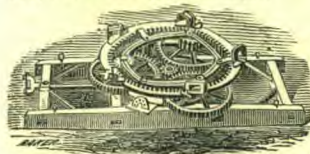
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