

THE Health Reformer.

OUR PHYSICIAN NATURE: OBEY AND LIVE.

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Excitement and Short Life.

THE following is by an unknown writer: "The deadliest foe to a man's longevity is an unnatural and unreasonable excitement. Every man is born with a certain stock of vitality, which cannot be increased, but which may be husbanded, or expended rapidly, as he deems best. Within certain limits he has his choice to live fast or slow, to live abstemiously or intently, to draw his little amount of life over a large space, or condense it into a narrow one; but when his stock is exhausted he has no more. He who lives abstemiously, who avoids all stimulants, takes light exercise, never overtakes himself, indulges no exhausting passions, feeds his mind and heart on no exciting material, has no debilitating pleasures, lets nothing ruffle his temper, keeps his "accounts with God and man squared up," is sure, barring accidents, to spin out his life to the longest limit to which it is possible to attain; while he who lives intently, who feeds on highly-seasoned food, whether material or mental, fatigues his body or brain by hard labor, exposes himself to inflammatory disease, seeks continual excitement, gives loose rein to his passions, frets at every trouble, and enjoys little repose, is burning the candle at both ends, and is sure to shorten his days."

HE that blows the coals in quarrels he has nothing to do with, has no right to complain if the sparks fly in his face.

RICHEST is he that wants least.

DR. TRALL'S

Special Department.

Non-Action of Poisons.

ONE of the simplest problems in the world is, the relations of living and dead matter. It is the fundamental problem in medical science, the basis of the true healing art, and the foundation of Hygeio-Therapy. Properly stated, it is a truism, an expression of a law of nature. It is a matter of ordinary observation and of plain, common sense. Yet it is one of the most incomprehensible subjects to the public mind. Notwithstanding all that we have said and written on this subject for more than twenty years, very few persons, we have reason to believe, except those who have attended the lectures of the Hygeio-Therapeutic College, thoroughly understand it—so difficult is it to reason, or even think, in opposition to the prejudices of early education, and the habits of interpretation which have prevailed in all preceding ages. We may state the principle in the most precise language, and illustrate it by data which are but the applications of laws of nature which are self-evident, and yet, from all parts of the land, from the learned and the unlearned, from the scientific and illiterate, from physicians and laymen, come a swarm of objections: "If your doctrine is true, why is this? how is that? wherefore the other?"

Our correspondents, each and all, seem to assume that all is plain and palpable and satisfactory, on the principle that poisons *do* act on the living system, while all is mystery and muddlement and chaos on the assumption that *in the relations between living and dead matter*, the living is active and the dead passive. But they do not, in arguing the other side, appear to recollect that *nothing has been explained* on the principle they advocate. On the theory that poisons and medicines act on

the living system, physicians have never been able to explain the *modus operandi* of a single one of their medicines; toxicologists cannot explain the action of any one of their poisons; pathologists cannot explain the essential nature of any disease whatever; physiologists cannot explain the rationale of nutrition, nor can philosophers explain the manner or mode in which external objects make their impressions on the mind. All is impenetrable mystery. And the truth is, none of these questions admit of explanation, none of them can ever be solved, on the theory which has been universally and unquestionably admitted until we disputed it. The true solution of all these problems, and of a hundred other secondary ones, is found in reversing the primary premise: *In their relations to each other, living things act on dead things.* But how? why? wherefore? A correspondent, W. H. L., writes:

"DR. TRALL, *Dear Sir*: Will you please to give me some light on the subject of the non-action of poisons? Our doctrine is that medicines and poisons do not act on the system, but the system acts on them to expel them. 1. How can the system act without some acting cause? 2. If the poison does nothing, how does the system *know* of its presence? 3. If the poison does not act, why do different medicines cause different organs of the body to act? 4. Why do diuretics cause action in the kidneys, expectorants in the trachea and lungs, epsom salts in the bowels, and calomel in the liver? 5. Can the body distinguish thus between the several *natures* of these poisons? 6. If poisons do not act, why is one poison any worse than another? 7. Why is arsenic more powerful than catnip? 8. Is there not a chemical action sometimes? 9. Is it strictly true that dead matter cannot act? 10. If I put sulphuric acid on my hand, is there not a chemical union? 11. Or if it be introduced into a dead body, would there not still be action? Another question: 12. Can we explain *how* or *why* different medicines have their several known effects?"

We have numbered the questions to save repetitions, and will answer *seriatim*: 1. The question is simply absurd. It should be, How can the system act without a cause? In this case the answer is self-evident. The *presence* of the poison is the *cause* of the *action* of the living system to *expel* it. If some malicious person should place a shovelful of dirt on your parlor carpet, you would at once remove it—act on it to expel it—although the dirt would "non-act." The dirt would not be the "acting cause," but the *occasion* of action on your part. 2. If the dirt does nothing, how do you know of its presence? You will answer, Because I see it. Just so with the poison. The vital instinct *feels* it. 3. Because the system expels them in the best manner possible under the circumstances. 4.

Because the system can best expel some substances through one channel, and others through other channels. 5. It can distinguish between them so far as to determine in what manner to make the best effort to get rid of them, and that is all that is required. The seed in the earth "knows" enough to send its rootlets in the direction of water, and the elements of its leaves and branches in the direction of light and air; and animals have precisely the same instinctive intelligences for self-preservation that vegetables have. 6. Because the chemical affinities of the constituents of some poisons for the elements of the living tissues are greater than others. The vital powers must resist these affinities; hence the greater they are the more intense will be the vital action. 7. Explained under the preceding head. 8. No. 9. Yes. 10. No. 11. Yes; but that is not the question. We are discussing the relations of *living* and dead matter, not two kinds of dead matter. 12. Certainly we can.

That this subject is attracting the attention of thinking minds in other lands, and revolutionizing opinions wherever it is discussed, may be seen from the following extract from a letter just received from an eminent physician in Perthshire, Scotland, who is an applicant for the Honorary Diploma of the Hygieo-Therapeutic College:

Balbeggie, Perthshire, Scotland, Sept. 29, 1869.

R. T. TRALL, M. D., *Dear Sir*: It is now some years since I received a letter from you. Allow me to say to you, humbly and truly, that the two letters written by you, and published in the London *Medical Mirror* for the year 1867, have caused me to think much and often about the action of medicines, and the doctrine first announced by you that the living system acts on the medicine, and not the medicine on the system, as has always been taught and believed heretofore. None of our physicians here have gainsayed your arguments as yet. I thank you most sincerely for the letters, and also for the honorary degree your College offers to confer on me. Of all medical writers that I am acquainted with, you do greatest justice to Nature in the treatment of diseases. Your insight into her secret workings is very clear, and ably dwelt upon in all your works which I have read, and there can be no doubt that thousands upon thousands of medical men have entirely followed a wrong method of medication, being led by high authority, and not troubling themselves about the truth or falsity of the theories they were practicing upon. I am sincerely of opinion that you have opened the eyes of no small number by the truths which you have made known to the medical profession in many lands, in publishing your various works. I am but a humble follower, I confess, of noble pioneers like you, whose aim certainly is, doing good to the sick and to suffering humanity. Long life, health, and happiness, to you.

"GEO. K. H. PATERSON, M. D."

Modus Operandi of Alcohol.

WE copy the following paragraph (which is going the rounds of newspaperdom) from the New York *Independent*:

The *Medical Record* cites Dr. Letheby as stating that the effects of alcohol are much modified by the substances with which it is associated in different alcoholic liquids. Beers and ale, for example, act on the respiratory function by reason of the saccharine and nitrogenous matters they contain; wine, also, as well as cider and perry, have a similar action; and, in proportion to their saccharine and acid constituents, brandy and gin lessen the respiratory changes, and the latter acts on the kidneys by reason of the volatile oil it contains; whisky is uncertain in its effects upon the lungs; while rum, like beer and ale, is a true restorative, as it sustains and increases the vital powers; and he says that the old-fashioned combination of rum and milk is the most powerful restorative with which he is acquainted.

How can the Temperance Reformation ever prosper so long as the leading temperance and religious journals publish to the world, without note or comment, such powerful testimonies that grog is good? This miserable trash appears in the scientific column of the *Independent*; and, as no exception is taken, it is virtually commended to the public as veritable, scientific truth. Rum, beer, and ale, are *true* restoratives! And rum and milk the most powerful restorative combination with which the learned Dr. Letheby is acquainted!! Was ever a sillier thing more sillily said? And all over the civilized world this ridiculous stuff is published in medical journals as scientific, and echoed by newspapers as the wisdom of the nineteenth century. And then the beauty of the philosophy of the modus operandi of the various kinds of grog! Beer and ale act on the respiratory function. The respiratory function is, breathing—the alternate inspiration and expiration of atmospheric air. Do they really act on the breathing? or does Dr. Letheby mean *organs* when he says function? And they act on the “respiratory function” by reason of the “nitrogenous and saccharine matters they contain”! Fudge! Then it is the nitrogen and the sugar which act, and not the alcohol at all.

Then we are told that wine, perry, and cider, have a *similar* action. We marvel exceedingly to know if an action similar to an action on the respiratory function is not identically one and the same, what in the name of respiration is it? What is the function *similar* to that of respiration? And then, again, brandy and gin “lessen the respiratory changes.” How? By acting *similarly* in the opposite direction? Beer and ale

act to increase respiration, while brandy and gin act to lessen respiration. Here is a puzzle worthy of a Chinese philosopher, or a Philadelphia lawyer, or London doctor, or a Japanese prestidigitateur. But the gin, after all, acts on the kidneys; not of itself, however, but by reason of its volatile oil; ergo, its volatile oil acts. “Whisky is uncertain.” This is the only sensible thing Dr. Letheby has asserted. But rum is the thing. Rum is the great restorative. Rum *and* milk are the quintessence of all that is vitalizing. Drink rum, ye mothers, that it may mingle with the milk in your breasts, and afford your babies the most “powerful restorative” known to medical science; for great is Dr. Letheby, and rum is his prophet! We do not wonder that another scientific item is found in the same column of the same *Independent* in the following words:

A missionary in Semokove, European Turkey, says that so general is the practice of wine and whisky drinking in that place among the Bulgarian Christians that their head men recently enacted a law that on Sabbath morning two able-bodied men, with stout staves, should visit all the wine-shops, and send home all of the priests whom they might find there—a reform proceeding from the people to those who should be leaders in such matters; and on one Sabbath these two men were seen going from shop to shop.

Lippincott on Nicotiana.

A WRITER (who does not give his name) in *Lippincott's Magazine* for December, favors the many readers of that popular journal with one of the most bemuddled attempts at reasoning in favor of tobacco-using that we have seen. In the matter of simple and unadulterated nonsense, it fairly distances an article which once appeared in the *Atlantic Monthly* in advocacy of the filthy habit. The opening paragraph, as a specimen of logical absurdity, ought to take the premium against all competitors who have wasted valuable ink, and despoiled clean paper, in endeavoring to prove that tobacco is hygienic, and alcohol a supporter of vitality.

The objections so frequently urged against the use of tobacco and similar articles can be conveniently met both with the assertion that there is no nation on the face of the earth that is not addicted to the use of a narcotic in one or more forms, and with its inference, that the influence they wield over the human economy cannot be hurtful.

Let us “try on” this beautiful logic, with regard to another, but similar, subject:

The objections which are so frequently urged against the practice of *stealing* and similar *vices* can be conveniently met both with the

assertion that there is no nation on the face of the earth that is not addicted to the practice of *theft* in one or more ways, and with its inference, that the influence they wield over the *moral nature* cannot be hurtful.

Can any half sane individual fail to see that the argument is just as sound in one case as in the other? Because some persons in all nations have been wicked and debauched, sin and dissipation cannot be hurtful! And this stuff is what our leading monthlies publish to the world under the name of Physiology, Hygiene, Science and Literature!!

The twaddle of the writer about the "food-action" of tobacco, and its "strengthening" effects on the brain, are hardly worth serious refutation; and we conclude by expressing our surprise and regret that any journal of respectable pretensions should defile its pages with such ridiculous *bosh*.

Sex and Surgery,

UNDER this head the St. Louis (Mo.) *Daily Democrat*, in a discussion with a physician of that city, on the Woman Question in Medicine, states the points in issue strongly and effectively in a column leader. We quote the concluding part of the article:

Here is the pith of the matter. You think, doctor, that it is exceedingly improper for the female student to gaze on "what nature intended should be held sacred," but it never occurs to you that it is improper for male students to gaze on the forms of female patients! Somehow that idea cannot be rammed into the heads of men who are so very much troubled about the "immodesty" of women! The Philadelphia doctors in their resolutions say, "It cannot be assumed by any right-minded person that male patients should be subjected to inspection before a class of females!" Shame on you, sneaks! Did you never expose a female patient before a class of males? *That* is the pith of the business! Until you stop doing that thing, you have no business to be prating of immodesty or indecency. The idea of decency never entered your heads until there was danger that you might be exposed to competition! Year after year you went on, exposing female patients before crowds of young men, and never dreaming that it could be indecent, or could shock their modesty. But when it comes to the treatment of a male patient before women, you hold up your hands in pious horror, and tell us that the surgeon may be "unmanned," his "mind distracted" and life endangered. Shame on such cant! If you have suddenly become so modest, then lay down one simple rule! Never treat a male patient before females, and never treat a female patient before males. Hold separate clinics for men only, when male patients are to be treated, and for women only, when female patients are to be treated! Ah, that would not work; the male students wouldn't know anything of female diseases! Boil it down, then! What you mean is that male students shall

be educated as physicians, modesty or no modesty, but female students *shall not be educated as physicians* if you can help it. And in defense of your meanness, you prate of modesty and a sense of decency! That will do, medical persons of Philadelphia; you have sufficiently proved that female physicians are imperatively needed in *one* city, at least.

The resolutions of the Bellevue college students are a disgrace to them. In that institution, aided by the charity of the State, these male students have for years enjoyed in common with females the advantages of an education, and not a man will be bold enough to say that a single woman of all those who have there been educated has ever yet been rendered less modest or pure by the training. If the males have been, put them into a separate college, to study male patients only!

The meanness of this opposition to female instruction in the medical schools does not become fully apparent until we consider that nearly all the best institutions in the country have been founded or are yet supported by public aid wholly, or in part. Grants from State or city, *paid in part by female tax-payers*, have given to these institutions their fine endowments, their choice cabinets and libraries, and all the conveniences and necessities for a thorough study of medicine, and thus have rendered them more valuable than any new establishments possibly can be, as well in the material advantages as in the long training and skill of the instructors. And now when women want to share the benefits of institutions which women have paid to create and support, they are told that they should not be so "immodest"—they should establish colleges by themselves! And when they do that same thing, and induce some capable men to aid in instruction, the convocation of cowards called the Medical Society of New York proceeds to discipline these gentlemen for daring to be liberal and decent! Faugh! gentlemen of the medical profession. These things smell infinitely worse than any of your nastiest drugs!

Woman's Right to Dress Decently.

WE are of the opinion that the first and most important lesson the women advocates for Woman's Enfranchisement have to learn, is the method of dressing themselves decently. So long as their leading speakers appear on the platform as the butterflies of fashion, so long will sensible men regard them as better fitted for parlor toys or household ornaments (provided the expense can be afforded) than as capable of taking part in the serious business of legislation. In the fashionable style of dress, women can have neither health nor comfort; they can neither breathe easily, digest properly, walk naturally, work efficiently, think freely, nor feel normally. How, then, can they be man's equal or counterpart in making laws and in business avocations? The *Tribune* for once has the right side of the Woman Question when it says:

What is to be the costume of the Emancipated

Woman? There is evidently an increasing gorgeousness of array upon the platform, wherever she sets her courageous foot. Miss Dickinson, having lately traversed a continent, bears a reminiscence of its broad acres behind her in her train. Miss Logan was mildly censured by her presiding officer on one occasion for her personal splendors, and she now appears "in heavy black velvet, heavy silk overskirt and panier, and gold ornaments." Miss Field, on the other hand, according to "Susie V." in the *Springfield Republican*, is "clad in simple white muslin, pure as her aspirations." Mrs. Paulina Davis, in the Hartford Convention, was "radiant in an overwhelming confusion of blue satin, black velvet, and white hair," and Mrs. H. B. Stanton in black velvet solely. The latter lady, at the Newport Convention last summer, discoursed upon the vanities of dress, while arrayed in a brilliant Roman scarf tied over the left shoulder and beneath the right arm. Yet she bears testimony in a late number of *The Revolution* against "many of the new converts, who, being persons of wealth, refinement, and cultivation, desire to make the platform highly respectable, fashionable, and unobjectionable in all ways," and regrets "to hear so much said just now about the importance of keeping our platform clear of all humble, plain-spoken, uncultivated people." Now, which is to be the attitude? Under which king, Bezonian, or which queen? Is it Eugenie, or Lucretia Mott, who is to regulate the costume of the platform?

A Fatal Experiment.

FATAL experiments are far from being uncommon occurrences in the medical profession. Indeed, more than half of all its dosing is mere experimentation; and a majority of all who are supposed to die of the numerous diseases in the nosology, are actually drugged to death. The London *Lancet* relates a case of deadly dosing, which has a special significance as involving an important problem. The experiment was made under the auspices of that very learned body, the French Academy of Science; therefore, although it worked disastrously for the poor patient, it must have been "all right." A patient, suffering of cholera, having reached the stage of collapse, a member of the Academy, reasoning from the fact that muscular contraction followed the exhibition of prussic acid, decided to try it on him. A dose was given, with no special effect, and several times repeated. Contraction did not ensue, nor did the usual consequences follow the poison. In a short time, however, muscular contraction was resumed, and then, to the astonishment of the physician, the patient almost immediately expired. Clearly he had been poisoned to death, as all admitted. While he was in collapse, the prussic acid, in the language of the physicians, was "inactive as if it had been placed upon a dead tissue;" the moment

circulation commenced, it occasioned the usual effect.

Such results are utterly inexplicable on the theory entertained by the medical profession, that "medicines act on the living system;" but are easily understood on the opposite theory that the living system acts on the medicines. While in a state of collapse the system was unable to recognize the presence of the prussic acid; but as soon as the circulation was sufficiently restored to enable the vital powers to perceive the presence of the poison, they make the usual violent effort to expel it—an effort so violent as to destroy life almost instantaneously.

Hygienic Festival.

THERE are many ways of getting up a good dinner without fish, flesh, or fowl; without salt, sugar, or milk; without grease, butter, or cream; without pepper, spice, or vinegar; and, indeed, without any thing unphysiological, and to have the entire bill of fare both "good for food," pleasant to the eye, and agreeable to the palate. We give the following as an illustration of a fruit and farinaceous meal, to which the inmates and students of our Hygeian Home were invited on New-Year's day. We present it as a specimen of a good dinner. Let others do better who can:

FARINACEA.

- 1, Wheat-meal biscuit; 2, cocoanut cakes;
- 3, sweet corn; 4, almonds; 5, peanuts.

FRUITS.

- 1, Apples; 2, oranges; 3, canned peaches;
- 4, canned blueberries; 5, figs; 6, raisins.

MIXED.

- 1, Fruit bread; 2, cherry pie; 3, Raspberry tarts.

Here are displayed more than a dozen dishes, either one of which is ample for a single meal, or even a supply for a whole day, and all together making variety enough for a hundred or a thousand. And yet the list of equally good things might easily be extended to a hundred. How easy it would be for every body to live in luxury if they would live naturally.

Answers to Correspondents.

PALPITATION AND CHRONIC RHEUMATISM.—C. P.: "Dr. Trall, *Dear Sir*: Will you please state the disease, and treatment for the following case? The patient is twenty-four years of age; has been troubled with palpitation of the heart for a number of

years; is also subject to chronic rheumatism. For the last two years he has been afflicted with a pain in the left shoulder, running down the arm to the elbow and to the heart, the principal pain being through the heart and left lung. These pains occur in paroxysms mostly during the night, and continue from one to three hours, when the left lung apparently fills up, and breathing is difficult until he expectorates freely a whitish, frothy matter, mixed with blood. The pain is extremely severe, and nothing seems to relieve him except hot applications."

The asthmatic paroxysms are attributable to a morbid condition of the liver, which is both torpid and enlarged; and the biliary elements accumulating in the blood occasion the palpitation and affect the joints. We should recommend a wet-sheet pack once or twice a week; a hot bath once a week; a hip bath daily; and the wet girdle two or three hours each day. The dietary should be very plain, rather abstemious, and milk and sugar abstained from entirely.

INFANTILE VOMITING—NATURAL SHOES—THAT BIG BOOK.—R. M. C.: "R. T. Trall, *Dear Sir*: 1. Please inform me through the REFORMER how to make an infant vomit when necessary. 2. Do you know of any shoemaker who has sense enough to make a pair of shoes to fit feet of the natural shape? 3. I suppose it is of no use to ask you about that big book that I subscribed for in 1865."

1. Tickle its throat. 2. There are shoemakers in Philadelphia who will make a last to fit the feet, and then make shoes to fit the last, and so make things fit all around. The trouble is not a want of sense on the part of shoemakers. It is in a perverted taste and silly fashion which demand shoes that cramp and distort the feet. 3. You are right. We are making haste slowly, and hope in time to see the "big" thing accomplished.

DANDRUFF AND FALLING HAIR.—S. S. S.: Keep the hair quite short; wet the scalp with cool water every morning, and shampoo the hair occasionally. The modern chignons, frizzled pugs, and other fashionable abominations of the kind are making thousands of ladies prematurely bald.

PRINCIPLES OF HYGIENIC MEDICATION.—J. T. K.: Your remittance was duly received and credited; but the work is not yet ready. Let patience have its perfect work. All the consolation we can offer you and many others is, that the longer it is delayed the better it will be, provided always that it ever sees the light.

SCIATICA.—W. M. S.: The case you describe is curable. It is complicated with *synovitis*, or chronic inflammation of the synovial capsule of the joint, and to this affection the treatment should be specially applied, as directed in our Hygienic Hand Book.

PURE WATER.—A. P.: The apparatus noticed in the December REFORMER, for purifying water, will make hard water soft, or rather it will separate the water and the impurities, rendering it fit for any and all purposes. We have a working model now in operation. The inventor has applied for a patent, and the apparatus, or "rights," will be for sale in a few weeks.

PRESERVATION OF FRUIT.—C. A. L.: Preserving fruit in a properly-constructed ice house is better than canning. Apples, pears, grapes, figs, raisins, oranges, &c., can be kept for any number of years in as perfect condition as when first gathered. Having unusual facilities for obtaining ice, and purchasing and selling fruits, we are now organizing a company to carry on this business on a large scale. It can be made very profitable, as well as useful.

QUININISM.—R. M.: The large quantities of quinine which you took during the nine months that you had intermittent fever, have occasioned the debilitated condition and depravity of seeing, hearing, and tasting, to which the term "quininism" has been applied. You should have entire relaxation from mental labor for several months.

ANONYMOUS.—We cannot notice anonymous communications. We do not want your name to publish; but if we are asked to give you information and advice gratuitously, we want to know who you are.

RHEUMATISM.—S. T. D.: "How do you treat rheumatism? Please answer through the REFORMER."

We treat rheumatism hygienically. But how a particular case should be treated we cannot say without a statement of the symptoms.

MILK LEG.—D. A. A.: During the inflammatory stage, cold or cool wet cloths should be applied constantly. Afterward, tepid ablutions occasionally, or fomentations, according to the temperature of the part.

OPIUM-EATING.—B. J.: There can be no question that this habit is rapidly increasing in fashionable society, both among men and women. It is more difficult to abandon than liquor-drinking or tobacco-using.

PURIFYING APPARATUS.—W. C. G.: The invention for procuring pure soft water from hard, consists of a distilling and aerating apparatus, which can be attached to, or placed on, any cooking stove or range. An expenditure of ten dollars will provide an ordinary family with pure water for cooking, drinking, and washing purposes. We are authorized by the inventor to sell machines or rights to manufacture.

Case of Typhus Fever.

WE were called in November to see Mrs. W——, a young woman who had overworked both mind and body for eight or ten months, previously, and as a natural consequence, had occasioned a low, nervous fever.

Her symptoms were: rapid pulse, 120 to a minute, fiery red tongue, great nervousness, fretfulness and delirium. Feeling sure that the struggle would be protracted as well as severe, while acting with promptness to relieve present distress, we also aimed to save the patient's strength.

We directed a sitz and foot bath at 100° each at 6 P. M., every day, washing the whole surface with warm water once in three hours by day and night, and an enema at 98° every other day. The sitz and foot bath were discontinued at the end of one week on account of the extreme debility of the patient. The other treatment was followed up strictly throughout.

The severity of the symptoms, although much modified by treatment, continued, with little intermission, until the eleventh day. The tenth day her prostration was very great. Her friends suggested stimulants, and asked if we ever gave anodynes for sleeplessness, &c. We explained to them that stimulants and tonics occasion a disease so closely resembling the normal condition, that the majority of physicians are deceived; and opiates occasion such a waste of nervous power, that the brain becomes partially paralyzed; while her system had nearly as much poison as it could contend with successfully, without adding more.

Her best friends had taken care of her thus far, but deemed it advisable to send for another who was very dear, but who lived at a distance; who arrived in the evening of the tenth day. The sick one looked up, and immediately went to sleep, resting very quietly until one o'clock in the morning, when she looked up and said, "I knew I should sleep when you came," and went to sleep again.

It was two or three days before the fever had entirely subsided, and then the patient's recovery was very slow. But in three weeks

she was able to go about the house, and needed no further treatment.

As this fever is very common (generally called typhoid, slow fever, &c.) perhaps a few rules for its treatment would not be out of place here.

The indications are,

1. To divert the blood from the brain by causing it to flow to the surface of the body.
2. To remove local congestions.

To diminish arterial excitement in the brain, warm water should invariably be used. When there is great debility, immersion of the whole body is impracticable; but water can be applied to the surface with a sponge. But the most obvious results are sure to follow injections of warm water. In the foregoing case, nervousness was always diminished sensibly by their use.

Cold water should also be applied to the head by means of cloths frequently changed.

No food should be taken as long as the fever continues, and afterwards should be simple, and abstemious in quantity.

The best friends of the sick one should be selected to nurse and watch, if possible; for in subduing nervous excitement, harmonious magnetism is invaluable.

By following these directions any one can conduct a case to a speedy cure, without the exhausting, and often fatal, effects of poisonous drugs.

J. A. TENNEY, M. D.

Prospect, Conn.

THE inhaling of metallic particles, to which certain workmen are exposed, is replete with serious and lasting effects. In autopsies of persons who have died from pulmonary consumption, the lungs are frequently found filled with the substance belonging to the peculiar business which they have pursued during life. Cotton, in the form of dust, metal filings, chemical vapors, fumes of copper, arsenic, etc., are but a small number of the many substances which enter the lungs, and finally destroy the lives of those engaged in such occupations. Many temporary means have been tried to protect artisans from such fatal consequences, but none have been found as effectual as the wearing of the beard and moustache. These, and the hair which grows in the nostrils, are found to be the best protection. All who have permitted their growth can testify to their efficacy in preventing the entrance of particles of dust, etc.; and, by a proper attention to cleanliness, they will serve their purpose.

HE is not only idle who does nothing, but he is idle who might be better employed.

The Health Reformer.

Battle Creek, Mich., February, 1870.

The Vexed Question Again.

THE controversy on the nature of disease seems to increase in interest. Our journal falls into the hands of some who are hardly ready to endorse our theories without a protest. We are always pleased to give place in our columns to the objections of those who are candid in differing from us, as a frank discussion of points of difference tends to the advancement of the truth. The following, from the pen of an Ohio physician, is worthy of attention :

WHAT IS DISEASE?

"W. C. G., on p. 69 of the REFORMER discusses this question. Will he permit a reader to put a few questions, in order to receive a direct and plain answer? To me disease is the want of ease—or, as most agree to understand it, the state of body which is *wrong*. Why should we ask what wrong means, any more than what right means? Health is a right state, disease a wrong state, just as virtue is right and vice crooked—or transgression. It is true that morbid material, or violence, may be a cause of disease, and certainly is not disease. Suppose this, however, to be what Sydenham called it, remedial effort—what is gained by that? A remedy implies an injury, and that a cause; so that W. C. G. has laid down No. 1, (cause), and No. 3, remedy (called disease)—but the state wanted to complete the theory is No. 2, the injury. What is that? In other words, What is the effect to be cured? The action of the morbid cause, or the blow of violence, *disturbs* structure, and altered structure must surely produce altered function. Is all altered function, then, remedial effort? W. C. G. speaks of 'cooling the patient when hot,' and 'and warming him when cold.' But wherein does that differ from the ridiculed position of getting rid of the chills? It is removing a symptom. I am no believer in drugs, and, of course, believe that no agents can cure, or help to cure, save by *giving strength*, or removing obstacles; but I fail to perceive any virtue in the notion that medicines don't act, or that morbid causes do not *injure*, or produce any effect; or what is the same thing—that the vital organs kick against what does not injure."

A DOCTOR.

In reply to the above, we have to say, first, the orthography of a word, or its popular definition, according to Webster, or any other lexicographer, is not a safe guide in determining its scientific meaning. True, *disease* means lack or want of ease; but it so happens that in many cases this definition will not apply. So far as ease is concerned, a person may be sadly diseased and suffer no discomfort or pain.

But having decided that disease is a "state

of the body that is *wrong*," he says: "Why should we ask what 'wrong' means, any more than what 'right' means?" We see no objection to asking what either means. But if we have no reason to ask what "right" means, it certainly does not follow that we should not inquire into the meaning of "wrong." For when things are right the best thing we can do is to let them alone; if wrong, we want to correct that wrong; and in order to do it we must know in what the wrong consists. Without this knowledge, our labors are of necessity a blind experiment; and this is what eminent medical men have unhesitatingly designated the practice of medicine, as carried on by the "regulars" of the present and past times.

After stating that we have "laid down No. 1, cause, and No. 3, remedy," he asks for No. 2, the injury, and then proceeds to answer his own question. "The action [?] of a morbid cause, or the blow of violence, *disturbs* structure, and altered structure must surely produce altered function." Tolerably well stated; but defective in that *action* is ascribed to morbid causes. Disturbed structure and altered function do not, however, always constitute the injury. The mere *presence* of the foreign or dead matter is *always* an injury, and the "action" of the system is to expel it.

Our friend seems to entirely misapprehend our position, on one point in particular. He asks, "What is the *effect* to be cured?" to which we reply, it is not an effect but a condition which we seek to cure, and the *effect* is a curative operation, known as disease. We object to drugopathy that it *does* seek to cure the effect, instead of the condition.

The difference between "getting rid of the chills" by drug medication and by the warming processes of hydropathy, ought to be sufficiently apparent to one who claims to be "no believer in drugs." The former is simply stopping the whole curative process, while the latter is supplying conditions which facilitate it.

The closing sentence of the doctor's remarks exhibits a muddlement of ideas, which is by no means uncommon with those who assail our positions. It consists simply of confounding *action* and *effect*. We do not deny that morbid causes produce any effect, nor do we assert that the vital organs "kick against that which does not injure;" and hence we can unite with him in saying that there is no virtue in such "notions." Morbid causes do produce an effect—a remedial effort called disease. This is action, not on the part of

the poison or morbid material, but on the part of the vital organism.

Since the above was written, we have received the manuscript for Dr. Trall's Department, in which other points of this subject are treated by him under the head of "Non-action of Poisons," to which our correspondent is respectfully referred. W. C. G.

Nature and Disease, Once More.

DR. AXTELL, in the *Western Rural*, has, after a long silence, given us his last dose on this subject, and now proposes to "let the case go to an intelligent jury of our countrymen." We are willing to risk it with the same intelligent jury, after noticing some of the points in his argument.

The observing reader cannot fail to notice that Dr. A. has entirely changed the issue, by basing his argument solely on the *antidoting of poisons*, and not on the *medicating of the effects of poisons*, with which the controversy began. He brings up the illustration of antidoting arsenic with hydrated oxide of iron, and hopes that our prejudice against drugs would not prevent our taking the antidote in case of swallowing the poison.

Now we are determined that our readers shall not be misled on this point. We do believe in antidoting poisons where they can be reached; viz., in the stomach; but this is by no means the same as medicating disease. If the poison has been taken into the circulation and diffused through the system, the swallowing of another poison will not help the matter.

He then asserts that "several antidotes have been discovered for malarial poison, which, if taken at the proper time, will check its ravages and expel it from the system." If this assertion be true, we ought to have an end put to fever and ague at once. But the facts are, the more the so-called antidotes are given, the more prone the people are to have the disease. Perhaps the trouble lies in not giving it at the "proper time." Even if it were a fact that quinine is an antidote for malarial poison, it does not help the matter unless you can get the poison into the stomach or some other cavity, where the quinine can have access to it and neutralize it. To assert otherwise, is to believe that quinine will, when taken, proceed immediately to the various parts of the system in search of the malarial poison, and when found, neutralize it by a chemical change; which we do not believe Dr. A. is prepared to assert.

"Scientific medical men do not pretend to cure diseases," says Dr. A. Very good.

But the trouble is, there are vast numbers of unscientific medical men who do pretend to cure diseases. Without intending to cast reflections on our friend, Dr. A., we will further say that truly scientific men do not *give drugs* for the cure of diseases, for there is no science in such an operation. If put to the test, a scientific reason can never be given for it. The only excuse for it is, that it has been done for years in the past, and is thought to be the best that can be done.

He next makes an admission which is replete with good sense, but fatal to his theory: "The physician is but a hod carrier to Nature, helping her when she needs building material. It is his province to know what material to supply, and how to interpret Nature's voice when she calls." If he, and all his fellow-doctors, will only live up to this principle, we will agree to let them alone forever. We should want them first to decide, however, that calomel, quinine, jalap, squills, whisky, &c., are not "building material," in any sense whatever. The only building material that nature wants is supplied by the digestion and assimilation of food. Substances that are not food are not building material for the system. If it be objected to this, that iron, sulphur, lime, &c., enter into the structure of the system, we reply that they are taken as a component part of the food, in an organized state, and not as inorganic substances, incapable of assimilation.

In closing his article, Dr. A. falls back on his dignity, or upon that of the profession, by inquiring if we class among "ignorant doctors," and "blundering M. D's," such names as Gray, Wilson, Carpenter, &c., &c., who have done so much to unfold the "hidden mysteries of Nature," and have placed the "science of medicine on a pinnacle where carping ignorance can never disturb it."

We do not wish to be understood as entertaining disrespect for true science, as illustrated in the discoveries of eminent members of the medical profession. Their valuable contributions on anatomy, physiology, &c., are certainly not to be overlooked or lightly estimated. But all these discoveries have never yet succeeded in resolving their system into a *science*, to say nothing of placing it on such a pinnacle as our friend describes. Notwithstanding their labors and researches, the doctors go on dosing and drugging pretty much in the same old way, and the *people die faster than ever*. Diseases multiply, and "remedies" multiply accordingly, until the drug shop is found in nearly every block, the patent medicine mongers fatten, and men and women become walking apothecary shops,

dragging out a miserable existence, with loosened teeth, salivated mouths, and mineralized joints.

In view of these facts, we are still constrained to say, that even the most educated and refined among the M. D's are "blunders" in practice so long as they continue to administer poisons in the treatment of disease.

W. C. G.

Pork Unclean.

IN the *World's Crisis* of Dec. 8, we find an article under the above heading, in which the writer endeavors to controvert the position so universally acknowledged, that the hog is unfit for food. The article is largely made up of assertions, and the opinions of M. D's, with a sprinkling of Scripture argument. The *Crisis* is a religious newspaper. Its editor, Eld. Miles Grant, is well known as a consistent health reformer, and it is much to be regretted that he has not succeeded in converting all his contributors and readers to the same good gospel. His positions, however, are well known, and give rise to more or less controversy on the part of his readers.

The writer of the article referred to is a professed minister of the gospel of Christ, and inasmuch as we hold that this gospel and that of health reform are not incompatible, no apology is necessary for noticing some of his positions. He first takes exception to the scriptural assertion, that the swine is *unclean*, contending that the language has only a ceremonial significance, applying only to the Jews. That the word *unclean*, as used in the Bible, sometimes has a significance other than mere physical impurity, is admitted, but that it always has this meaning, we deny. When applied to the swine, it may, and probably does, have both meanings. But if the Scriptures fail to settle the question, let *reason* have her sway. Examine the animal, and see if its filthy habits, and measly, purulent flesh, are any proof of peculiar cleanliness.

But, says, the writer, "we will bring this argument to the Bible test:"

"Peter was a Jew. And while rigidly adhering to Jewish laws, especially in regard to his diet, he fell into a trance, and saw 'heaven opened, and a great sheet let down to the earth; wherein were all manner of four-footed beasts, and creeping things.' Of course he saw the swine in the sheet. A voice came to him, 'Arise, Peter, kill and eat.' Peter said, 'Not so, Lord; for I have never eaten anything common or unclean.' 'And the voice spake unto him again, 'What God hath cleansed that call not thou common.' Acts 10: 10-16. This was done three times, so that Peter should be convinced that the rule of diet by which the Jews were kept from

the Gentiles was taken away. Peter saw that, as that rule was at an end, he could now mingle with other nations. He said, 'God hath showed me that I should not call any man common or unclean.' Ver. 28. How had God shown this? By telling him three times that he now might eat all manner of four-footed beasts; even those that had been unclean to the Jew."

The absurdity of this method of reasoning will be apparent upon a moment's reflection. The sheet was filled with "all manner of four-footed beasts and creeping things," and of course the swine were there. And as all in the sheet were pronounced *clean*, the swine were of necessity purified also. But this wholesale cleansing process does a little too much. Rats, mice, cats, dogs, lizards, toads, snails, thousand-legged worms, and the like, must according to this reasoning, have been made good food by the operation. But what was the meaning of this vision, and what was it designed to teach? Simply, as the apostle himself expresses it, "That I should not call any *man* [not animal] common or unclean."

In the writer's great respect for the hog he ascribes to him more than reason or sense demands.

"Give the hog the same chance, and he will show a much greater regard for cleanliness than will the sheep, ox, or cow. Let them run together in the same pasture, and the hog will keep himself much cleaner."

If the peculiar breed of hogs which the gentleman finds so cleanly, could only be introduced out this way, it would confer a great favor upon the public, for the kind that inhabit this section of country give a decided negative to the above assertion. So well known are the proclivities of this animal, that the apostle Peter, notwithstanding the vision referred to, quotes the proverb concerning the return of the "sow that was washed to her wallowing in the mire." And the reliability of this proverb is authenticated by the observation of all who have had any opportunity to notice the habits of these disgusting brutes.

Having given us the authority of the apostle Peter, he next summons Paul to the stand:

"Paul, in speaking on diet, said, 'For one believeth that he may eat all things; another, who is weak, eateth herbs.' Rom. 14: 2. That is, weak minded, or weak in the faith, as the first verse shows: 'Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth.' Verse 3. Then in verse 14, 'I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean.'"

Here, again, he introduces an argument

that proves too much. If his former position is correct, that the uncleanness of things under the law was purely ceremonial, then their purification under the gospel is also of the same nature, and their fitness for food is not in any wise affected by either argument. If the apostle's assertion that "there is nothing unclean of itself" be allowed its broadest significance, it makes everything fit for food; going farther, even, than our writer's position on Peter's vision, for that language could be made to refer only to animals and creeping things, while the words of Paul, under this construction, would include offal and garbage.

He also quotes a list of M. D's, to show that pork is excellent food for consumptives; and endeavors to show that it is a promoter of longevity by citing to persons who have lived to great age and have always used it. This argument is substantially the same as tobacco and liquor users employ, and is hardly worth noticing. But suppose we set against the list of long-lived persons who have used it, the much greater list of short-lived persons who have also used it, and while he would have us infer that pork had contributed to the long life of the former, we, with equal positiveness, might assert that its use had killed the latter; would that be regarded as evidence in point? And yet it is fully as cogent as the reference to the occasional exceptions who live on in spite of hog, tobacco and whisky.

But why follow such reasoning further? With but few exceptions, the medical profession, of nearly every school, pronounce against pork-eating, and declare it to be a fruitful source of disease and death. And those who have made the matter a special study, have never failed to observe that contagious and epidemic diseases make greater havoc among pork-eaters than among those who never touch it. We might add to this the experience of hundreds and even thousands who have discontinued its use, with marked improvement in health. But if this would not suffice, we would invite the hog-eater to closely inspect the habits of the creature, follow him to the slaughter, and examine his carcass, and if this fails to produce an impression, we would give him over as incorrigible.

W. C. G.

Ventilation.

A CORRESPONDENT of the *Springfield Republican*, over the signature "Fresh Air," thus explains how he ventilates his house:

My house is warmed by a furnace. The air for the furnace is taken, not according to

the common pernicious practice, from the cellar, but from out of doors. The warm air is distributed in the usual way to all the rooms above and below, including the halls. The main hall has the usual rooms opening into it; an open stair case leads from the lower hall to the upper; the upper hall, running east and west, has my room and "the boys' room" on the south of it, the "nursery" and an unoccupied room on the north.

At night, the registers in all these rooms, above and below, except the unoccupied chamber, are left open, the doors of all them are left open, a window in the lower hall is left open at the top, the north window in the "nursery" and the south windows in my room and the "boys' room," are left open at the top, and, except on very cold nights, the south window in my room is left open at the bottom also, as is also much of the time the north window in the "nursery." Whenever there is any motion whatever in the outer air, there is a current straight through the sleeping apartments, sometimes from north to south, sometimes from south to north. There is always at night a current of warm air flowing up the stairs, and a current of cool air flowing down them. I assure you, Mr. Editor, that we are never troubled by foul air in my house. I burn some coal, but the ventilation is thorough. Understand, that doors and windows are left in this way at night, whatever the weather may be, without regard to the state of the thermometer, the wind, or the heavens.

"But when the thermometer is below zero isn't it cold?" Well, coolish—sometimes. With the mercury at 20 degrees below zero, I have found the house actually cold in the morning. But then I have never yet this year, slept once with more than one blanket over me (comfortables are forbidden in my house :) and three of my children will never keep a blanket, or even a sheet over them at night. They will bear no bed clothing, whatever the weather may be. The prevalent notions about keeping warm in bed are very false and very absurd. Let any one who is in the habit of sleeping with the door of his chamber shut and locked, the windows hermetically sealed, and four or five blankets over him, just open door and windows (both) for a time, so as to have a current of air through his room, and, my word for it, he will soon find himself obliged to throw off his blankets. Opening door and window, or opposite windows of a sleeping room acts on the lungs and internal heat of the occupant precisely as opening the register of a stove or furnace acts on the fire within. I have induced many to try it with never-varying result.

"How about colds?" We are not absolutely exempt, but individual members of the family, I myself for one, sometimes go two or three years together without any symptom of a cold. I know no family less troubled with colds. All of us, from the father, now an old man, to the youngest child of a few months, sit in draughts, and go out in all weathers, without inconvenience or ill results. Many a time have I been remonstrated with by tender mothers: "Mr. Smith, I am sure you cannot know how careless your nurse is. Yesterday I saw her out with your baby in a snow storm!" Dear, anxious souls! Their puny darlings are shut up at home with colds in their heads; my baby is out as fresh, as hearty, and as sweet as the air he breathes.

Confessions of a Smoker.

"WHAT I WAS, AND WHAT I AM."

[WE reprint the following from the *American Phrenological Journal* for January, S. R. Wells, publisher, to whom we are also under obligation for the illustrations. The facts presented are of great interest, and furnish a powerful argument against a vice which is not only fearfully prevalent, but fearfully on the increase, in our country.—ED.]

We have frequently discoursed on the evil consequences of those common habits, the use of tobacco and the drinking of spirituous liquors, and we have always sought to make our reasoning strong by adducing illustrations of a striking character. Rarely, however, has it occurred to us to find so apt an illustration, so practical a sermon, with reference to the baneful effect of tobacco on the human body, as the following account furnished us by the subject himself. The accompanying portraits are engraved from photographs which were severally taken in the different stages of his experience. Mr. K—, of Augusta, Georgia, contracted the habit of smoking when about fourteen years of age. An excellent physical organization, with a sanguineous temperament and some predisposition to corpulence, served to strengthen this habit until its practice became almost incessant during his waking hours. It was his boast at thirty-five that he could smoke a meerschaum pipe all the while, so invulnerable did he think himself to any ill effects from the use of tobacco. But during all the years he continued to smoke, the poisonous element of that article was insidiously planting the seeds of disease; and at forty years of age he had begun to realize

that fact, though he was wont at times to allege some other cause for his occasional attacks of painful sickness. He continued to smoke until 1865, when his health became so prostrated by various disorders, arising chiefly from a stomach in a state of extreme derangement, that he was regarded by his friends as a candidate for an early grave.

At the time, 1865, when the portrait No. 1 was taken, he was suffering from acute dyspepsia accompanied with derangement of the circulation, short breath, spinal weakness, and general debility. The tone of his constitution had fallen so low, and the function of the secretory organs were so sluggishly performed, that his hair, which had previously been abundant, came out, leaving him almost bald. Instead of a youthful, vigorous man, he looked worn, feeble, and old. He suffered so much abdominal pain that it was thought expedient by his physician to apply blisters; and the liquid drawn from the skin by these blisters was so strongly impregnated with tobacco as to be odorous. This fact effectually disposed of every doubt he entertained concerning the cause of his illness, and convinced him that his excessive smoking lay at the foundation of his infirmities.



No. 1.

A man of very positive opinion and energetic action, he determined to give up the habit, come what might. "To know the cause of one's disease, is half the cure." Therefore Mr. K— set about making an earnest effort to relinquish his darling habit. He succeeded in working off from it in 1866, and by a careful regard to the delicate state of his health in his diet and daily habits, soon afterward began to improve in strength and spirits. Abstemious habits with reference to other modes of dissipation than tobacco doubtless proved his salvation. Had he been a drinker of alcoholic stimulants, as well as a

smoker of tobacco, there is little doubt but that he would have succumbed to the pernicious effects of those habits, and thus found indeed an early death; but he did not drink, and nature was not entirely exhausted of her recuperative resources.

In one year after the time he gave up smoking, he was quite another man from the unhappy, suffering invalid he found himself in his final smoking experience. He had gained twenty-five pounds in weight, and lit-



No. 2.

tle of the weakness induced by his long-practiced habit remained besides some nervous irritation which yet clings to him, and may never be entirely overcome. His health continued to improve, and with the improvement came a restoration of much of his youthful vigor and freshness. So great indeed was the change in his appearance at the time the second portrait (No. 2) was taken, from what it had been during the last four or five years of his smoking career, that persons who had



No. 3.

had business relations with him then, and had not seen him during the interval of his recuperation, could not recognize in him the

same man with whom they had been accustomed to trade. Speaking of this he says himself: "Parties now and then come into my store and inquire for my brother, thinking me to be a younger man, they not having seen me since my reformation. Some *insist* on my not being the person with whom they transacted business in 1865 or 1866." At the time—last June—the third photograph was taken (No. 3), Mr. K— weighed upward of one hundred and eighty pounds. We saw him early in the autumn of 1869, and must confess our surprise at seeing one who had been brought so low by a destructive practice, enjoying so much exuberant health and possessing a complexion of such ruddy freshness. His triumph over a vice which is preying upon the vitals of hundreds of thousands of his fellow-Americans is well attested by his new-created manhood, and a firm resolution to live henceforward in a manner becoming an intelligent human being and a Christian.

In him, too, is seen a most cogent example of the result of determined and intelligent effort, which should greatly encourage all those who being in the toils of a perverted appetite seek to emancipate themselves, and live as becometh self-denying, manly men.

Overwork and Underwork.

It is a law of Nature that all living things possess within themselves the power of motion, upon the exercise of which their existence, as living entities, depends. Their life commences with action, action constitutes their life, and when action ceases their life has departed forever. Everywhere we find that action is life and inaction death. In thus speaking of action I do not mean mechanical action or chemical action, but vital action—that which is inherent in all organized, living things.

Look at that blade of grass, that flower, that tree. The elements of which they are composed are drawn from air, earth, and water, and transformed, by a power existing within themselves, into the substance of their own beings. When this force ceases to act, death ensues. As it is in the vegetable world so it is in the animal kingdom, in man—only to a far greater extent in the latter. As we progress upward in the scale of life, the operation of this power becomes more extended and diversified. In the plant, its action is limited to formation and growth. The plant has no power of moving itself from place to place. In the animal it not only produces development, growth and constant change, but gives

the power of external, voluntary motion, which is indispensable to the proper performance of the vital functions of animal life.

A large proportion of the solids of the body are composed of simple tubes, as the arteries, veins, capillaries, lymphatics, etc., which are filled with fluids of various kinds, through the agency of which all the vital processes are performed. These fluids constitute, by weight, more than four-fifths of the body, and they, as well as the solids, require to be undergoing constant change. This change can only be effected by having them kept in constant motion. This motion can only be fully secured by exercise or voluntary action of the entire muscular system. The muscles constitute more than one-half of the bulk of the body, and upon their healthful condition the health of the whole system depends.

It is a law of our nature that if any organ or faculty is kept from the exercise of its proper function, that organ or faculty becomes weak, withers away and dies. Each and every part of the body requires to be used in its proper and legitimate manner in order to maintain its integrity. The natural action of the muscular system is to contract. By this contraction motion is produced.—Proper muscular contraction directly secures the health and development of the entire muscular system, and indirectly aids in securing the normal and healthful action of every organ of the body. It greatly promotes the circulation of the blood, thus facilitating the vital processes of digestion, absorption, assimilation, secretion and deuration, and increasing the health and strength of the organs engaged in the performance of these functions. It largely promotes respiration, causing full and deep inspirations of air and a vigorous action of the lungs, thus strengthening these important organs and imparting vigor and activity to all the others. It gives strength, endurance, agility, elasticity, and grace, to the body, and energy and activity to the mind. In short, it develops every organ, strengthens every function, and aids in securing the healthful and harmonious development of the entire man.

While a certain amount of exercise is necessary to maintain the health and secure a proper development of the different organs of the body and faculties of the mind, an excessive amount as surely produces weakness, disease and undue vital exhaustion. The following remarks of Dr. Tyler of Boston, in his Report of the McLean Insane Asylum, presents the subject in its true light :

“ With the opportunities of observation which my position gives me, I shall scarcely be faithful

to duty without briefly referring to one ‘error of the times,’ which is shortening many a life, and bringing many to our hospitals in a state of incurable brain disease. I refer to the intense and unceasing activity, displayed chiefly in business, but extending to almost every other pursuit. Every hour of every day is given up to an unflinching and persistent devotion to whatever interests the individual. Nights and Sabbaths can scarcely be spared from labor, and are compressed into such small periods as shall just suffice to appease a weary frame and a very moderate conscience. No time is taken for recreation and little for meals, and that little in a very irregular way. Every moment not spent in the keen drive of business is looked upon as lost. Every nerve is strained to accomplish just as much as is possible by unremitting exertion. Everything is done rapidly, or, in the language of the day, ‘with a rush.’ Every man has a given amount of vital force to live with and work with. His capacity for any kind of labor, whatever it may be and however it may compare with that of another, has its limit. It never can be overdrawn upon without serious damage. So much of this force as he wastes, or so much as he turns in any one direction, so much less has he for any other. If he overworks his brain, his body will suffer. If he overworks his body, his brain will suffer. He may overwork one set of organs, or invigorate them, as *he* says, at the expense of another set. An illustration of this is evident in those who give their chief attention to the development of muscle, as boxers and members of boat-clubs do. Their regimen and diet tend to keep the digestive organs in good order and develop the muscular system. This is frequently carried to an excess, and when it is, the individual for a time can show an athletic figure, great strength, and an external appearance of high health; but in a little while it is plain that he has diverted his vital force from other organs—say the lungs—which have been insufficiently nourished: they fail him, and he dies of consumption. To keep one in the best working order, this vital force must be properly distributed to every organ, and to the digestive and respiratory organs in full share, to keep them active, else its supply will be diminished. What is lost by use and waste must be regained by regular bodily nourishment and refreshment, that is, by food and repose. Its use must be regular, must never be excessive, and must alternate with rest. Each person will accomplish the greatest amount that is possible for *him* by working regularly for a given number of hours, and by taking time at regularly returning periods sufficient for food, rest and recreation. The consequences of overwork may not appear at once, but they are inevitable and destructive. Overworkers deceive themselves by the belief that they can bear more than others, or that they can bear what they are doing because they have so long borne it without breaking down.”

The *intelligent* stock-grower, who is accustomed to raising horses, knows very well that if he puts a young colt at long-continued hard work it will not attain the strength and size which it would acquire were it left to gambol in the pastures at its own free will. He knows that if the vitality of the animal is expended in hard labor it can not be used to form nerve

and bone and muscle, and that the colt can never become the perfect horse which it otherwise might, but will always be small, weak and inferior.

The stock-grower knows all this and lets his colts roam the pasture free, or only requires of them the lightest labors, while his growing sons he sends into the field at early morn, and through all the day requires them to perform the hardest labor their strength will allow. The effects are the same with the boy as with the colt, only in a more marked degree, for the higher in the scale of life and the more refined the violator of Nature's laws the greater the suffering.

The stock-grower perceives the operation of this law upon his colts but not upon his sons, and the result is that he raises beautiful, symmetrical and finely-developed horses, and small, deformed, weak and unhealthy men. When men learn to bestow as much care and attention upon the raising of fine and healthy specimens of their own species as they do to raising fine horses and cattle, humanity will have taken a long stride forward upon the road of progression.

The same law that applies to overwork of the young body applies with still greater force to overwork of the young brain, for the brain is higher and more refined than the body. Knowing this, what can we expect from the present forced, hot-bed system of mental education for the young and growing brain? The child of three or four summers is sent to school, and then commences the process of cramming, of urging the weak and immature brain to perform tasks beyond its strength to accomplish, without the expenditure of vitality which should be used in strengthening and developing it, together with its servant, the body. This process is continued through the growing period of youth, and, unless the young student rebels, fails to perform the tasks assigned him, and obeys the instincts of his nature and plays and frolics with his companions under the greenwood tree or by the running stream, the chances are that, if he survives the ordeal, he will graduate with due academic honors; a small, weakly body; loose, flabby muscles; a dyspeptic stomach; feeble lungs; a small stock of vitality; and a contracted, nervously active and excitable mind, which can plod along very well for a time in the well-worn ruts of custom, but which is utterly incapable of bold, vigorous, and manly thought upon any great, new and important subject. Such are the results of the present system of education of the young, which constantly overworks the brain and neglects the body.

But a new era in education is dawning upon the land, and there are a few that have learned the lesson that children have *bodies* as well as minds; that the one requires care and culture as much as the other, and that forced culture of either produces weakness and injury to both.

While overwork is a great evil from which one class of society suffers, another class suffers still more from underwork or idleness. Better wear out than rust out, if it is done in a good cause; for then some good will be accomplished, and humanity will be "the better for it." But the true course is to avoid both extremes and pursue the even tenor of a happy medium. By so doing a far greater amount of labor can be accomplished, at less expense of health, strength and vitality.

An idle man! What is he? Of what use is he to himself or to the world? He is an imperfect, undeveloped being, a drone, a burden to himself and a disgrace to humanity. Shakspeare says:

"What is a man,
If his chief good and market of his time
Be but to sleep and feed?—a beast, no more!"

The great poet wrongs the beast by degrading it to the level of a *lazy man*. The animal was created lower than man, it is true, but it accomplishes the object of its existence. What more can be expected of it? How is it with the idle man? He has higher powers and more exalted faculties, but what do they avail him? He makes no use of them except, it may be, to plot mischief and practice vices which the most degraded animal on earth would never be guilty of. It is said, and truly, that "An idle man's brain is the devil's workshop." The old philosopher, Burton, says:

"Idleness is the badge of gentry; the bane of body and mind; the nurse of naughtiness; the chief author of all mischief; one of the seven deadly sins; the cushion upon which the devil chiefly reposes, and a great cause not only of melancholy, but of many other diseases."—A. L. WOOD, M. D., in "*Herald of Health*."

Dress Reform and Health Reform in Kansas.

BY MRS. S. W. DODDS, M. D.

I HAVE at last seen Kansas, or at least a portion of it. Shall I tarry to tell of its beauty (for it *is* beautiful), of its high, rolling prairies, broken only by the wooded streams, with their rocky ledges, or their narrow valleys? Shall I point to the cheerful farm houses, more numerous than the traveler finds in the rural districts of Great

Britain, where lords monopolize the soil; and say, that twenty-five miles back from Leavenworth, farther, for aught I know, things wear the aspect, somewhat, of an *oldish* country, such as we witness hundreds of miles east of the Mississippi? That here and there, elegant residences of stone or brick may be seen? That young orchards show their foliage in the distance, and that older ones have already borne their hundreds of bushels of peaches, and apples, and pears? And *such* apples and pears (peaches were few this season) I have not seen in the Middle States, indeed, anywhere; so large in size, so exquisite in flavor. As to the potato, of which I have heard such flattering accounts, it is not over-rated; in size and quality it is excellent; the best I have met with for years.

But to the lecture campaign, for I have, with the help of my sister, Dr. Mary W. Brice, been teaching the Gospel of Health, on the once wild prairies of Kansas. Did the good people like the doctrines; these new-fangled ideas that diseases have a *cause*, usually of our own making, and that the conditions of cure are suggested by common sense? They did not demur. Why should they? Breathing the pure air that now blows a hurricane, and now fans the wild flower, these lovers of prairie land are not easily frightened by things new, and hitherto unheard of. They have too long looked out through that rolling expanse, and seen the sun sink into its depths, to be any way "crimped up" in their notions of things.

The month of October, and a part of November, Dr. Brice and I spent in lecturing to select audiences, and prescribing for patients in city and country. We formed classes at Lawrence, Leavenworth, Tonganoxie, and other points; and we are sorry to say that for lack of time, numerous invitations from country neighborhoods to give our course of lectures, had to go unheeded. For a short stay, these country places are in some respects preferable to the cities; there is less expense, usually, for hall, &c., and about as large classes.

Our medical course comprised some twelve lectures (the first generally free), one half of which were delivered to men and women, and the other half to women only; the former were given in the evenings, the latter in the afternoons. In the evening lectures we discussed the following themes:—

The True Nature of Disease; Causes of Diseases; Conditions of Cure; *Modus operandi* of Medicines; Relations of Organic and Inorganic Substances to Animal and Vegetable Life; Diet Question; Salt and Sugar Question, etc.; Dis-

tinction between Foods and Poisons; Dress Question; Swedish Movements, and their Application to Chronic Diseases; Hygienic Agents, *vs.* Drugs; Hygienic and Drug Practice Compared, &c., &c.

The private course embraced the following topics:—

Diseases of Women; Maternity; Secret Vice and its Consequences; Laws of Hereditary Descent, Physiologically, and Spiritually Considered; Hygienic Cookery; the Reform (or Hygienic) Dress; Clothing of Infants, &c.

At the close of these lectures, patterns of the Reform Dress were exhibited, and of the under garment, which has drawers, waist, and sleeves in one. After each individual lecture, questions were asked and answered, and discussions frequently followed. The Medical Fraternity we generally admitted free, or on half-fare tickets; and strange to say, they *did* turn out, quite frequently. Some of them attended nearly the full course, and manifested considerable interest; and best of all, their friends came to us for advice, sometimes at the recommendation of the doctors themselves.

Our homeopathic brethren were almost invariably friendly; they were so delighted to see the "regulars" get a good thrashing, that they took their share of the castigation without flinching; and the "regulars" themselves, poor fellows, after being challenged to discussion by the "lady doctors," and teased by the people for not accepting, bore the infliction as meekly as possible. In Lawrence, after one of our lectures, a homeopathic doctor, who was quite regular in his attendance, confessed to the audience that they (the drug doctors) had "slain their thousands;" and he made the significant statement, that had there been *no drug practice*, there never would have been such a profession as dentistry. Too true.

The old doctor, who was full of fun, sometimes took exceptions to our arguments. For example, in the case of Jonah and the whale, (which we cited as illustrating the action of the body on foreign substances), he said, "Of course it was Jonah that acted on the whale." A general laugh followed, as he expected. We replied, that we supposed Jonah *bit* the whale's stomach, and caused a "re-action."

At Lawrence there is at present no physician of our school; only a half-and-half drug-opathist, who does not, and can not represent us. At Topeka, I think there is none. At Leavenworth, there has been none until recently; Dr. Brice has within the last six weeks commenced practice there. She reports excellent success and patronage, in the

outset. Even the hygienic dress, pants, and all, has met, not with opposition, but with commendation, from the liberal people and press of that city. They recognize in it the common-sense features of our common-sense system.

There! I have not told what is now being done for Dress Reform in Kansas, in the way of organization. The people there are beginning to take hold of this matter in a plain, practical way. Tonganoxie, a little romantic town of a day's growth, (it will be larger a year hence,) half shrouded by its hills, as wildly beautiful as the Indian name it bears, has the honor of being leader in this movement. Here, on the sixth of October, 1869, Dr. Brice and myself officiated in the organization of the first Dress Reform Association in the State; and so far as I know, the first west of the Mississippi. We christened this child of promise under the name of the "Tonganoxie Dress Reform Association." Some three weeks from the time of organizing, I met with the Association, and was pleased to find its members increasing, and full of enthusiasm. The women and daughters, even the little girls, had, quite a number of them, their comfortable hygienic dresses already made, and were wearing them. I venture to say, they will pity their poor, shivering sisters, this winter, in the "flowing robes." Said Mr. Dana, one of the merchants in the place, as he pointed to his little daughter, in her new dress, "We intend to begin with the children, and so start right."

The leaders in this movement, comprise the ministers, merchants, legislators, and even doctors in the place, and their wives and daughters. The women have pledged each other to wear the Reform Dress (and when I say "Reform Dress," let it be distinctly understood that it is one which clothes the body evenly all over,) at home, as a work dress, for one year, at least, and longer if they like it. They can wear it abroad if they wish to, but they are not pledged to do so. The fathers, husbands, and brothers, intend to give them backing. The Rev. Mr. Woodcock, minister of the Congregational church is President of the Association. He is a man who means what he says.

The Dress Reform, as every hygienist knows, is one of the greatest reforms of the age; and the people east and west are beginning so to recognize it. I said Tonganoxie was the first place in the State to move in this matter. It will not be the last. At other points the women are adopting the dress, and are only waiting for the proper steps to be taken, to establish sister organizations. At High Prai-

rie, a country neighborhood, five miles from Leavenworth, where we gave a course of lectures, there are women of influence taking hold of this reform. Dr. Brice and myself intend to look after these points, and as soon as possible proceed to organize. I was very sorry that home duties called me away from this work, right in the midst of it. In Lawrence and vicinity, a good many women are already wearing the Reform Dress; some at home, some on the street as well. These friends of the cause ought to be gathered up, from city and country, and united in an Association. There is a *dressmaker* in Lawrence, who is not only a Health Reformer, but a Dress Reformer! and she is doing a capital work, in her way, by inducing even fashionable women to dress in a more healthful, sensible, and becoming manner. Her own excellent example, moreover, is not without its wholesome influence.

Now, good friends, what we want for the triumph of Dress Reform, is ORGANIZATION. *Let us have it.* If we can not carry all the States at a single load, then let us carry one; and it will not be a bad idea to begin with the one which is practically half converted already; one, moreover, which is favorable to all the good reforms which are now before the people. Kansas is in the front ranks on the woman question; it will not be hard to show her that the dress question lies bottom of that, even; and in fact, of all reforms for women. How many sturdy hands will take hold of the work? It will not require very many to accomplish it. Some half dozen live lecturers, with their souls in the enterprise, could carry the state in one or two campaigns. Not only so, we should carry it for Health Reform, at the same time. This done, we could prevail on the legislative body to give an endowment for a Hygienic State Medical College.

The people of Kansas will hear us; (this I know, from what I have seen,) and some of their representatives are known to be favorable. Fellow-hygienists, what think you of the programme? Will you help carry it out? Let us have the glib talkers, and the good workers. Drs. Organ, Deering, and the rest of you, are you ready to report for service? How many of you, (or of us rather,) will give two months out of the next twelve, to lecturing in Kansas? We might make the campaign this winter, if we liked, while the legislative body is in session. It would be a good time.

If not now, then as soon as practicable; let it not be too late. It would doubtless be best for all to work at the same time. I, for

one, would give two months' labor in this direction, at almost any time that might be agreed upon. Dr. Brice, I think, would do the same. Possibly Drs. Trall and Harman, one or both, could be induced to assist us.

What say, friends? Will you act in the matter? Do not stop, and go to counting the supposed cost. You can pay current expenses (as Dr. Brice and I have been doing) by forming classes for Hygienic Lectures; these latter will naturally close up with the Dress Question. In the meantime, you will get some patients, at each lecturing point; and the longer your stay in a place, the more you will get. Here, fellow-physicians, is a convenient way to select a desirable locality for practice in this growing State. Should you chance to fall into some antiquated neighborhood of old fossils (a thing which might happen), pass it by; you will find plenty of *live* settlements, all round it.

Are we ready for names? Who will lead?

The Spare Bed.

TO THOSE who have occasion to keep school and board around, to the mechanic who works from five to forty days in a place, to itinerant ministers, and to those who visit their friends and relatives at a distance, these words, *spare bed*, have a good deal of meaning. Every gentle housewife prides herself upon one or more spare beds. And, as quite a number have dated their death sickness from sleeping in the spare bed, perhaps a brief description may not be amiss.

The spare bed is generally to be found in some out-of-the-way corner, or place, the farthest removed from fire, or the room occupied by the family; and once made up, clean and nice, is seldom touched or aired for weeks or months together; and, as a matter of course, it gathers dampness to that extent that one can almost wring water from it. And not only is the bed itself damp and unfit for any one to occupy, but the room that the bed occupies is quite as bad, the whole atmosphere being perfectly dead, and as unfit for the lungs as rotten food, or food that has once served its purpose in the system is for the stomach. This is, indeed, a strong comparison, yet it is true; for the lungs sustain as intimate a relation to life and health as the stomach; and it is just as necessary that the lungs should be fed with their own proper food, fresh, pure air, as that the stomach should have healthy, nourishing food in order to the sustaining and building up of the body.

As an instance showing the position and

condition of the spare bed and the room that it occupies, we may take almost any country residence. The house chosen as an example consists of an upright with a wing and an ell attached. The kitchen occupies the ell, the dining-room the wing, and the parlor, or square room, the upright. The spare bed is to be found in the bedroom off from the parlor. The kitchen is used every day of the year, the dining or sitting-room is used a part, perhaps one-third, of the time, but the parlor is seldom used; it may be not more than three or four times during the year. Its door or doors are closed lest the furniture should get injured, and its windows are curtained so that the carpet shall not fade by the sunlight. And a fire is not kindled in the parlor oftener than once in three months. And, if a fire is built in the parlor, it is seldom that the parlor bedroom is opened to be heated or aired. Now so far as heat, air, or sunlight, is concerned, the spare bed might about as well be placed in some out-house twenty or thirty rods from any building, as to stand where it does. The main difference would be in the circumstances of reaching it. Of course there are many worthy exceptions to the above rule; yet the picture is not overdrawn, as a couple of rude sketches taken from real life, one in winter and one in summer, may show.

'Tis winter, and the snow is thick upon the ground and high about the doorway, and the cold is keen and biting. You leave your school room, and the house to which we will go is quite a large, upright one, built of plank, clapboard, and ceiling. It has been standing fifteen or twenty years without paint or repairs; and the siding is warped, the plank has seasoned, leaving large cracks between, and the ceiling is indeed bad. The house is divided into halves, with chimney in the middle, and a fireplace for each room. You sit around the pleasant fire, in the room occupied by an aged couple and their granddaughter, until bedtime, when you take your candle, and, passing through the entry way, you enter the other half of the house, where you find the spare bed. The fireplace is opened, the bed is made up with cotton sheets, and you instinctively say, "Cold as a barn." The redeeming feature in the case is, that everything is well aired, surely. Well, the sequel is, you lie awake more than half the night, too cold to sleep; and the next morning, as you take your way to the school room, you feel half sick, and unfit for the duties of the day, for having slept in the spare bed.

Again, it is midsummer. The heat is oppressive, and the air is sultry, and you wish

every window raised, and every door left ajar. You shoulder as many tools as you can carry, and go to your place of work, perhaps two or three miles distant. Having finished your day's work, and talked a short time, you wish to retire. You leave the kitchen, and pass through a long room, used sometimes as dining-room and sometimes as sitting-room, and enter the square room that is seldom opened at all. Passing through this, you open the bedroom off from the square room, and here, again, we have the spare bed. Bidding good night to your host, you begin to reconnoiter your bed and room, and oh, horror! The good lady of the house, having lately lived in a large country house, and, having now more beds and clothing than she can use, has made the bedroom a kind of depository for quilts, coverlids, blankets, and so on, and she has put two large, thick feather beds upon the one bedstead, and clothing enough for the coldest winter night. The entire bedding, clothing, and furniture, have a damp and moldy appearance, and the air of the room is no better.

To sleep in such a bed as this, is out of the question. What is to be done? One would not wish to complain to the good woman of the house; neither can one take a blanket and go to the barn and sleep. Well, we will open the window and shutters, throw off the feather beds and pillows, and, having put underneath us the garments worn through the day, and a blanket over us, do what we can at resting—and a poor rest it is, indeed.

Much could be said; and there is certainly great need of reform in this matter.

E. GOODRICH.

Edinboro, Pa.

Cold Water Man's Best Drink.

"WATER! water! sparkling, pure,
Giveth Nature everywhere—
If you drink it, I am sure,
It will never prove a snare."

"Water, pure and unmixed, is, beyond all question, the best and only natural drink of man, as it is the only drink of every other living being. It should be drank only when nature calls for it by the feeling of thirst, and then slowly and temperately, until the thirst is quenched. Follow the example of the animal creation, and do not stop eating to wash the food down with water. If man would live entirely upon fruits and grains, which make the purest and best food, he would feel no thirst, and need no drink. The juices of the fruits would supply a sufficient quantity of water in its purest possible form.

"Of drinks, I know but one which nature owns
As wholly suited to her several wants;—
And this is WATER. Cold and un concoct
With heat or other mixture, I would give
It fresh and sparkling from its crystal font
To quench the thirst of every thing that lives.

* * * * *
All other forms of liquid aliment,
So called absurdly, can be good for man
No further than the water they contain.
Why mix it then with drugs of foreign growth,
Coffee and tea, and other stimulants?
Why roam the world for base ingredients
To mix with that which God has made so good;
Unless to give the stomach harder toil
And labor of digestion,—or unless
To plant the germs of malady and death?"

"Water," says an eminent writer, "is the liquor which God the eternal brews for his children. Not in the simmering still, over smoky fires, choked with poisonous gases, and surrounded with the stench of sickening odors and rank corruption, does your Father in Heaven prepare the precious essence of life, the pure, cold water. But in the green glade and glassy dell, where the red deer wanders, and the child loves to play, there God brews it; and down—down in the deep valley, where the fountains murmur, and the rills sing; and high on the mountain top, where the naked granite glitters like gold in the sun, where the storm clouds brood, and the thunder tones crash; and far away out on the wide, wide sea, where the hurricane howls music, and the big waves roar the chorus, 'sweeping the march of God;' there he brews it, the beverage of life, health-giving water. And every where it is a thing of beauty; gleaming in the summer rain, shining in the ice-gem, till the trees all seem turned to living jewels, spreading a golden veil over the setting sun, or a white gauze around the midnight moon; sporting in the cataract, sleeping in the glacier, dancing in the hail shower; folding its bright snow curtains softly about the wintry world; and weaving the many-colored iris, that seraph's zone of the sky, whose woof is the sunbeam of Heaven, all checked over with celestial flowers by the mystic hands of refraction. Still always it is beautiful—that blessed life-water! No poison bubbles on its brink; its foam brings not madness and murder; no blood stains its liquor glass; pale widows and starving orphans weep not burning tears in its clear depths; no drunkard's shrieking ghost curses it from the grave in words of eternal despair! Speak out, my friends, would you exchange it for that demon's drink—alcohol?"

GOOD sense accomodates itself to the world; wisdom endeavors to conform itself to Heaven.

Items for the Month.

OUR PREMIUMS.—We call especial attention to our very liberal premium offers on the opposite page. If you want a first-class family Sewing Machine, you can procure it on the very liberal terms which we offer. If you want a Filter, and unless you have soft water by other means you certainly do, you can have it by a little vigorous effort among your friends and neighbors. If you want anything offered in our list of premiums, you have only to resolve to obtain it, and put your resolution into practice.

A writer in *Good Health*, on the "Medical Credulity of Former Ages," gives some amusing facts concerning the superstitions of people who imagined that curative virtue was to be found in decoctions of snails, insects, &c. Perhaps the time is not far distant when some one will give us an interesting chapter on the credulity of people who thought that oil from the liver of the codfish possessed curative power in consumption; or, worse still, that virulent poisons were given by foolish doctors to foolish people who were already nearly poisoned to death by the impurities of their own systems. Some people are beginning to see the absurdity of such operations already, and in the glorious light of health reform, are turning from them to the more reasonable course of right living and right treatment.

ALL ABOUT THE EYE SALVE.—*The Springfield (Ill.) Journal* records a trial in the County Court which is interesting to all persons who have ophthalmia. Torrey, the plaintiff, had inflamed eyes. He saw advertised the celebrated Dr. Walker's Chemical Eye Salve; and of a druggist (Beale) he purchased a box of that renowned medicament. He applied it to one eye before going to bed, and of that eye he awoke in the morning stone blind—to the damage, as he said in his declaration, of \$10,000. Upon this, to make matters sure, he saved the eyes of a dog with the same sovereign remedy, and the dog became as blind as Homer in a few hours. The defendant proved, however, that two hundred persons had used the salve, and that none of them had lost their sight. Verdict for the defendant.

KANSAS.—W. Perkins, M. D., whose name has become familiar to our readers, writes a glowing description of the advantages of Marion County, Kansas, where he is at present located, and wishes to encourage colonization, especially of health reformers. If properly managed, a health colony might prove a success; but so many efforts have failed, that nothing but the best of inducements as to location and advantages

will prove a temptation. These are claimed for the locality above referred to, and persons interested will do well to address Dr. P., at Marion Center, Kan.

Among the visitors to our table which we annually greet with pleasure, is *Vick's Illustrated Catalogue of Fruits and Flowers*. It comes to us this year even more beautiful than ever, with its elegant illustrations, tinted paper, not to mention the good-natured visage of its author which appears in front of the title page, and which adds not a little to its value, especially to those who have dealt with Mr. Vick for many years, and have become acquainted with him by mail and express without seeing him. This large class of our readers have already received the book, and need nothing from us by way of commendation, either of Mr. V. or his catalogue. To the smaller proportion of our readers who know nothing of him, we will say, send ten cents to James Vick, Rochester, N. Y., and get the book. And if you want seeds, which you certainly do if you have a foot of ground, he will be found reliable, honorable, and trustworthy in all his dealings.

TRUMBULL'S FAMILY RECORD.—This engraving, 20x24 inches in size, is a beautiful parlor ornament, and a fine specimen of art. The original was executed entirely with a pen, and as a sample of pen drawing and flourishing, is one of the finest we have ever seen. See advertisement.

A RELIC OF BARBER-ISM.—In passing a barber shop in the city of Chicago, a few days since, we were forcibly reminded of the "days of yore," by a sign which indicated to the public, that shaving, hair-cutting, and *bleeding* were performed within, by one and the same professor. To meet such a relic of olden time in the heart of that fast city, was absolutely refreshing; although indicating that the progressive spirit of the age has not yet entirely killed out superstition even in that bustling city.

We give this month the time table of the Kalamazoo Division of the Michigan Southern Railroad, for the accommodation of our readers resident on that Road. This branch has become quite an important thoroughfare since coming under the control of the Southern Road, and the traveling public will not fail to notice that it wears the aspect of a first-class route. The former popular conductors are retained, and are still ready to oblige the public with their attentions and courtesies.

WEBSTER'S UNABRIDGED ILLUSTRATED DICTIONARY.—"Viewed as a whole, we are confident that no other living language has a dictionary which so fully and faithfully sets forth its present condition as this last edition of Webster does that of our written and spoken English tongue."—*Harper's Magazine*.