

THE
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OUR PHYSICIAN, NATURE: OBEY AND LIVE.

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THE HEALTH REFORMER

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The Health Reform Institute,
BATTLE CREEK, MICHIGAN.

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Address HEALTH REFORMER, Battle Creek, Mich.

The Health Reformer.

IN conducting this journal we propose to reach the people with all their prejudices, and their ignorance of the laws of life, where they are. We shall avoid extremes, and come as near those who need reforming in their habits of life as possible, and yet be true to the principles of health reform. If we err at all, we prefer that it shall be on the side nearest the people, rather than on that farthest from them. Every reform, however important to the well-being of the race, seems fated to suffer more or less from extremists; and, probably, none has suffered more from this cause than the health reform.

"Prejudice," said the eccentric Lorenzo Dow, "is like a cork in a bottle, that will not let anything into the bottle, or out of it." Cruel prejudice will not allow a man to give up his errors, and in the place of them receive truth. Then if we would help men, we must see to it that we do not excite their prejudices. Great care should be taken in this respect in handling sensitive questions. And on no subject are the people more sensitive than on that which involves the appetite.

The holy pair, even, of Eden fell through appetite. The crimes of men and women for nearly six thousand years have been in consequence of the clamorings of their appetites and passions. And, in our day, when every other means fails to

move men to works of benevolence for the cause of humanity and Christianity, one sure means remains, through which appeals may be made with assurances of success; namely, the appetite. Hence the church festivals of our day, where everything tempting to the appetite is offered to the crowd in the name of Christianity. It is no use to deny the fact that the moral and intellectual are so far enslaved to the appetites and passions of men, that the most successful channel through which to reach their feelings of benevolence is that of gluttony.

The REFORMER will labor to disarm the people of their prejudices, and, in the spirit of love and good-will, appeal to them, and entreat them to turn and live. It will not be satisfied with fighting it out with a few friends in defense of positions which are regarded by all the rest of the world as extremely absurd. It will rather stand in independent and bold defense of the broad principles of hygiene, and gather as many as possible upon this glorious platform.

It will contain, each month, thirty-two pages of reading matter. Should either of the *Special Departments* fail to please all, besides these there are pages enough where all can read tenfold their money's worth. And no one should feel disturbed on seeing some things in these departments which do not agree with their ideas of matters and things, as the very term, *Special Department*, shows that the conductors of them are alone responsible for what they say.

We now design that each number of Volume Six, which will commence with the July number, shall contain an article upon Bible Hygiene. We shall take up the subject from the sacred record of the creation of man, in Genesis, his employment, his surroundings in Eden, and the food given him of God, and trace the matter in

the Scriptures of the Old and New Testaments.

The readers of the REFORMER may also expect in each number a brief historic sketch of the remarkable results upon some person who has by corrected habits of life demonstrated, in some degree at least, the value of health reform.

The conductors of the REFORMER will be true to their purpose to devote its pages to the subject of reform in habits of life. While they may speak of God, Christ, the Holy Spirit, the Bible, and the Christian religion, in terms of reverence, they will studiously avoid giving this journal the least denominational cast. We more than welcome men and women of all religious denominations, and those also who are not connected with any of the religious bodies, to all the benefits and blessings derived from correct habits of life.

EDITOR.

THE
HEALTH REFORM INSTITUTE,
Battle Creek, Mich.

THE number of patients at our Institute is greater than on this month of any previous year. Two new cottages have recently been purchased which will immediately be fitted up in good style for the accommodation of the increasing number of patients during the summer and autumn months.

At this Institution, diseases are treated on hygienic principles. Instructions, both theoretical and practical, are given to patients and boarders on the great subject of how to live so as to preserve health, and also on the safe and sure means of recovery from disease.

In the treatment of the sick no drugs will be given. Those means only will be employed which nature can use in her healing work, such as proper food, water, air, light, exercise, cheerfulness, rest, and sleep. Grains, vegetables, and fruits, constitute the staple articles of diet.

This Institution is admirably located on a site of over seven acres, in the highest part of the pleasant and enterprising city of Battle Creek, commanding a fine prospect, and affording ample opportunities for entertainment, quiet, and retirement. With a competent corps of physicians and helpers, this Institution offers to the sick all the inducements to come and be cured, that are presented by any other.

Battle Creek is an important station on the Michigan Central and Peninsular Rail Roads, and is of easy access from all parts of the country. All trains stop at Battle Creek. For particulars, see Circular, sent free on application. Address HEALTH INSTITUTE, Battle Creek, Mich.

To Correspondents.

P. S. of Iowa inquires :

What treatment would you recommend for my wife? Her age is about 35. She has seen considerable of trouble; is naturally excitable. She cannot go into company, as her head troubles her more when in the presence of strangers. Sometimes, has the headache, and considerable heat in the back. She never heard of the health reform until a short time ago. She has been complaining about four years.

Ans. Her circulation is unbalanced. Every morning, give her a dry hand rub over the whole surface of the body. One week, let her take a hot and cold wet hand rub, given by dipping the hand into hot and cold water alternately, and rubbing with each; wipe dry. The next week, she might take a sitz bath, five minutes at 90°, one minute 88°. If it does not occasion a chill, let her wear the wet girdle every third night.

S. F. L. of Alabama :

1. What would you advise for an infant three months old, who has been troubled with costiveness for two weeks? Health seems to be perfect otherwise. About half its food is cows' milk, diluted with soft water, and a little sugar added.

Ans. For the milk, substitute graham gruel; as milk frequently causes constipation, and sugar combined with it still increases the costiveness.

2. Is it wholesome to drink water that has stood over night in a sleeping apartment?

Ans. No; because it absorbs the impurities of the atmosphere.

F. M., Pa. : From your description of your case, we think you have chronic bronchitis, complicated with dyspepsia. If you wish to be helped, you should quit using butter and cream. Apply wet compresses over stomach, liver, and throat, every other night.

R. M. J. of Iowa inquires :

Will Kedzie's improved water-filter purify hard well water?

Ans. No.

S. L. M. of Virginia writes :

My little boy, two years of age, is bow-legged, caused by trying to walk too soon after sickness. He lives hygienically, and is very strong and healthy. Is there a remedy?

Ans. He has the rickets (softening of the bones). His diet and treatment should be tonic. Let his diet be fruit and grains;

and three or four times a week give him graham bread and milk at his meals. Give him a bath once or twice a week at 90° for two or three minutes, cooled down to 88° one minute. Let him be in the open air considerably; but he should not bear his weight often upon his limbs, until they become strong.

B. L., New York City :

1. I am not able to taste any of the vegetables cooked at the house where I board (they being all or mostly prepared with salt); would you advise me to keep instead some canned fruit to eat at the meals?

Ans. Yes.

2. Which fruit would be best?

Ans. Fruits of all kinds are good.

3. Can you recommend those of some particular house in this city or elsewhere?

Ans. No.

A. H. writes from Illinois :

What would you prescribe for a girl, five years old, who is subject to croup and whooping-cough? Also every nine days, she has some indications of fever. She has no appetite, and sweats considerable. Please answer in the REFORMER.

Ans. We have known cases where, every ninth day, fever and spasms have been occasioned by worms. This is probably the difficulty with this child. The croup is kept up by too much concentrated food, or a lack of clothing, or both. A prescription would be too lengthy for our space in the REFORMER, and your best plan would be to send for a prescription for home treatment.

M. A. J. of Ohio says :

Please inform me through the REFORMER what my disease is, and how to treat it. The symptoms are soreness and swelling of the liver, and pain in the back. I have had the piles for two weeks. My diet is chiefly graham bread, potatoes, rice, pearl barley, hominy, &c., with also apples and small fruits, canned and dried.

Ans. Your difficulty is obstructed liver. For treatment, we would recommend one of each of the following every week: Sitz bath, 5 min. at 90°; 1 or 2 min. at 88°; wet hand rub, with hot and cold water alternately, over stomach and liver; and the dripping sheet. For diet, have grains and vegetables for breakfast, and fruits and grains for dinner.

W. B. of Ill. inquires :

What is your opinion of white beans as part of the diet for a healthy man, or for a dys-

peptic and reformer? and are potatoes healthier?

Ans. For a healthy stomach, neither is objectionable. For dyspeptics, they should be used with moderation and caution.

J. M. S. of Delaware writes :

I went to a Water Cure twelve years ago, and recovered from the effects of drug medication; and, since that time, have been living according to the hygienic system. For a year past I have had palpitation of the heart when I lie down, also when I make any unusual exertion. Can anything be done for it?

Ans. Your liver is diseased, from some cause which we cannot determine from your brief statement. You should come to the Institute.

A "subscriber" asks :

1. How do you kill worms, especially the little thread worms?

Ans. Strong salt-and-water injections are very effectual.

2. How do you treat rheumatism of the arm and shoulder?

Ans. With fomentations, and by the hot and the cold wet hand-rubs alternately.

3. Do you count as injurious such herbs as catnip, sage, mint, nervine, and such other herbs and roots as tend to open the pores, equalize the circulation, and cleanse the system of impurities?

Ans. We have all the curative properties, claimed for these, comprised in the hygienic system.

4. The symptoms of the lady whose case you mention, indicate dysmenorrhea and dyspepsia. To allay the pains, use hot fomentations over the abdomen, and hot sitz baths, with foot baths. For the dyspepsia, we suggest a diet of fruits, grains, and vegetables, prepared without condiments. She should wear the reform dress.

5. The diseases of which you speak, as requiring local application, are of such a nature that we do not think it advisable to prescribe for them in the REFORMER. You should send for a home prescription, in which proper explanations will be fully given.

D. T., Ind.: From your description of the case, we think the lady you mention is suffering from prolapsus or displacement. Her case is too complicated for home treatment.

"Anon" inquires :

1. Will you, through your columns or otherwise, please describe the Kedzie Filter?

Ans. See advertisement and illustration on the cover of the REFORMER.

2. My wife is troubled with a pain in her right shoulder, also with a soreness and lameness in her right hip, which trouble her mostly during the period of menstruation. What are the causes and the remedy?

Ans. Your statements are too indefinite for us to decide from them what the disease really is. The same symptoms you describe are caused by various diseases, among which are constipation and diseases of the liver or of the ovaries. In either case, sitz baths, enemas, and dripping sheets, will be of service; one of each of these to be given once a week. Her diet should be fruits, grains, and a moderate use of vegetables.

PHYSICIANS, HEALTH INSTITUTE.

Influenza.

THIS disease prevails in various places at the present time; and the writer has just recovered from a very severe attack. It may come on suddenly. Several years ago, 40,000 people were smitten down by it in a single day, in one city. It extends alike over land and sea.

Its causes are as yet but little understood. Some attribute it to changes in the atmosphere—to electrical differences; while others attribute it to innumerable, invisible animalculæ floating in the air; and which, being inhaled, cause an inflammation of the mucous membranes of the lungs, stomach, and bowels. This is adduced as a reason why many are so suddenly attacked, sometimes in a single night; and it accounts for the migratory character of the disease. It is also said to travel in a westerly direction. Be this as it may, certain it is, that the east winds have a very blighting influence on animal and vegetable life; and it is a well-known fact, that nearly all diseases are much more intense while the east winds prevail; at least this is true of them in this climate.

But what are these animalculæ, and whence come they? Some suppose they spring from stagnant water; and in accordance with this theory, many believe the ague to be caused by these animalculæ, and say that the disease may be produced at will by placing a vessel of water upon the mantle shelf until it become stagnant; at which time, there will be seen arising from the water spores or fungi which float in the air, and by contact through inhalation produce intermittent, as well as typhoid, fevers, and other diseases.

The symptoms of epidemic catarrh are: chilliness; shivering; dull pain in the head, especially over the eyes; stuffing of the nose; sneezing; a discharge of a corrosive mucus,

causing a rawness wherever it touches; dryness and irritation of the throat; hoarseness and cough; coldness of the spine; and oppression in breathing, as in ordinary catarrh. There are also a sudden prostration of strength; a tightness across the chest; depression of spirits; general lassitude; &c. It affects the air passages very much as common catarrh does at times. Sometimes there are loss of appetite, nausea, vomiting, and diarrhea. The coat on the tongue is of a creamy color. In some cases the skin is sore as from a bruise, indicating that the extremities of the cutaneous nerves are sensitive and irritable. Those of debilitated constitutions are most liable to its ravages, but it is not a contagious disease. It is epidemic in character, and its duration is from one to six weeks. It is said to "take wing" at the end of six weeks, by the death of the animalculæ which cause it. As many as one hundred lives have been sacrificed by it in a single day in cities. Its chief danger is in the constitution of the patient, and also in that of the epidemic.

Treatment: At the commencement of the disease, a full bath as warm as can be borne comfortably, or any other means that will open the pores by sweating. This should be followed by cool treatment, to prevent the patient's taking cold. Use wet compresses around the throat and on the chest, kept constantly wet in cool or in warm water, whichever is the most agreeable. The following day, if there is much fever or redness over the whole body, give a pack, either warm or cool, as suits the patient. If the patient is of feeble constitution, substitute for the pack the wet hand rub, with hot and cold water alternately. On the third day, give a fomentation over the liver and bowels for ten to twenty minutes, the parts fomented to be immediately washed off with cold water to prevent further cold being taken. The fourth day, give a sitz bath for five to ten minutes at 90° to 98°, cooled down to 88° or 85° for one to two minutes. Fifth day, give no treatment except the hot compress to throat and chest the early part of the day, and again the first half of the night.

The diet should be light, consisting of gruels, fruits, grains, &c., or, if much pain in the stomach, graham crackers, or other light, dry food for a few days.

Protect the body well from sudden changes of weather, and avoid exhausting or exciting labor until health is fully established. And above all, avoid fear of falling a victim to disease. Be cheerful under all circumstances, and obtain abundance of fresh air. By so

doing, you will promote the general circulation, and ward off many an hour of pain.

J. H. GINLEY, M. D.

An Interesting Case.

[We are happy to give the following, which comes unsolicited, but very welcome, upon our table.—ED.]

EDITOR REFORMER: Two years ago I was taken with a difficulty in walking, and could exercise scarcely any in that way. I was a farmer, but was unable to follow the plow; and if I went to the adjoining field for the cows, I invariably took my pony, as I could ride without difficulty. I continued through the summer of 1870 without much change; but as cold weather came on, I grew much worse, my disease sometimes confining me to the house.

About the first of December, I became so bad that I consulted my family physician, whom I esteem as an honest and worthy man. He examined me very carefully, and decided that I had heart disease of the valvular form. He told me that he could patch me up, and perhaps do me a great deal of good; but that it was considered an *incurable* disease. He gave me no encouragement; but I was not satisfied to give up to drag out the remainder of life in that condition, and so went to Cincinnati for counsel. Having a friend living there, I asked him what physician to employ, feeling assured that he would send me to the best in the city. He referred me to Dr. H. on Fourth St., as a man on whose judgment I could rely. Dr. H. makes a specialty of heart and lung diseases. He examined me with all the late instruments for testing the lungs, &c.; and when satisfied with his examination, he very earnestly shook his head, and said, "Mr. Updegraff, you have the valvular heart disease." During his conversation with me, he said, "There are men in this city of the same profession that I am, who will tell you they can cure you; but the man that says so is a fool. I can relieve you of your cough, and *perhaps* do you good; but you need never expect to run a foot-race, or hurry up stairs." He told me much more in regard to my case; but to relate all would make this tedious. I will say, however, that he confirmed all that my family physician had told me.

Under such discouragement, and from two days' exposure, I returned home in a condition which I will attempt to describe. I had a very hard and continued cough, but no soreness in my lungs. I could not breathe

when lying down; so I was obliged to sit up all night, and get what sleep I could in that way. My feet and legs swelled to almost double their usual size; and I was also swollen in body. My face was swollen, and when I stooped, would turn almost black. My extremities were cold all the time. My appetite was reasonably good. My pulse was at 110, and so feeble that it could scarcely be felt. While in this condition, I sent to my family physician to patch me up, so that I could visit a health institute; for I resolved to try the benefits of the hygienic system, as I had tried drugs to my satisfaction. This was the first of last January.

In three weeks, he succeeded in relieving me of most of the swelling in my feet, but my body was still swollen to some extent. March 1, I arrived at the Health Institute. I commenced taking treatment, and the following is the result, as taken from my memorandum, which I have kept from day to day: During the first eleven days, I lost eleven pounds. My usual weight had been one hundred and forty-five pounds, but when I arrived here, I was eight or ten pounds over this weight. In two weeks my clothes were all too large for me, and, as the saying is, I could jump into my boots. My cough was entirely gone.

At this time, there was a crisis. I was taken with night sweats; but in three days, I was rid of them. From that time I have been steadily gaining; and one day last week, I walked one mile (on sidewalk) in just seventeen minutes. I can now walk as far as my physical strength will allow, with but little difficulty in breathing. My circulation is much better than it was when I came. My feet keep warm, and I sleep well. My pulse is down to 80.

In conclusion, I will say that I have been a temperate man in regard to stimulating drinks and tobacco, having used neither of them. But I was a slave to my appetite—not being an excessive meat eater, but liking pastry and both sides of my bread buttered, and not spread very thin at that. I am thirty-four years old, a resident of Eastern Indiana; and should any of my afflicted brothers wish to know any further particulars of my case, all they will have to do will be to address me at this Institute. I will give them any information desired. And now with best wishes to the managers of the Institute, and to all its patients, I remain

Yours truly, F. A. UPDEGRAFF.

Health Institute, Battle Creek, March 29, 1871.

 No one lives for himself alone.

DR. TRALL'S
Special Department.

Champagne as a Febrifuge.

THE progress of medical science in the direction of grog medication is wonderful—far outstripping the progress of the temperance societies in the anti-grog movement. Every medical journal we open has something—several things, indeed—new and “important, if true,” in favor of a more extensive employment of “the crittur” in the healing art. And if this sort of progress progresses in undiminished ratio a few years longer, we shall get back or forward to the good old days when alcohol was regarded as the veritable “elixir vitæ.” No wonder the friends of temperance make so little headway, when a “learned and liberal profession,” yea, the recognized conservators of the public health, are continually discovering new medicinal uses and indispensable virtue in different forms of intoxicating beverages.

At a convention recently held in Hartford, Ct., the following preamble and resolution were adopted for political action:

“Whereas, The statistics of this commonwealth show that intemperance, violence, and crime, are alarmingly on the increase; therefore,

“Resolved, That it is the duty of the Legislature, as the guardians of the public weal, seriously to inquire what further legislation may be necessary to give efficiency to existing laws, so that the peace, security, and health, of the community, may be protected.”

Well, gentlemen, we venture to say that nine-tenths of you, and probably every one of you who voted for the above “whereas,” will resort to alcohol as a medicine per advice of your *temperance* family physician the very first time that you are seriously sick. And why should they not? Does not the medical profession know what is good in sickness? Who should advise them, if not the professors of physiology, pathology, and therapeutics?

The latest medical journals of the allopathic school, are more redolent of grog than ever. In *Braithwaite's Retrospect* for January, 1871, is an article advocating the champagne treatment of scarlet fever. We have heretofore had the brandy cure, the whisky cure; the wine cure, the gin-and-milk restorative, the toddy stimulant, the rum-punch sedative, the cider detergent, the ale nutriment, and the porter stomachic, as applicable

to typhus, consumption, dyspepsia, gluttony, over-exertion, sedentary habits, starvation, biliousness, debility, and diseases and infirmities in general. But now we have a particular form of grog for another particular of disease; and this brings us to the heading of our article.

The author of the newly-discovered remedy for scarlatina is “W. C. Williamson, Esq., F. R. S., Professor of Natural History in Owen's College, Manchester, England.”

Dr. Williamson, Esq., says that in 1859 he determined to “try the effects of champagne,” since which time he has, in every case, administered it regularly and freely. Unfortunately for our curious curiosity, he does not tell a wondering world how many cases he has treated grogopathically, nor how many cases have recovered, nor yet how many have died. But he expresses very distinctly his own satisfaction with the treatment. No doubt all who have recovered in spite of the champagne are also satisfied; and as to those who did not recover, we lack the requisite data to form a definite estimate of the satisfaction they are enjoying. But there is one consolation applicable to all of the champagned patients, living or dead (so far as their conditions will admit of consolation of any kind), and that is this: all who have lived despite the champagne, have been less damaged than they probably would have been if they had been dosed the usual fashion—calomel, ipecac, tartar emetic, salts, niter, &c.; and all who have been killed by the champagne inevitably would have died had they been drugged *secundum artem*. We therefore must commend champagne druggery *vs.* ordinary druggery, as the lesser of two evils; just as we recommend one who is resolved on something satanic, to practice a single vice—say lying, cheating, or stealing—rather than all of them, adding thereto robbery, arson, and murder.

In conclusion, we take pleasure in informing Dr. Williamson, of Manchester, that Drs. Currie and Wright, of Liverpool, England, more than fifty years ago demonstrated that simple water, in the form of tepid ablutions, was a “sovereign remedy” for scarlet fever, and that the testimony of Drs. Currie and Wright has been corroborated by a number of distinguished authors and practitioners of the allopathic persuasion, in that country and in this. We cannot, however, expect the regular profession to adopt the simple water treatment, for the reason that, in curing all the patients, it would prove the death of the profession.

And now there is one light in which this

subject should be viewed, which is of special significance to the friends of temperance. We have long taught and believed that alcoholic medication was the parent source of intemperance, and that the Temperance Reformation could never be achieved while alcohol was employed in medicine. But suppose the whole medical profession would agree to abandon the use of alcohol as a medicine? would the people be better off, or worse? We are of the opinion that graveyards would be prematurely peopled more rapidly than under the alcoholic dispensation; for the reason that, if the doctors lay aside their grog medicine, they will dose their patients with "remedies" which are much worse. A person, sick or well, may be kept in a state of intoxication short of insensibility for a day, a month, or a year, or ten years, and survive it; while a single dose of any one of twenty articles in constant use by physicians might be the death of him.

Parlor Drunkenness.

In an article under the caption of "Drawing-Room Alcoholism," the *Saturday Review* intimates that the habit of using intoxicating beverages, even to the point of "dead drunkenness," is more prevalent in the upper circles of English society than is generally supposed; and we are quite sure that the same is true of American society. The *Review* says:—

"There is an increasing evil under the sun, one of pressing importance, but so contrary to our English traditions, and to our notions of the fitness of things, that we are unwisely inclined to hush it up. Now and then, however, a whispered scandal reminds our Pharisees that a Pharisee's wife indulges in alcoholic stimulants, 'has been taken away from some ball, by her friends, quite drunk. Poor thing! How shocking!' or, 'Really, she should not have been allowed to ride when she could hardly sit on her horse.' But such stories we agree to get rid of as quickly as possible. They are 'too painful' for women who stand on the brink of the same precipice down which Lady A. or Mrs. B. slipped out of sight, even within London memory. Even men do not relish exposures of the sort, or care to joke about what is too contrary to the natural order of things to be amusing. Yet some sincere effort should be made to check habits which are notoriously on the increase, and which threaten to degrade women, even of the educated classes, beyond the help of theories, however brilliant, of their rights. It is honest and pru-

dent to confess that drunkenness is no longer quite unknown even in the most charming drawing-rooms, be it under the form of dipsomania or oinomania, habitual or occasional excess. Ever since the flood our heroes have, we know, distinguished themselves by their potations; but it remained for the heroines of our society to claim that prerogative of the stronger sex. It would seem that our doctors are too professional, our clergymen not professional enough, for candor on this ugly topic. Medical men are hampered by several considerations, some of them obvious; and spiritual counselors belong to another age. If the *Lancet* laments, as it has done, the over-prescription of stimulants which was 'too much in fashion a few years ago,' its acknowledgment of the perhaps irreparable evil is unseen by the general reader. The literature of temperance societies and police reports does not affect the divinities of our Olympus, who hardly guess the striking resemblance between their nectar and the gin of the 'masses.' Yet something should be done to startle ignorant and well-meaning lady tipplers who do not imagine it possible that they should approach, and even rival, Irish Biddies of St. Giles in their craving for, and absorption of, alcohol."

Verily, "something should be done;" but what? The doctors who derive most of their income from the gluttonous and tipping habits of the people, are continually teaching their customers that some form of intoxicating liquor is indispensable to support vitality when present, and to recover it when lost; and why should not the dear people drink? Are they supposed to know more about health and remedies than their physicians? What is the use of physicians, if they cannot be trusted? It is perfectly certain that all unphysiological habits are exhaustive of vitality, and it is equally true that all persons are more or less unphysiological in their habits; hence, by irresistible logic it is demonstrable that if the teachings of the medical profession on the subject are true, alcohol is in an important sense a universal panacea, and every man, woman, and child, on the earth ought to drink it. *But, is it true?* This is the question for the temperance societies, and the question which they must meet and settle before their cause will make any further progress.

A YOUNG man at Hopkinton, Iowa, noticing that his tobacco did n't "chew right," dissected the plug, and found that a lizard had been pressed between the folds.

Hygienic Progress in England.

ALTHOUGH the following letter was written with no thought of publicity, we take the liberty to publish it, omitting the name, feeling assured it will interest our readers, and not seriously offend the writer :

"R. T. Trall, M. D. : *My Dear Sir*—When in America a year ago, my husband and I were desirous of attending the Hygienic Medical College, and taking diplomas; but we were recalled to England suddenly, and did not see you as we hoped to have done. I should like to know if you consider me qualified for the Honorary Diploma. I am practicing the hygienic system, and find that it would give people more confidence in me, besides being more pleasant for myself, to be authorized to put M. D. to my name. I have studied most of the hygienic works, and anatomy, and have treated several severe cases successfully. One little boy, seven years of age, had been unsuccessfully under the treatment of several of the most eminent physicians of London, for paralysis of the lower limbs, brought on by vaccination when an infant. In two months my treatment enabled him to walk; and if I could have had him longer, I fully believe he would have entirely recovered.

"My husband, who broke down his health by over-exertion of the brain, and who tried faithfully all other methods, is now improving under hygienic treatment, with a prospect of ultimate recovery. It was his case which I asked you to say something about in the HEALTH REFORMER. We are strictly hygienic, not allowing anything unphysiological to our patients—not even sugar nor milk. I adopted the hygienic plan of living three years ago, simply from the love of the truth of it, not on account of my health, although believing that it would be the means of restoring my husband's health. I am thankful to say that I enjoy perfect health. I have the greatest possible endurance, and scarcely know what it is to feel even tired. I have devised a physiological dress for women, which I wear and recommend to my patients; and I fully sympathize with American reformers on that subject."

The Two-Headed Girl.

THE two girls with one body, or the one girl with two heads, now on exhibition in Philadelphia, has been examined anatomically by the medical professors of that city, and pronounced "one of the wonders of the age." The phenomenon is certainly wonder-

ful in the sense of being unusual, if not in some respects unexampled; but it is susceptible of scientific explanation. The physicians report that "this remarkable freak of nature," whatever that may mean, "is united at the lateral posterior portion of the pelvis, while above that point they were separated—had separate chests, two pairs of fully-developed arms, but only one trunk."

"This is," and "they were," is unfortunate grammar to apply to a single "freak;" but we will accept in this case, as we have to do in many others, what the doctors mean rather than what they say. The *Press* says:—

"With the double head, they possessed separate intellectual faculties as entirely distinct as was the brain power of two different individuals, while their faces indicated, to a remarkable degree, intelligence of a high order and amiability.

"The lower portions of the body inclined outward from each side, and the lower limbs were inferior and not so fully developed as the arms.

"A series of experiments were then made under the direction of Prof. Pancoast and Drs. Atlee, Maury, and others, calculated to demonstrate the construction of the nervous system, and which showed that while above the junction the sense of feeling was separate and distinct in each, below the union it was in common. A touch upon the foot of one would be instantly detected by the other, while a hand placed upon either shoulder was only noticed by the one touched.

"The pulse of Millie, the feebler of the two, was found to be about four beats slower than that of Chrissy, while the beat of the two hearts was nearly the same.

"An impromptu performance was given at the clinic in order to show the agility of the girl, and, to the astonishment of the audience; dances were executed, conversations carried on between the two heads, and conversations with two different persons at one and the same time. They stood upon their outer limbs, walked about with a pleasing, undulating motion, and Chrissy, the stronger of the two, lifted the other by the ligature of the pelvis, merely by inclining her body to one side. To cap the climax, a duet was executed by the girl, displaying musical knowledge and culture, perfect time and tune, one head taking the soprano and the other the alto; and then, in order to show the sympathetic nature of their voices, 'Sweet Spirit, Hear My Prayer,' was given in admirable style."

The explanation of this matter is simple enough, as is the explanation of all malform-

ations and monstrosities. Two ova being impregnated at the same time, and which under ordinary circumstances would have produced ordinary twins, were, in consequence of some disease, obstruction, or habit, on the part of the mother, so pressed against each other as to occasion adhesions, with an interblending of vessels, resulting in the structural union of a portion of the bodies of each. The minds, and souls, and spiritual natures, of the two persons are as distinct as though a portion of their bodily organization had not been thus abnormally united.

The Toxicology of Tea.

LIEBIG regarded tea and coffee as nutritious because they contained theine and caffeine, and because theine and caffeine contained nitrogen, and because nitrogen was found in bile. Liebig also regarded beer and brandy as "respiratory food," because they did not contain nitrogen. We do not admire the reasoning in either case. And the well-known facts that beer and brandy cause drunkenness, and tea and coffee occasion nervousness, prove them to be pernicious, theine, and caffeine, and nitrogen, to the contrary notwithstanding.

But, although the notions of Liebig on this subject were exploded a dozen years ago, some members of the medical profession who have read his chemistry have not yet heard of the explosion. One of these benighted individuals writes his name, "Jos. Adolphus, A. M., M. D., LL. D., Des Moines, Iowa," over a communication published in the *Eclectic Medical Journal* of Pennsylvania, in which he re-asserts the ridiculous theory of some of the late chemico-physiologists. Dr. Adolphus says:

"Tea and coffee may be called true nutrients in a double sense. First, by their power on the assimilating system; and secondly, by their influence on waste and tissue change."

We respectfully submit that this is proving too much. No real food is "nutrient" except in a single sense—that of affording material for assimilation. And again, alcohol, tobacco, salt, mercury, arsenic, &c., "influence" waste and tissue change, and the "assimilating system." Are they, too, "true nutrients in a double sense"? Dr. Adolphus says further of tea and coffee, "They promote the digestive and assimilating functions, increase the nutritive and dynamic forces, and exalt the capacity of the economy to appropriate oxygen."

This may be called fine writing, but it is

not sense, argument, nor evidence. Again, says the doctor, "Its absorption into the circulation is followed by a congenial warmth throughout the system." Congenial with what? Does the man mean that the warmth of the system is like the warmth of the tea? Then he should have told us that the tea must be taken in warm infusion, and then some anti-tea-drinking hygienist must suggest that it was the warm water and not the tea which constituted the factor of congeniality.

The next sentence is still more amazing: "The mind is softly aroused to a degree of pleasing activity." Softly is good. But arousing one to activity softly is vividly suggestive of hard quietude, or loud sleeping, or powerful weakness.

Then follows a page on the various *modus operandis* in which tea (coffee is now dropped—we cannot understand why) "exalts the oxygen forces of the economy." But as the doctor has navigated us into such deep water (tea-water of course), that we are teetotally discomfuddled, we cannot criticize if we would, and would not if we could. Here, however, arises something tangible.

"Another power of tea [why not of coffee also?] on the economy is this: it metamorphoses the elements of waste, and re-appropriates them to the use of the system through the oxygen forces." This, if true, is the greatest discovery that has ever been made, or ever will be. What a disastrous pity that Adolphus has not been in Paris during the late besiegement of that city, when hundreds were dying daily of starvation. He might have saved all their lives by feeding them a sufficiency of tea (wouldn't coffee do as well?) to enable them to feed on their own excrement; that is, "re-appropriate" the waste matters of their bodies to the formation of tissue. We know nothing of waste elements only as they appear in carbonic acid from the lungs, perspirable matters from the skin, bile from the liver, urine from the kidneys, and feces from the bowels. And now if tea will "metamorphose" these to the use of the system, let us have it by all means, use "the elements of waste" over and over again, and so save the trouble and expense of victuals, drink, air, exercise, sleep, &c.

And now, and *nextly*, comes a discovery so astounding that a new technicality has to be invented to express it. Dr. Adolphus says: "Tea, in moderate quantities, maintains the powers of life, both as food and the *proliferator* of food." We feel "softly aroused," and summon all the "oxygen forces" of our *unproliferated* understanding.

But we can make nothing of this conundrum. Nevertheless, in the light of the preceding paragraph, we may *proliferate* a theory that, by re-using the "elements of waste," our food may be multiplied *ad infinitum* and so become, under the softly arousing influence of the nitrogen of the theine of the tea, aided by the warm oxygen and hydrogen of the aqueous menstrum, exceedingly prolific.

A few more gems of medical science and professional literature are all we have space of paper or capacity of mind for. *Item*. "As a stimulant to the nervous forces tea stands high." Several interesting problems are involved in this statement. 1. *How* high does it stand? high as a house, or a tree, or a mountain, or what? 2. What does it stand on? its own legs, or on stilts, or on character? 3. What are the nervous forces which tea stimulates? heat, light, electricity, magnetism, or what? *Item*: "It promotes the innervation of the nervous centers, as is seen through its effects on the intellectual and moral forces." Then its effects must be as transparent as window glass, or we could not see through them. And if we only see through the effects, how do we see the effects themselves? *Item*: "I have seen urea fall 25 per cent in 24 hours after tea." How high was the urea before it commenced falling, and why did it fall after tea instead of tea falling after it? *Item*: "The amount of labor that can be performed on tea, both mental and bodily, is prodigious." It may be prodigious in quantity, but prodigiously bad in quality. *Itemical I*: "By the aid of tea, I [the italic is ours] can perform a prodigious amount of mental labor with little or no fatigue." We are prodigiously inclined to accept this statement without qualification or disputation; for the whole article is an example with little or no fatigue, and we might add, with little or no mental effort.

In the concluding paragraph, the doctor informs us that "tea sometimes makes the foolish appear wise." That tea does not have this extraordinary effect on him, is apparent in every line of his communication.

"The Strong Woman."

FROM a lecture on this subject by Rev. W. T. Clarke, of Harlem, N. Y., we copy and commend the following statements:—

One-third of the evils under which women groan to-day, originate in, or are occasioned by, physical weakness. The fashionable idea of beauty is false, and fatal to whoever adopts it. So long as woman cultivates disease as a virtue, and wears it as an accom-

plishment; so long as she elects consumption for her climate, and debility for her dress, she will be weak, nervous, borne down by the burdens of life, a mark for sickness and early death. To compress the waist one-half its size, is to reduce health and strength to a minimum, and to secure a corpse-like pallor of countenance by the use of drugs, is a species of homicide that ought to be punished by social outlawry. The ethereal, ghost-like creature that fashion creates out of the possibilities of a noble womanhood is unequal to the responsibilities of life, the duties and joys of marriage, the trials of maternity, the calls of society at large, and the charities in which woman should ever take the lead. To enjoy life in this world, there should be a strong body.

Mind requires muscle for its highest and most effective exercise here. If woman is love incarnate, she must have stout limbs and a vigorous organization to carry out the impulses of her divine affections. A few years ago, a young man in helping his beloved across one of the Adirondaek streams, fell in, and was drowned because she was not strong enough to push a plank for his rescue. Every day, love as pure and holy as earth ever saw, fails in its ministry for want of muscle. Twenty-five years ago, there was a woman in Boston who could lift a barrel of cider on her knees, and drink out of its bung. Because some people turn their bodies into pully-blocks, and rival steam engines in lifting, it does not follow that all women should turn with disgust from a health that is lovely, a strength that is graceful and commanding, a vigor which makes the thought and culture it enshrines felt as a positive personal force. Woman need not be a monster in order to be well. She should make herself lovely, as a perfectly developed body constructed on the divine principle and idea of beauty can be. She should make her fleshly tabernacle a palace, because it is the abode of a queen, and serves the royal purposes of its occupant.

But the strong woman has knowledge of affairs and practical skill. There is a vast deal of *can't* in the fashionable woman. The true woman *can*. She knows how. She can take care of herself. If pitched into the world by misfortune, she always falls, like the cat, upon her feet, ready for a fresh start. Fashion strikes all useful knowledge out of woman's education. It substitutes accomplishments for common sense. It unfits for self-care. It makes its victims dependents. The fashionable woman has to be carried through the world by parents, husband, friends, and children, if she is unfortunate

enough to have any, at the mercy of circumstances—a live doll, more costly than wax, and more brittle than glass. Her only art is display, her only skill expense. She is a bundle of weaknesses, and no wonder that men shrink from taking such a burden upon their shoulders for life. It is this utter weakness and dependence of women for want of practical knowledge and skill that causes much of their misery. As every boy should have some trade or profession as a means of support, so every girl should be trained to self-care and a knowledge of practical things. The American woman should know how to support herself and those dependent on her, and should pride herself upon her independence. Then she will be lifted above temptation, and will be a true helpmate to her husband, the best of mothers, and the best constituted of society. She will set a fashion that it will be health and happiness to follow, and represent a type of such beauty as the world has not seen for centuries. The true nobility of womanhood rests upon ability to serve, and the most consummate beauty is the blossoming of woman's strength.

Italy No Place for Invalids.

A WRITER in the *Christian Union* has written several articles in which he adduces many reasons why American invalids can do much better in their own country than in Naples, Rome, or Florence. This is especially true of the winter season, and of consumptive persons. Among the more prominent reasons why invalids should not go to Italy, the writer mentions the following: The houses are constructed mainly with reference to the warm season, and in winter are dark, damp, cheerless, and chilly. Fuel is poor, scarce, and expensive. Good nursing is difficult, and generally impossible, to obtain; while very few nurses are willing to nurse consumptive patients on any terms. The hotels are dreary and dirty; the sewerage is defective, and the atmosphere is filthy and malarious with the accumulated putrescences of ages. In all the large Italian cities, miasmatic fevers are very prevalent, and the ratio of mortality is very great. Almost every American party or family spending a winter in Rome, Naples, or Florence, suffers more or less of fevers, and usually with the result of one or more deaths. Says the writer:—

“I went to Rome and Naples incredulous about their dreaded fevers. I have changed my mind, and now believe in them thoroughly. They attack both strong and weak, the healthy and robust, and the invalid, alike.

At the American Consulate in Rome, at one time, there were nine bodies of Americans that had died, waiting to be sent home. At the hotel at which I staid part of my time in Rome, an American physician, resident in Rome, told a friend of mine there were thirty-two deaths during the winter. Many families come to Rome, all of them strong and well, their object being simply to see the sights, and enjoy the gayeties of the Roman winter. In a few weeks one or two, or perhaps all are attacked with Roman fever, and one or more die. I knew of many such cases last winter.”

Answers to Correspondents.

TAPE-WORM.—C. M. E.: “Dr. R. T. Trall, *Esteemed Sir*: I am not personally acquainted with you, but having read with profit some of your writings on medical subjects, I take the liberty of addressing you. I think I have a tape-worm. My symptoms are, voracious appetite, and hard, tough pieces of skin passing from the bowels. Our physicians here in Canada do not understand it, and besides, I do not want to be drugged to death experimentally. Hence I ask your advice. Will correct living, and dieting on unbolted wheat-meal and ripe fruit, alone remove such a formidable creature? Does it not live on the chyle as it passes along the stomach? And would it not furnish the worm with sustenance, however wholesome the food eaten? Does it not require something to kill it? if so, what would you recommend? or can it be taken from the system alive? I am advised to try turpentine, but before taking it, would like to have your opinion.”

Tape-worms do not live on chyle, nor does wholesome food of any kind afford them nutriment. They subsist on mucus and other effete matters. A regimen which is in all respects strictly hygienic will remove them in due time. By the use of narcotics to stupefy them, the worms are sometimes expelled alive. Various drugs have occasioned their destruction and removal; but they are all more or less injurious to the alimentary canal. We doubt, however, whether you have any tape-worm. The voracious appetite is common with dyspeptics; and the pieces of skin are probably membranous formations analogous to those of croup, and are the consequences of chronic inflammation. We have known many such cases, and are of the opinion that yours is another.

CLIMATE FOR CONSUMPTIVES.—S. M. O.: It matters little where the consumptive goes

or stays after the third stage of his disease is reached, as the chances are nine hundred and ninety-nine in a thousand that he will soon die. Consumptives are seldom alarmed about themselves until they reach the fatal stage; and their physicians seldom advise to travel or to seek a distant or different climate until their cases are hopeless. While they are curable by any means whatever, they can be cured, by proper treatment, in almost any salubrious locality in the United States, as well as in Florida, Bermuda, Switzerland, or Greenland.

NERVOUS DEBILITY.—J. A. L.: Your present condition must be either the result of very unhygienic habits, if not actual dissipation, or the consequences of the huge doses of quinine and preparations of iron which you say you have taken. Be this as it may, you are too desperate a case for self-treatment, and should go to a health institution.

MERCURY AND FIBRIN.—A. L.: It is true that the salts and oxides of mercury, when carried into the mass of blood, occasion the destruction, to a greater or lesser extent, of the fibrinous and albuminous materials existing in the blood, and which are elementary constituents of the blood; and for this reason they are given as remedies in cases of croup, diphtheria, pneumonitis, ivitis, &c., to prevent fibrinous exudations or deposits. But the remedy is much worse than the disease. So far as it proves remedial at all, it is by destroying the vital fluid. There are many better methods of treating such cases. Indeed, no treatment at all is vastly better for the patient than the mercurial.

CRISES.—N. A. R.: The crisis, in medical parlance, means the "turn" or termination of the disease. In the hygienic system, a crisis means an intensified remedial struggle, or some special, remedial effort, as eruptions, boils, diarrhea, or feverishness. Never undertake to provoke a crisis. Treat the patient properly, and let crises take care of themselves. If they are so violent or painful as to exhaust vitality appreciably, moderate them by warm and soothing applications.

VERTIGO AND DIMNESS OF VISION.—M. M.: You are working your brain on an overloaded stomach and constipated bowels. Correct the dietary, and the head and eyes will be all right.

PHYSIOLOGY.—J. H. A.: Dalton's is the best text-book for medical students. Carpenter's and Marshall's are most useful to medical teachers. Dalton presents the facts of the science in a lucid and intelligible manner. Carpenter gives the various theories

extant more fully; and Marshall dwells more in detail on comparative anatomy.

CHEMISTRY AND PHYSIOLOGY.—M. S.: We have long taught that "there is no chemistry in living structures;" so do not ask us to give a chemical explanation of a physiological problem. No such explanation is possible.

ACUTE RHEUMATISM.—W. A. W.: It is always proper and safe to apply cold wet cloths to hot and swollen joints, provided the general treatment is duly attended to. Rheumatism never recedes to the heart, or "strikes in," unless the case is drugged or maltreated.

WINE AND A MERRY HEART.—C. S. R.: "Please give us a comment on 1 Tim. 5: 23, 'A little wine for thy stomach,' &c; also on Prov. 17: 22, 'A merry heart doeth good like a medicine.' Is wine ever beneficial as a medicine?"

We have no data by which to determine the kind of wine mentioned in the text; but as the term was applied anciently, and still is, and was by writers in Bible times, to the fresh, unfermented juices of fruits, we may reasonably presume that such wine was intended. It is certainly a physiological truth that a state of mental hopefulness is conducive to health, and to recovery when sick. Physicians have opportunities to realize this truth almost every day of their professional lives. If the physician can change the spirits or mental condition of his patient from gloom and despondency to cheerfulness and hope, he will sometimes in so doing arbitrate between life and death. Alcoholic wine is never useful as a medicine.

Proof of Medicinal Qualities.

The following extract is taken from Miss Beecher's Domestic Receipt Book:

"On this subject Dr. Lee remarks, 'Green tea undoubtedly possesses very active medicinal properties; for a very strong decoction of it, or the extract, speedily destroys life in the inferior animals, even when given in very small doses.'"

That which destroys life in the inferior animals is a medicine. That which will kill a dog, therefore, is the very thing to restore the sick to health! Wisdom would say, Let the dogs have the medicines, rather than rational, intelligent beings.

A gentleman in China is reported as saying, "There is no such thing as green tea." "I notice," he said, "a great amount of Prussian blue among the articles sent up the river to a certain gentleman of this city, and

it goes back in another form. It comes on the leaves of your green tea."

Are not the *active* medicinal properties of green tea chiefly in the added ingredients? The tea itself is doubtless a slower poison.

R. F. COTTRELL.

Wet Paper on Carpets.

"WHEW! whew! Mrs. Burns, what a dust you are making sweeping! Why don't you wet your broom?"

"Is it askin' me to wet me broom that ye are? Shure, an it's meself that'll not do that same. The broom soon gets dirty, and makes the carpet worse nor before; and beside all that—and shure its no trifle to a poor, lone widdy whose man has gone an' left her to toil wake in and wake out fur his poor orfint children—which every one ov'em died in their infancy—God rest their souls!—and their worthless father way off in Califurny, and me a lone widdy, with not a bit or sup to the fore;—and I wuz a tellin' ye, mum, the wather, that same rots the broom soon and makes it ill-smellin' shure."

"You may be right in that, Mrs. Burns, but why don't you use tea leaves for sweeping carpets? They're said to be good."

"Tay leaves, do ye mane, mum? Troth, an it's not the loikes o' me that'll be afther usin' the dirty leaves twiste over, for shure its meself, Mrs. Bright, that did use 'em wonst on the Squires' carpet, and went fur on to spillin' it. Why, they jest smutched the bootiful flowers afther that fashion, mum, that I was frighted out o' me wits just. And the misthress, mum, she just put me down on my two knays, she did, wid the clane wather and a clane rag to wipe it all ov'r, shure."

"Well, that was rather a hard experience for you, Mrs. Burns, but there must be some way to sweep carpets without raising dust enough to suffocate one."

"And shure there is, mum, an' if I may be so bould, mum, I'll be afther tellin' yez that same, mum."

"To be sure, Mrs. Burns, go on. I shall be glad to hear it."

"Well, shure, mum, it's very aisey, it is. It's just to wet paper, and pull it into bits, and cast it all over the carpet; then swape it off wid the broom, mum, and yer carpet'll be that clane and bright, mum, that ye'll not be wantin' a new won fur many a year yet."

"That looks reasonable, Mrs. Burns, and I wish you would use them hereafter."

"I will, mum, an' shure I am, I'll not be sorry for 't."—Mrs. Jennie T. Hazen Lewis.

Colds May Be Avoided.

It is one of the excellent features of the HEALTH REFORMER that it teaches us such admirable methods of curing colds, or if this last term be inadmissible, we will say such admirable methods of curing ourselves of these common ills. But there is something better than *cure*. It is *prevention*. Health reformers should not have colds except at least on very rare occasions. We will not say that colds can invariably be prevented, but we do say that in the great majority of cases this is not only possible, but entirely practicable.

Persons whose stomachs are not deranged by improper food, nor by irregularity in eating between meals, and whose skin is kept clean and properly toned by the judicious use of water of a proper temperature, and whose clothing does not impede the circulation, but gives to every part of the system reasonable protection from the weather, especially keeping the feet dry and warm, and allowing the head to be cool, such persons are in that condition which will not readily take on a cold, but will enable them to resist its attack. With discreet management they may, under all ordinary circumstances, wholly avoid colds.

The writer speaks not simply as a theorist, but as one who has had an experience that has been valuable and instructive to himself. He knows very well that circumstances do arise which compel even the strictest and most careful persons to expose themselves to the danger of colds. And he has learned also that if this be at a time of great exhaustion from over-labor, it is then nearly impossible to resist such attacks. And while he would not recommend to any that they bring themselves to this condition, for it is certainly not the principles of health reform that leads to this; he must admit that there are duties and obligations more sacred than the preservation of health, which justify and even constrain us to this state of extreme weariness. Unavoidable exposure when we are thus exhausted is one of those things which make colds nearly impossible to be resisted. But the most of the colds which prevail are quite unnecessary, and with proper care in regard to the laws of health may be wholly avoided.

1. It should be a fixed purpose with us that we will not have a cold. No person can have one without the risk of decided injury, and to some the consequences may be dangerous or even fatal.

2. This resolute determination never to take cold will not only cause us to avoid exposing ourselves carelessly, but it will give

wonderful power to resist a cold when it may for the time seem inevitable. For we may educate ourselves to feel the first tendency in that direction.

3. And this will not make us act in a foolish or unbecoming manner. It will not make us constantly worry and complain, and thus annoy all who are near us. We need not feel thus at all, for we may be sure that we can resist the danger.

4. But how shall we do this? Stop at once and think. You will presently discover the particular source of your danger. This is at least one-half the battle, for generally a very small change will be found sufficient to meet the case.

5. Thus when you have determined where you feel the approach of the evil, there make, not a great change, but a moderate one, and you will at once be relieved. If it be in your feet, a pair of thicker stockings, or a clean dry pair, or a change from thin shoes to heavier ones, or to boots, will be found quite sufficient.

6. If you feel the need of protection at some other point or quarter, a thicker coat, or vest, or an undershirt, or a pair of drawers, or of thicker pantaloons, will fully relieve you. If you will observe when you first feel the danger of a cold you will find that a very small change is all that is necessary.

7. When you find yourself in a draft of air, get out of it. No matter how refreshing a cool breeze may be to you, do not sit down in it for a moment. I mean when you are in the house; for under proper circumstances this may be done with impunity in the open air. If you are in a place of assembly and are thus exposed, put on your hat and overcoat or shawl, or better yet, move out of the draft.

8. If your clothes are even slightly wet when you come in to sit down, change them for dry ones. If you have no dry ones, keep walking till those you have on are dried. Be determined that you will not take cold. Wetting the clothes or wetting the feet is not dangerous if we change our clothes, or our stockings, as soon as we cease our active exercise.

9. Health reformers understand very well that they should change their underclothes at night, and that they should never sleep in those which they have worn through the day. When it is possible so to do, if they will hang their clothes around the fire when they lie down, they will be surprised to find how great a safeguard this will be against colds, and how much more accepta-

ble they will be to them when they put them on in the morning.

It is not my purpose to tell you how to break up deep seated colds. The REFORMER gives excellent instruction on this point. But I will say to those who can afford such treatment, that abstinence from food, perfect quiet, with a wise use of baths, will be found admirable to give relief. But I beg you not to take cold. You need not be spleeny in this thing however. Use good common sense. Learn how to live without colds. Learn how easy under ordinary circumstances it is to resist their approach or even to repel them when they have gained some advantage over you. These things are worthy of your thoughtful observation. Set up your will that you will not come under the power of this unpleasant evil, and maintain that determination with a wise use of simple common-sense means.

J. N. ANDREWS.

An Anti-Tobacco Whiff.

BY REV. TIMOTHY WILLISTON.

"DOTH a fountain send forth at the same place *sweet* water and *bitter*?" naively asks an apostle, when adverting to the inconsistency of one's blessing God and cursing men with one and the same mouth.

Query. What would James have said had he lived in our day, and had he seen a mouth employed at one moment in squirting tobacco juice, and the next in kissing a lady, or in the mastication of food?

Methinks he would have exclaimed, with strong emphasis and indignation, "What! presume to eat, or drink, or kiss, or even *pray*, with such a foul mouth? Why, the odor is intolerable, and the very look of the thing is disgusting! 'Let all things be done *decently*.' Insult not a lady by pressing your lips to hers, reeking with the fumes of so foul a weed; and let not a *nicotized* breath waft your prayers upward, lest they be a stink in God's nostrils?"

What think you, dear chewing or smoking reader, of this anti-tobacco gospel that I have put into James' lips? Don't you think that it expresses, substantially, the sentiments he would have, were he living in this tobacco-cursed age? Had he witnessed what we witness, would not his question respecting a fountain's ejecting sweet water and bitter at the same orifice have been uttered with unusual emphasis? We do well to remember, reader, that He who "made man's mouth" is a very pure being, delighting in cleanli-

ness, and abhorring even *bodily* filth that can be avoided; and who would not wish to honor and please his mouth's Maker, *by keeping it all the while clean?*

What an abuse to have one's mouth—originally pure, studded with pearls, and formed for noble purposes—converted into a smoke factory, or, what is worse, into a fountain overflowing with a black and stinking liquid! And how unpardonable it is that an organ designed, in part, for kissing, should ever come in contact with a lady's lips, loaded with the stench of tobacco! Why, reader, if mother Earth could have her way, she would n't have a single drop of tobacco juice fall on her bosom; for she knows it is extremely corrosive and sterilizing. And yet there's enough of this foul liquid every few years ejected from human mouths, to float navies, and well-nigh drown the world!

There's a story afloat, how a certain chewer, whose system was saturated with tobacco, was bitten by a rattlesnake, and how, to the surprise of all, it was the *snake* that died; and though I don't vouch for its truth, I can credit the story. Had old heathen poets been acquainted with tobacco, I should have imagined that it was tobacco juice, as squirted from men's mouths, that suggested to them their idea of such rivers as the Styx and the Acheron!

Chewing and smoking reader, were I disposed, I could ply you with other and strong reasons, scientific and sanitary, why you should ever eschew tobacco, even as Job "eschewed evil." But this is not my design. If you're open to conviction on this theme, and if you would see it scientifically and thoroughly investigated, direct a letter to Rev. Geo. Trask, Fitchburg, Mass., and he will forward you some of his masterly anti-tobacco tracts. If he does not make a convert of you, it will be because your vitiated appetite lords it over your judgment and conscience and will. I scarcely dare hope that my satirical "Whiff," or that the few pistol shots that I have fired, will leave the least mark or scratch on your fortifications; but if you'll suffer Trask to plant his ordnance and blaze away at you awhile, I shall hope to see you hoist the white flag.

The remainder of my "Anti-Tobacco Whiff" shall assume the poetical form; and, poor though it may prove, I hereby dedicate it to all tobacco-hating ladies.

"Is a fountain," asks James, "ever known to eject What's sweet and what's bitter at the very same spot?"

No, James; but man's mouth, you will please recollect.

Is endowed with a power that *some* fountains are not.

From the delicate organ with which a man eats,
Issues floods of a juice that is loathsome and black;
And when with a kiss his betrothed one he greets,
It so reeks with tobacco she wishes it—back!

Oh! is it not strange that an organ designed
For such delicate uses as eating and drinking,
Should not, when employed, be wholly confined
To things that are pure, and need no dismissing?

Oh! that all ladies would indignantly frown
On chewers and smokers—would refuse them as
beaux,
Refuse them as suitors; and Jehovah would crown
Their *deed* with his blessing, nor would man dare
oppose.

Is not that a linguistic mistake which derives
Nicotian (see Webster) from the name of a *man*?
If malignant *Old Nick* be the agent that drives
Tobacco machinery, (and dispute it who can?)

Then the *Nic* in "Nicotian" has allusion to *him*,
As tobacco's great advocate, patron and friend!
A thing that man's reason and conscience will dim,
Why should not the devil most warily commend?

Believe me, ye smokers and snufflers and chewers,
Satan grins with a fiendish delight, as he sees
With what ease you are taken in one of his lures,
And you *must* use tobacco if him you would please.

"With much greed do they swallow my *nicotized*
bait,"
Thus muses and argues the father of lies,
"And rum will steal in at the very same gate;
Boon companions they are, and my faithful al-
lies."

"Yes, and when all my victims are gathered and
packed
In the dungeon where hope is forbidden to come,
Very high among those who have made this a fact,
Shall sit my assistants—Tobacco and Rum!"

Perspiration.

PERSPIRATION contains at least one per cent, of solid matter compounded of substances noxious to life. The quantity perspired daily by an average-sized adult, ranges from 25 to 35 ounces. If exercise be neglected, the poisonous matter can only be partly carried away from the blood by the insensible perspiration, through the medium of the lungs, liver, kidneys, and bowels, which, it is hardly necessary to observe, imposes additional labor upon these organs, and eventually occasions their disease.

FATIGUE.—In order to understand the influence of an irregular expenditure of force, we need only to remember, that when greatly fatigued we lose our appetite, and that when the stomach is full of activity the limbs are indisposed to preform hard work. Insufficient nourishment and fatiguing work, during the period of growth, stop the corporeal development of the individual.—*Liebig*.

A GOOD way to expand your chest, is to carry a big heart in it.

The Health Reformer.

Battle Creek, Mich., April, 1871.

Health Reform.—No. 6.

ITS RISE AND PROGRESS AMONG SEVENTH-DAY
ADVENTISTS.

BY ELDER JAMES WHITE.

"I have yet many things to say unto you, but ye cannot bear them now." John 16: 12.

WE are disposed to regard the good work of reform in habits of life among our people, as being under the direct providence of God. Whatever view, however, the readers of this journal may take of this movement among us, the work will be regarded by all candid health reformers with a good degree of interest.

This reform among us has been progressive. Our attention was first called to the injurious influence of tea, coffee, and tobacco, about twenty years since. For thirteen long years the voice of truth, pleading in the name of Christian temperance, and of Heaven, was heard among us, calling our people to leave these slow poisons, before our attention was called to further advance, reformatory steps, in habits of life. This was all that we could then bear, till victory should turn in favor of purity and health, and against these popular evils. The good work went steadily on, until our tables were cleared of tea and coffee, and our homes and our persons were free from the stench of tobacco.

Tobacco, in all its forms, is decidedly filthy. No man of candor will deny this statement. We have become so familiar with the evidences of this fact upon the lips and beards of men, in their clothing, and in their breath and sallow countenances, that we have almost learned not to be disgusted with them. And what we are sometimes compelled to witness in public assemblies, or on the railroad cars, of overflowing tobacco spittle, we have to endure as best we can, it being useless to appeal to public sentiment. We are a nation of tobacco slaves. The masses generally are in bondage to a morbid, filthy appetite; and those who are happy exceptions, who would cleanse themselves from all "filthiness of the

flesh and spirit," are fated to endure what they cannot help. This type of American slavery is by no means confined to the South. Its shackles are upon all the land, cruelly oppressing the rich, as well as the poor.

This is a grave subject. The nature of the case demands that it should be treated with candor. The too common style of handling this question with extravagant expressions, and outbursts of disgust, is decidedly objectionable. Those practically acquainted with the slavery of appetite of which we speak, well know that it is a tyrant to grapple with. If any doubt, let them try it, and they will soon find that they have the bull by the horns. Men of mind must be treated with candor, and even with sympathy upon this subject. There are thousands of thinking men who would give a liberal percentage of all they possess could they be emancipated from the slavery of appetite for the filthy weed. Those who can be sneered out of the use of tobacco may about as well eat tobacco as bread.

What a glorious victory our brethren have gained! Having left the use of tobacco in all its forms, thousands of reformed tobacco inebriates among us can now raise their hosannas. Our homes and our places of worship are no longer doomed to the perpetual stench from lips and breaths defiled with tobacco. Here we will join the song of jubilee with ten thousand mothers, daughters, and sisters, that their homes are redeemed from this defilement, and that their fathers, sons, and brothers, are free from the scent of tobacco, and, in this respect, at least, are pure and manly.

But why send to China or to Java for herbs? If we need herb drink, why not use those roots and herbs of our own good land, which are comparatively harmless? "Coffee," says a neighbor, "is so nourishing that I cannot live and work without it." And those women who have established the habit of tea-drinking until it has become second nature, feel confident that tea is just the thing to give them strength at washing and other hard labor. And, then, it is such a wonderful thing to cure the headache. The ladies have tried it out and out, and, of course, they know.

We reply, in the first place, that obtaining nutrition and strength from tea and coffee is like making cider out of cotton; you must put the cider into the cotton first. So you will have to put nutrition into the tea and coffee first, in the shape of cream and sugar. There is about as much nutrition in a handful of burned ground coffee, and a spoonful of tea, as in so much powdered, burned boot. You have not a horse, cow, sheep, dog, cat, or even a swine, but would feel insulted should you set it before them. The bee will gather honey from every flower, and from almost everything else; but the wise little toiler knows better than to expect any good from the grounds of these imported poisons.

And, second, the tea that cures the headache, is the very cause of the headache. This is now evident to more than a thousand reformed tea inebriates among us, who testify that when they gave up their tea, their headache went with it. The tea stimulated, drew from the natural fund of strength, and therefore exhausted the system, and left the tea subject in a prostrated, nervous state. In this condition the stimulating power of a double dose of tea gives present relief, but leaves the victim to sink still lower than before, requiring a still stronger cup of tea to cure the increasing nervous headache.

We forbear to enter into all the details of domestic wretchedness occasioned by the slow, yet sure, progress of enfeeblement, disease, nervousness, and fretfulness, occasioned by the use of coffee and tea. Thank God that our sisters have found a happy release from these subtle enemies of health and happiness. With improved health, free from the tea headache, in the enjoyment of firmer nerves, and a calm spirit, they will now allow husbands, sons, and brothers, in their turn to sing hosanna.

If personal cleanliness only were involved in this matter, well might both men and women rejoice over victories gained. But here are principles to be maintained that reach beyond the exterior, and that extend far up to Heaven. When we say that those who have found freedom from the tyranny of tea, coffee, and tobacco, enjoy improved health, clearer brains, and more even and bouyant

spirits, we state facts to which thousands of our people bear cheerful testimony.

We might here mention, as a lesser consideration, the fact that abstinence from the use of tea, coffee, and tobacco, saves to our people in cash not paid out for these poisons, more than all they give for religious and charitable purposes. We figure up the matter thus: There are at least four thousand families of Seventh-day Adventists in the United States who have cast pipes, snuff and tobacco boxes, tea-pots, and coffee-pots, to the moles and to the bats. In the common use of these things, each family would average in expenditure of cash for tea, coffee, and tobacco, not less than \$25 per year. This would amount to the handsome sum of \$100,000 annually. What a splendid endowment this sum would be to the Health Reform Institute at Battle Creek. And yet, if our people had not reformed in their habits of life, in one year they could have smoked, snuffed, and chewed, one half this sum in the form of the filthiest weed God ever suffered to grow out of the ground, and could have sipped the other half in the form of poisonous importations from China and Java.

We have done *well* to save this sum, rather than to ingloriously sacrifice it upon the altar of morbid appetite. This is too precious a revenue to covetously hoard. Let us do that which is better, in making a free-will offering to our Health Institute, as a tribute of thanksgiving for the benefits and blessings of health reform.

But the good work of reform among us by no means ceased with the victories gained over tea, coffee, and tobacco. About seven years since, the attention of our people was especially turned to the subject of ventilation in order to secure all the benefits to be derived from pure air, and proper food and clothing as important to health. The meat-eating question came up, and was candidly and fully discussed. It was decided that flesh was less nutritious than bread. This opinion is not only sustained by the best medical authorities in our country and in Europe, but by the experience of thousands who have tested the matter for periods of from five to twenty-five years. Elder Joseph Bates

of Allegan, Mich., is an active minister among us, at the age of very near eighty years. He has abstained from flesh-meats for thirty years. The last twenty years of his life, his labors and exposures have been very great. He is straight as a candle, and steps over the sidewalk as lightly as a fox. And at our annual meeting of the stockholders of the Health Reform Institute, held February, 1871, he reported himself well, entirely free from aches and pains. He stated that he had looked forward to age with the expectation that, should he attain to it, he would probably be a suffering cripple from early exposures in following the seas. But habits of temperance in eating and drinking had saved him. The cheerful statement of this veteran health reformer electrified our meeting. Thousands of men and women among us whose experiences are briefer, can give a correspondingly victorious testimony in favor of Christian temperance.

While it is admitted that flesh is food, it is denied that it is the best food for man. It stimulates the human system; but does not nourish and build it up as bread, fruits, and vegetables, do. And besides this, all animals are more or less diseased. And by partaking of their flesh, man receives of their diseases.

It is stated upon good authority, that while the meal of wheat, corn, barley, rye, and oats, contains seventy-five parts nutrition and twenty-five parts waste, pork, beef, and mutton, contain only twenty-five parts nutrition and seventy-five parts waste. On this hypothesis, one pound of meal contains as much to sustain and build up the human system as three pounds of meat. The poor man may figure thus: The rich pay fifty cents for three pounds of meat which contain no more value in nutrition than one pound of good, unbolted wheat meal which costs four cents. Again the poor man may reason from established facts: It takes five pounds of corn fed to swine to make one pound of pork. Three pounds of the pork contain no more that builds up the system than one pound of corn meal; therefore it is a hard trade to throw away fourteen-fifteenths of the golden blessing of a liberal Providence, and save only one-fifteenth for hungry children, and that, too,

in the form of swine's grease and scrofula.

But it may be argued that one feels strong immediately after eating liberally of flesh. This is admitted. The same is true of tea and whisky. That also which is true of the languor that follows the stimulating influence of tea and whisky, is to a degree true of the influence of flesh-meats. When we used to breakfast largely of steak, at eleven feelings of faintness called for a lunch. Now, we breakfast at 6:30 A. M. upon vegetables, fruits, and bread, and are fully sustained till 12:30. And it is the testimony of hundreds, who have feeble stomachs, that, since leaving the use of flesh-meats, the faintness they used to feel when using flesh as food three times a day, has now subsided since abstaining from meat entirely, and taking only two meals each day of bread, fruits, and vegetables.

But can laboring men work on two meals a day? Thousands of farmers and mechanics are thriving finely in strength, weight, and power of endurance, on two meals a day, without using flesh-meats at all. That third meal at the close of the labor of the day, by the way, is to sleep on. No man or woman under the broad canopy of heaven needs that.

God designed that the entire man should rest in sleep, stomach and all. Supper eaters, however, will find it almost a trade to teach the stomach not to clamor for the third meal. In a few weeks this can be overcome. After following rigidly the two-meals-a-day plan for some years, we have lost all desire for the third meal. Be assured, reader, that the person who breakfasts properly at 7 A. M., and dines hygienically at 1 P. M., and takes no supper, sleeps well, and is in a number one condition to enjoy the morning meal.

There are thousands of men and women that about half sleep while the stomach is laboring to dispose of that third meal, and wake with feelings of languor and gloom in the morning. Appetite for breakfast is poor. They take but little food. Appetite for dinner, craving. They take too much food. The headache follows. Take the third meal, and suffer restlessness. Let the two-meals-a-day system be adopted, and persevered in for a few weeks or months, at most, and relief will come. This is the experience of hun-

dreds who had suffered from weak digestion.

But let no one imagine that all the benefits of health reform are to be realized in one day, or in one week, or in one month, or in one year. It may take five or ten years for those who suffer from wrong habits of living to prove the virtues of corrected habits of life. Once, these changes were an experiment with our people. The experience of years has demonstrated their importance. And the longer the blessing of these changes is enjoyed, the more they are realized, the clearer they are seen, and the greater the estimate that is put upon their value.

Men become drunkards, gluttons, dispeptics, and consumptives, generally by degrees. Remove the cause, and institute proper habits, and nature will remove obstructions and restore blood, flesh, bone, appetite, impulses, and brain, to a natural and healthful condition. But she must have time to do her mysterious, grand, and glorious work. She stands on guard to ward off diseases, and hold up the criminal that is violating the laws of life, as long as possible. When the sinner turns from his transgressions of natural law, she then goes at the work in earnest, of repairing the damages sin has caused.

A thousand voices are heard in bold defiance of the appeals of reason and revelation in behalf of Christian temperance—"I do not see that tea, coffee, tobacco, and swine's flesh, hurt me!" We reply, The fact that you do not see the slow progress of disease and death in your system on account of wrong habits, is not proof that you will finally escape the penalty of indulging a morbid appetite in the violation of natural law. The work of death may be gradual, but as sure as slow.

A gentleman in Hamilton, Mo., stated to us, when there, in November, 1870, that in consequence of using water for drinking, and cooking purposes, which passed some ten or fifteen rods through a large lead pipe, from a deep well of soft water to his house, the entire family became so poisoned that in the course of about fourteen years they all became nearly helpless, and that his wife and several children were past relief when the cause was discovered, and they died. He, by

a thorough course of treatment, during one year or more at "Our Home," under the care of Dr. James C. Jackson, of Dansville, N. Y., slowly recovered the use of his limbs, and his strength, and in the more congenial climate of Northern Missouri has finally recovered his usual health.

This gentleman stated that the family used the water that passed through the lead pipe five years, and even ten years, without realizing its poisonous effects. But they had not advanced far on the third five years before they saw a general failure of health, and feebleness in the entire family. The attention of physicians and wise men was called to the matter; but no one could determine the cause of the enfeeblement, until it was too late to save the wife and the children.

Let those who decide that they will go on in careless indifference to the voice of revelation and reason upon the subject of health, simply because they do not see that tobacco, tea, coffee, whisky, swine's flesh, &c., hurt them, not only avoid the poisonous influence of water that stands in leaden pipes, but, also, all those habits of life which are the indulgence of morbid appetite, rather than the dictates of reason.

Love of the Beautiful.

PLACE a young lady under the care of a kind-hearted, graceful woman, and she, unconsciously to herself, grows to a graceful lady. Place a boy in the establishment of a straight-forward business man, and the boy becomes a self-reliant, practical business man. Children are susceptible creatures, and circumstances, science, and actions, always impress them. As you influence them, not by arbitrary rules, not by stern example alone, but in the thousand other ways that speak through bright scenes, soft utterances, and pretty pictures—so they will grow. Teach your children to love the beautiful. Give them a corner in the garden for flowers; encourage them to put in shape the hanging baskets; allow them to have their favorite trees; lead them to wander in the prettiest woodlots; show them where they can best see the sunset; rouse them in the morning, not with the stern "time to work," but with the enthusiastic "see the beautiful sunrise;" buy for them pretty pictures, and encourage them to decorate their rooms, each in his or

her own childish way. The instinct is in them. Give them an inch, and they will go a mile. Allow them the privilege, and they will make your homes beautiful.—*Sel.*

Animal Food and the Nose.

DEAR REFORMER: I do not claim to be a teacher of the hygienic system; but, as a disciple, I am fully persuaded of its truthfulness and efficacy. It therefore becomes me to present whatever suggestions I may have for your columns in the form of inquiry, rather than in the didactic style, and leave it with others more capable to say whether they are in harmony with scientific truth.

In respect to my choice of articles of diet, I am aware that I am liable to the charge of being an extremist; but as I do not urge my peculiar views upon others, I think I am not vulnerable to the charge of fanaticism.

When the people of Israel in the wilderness murmured, being dissatisfied with the manna which God had given them, and lusted exceedingly for flesh, he sent them the quails. Said he, "Therefore the Lord shall give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but even a whole month, until it come out at your nostrils, and it be loathsome unto you."

I have the idea that through the nasal glands refuse matter and impurities are discharged from the system; and that gross discharges of this kind indicate that the system is overloaded with refuse material. And I have also the idea, whether true or false, that animal foods, flesh and milk, abound with this sort of material, so that those who use an abundance of these may expect them to come out at the nostrils.

My experience and observation confirm me in this opinion. My nose is much less troublesome now, than it was when I ate plentifully of meat, and used an abundance of milk. And I have noticed the little ones, from two to five years old, that get the habit of taking a large draught of milk every time the cows are milked. While they are draining off the contents of their cup, it takes the most vigilant care of the mother, with handkerchief in hand, to prevent the confluence of the two streams.

I may be wrong in my conclusions. But I venture to advise flesh-eaters and milk-users who are troubled so frequently with a terrible cold in the head, to try the experiment of a gradual change of diet.

R. F. COTRELL.

The Way to Health.

THE only true way to health is that which common sense dictates to man. Live within the bounds of reason. Eat moderately, drink temperately, sleep regularly, avoid excess in anything, and preserve a conscience "void of offence." Some men eat themselves to death, some drink themselves to death, some wear out their lives by indolence, and some by over-exertion; others are killed by the doctors, while not a few sink into the grave under the effects of vicious and beastly practices. All the medicines in creation are not worth a farthing to a man who is constantly and habitually violating the laws of his own nature. All the medical science in the world cannot save him from a premature grave. With a suicidal course of conduct, he is planting the seeds of decay in his own constitution, and accelerating the destruction of his own life.—*Restitution.*

Hair Dyes.

ALMOST every article of this kind contains, in a greater or less quantity, the most poisonous preparations of lead, which are absorbed into the scalp and lower face, become incorporated with the blood, and engender painful, incurable, and disgusting diseases. It is said that in one of the French lunatic asylums eight per cent. of the victims were users of hair dye. Gray hairs add dignity to man. Those who are ashamed of age and seek to conceal it in these ways can scarcely claim the respect of their kind; and it would be wiser in them to be ashamed of their shallowness than of their age.—*Sel.*

SLEEP.—The great secret of the superior health of the English is the greater amount of quiet sleep. The Americans, as a nation, are wearing out prematurely for want of rest.

"THOSE men who destroy a healthful constitution of body by intemperance, and an irregular life, do as manifestly kill themselves, as those who hang, or poison, or drown themselves."

PURE air in the house, pure air in the hall, pure air in the workshop, pure air in the church, this is the prime necessity, and, without this, upholstery and painted glass, and labor saving inventions, and the prayers of the man of God, are ineffectual.

BISHOP AMES, of the Methodist church, declared in a conference held at Alexandria, Va., that "tobacco is doing more harm to the church than whisky."

Expressions of Interest.

WE make no apology for letting our readers know what the friends and patrons of the HEALTH REFORMER say of it. These letters were not written for publication, but we cannot forbear giving a few. We have received so many that we have not space for all. The letters this month are so numerous and so good it is hard to make a selection. We extend our hearty thanks to the friends for their remittances, but most of all do we prize their words of cheer. It makes our work, which would otherwise be dull, very interesting; and it is with pleasure we open letters addressed to HEALTH REFORMER.

Hear what our friend, J. F., from Tennessee says: "Your valuable publication has been coming here for some time, and has done considerable good. I am a health reformer of ten years' standing, not as radical as your journal, but a firm believer in hydropathy and hygiene. Place the \$5.00 to my credit, and consider me a life subscriber. I will take great pleasure in soliciting subscriptions for your valuable journal, and forwarding them; only you must discontinue when the subscriptions expire, as our workmen (miners) are coming and going. Truly yours in the field of health reform."

Our friend incloses ten dollars in the above letter, five for his own subscription, and says, "When you want more money let me know." This is the way to talk.

R. H. M., Ind., writes: "My subscription expires with the March number. Inclosed you will find one dollar, for which please to continue your excellent journal of health, which I deem to be one of the most useful and beneficial now published; bold and decisive, speaking out for health reform, by teaching obedience to those laws that govern the system, and, where the health has been impaired by disobedience, how it may be restored, without resorting to poisons. I could not think of being without this most valuable accessory to our family reading, as its contents are thoroughly read and canvassed. Last autumn, we obtained several subscribers. These names you received; and all that I have a report from, think themselves well paid, and regard the REFORMER as one of the best of magazines."

G. L. Doane, Iowa, says: "Please do not let me miss a number; for I value the REFORMER more than any of my papers, and I take several."

S. E. Waite, Mich.: "I have received

the specimen copy of HEALTH REFORMER; am so well pleased with the principles you advocate that we—my wife and I—have decided to adopt them; and to aid us, wish you to send the REFORMER."

John R. Hart, Ohio, says: "When I was visiting my sister, I saw the REFORMER for the first time. I was so well pleased to see some one condemning the filthy use of tobacco and whisky, that I decided at once to send for the REFORMER, for my boys to read. May God bless your labors; and may your subscription increase a hundred-fold."

J. Fisher, Ohio, sends the name of a new subscriber, and wishes us success in our efforts for reform.

C. S. Gibbs, Vt.: "I cannot do without the REFORMER, for it has proved life and salvation to me."

E. L. S., St. Lawrence University, N. Y., renews subscription and remarks: "No attentive reader of the REFORMER can have failed to notice that it is progressive. Go on in your good work; no one can now afford to do without the REFORMER."

P. Strong, Mich., sends several new subscriptions for REFORMER, and adds: "Friends here are becoming interested."

Mary Boyers, N. Y.: "Dear friends: Inclosed is one dollar for REFORMER. To us it comes like a bright light. I intend to profit thereby."

D. W. M., Mich.: "By a little effort I am enabled to send five new names. Thinking people are ready to read upon the subject of health, and those that have read are easily persuaded to subscribe for the REFORMER; hence, a few numbers will aid me in circulating it. The REFORMER begins to ring again like the genuine coin. It seems to speak with new life."

M. C. Smith, Ill., says: "Please send me a copy of your excellent journal, and oblige a beginner in the science of good living, which is right living."

B. D. Townsend writes: "I have taken the *Laws of Life* four years, *Herald of Health* eighteen months, and two other health journals, and believe I am not mistaken in saying that the REFORMER is the very best health journal in the land."

L. H. Densmore sends us eight new subscriptions for which we return our thanks.

D. C. Moore, Ohio, says: "Can you send me several copies of the March number to assist me in getting subscribers? Said number is so good I feel more than ever like working."

Mary Brice, Kansas, sends us twelve new subscriptions.

Bruce Champ, Ky.: "I noticed that you have three thousand extra numbers of REFORMER, for distribution. Now I will endeavor to do some good with them, if you will mail some to my address. Also mail some to C. B., same office; he will make an active, free-will agent."

A postmaster in Canada sends for fifty copies of the March number of REFORMER, for distribution. We send twenty-five, and will send the other twenty-five of the April number, the March edition being nearly exhausted.

S. J. M., Wisconsin: "I value the REFORMER highly, and cannot afford to do without it. I think the March number an improvement on any previous number."

John J. Hoover, Washington, D. C.: "Please find inclosed one dollar to renew subscription to the REFORMER. It gives me pleasure to do so, for I like its precepts and teachings, and practice them too."

John Durno, Iowa: We are so charmed with the REFORMER that we have decided to subscribe. We like the style for binding much, also, the beautiful, clear print. We think the articles 'Catching Cold,' 'Two Meals a Day,' 'Neglecting our Bodies,' and 'Sleeping,' are of themselves worth the price of one year's subscription."

F. W. M., N. H.: "I can say that the REFORMER is a welcome visitor. I send you six names as the result of a few hours' labor."

J. Philo, Mich.: "We have taken the REFORMER since its commencement. We thought some of stopping it as we were taking so many papers, but concluded we could not spare it."
ONE WHO KNOWS.

Thou Shalt Not Kill.

ALL men acknowledge the binding obligation of this commandment. It was given by the Creator for the protection of human life. Life is bestowed for noble purposes. God alone is the fountain of life, though man is a medium through whom it is transmitted, yet he could not create it. God has commanded man not to take it.

Let us consider the scope of this prohibition. All will admit the premeditated taking of the life of a fellow-man an enormous crime demanding the highest punishment of the law. Neither is the criminality lessened when a person with murderous intent, and with the design that it shall not be discovered, plans to use such means in destroying the life of another as shall gradually accomplish the

object. Public sentiment rightly holds those censurable who, through ignorance of what they might and should know, pursue a course that results in the death of another. Such a one breaks the commandment. Suicide is certainly forbidden. Life with its responsibilities is committed to us through the providence of God, independent of any act of our own. As sure as we are amenable to that Being, we are bound by duty to make a proper use of that gift. We have no right to rashly destroy that which God has designed for noble purposes. We are not our own. Our Creator has higher claims upon us than we have upon ourselves.

From these premises we draw this logical conclusion, that man has no moral right, through the temptations of appetite, or from love of money, or any such motive, to break down and destroy his own life. "Thou shalt not kill." God's positive command makes it our duty to cherish that life which he has given for noble purposes, as surely as it does that of a fellow-man. Upon this plain foundation we believe Christian temperance, or, in other words, the health reform, stands. It is founded in our duty to God, as well as in our own happiness. We have no right to pursue a course which we know is destructive of life.

What a distressing sight to see a man, made in the image of his Creator, destroying himself with alcoholic poison, benumbing the noble faculties of the mind and deadening his finer sensibilities, thus making himself a brute. And the use of tobacco to a mind instructed seems as truly demoralizing. To make one's mouth a mill in which to grind a poisonous, loathsome, filthy weed that even the swine will not touch, seems a terrible perversion of God's works; and to send forth the partially consumed particles of the deadly weed in smoke to poison the pure atmosphere of heaven, seems equally wrong. When we realize its effects upon the system in destroying the nerves, undermining the strength, and laying the foundation of many diseases, we cannot but believe that it is a sin in the sight of Heaven.

So of the use of tea and coffee. Being merely stimulants, they unnaturally excite, instead of nourishing, the system; which effects are necessarily followed by a corresponding depression until the vital force is prematurely worn out. The eating of highly seasoned, stimulating food, eating at all hours, and, in short, any of the practices, now, alas! so common, known to be destructive to the the forces of life, must be contrary to the plain command of God.

The true rule seems to be, total abstinence from everything known to be injurious, and moderation in everything wholesome. The plain duty of informing ourselves as to what is beneficial or injurious is also very manifest. How far God will pass over our sins of ignorance in the final Judgment we cannot tell. But the safe way is to study to know what is right, and then do it. Let us not be murderers.

GEO. I. BUTLER.

Knoxville, Iowa, March 31, 1870.

LET IN THE SUNLIGHT.

Let in the sunlight—morn is advancing,
Darkness hath vanished from meadow and hill,
Mellow the rays through the foliage glancing,
Sweet is the song of the robin and rill.

Why will ye darken the life of the spirit?
Cover with shadows the dream of your bliss?
Beauty and joy ye all may inherit—
Gleams from the fairy land brighten in this.

Open the shutter and let in the sunlight,
Softly it rests on thy wearisome heart,
Like the sweet stars through the curtain of mid-
night,
Beauty is wooing the shadows apart.

See the sweet flower its petals unfolding,
Roused by the life-giving whispers of dawn,
Smiling the first golden ray in beholding,
Laughing outright at the gushing of morn.

What if the flowret, far down in the valley,
Shrouded all night in its darkness and gloom,
Scoffed at the first golden beams of the morning,
Closed its bright lips and withheld its perfume?

Thus shall the soul, with its powers of communion,
Close up its windows and bar out the light?
Scorn with the beautiful ever a union,
Draw round its avenues darkness and night?

Open the shutter and let in the sunlight,
And with its beautiful wooing, thy heart
Soon will arise o'er the darkness of midnight,
Sorrow and gloom from thy spirit depart.

—J. W. Barker.

"Why Shouldest Thou Destroy Thyself?"

An English correspondent of the *Golden Censer* sends to that paper the following account of the gluttonous habits of the wealthy classes in England. Let those who read it wonder, not that they do not live more than half their days, but that they are able to attain to even that measure of longevity. Americans are an imitative people. Especially are they prone to ape the habits, that is, to copy the follies and vices, of those who are considered the upper classes of the old country. How long may we therefore suppose it will be ere wealthy Americans will abandon themselves to practices as suicidal as those of their English neighbors? Are not many of them even now living as unhygienically? Is it not, then, time that the alarm should be sounded, and some barrier erected against the

incoming tide of corruption? Let health reformers rally around the standard, and give themselves with new energy to the work of enlightening the people in reference to the right ways of life.

The correspondent above referred to, writes as follows:—

"You often tell us what rum is doing in America. I will tell you what the rich eat and drink in England.

"They dine from five to seven in the evening. At dinner they drink punch with soup, sherry with fish, and hock and sherry with various kinds of meat. They also drink sherry with poultry. Then come the sweets and more sherry, ices, succeeded by liquors, then cheese and more wine which they call claret. They drink the last named as a sort of 'tapering' wine. The table is then cleared, the cloth relaid, with the dessert, different kinds of fruit, preserves and cake, port and sherry. After the ladies have taken all they wish, they retire to the drawing-room. The gentlemen then indulge in wine, which is served with strong coffee. After this, they join the ladies in the drawing-room. There tea and other refreshments are served. After tea, the company converse, and then glasses of gin, brandy, and rum, are passed around. Soon after this, the guests take their departure. This is the report for one evening, and is what they call a *dinner* only.

"Need I tell you that many of these wealthy English people do not live out half their days?"

Eleven different kinds of drink, and six kinds of food at one meal, besides many others not named, we might easily suppose would be sufficient even for those who have for their god the object that Paul names in Phil. 3: 19.

The remark about the guests' "taking their departure" after their stuffings and potations is to be understood, we presume, of such as are able, at that stage of the proceedings, to perform so wonderful a feat.

URIAH SMITH.

EFFECTS OF SMOKING.—An inveterate smoker at Eau Claire, Wis., was recently seized with symptoms similar to delirium tremens. The attack continued for several hours, but he recovered and renounced the weed.

By placing wide vessels containing water in a room freshly painted, the unpleasant odor will be absorbed. Water, after standing in a sleeping-room over night, should never be used, as it is not fit to drink, or to gargle the throat with.

MRS. WHITE'S DEPARTMENT.

BEAUTIES.

The tiny violet peeping
From out its wintry bed,
In the early springtime smiling,
With snow-frosts on its head!
The gentle blue bird singing,
Upon the leafless tree,
Sweet news of spring he's bringing,
A welcome guest is he.

The little wavelet gliding
Upon the running stream—
The summer-landscape smiling,
Beneath the morning beam—
The early rose-buds swinging
Upon their thorny stem—
Oh! wondrous is the beauty
That lies concealed in them.

The timid dew-drop nestling
Within the lily meek;
The sweet, bright smile that's playing
Upon an infant's cheek,
Meet symbol for adorning
A citadel so fair,
The very soul of beauty
Hath left its impress there.

Oh! how the heart, adoring,
Goes upward to its God,
That he hath made so beautiful,
Its transient, frail abode!
Nor can it still be serving
The tyrant-master sin,
For he who reads these lessons
Must first be pure within.

—Leah.

Spring Has Come.

APRIL has come again. The sun shines gloriously, the grass is springing up everywhere, and the free little songsters of the wood and field contribute to the general joy.

Who can but be joyous in the glad sunshine, beholding the beauties of nature, and seeing the evidences of the goodness and love of God, in the lofty trees, and the earth covered with its green carpet, and adorned with beautiful flowers of every hue? Our wise Creator loves to see his children healthful and happy. Should we not remember God as we look upon these evidences of his love? Would we not be very ungrateful if we did not acknowledge him in his creative works? It was the design of Heaven that we should look through nature up to nature's God, and should adore our Heavenly Father for the tokens he has given us that he wants us to be healthful and happy.

Those who are old enough should every day that the weather will admit, have a portion of their work in the open air and sunshine. Children and women should not fail to spend some hours each day in exercise out of doors. This has proved a great blessing to me. When

in very feeble health, I have occupied some time in my flower garden, and among the small fruits, doing light work, which has never failed to prove a success in recovering my health, and overcoming depression of spirits.

There are but few who realize that, in order to enjoy health and cheerfulness, they must have an abundance of sunlight, pure air, and physical exercise. We pity little children who are kept confined in-doors when the sun is shining gloriously without. If parents would dress their children for healthfulness, instead of according to fashion, they would thoroughly clothe the limbs of their girls as they do those of their boys, and then let them out-doors in spring, summer, and fall, to sport and play, as free as the lambs.

Do not close your blinds and have your windows draped with one or two curtains to shut out the beautiful sun that bears health and cheerfulness in its bright beams. Parents, do not close the pleasant rooms in your houses from your children, and open them merely to visitors. I have been in many houses where the best rooms were kept closed by blinds and curtains, so that not a ray of sunshine could brighten, gladden, and purify, the rooms, from the commencement of the week to the close. These choice, closed rooms, deprived of the health-giving rays of the sun, seemed like damp cellars. A chill seemed to penetrate me as I tarried even a short time in these beautiful rooms, held too precious for even the rays of the sun to be admitted.

No room in the house should be considered furnished and adorned without the cheering, enlivening light and sunshine, which are Heaven's own free gift to man. If rooms are closed even one day, excluding these precious blessings, be they bedrooms or parlors, no one should be invited to occupy them until they have been thoroughly ventilated, and the rays of the sun freely admitted. This is the only way rooms can be kept free from impurities. The air in unoccupied rooms may be cold; but this is no evidence that it is pure.

I have visited in families where it would have been a pleasure for me to remain over night; but I could not do this without endangering my health. They did not feel the importance of ventilation and sunlight. The dread of being obliged to occupy a sleeping apartment that had been closed for days, not admitting these necessary blessings, has led me frequently to deprive myself of the privilege of remaining with dear friends any

length of time. Windows and blinds have been closed, keeping out air and sunshine, until I have felt dizzy and faint, wholly unfitted to benefit the family, or to receive benefit. I have ventured to speak of the close, depressed air; but instead of opening a window and letting in the air, pure from the outside, a door has been opened leading to an unoccupied room, in which had been no fire, and which had not had the out-of-door air and sun, for weeks, and even months. This I considered a far greater evil than to have remained breathing the close air of the heated room. This cold, unpurified air contained more poisonous impurity than relief.

One of the most beautiful adornments our rooms can have, is the cheering sunlight, gilding and glorifying everything it rests upon. Our children can but have discontented, unhappy, and homesick feelings, shut in by walls, with windows darkened, excluding the glad sunshine. Some mothers are so anxious to exclude the sun and air from their rooms that they will not allow more than half a window exposed, free from shades, to let in the light and sun. They shut out these blessings as though they were enemies to health and life. Their rooms have a dismal, lonesome appearance that children feel, though they cannot explain why they feel discontented, languid, and irritable. If the windows should be freed from blinds and curtains, and the air and sun be permitted to freely enter their darkened rooms, there would be seen a change for the better in the mental and physical health of their children. The pure air would have an invigorating influence upon them. And the sun that carries healing in its beams, would soothe and cheer, and make them happy, joyous, and healthful. We inquire, What is the use of building houses with windows in them, when these windows are not used, but kept closed and draped, to exclude the light and air? Why are not rooms made with one small window, according to the ideas of those who regard air and light as enemies? They could then have darkness, and as little air and sun as would please them, and could also save expense.

When God had made our world, and darkness was upon the face of the deep, he said, Let there be light, and there was light. And God saw the light that it was good. Shall we close our houses, and exclude from them the light which God has pronounced good? Many deprive themselves of light and air, because they fear their picture frames or expensive furniture will be tarnished, and their lovely carpets faded. We may arrange our houses tastefully, and yet with simplicity,

and have no fears of welcoming in the purifying air and glad sunshine. We had better dispense with costly furniture and expensive carpets, rather than with the sunlight, and the invigorating air of heaven.

We cannot afford to darken and close our most pleasant rooms to our children, and make no practical use of them ourselves, that we may keep them nicely arranged for callers and visitors to look upon. Our principal study should be, how we can secure health and happiness, that we may be successful in perfecting Christian characters, and be qualified to answer the end of our being. God did not place us in this world to be butterflies of fashion; but to accomplish good, and to glorify his name.

“Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.” God would have us enjoy the blessings he has given us. If we have been prospered of him in the things of this life so that we can build fine, airy rooms, it is his pleasure that we should enjoy them, and give a cheerful invitation to the blessed sunlight and the invigorating air of heaven, to enter them. We should let cheerfulness and joy be welcomed to our houses and hearts. If we do this, our health will be improved, and our lives of usefulness will be prolonged.

The *Herald of Health* says:—

“It would seem that the ladies have a particular dislike for the sunlight, for they remain most of the time shut in from its influence, with curtains closed to keep it from fading the carpets, while for the want of it they themselves fade and become weak and sickly, like the plants which grow in the shade, and are never kissed, and colored, and strengthened, by the life-giving rays of the sun. If perchance they venture out into the open air and sunlight, they dare not go without carrying a shade to keep the sun from tanning their ‘lily-white’ cheeks, just as though pale and sickly looking countenances were more beautiful and desirable than those which are ever blooming with the fresh, clear, and sparkling hues of health.

“Ladies, if you wish to be strong and healthy, and desire to possess true beauty, and not the sentimental shadow of it, seek the glorious, God-given sunlight, and bask in the smiles of ‘the light and life of the world;’ let it enter freely into your dwellings, and occupy no room where it cannot and does not enter; be out of doors all that you can every day, and especially when the sun shines, and

fear not to look 'Old King Sol' in the face, instead of cowardly skulking along under a parasol, as though ashamed to meet his keen and searching glance. Sunlight is one of the best tonics and beautifiers in the world; therefore, men, women, and children, one and all, should seek it as one of the great natural agencies which help to form the 'Elixir of Life.'"

These are very good and wholesome words.

E. G. W.

Children's Dress.

THE most of us wear clothing enough, but many fail to give every part of the body its due proportion. We agree with the writer of the following, that while over the chest and heart are placed more coverings than are actually needed for warmth and healthfulness, the limbs are not properly and thoroughly clothed. If any part of the body should be favored with extra coverings, it should be the limbs and feet which are at a distance from the great wheel of life, which sends the blood through the system. The limbs should ever be clothed with a warm covering to protect them from a chill current of air. The straight, lined pants, meeting the instep of the shoe, do this. If the feet are clothed with good-sized, thick-soled, warm boots or shoes, for comfort rather than for fashion, the blood will be induced to circulate freely in the limbs and feet, as well as in other portions of the body. We would protest against people's squeezing their feet to make them look small, and compressing the waist, making it impossible for them to fill the lungs with pure air. If we give the lungs and feet ample room to do the work God designed they should, we shall be rewarded with better health and a clearer conscience.

We find the following sensible hints in relation to children's dress, in "Talks to my Patients," by Mrs. Gleason: E. G. W.

Such is the style of dress for both sexes during their early years, that there is an unhealthful exposure of the lower limbs. The skirts are short and full, standing out from the person, so as to afford little protection below the hips; and the limbs incased in but one thickness of cotton, that fine and thin, reaching but little below the knee; and from

thence to the ankle only a stocking, that often of fine texture. A man or woman who should go abroad in midwinter dressed thus, would be thought to "dare death." When fashion sanctions such a suit, even for those who are still in their tender years, can it be borne with impunity? Does not the fearful mortality among children show that there is "something wrong somewhere"? and may not the fault in part lie here? Colds, coughs, croup, and inflammation of the lungs, are frightfully frequent during childhood. These diseases do not come from want of clothing about the chest; for enough and more than enough is usually worn there; but from the extremities' not being well clothed. Fashion furnishes to boys a firmer fabric for their limbs much earlier than to girls; *they* have no alternative till their entrance into "teens" demands the long skirts.

Children should be clad with drawers, as well as dresses, of a material suitable for the season. But I seem to hear one and another say that our little misses, clad thus, would all look like young squaws. Well, be it so; they had much better, in cold weather, wear flannel than muslin; for of wool it may in truth be said, "No matter if it is cold and wet, it is always warm and dry." Of this material we have now such a variety of goods of different textures, shades, and colors, that it would seem that something might be selected suitable to clothe the lower limbs of young girls and little children every way better than the "thin stuff" they now wear.

We might as well send our girls forth in the winds of winter clad in thin dresses as thin drawers. If those of muslin are desired, then drawers of woolen or cotton flannel should be worn under, coming down inside the stockings.

To prevent pressure of blood to the head, congestion of the throat and lungs or other internal organs, the extremities must be kept warm.

Consistency in clothing is a jewel most precious because of its rarity as well as real worth.

Death In-doors.

MULTITUDES of persons have a great horror of going out of doors for fear of taking cold; if it is a little damp or a little windy, or a little cold, they wait and wait; meanwhile, weeks and even months may pass away, and they never during that whole time breathe a single breath of pure air. The result is, they become so enfeebled that their constitutions have no power of resist-

ance; the least thing in the world gives them a cold, even going from one room to another; and before they know it they have a cold all the time, and this is nothing more or less than consumption, whereas, if an opposite practice had been followed, of going out an hour or two each day regardless of the weather, a very different result would have taken place. The truth is, the more a person is out of doors the less easily does he take cold. It is a widely known fact that persons who camp out every night, or sleep under a tree for weeks together, seldom take cold at all.

The truth is, many of our ailments, and those of most fatal forms, are taken in the house, and not out of doors; taken by removing parts of clothing too soon after coming into the house, or by lying down on a bed or sofa when in a tired or exhausted condition from having engaged too vigorously in domestic employment. Many a pie has cost an industrious man a hundred dollars. A human life has many a time paid for an apple dumpling. When our wives get through work, they find themselves in an utterly exhausted condition; their ambition to complete a thing, to do some work well, sustains them until it is completed. The mental and physical condition is one of exhaustion, when a breath of air will give a cold, to settle in the joints, to wake up next day with inflammatory rheumatism, or with a feeling of stiffness or soreness as if they had been pounded in a bag, or with a sore throat to trouble them for months, or with a lung fever to put them in the grave in less than a week.

Our wives should work by the day, if they must work at all, and not by the job; it is more economical in the end to see how little work they can do in an hour, instead of how much. It is slow, steady, and continuous labor which brings health and good digestion. Fitful labor is ruinous to all.—*Hall's Journal of Health.*

As I read the above, I involuntarily exclaimed, Good. At camp-meetings, we have tented out for weeks in succession, sleeping with the ends of the tent open to the air, and we have not suffered with colds. We have had better health when enjoying tent life than when living in doors. It is close confinement in doors that makes women pale and feeble, resulting in premature death.

E. G. W.

PLEASANT words are as a honey-comb—sweet to the soul, and health to the bones.

APRIL.

DELICIOUS April comes at last;
I feel the promise now
Of music in the humid air,
And blossoms on the bough.

The crocus and the hyacinth
Above the mold appear,
The first-come guests to celebrate
The bridals of the year.

What Is True Politeness?

"AH! how do you do? I am truly glad to see you! Oh, dear! there's the bell! I did hope we should have no 'callers' to interrupt us this evening—and that's surely Mr. —, a good fellow enough; but he makes such long calls, and comes so often, that he is rather tedious. I wish the young folks were in; but I must be *polite*, I suppose"—and with a slightly impatient air, the lady went forward to receive the unwelcome guest.

How unfortunate that young people must go through some mortification, and be subject to some slight rebuffs, before experience teaches them the wisdom of Solomon's counsel, "Restrain thy foot from thy neighbor's house, lest he grow weary of thee, and hate thee." I always feel sorry that they must learn this. It is a hard lesson for the young. And I am sorry for the hostess also. It is no easy thing to temper coolness with kindness in such cases. I hope she will show her annoyance as little as possible. But—how is this? Do my ears deceive me?

"Ah! Mr. —, I am quite delighted to see you again. Walk right in. Lay aside your overcoat, and spend the evening."

"Oh, no! I could n't possibly. I was just passing, and could not resist the temptation to run in and inquire about you all. Must stay only a moment."

"Oh, nonsense! I can't allow you to leave. You must stay to tea. Our young people will soon be in, and to lose your call will be a great disappointment."

"I really ought not to stop to-night; but I never know how to refuse you, dear Mrs. —."

When the "young people" came in, they adjourned to the front parlor, and were soon engaged in cheerful, pleasant discourse, while the hostess turned her attention to her elderly guest.

"I am glad to be let off so easily. I feared I should be compelled to entertain Mr. — till tea time, and lose half my visit with you. But are you not well? You look troubled!"

"Shall I tell you honestly, I feel only half sure that I am really a welcome guest here to-night."

"How can you say so? Do you not know that you are always, and at all times, welcome?"

"I certainly did think so until within a few moments."

"What can have happened to change your mind so very suddenly?"

"I so truly love you, Mary, that I shall tell you the whole truth, frankly. When I came, you met me with the greatest cordiality, and I was truly happy to be with you once more. When the bell rang, you seemed to dread the interruption, and was half vexed when you recognized the voice of your visitor. That did not surprise me, for I well understand how an unexpected call will interrupt and mar anticipated pleasure, by distracting the attention, and drawing it away from the invited guests of the evening. Yet it was only a 'call,' and need not have detained you long. But I was grieved, and my faith in true friendship sadly shaken, when I heard your greeting to the 'rather tedious caller.' Your manner was as winning, and your gratification as apparent, as when I, your invited and expected guest, entered the room."

"Why! what would you have me do? surely not treat a gentleman rudely or unkindly?"

"By no means. But when you did not wish him to remain, and knew that he had no intention of doing so, why feign a desire for his company which your heart did not sanction? If you always urge him with such apparent cordiality, no wonder his calls are long and frequent—*tedious*, as you termed them when speaking to me. Surely neither courtesy nor politeness required that you should do more than chat a few moments, and let him depart. That would have been true kindness. Having fresh in mind your words and manner, when you heard his voice in the hall, and contrasting them with the extreme urgency of your solicitation to remain, is it strange that I said in my heart, 'How do I know but I was invited here in the same spirit, simply as an act of courtesy? and the earnest, cordial, affectionate greeting I received was but *seeming*—the heartless formula of fashionable life?"

"I only did as all must do, if they would secure and maintain a respectable standing in good society."

"My dear child, 'there is something rotten in the State of Denmark'—in this so-called 'good society'—if it compels untruthfulness."

"I grieve that you judge me so harshly. You surely do not believe I would tell a falsehood?"

"That is too rough a term to be mentioned to ears polite; but, by your own statement, what else was it? You urge this uninitiated young man to do that which you acknowledge you did not desire him to do. Bear with me, my child; I speak but for your own good. In the whirl and excitement of fashionable life, you cannot understand how this hollow-hearted mode of existence appears to a looker-on. Not this instance alone—but there are a thousand varieties in which strict truth is thought quite old-fashioned and unnecessary."

We are surprised and pained at the lack of real, genuine truthfulness in the social intercourse between friends, as well as with passing acquaintances. And it is so often manifested in cases where a strictly truthful course would be the easiest and altogether the kindest way. A certain amount of attention, a certain number of calls, are thought necessary, if one would keep in good and regular standing in fashionable, genteel society. But that these calls and attentions should spring from the heart—from true kindness and friendly feeling—is often apparently as fully ignored as if such emotions had no real existence. And when these "calls" have been made, the proper attention rendered, what good has been accomplished? Often none at all; and it is well if sometimes positive evil is not the result if not to others, to one's own self. Time uselessly spent, words uttered that have no meaning, or a covert one to wound and vex; assurances of pleasure and interest which your heart denies; laying your own truthfulness as a sacrifice on the altar of politeness—what good results can you expect? We feel moved to speak earnestly to our young friends just entering this strange, unnatural life, because we would have you think of it soberly, as Christians should. We are told to let our yea be yea, our nay, nay, "for whatsoever is more than these cometh of evil." In all truth and fidelity, deal by others as you would have them deal by you.—MRS. H. W. BEECHER, in *Christian Union*.

THERE is no difference between knowledge and temperance; for he who knows what is good and embraces it, who knows what is bad and avoids it, is learned and temperate. But they who know very well what ought to be done, and yet do quite otherwise, are ignorant and stupid.—*Socrates*.

KEEP carefully out of a quarrelsome person's way, and still more carefully out of his ways.

Hygienic Treatment in Consumption.

It has been thought by some that hygienic treatment is not adapted to diseases of the lungs, and that "water cures," or hygienic institutes, are not successful in such cases. Among all the prejudices that exist against such institutions none seem more groundless than this. I write specially for those who are not (medically) educated, and I think it is possible to convince them that the idea is advanced without any proper consideration of the subject.

Consumption is a wasting of the lungs. When the lungs become *useless*, the patient dies. The process of their *becoming useless* is consumption. A doctor examines a patient; says his lungs are badly diseased; only a small part of them is used in breathing; the lower part, perhaps, is wasted or wasting away; and adds, If he is not careful, or does not promptly have medical assistance, it will run into the consumption. This last remark is but folly, though often made under just such circumstances. The patient *has* the consumption, and unless its ravages are checked, death must be the result. Now in regard to the most probable means of checking it.

And first, let me ask, Is it a usual thing for allopathic physicians, or for any class of drug doctors, to cure consumption? By no means; but just the reverse. It is now largely conceded that where consumption is established, drug medication is fatal to the patient. There would, then, be no reason to single out the hygienic system for attack on this point, were the statement true.

Diseases of the lungs are attended with this peculiar difficulty—the diseased organs can have no rest. Every other part of the system (heart excepted) may have a respite from its labors for recuperation; even an overworked brain may find rest by diverting the mind, and inducing sleep; but the lungs can only cease their work with a cessation of life. And not only so, but in case of disease their labor is more burdensome, and it is often the case, especially under drug treatment, that their labor is increased, or, which amounts to the same thing, performed under more unfavorable conditions, by a failure of some other organs to do their part. And herein the benefits of hygienic treatment are manifest over all other systems.

It equalizes the circulation. This is accomplished (1.) by keeping the extremities warm. I once visited the house of a physician whose little son was very sick with a lung disease. As was my custom, I went to

the bed and felt of the child's feet. They were as cold as if he had been dead. Why, doctor, said I, this boy's feet are cold. To my surprise, he did not start, nor appear to notice the remark. Waiting a little, I interrupted his conversation and again called his attention to the condition of the child's feet. He very calmly replied that the disease was on his lungs, and he was giving medicine for that! This was a "regular" M. D., trained in the schools. I tried to reason with him, that with such obstruction in the general circulation the diseased organs must necessarily have an extra burden to bear; but in vain. Keeping the circulation free by care of the feet was not in the books, and therefore not worthy of attention. It may be said that some doctors are not thus indifferent to such a matter; but I know by extensive observation that most of them depend entirely on their medicines, without any regard to the condition of the extremities. But not so with health reformers. It is a matter to be regarded, and never neglected, in the hygienic system.

(2.) By keeping the surface clean, and the pores open. This is an important means of keeping the circulation free. A great deal of the effete matter of the system is thrown off through the pores by insensible perspiration; and when these are clogged, the effete and poisonous matter is thrown back into the system; and where disease is already established, it naturally tends to the diseased parts. And thus the difficulty is greatly aggravated. And especially is this the case in lung diseases, a double burden being laid upon them when they are in need of all the quiet and rest that can possibly be afforded them.

It corrects all bad habits. These lie at the foundation of all diseases; and yet they are little regarded in the "regular practice." It is a fact that a patient may be suffering with diseased and oppressed lungs, and a doctor visit him and administer medicine, and the patient have cold feet, closed pores, be daily eating the most irritating, fever-engendering food, and chewing or smoking tobacco, and the doctor departs without a word or thought of any of these matters. Why, these together are enough to kill a well man, if it were possible for a man to be well in such a condition. How, then, can a person, struggling for the very "breath of life," be expected to succeed in the struggle under such a pressure of unfavorable conditions?

It will thus be seen that the great object of the hygienic system is to *assist nature in the performance of its functions by securing*

the most favorable conditions. And this it accomplishes far better than any other system. And what more can be desired? What more can any expect? We can devise no means of digesting for the stomach, or of breathing for the lungs. Each organ of the body must do its own work. Whether they be diseased or healthy, weak or strong, they must do the work if it is done at all. What more can be done, I ask again, than to place them in the most favorable condition for the performance of their labor?

The system is reasonable in all its parts; its conclusions are just, and in harmony with nature. Why, then, does so much prejudice exist against it? The answer is at hand: Prejudice is unreasoning. We say to all, Examine, study, and you must become convinced.

J. H. WAGGONER.

Parma, Mich., April 2, 1871.

A New Branch of Education.

WE indorse the following from the *Trois Commercial Advertiser*, in full. Write and work away on the subject, we will do likewise. Our schools, as at present conducted, are a botch, and a shame to a Christian civilization:

"The first question to consider is, What do our boys and girls learn at school that is a benefit to them in after life? Well, they learn something it is true. They learn how to read, write, and cipher, in a way, and sometimes obtain a 'small smattering' of the classics. These do well enough as far as they go, but in this modern age they should know more. When a young man goes out into the world, he can read the newspapers and count the change that is given him after paying his board at a hotel, but as regards special branches of education, he is as green as if he just came from the backwoods, instead of an institution of learning. The particular branch to which we have reference, is proper knowledge of himself in a physical sense. If he be taken down with a fever or cold, or if he by accident break his leg or his arm, he has no more knowledge of what to do than the man in the moon. If by accident he should imbibe a quantity of deadly poison, or be bitten by a venomous snake, he is utterly powerless, and probably dies before a physician can be called. If there happens to be any derangement of the physical system, he goes to a quack doctor, and has drugs poured down him until he is worse than ever. His utter ignorance of his own being, and of how to protect his health and secure it after he has lost it, is a matter of great regret. He exposes

himself to all kinds of weather, without regard to the state of his system, and eats all kinds of food without ever thinking that at certain times and under certain circumstances even the most common articles of food become poison to his system.

"It is just the same with girls. They are totally ignorant of the laws of their own physical being, and know as little what to do under certain circumstances as a kangaroo in the deserts of Africa. To this ignorance are we indebted for the great number of physical wrecks among the sex, that now strew our land. Girls cannot be pretty and fascinating unless they have their health. You may talk all you like about spiritual love, but where you find one diseased woman that can charm the stronger sex, you find fifty or one hundred who cannot. Of course some of them have so rare endowments otherwise that they manage to make many captives of those who come within the range of their sweet influence; but alas for the many who are doomed to live a life of 'single unblessedness' because they have been denied the knowledge of how to make themselves physically pure. Good health and purity of body is a powerful auxiliary to spiritual beauty, and the one is never complete without the other.

"In view of these circumstances, we advocate a system of instruction in all schools that will furnish the young of both sexes a proper knowledge of how to cure and how to prevent common diseases and complaints. They ought to be taught how to preserve health, and be shown in a lucid manner the cause of the large number of diseases that flesh is heir to. Of course we do not intend to say that every little girl and boy's mind should be burdened with the science of physiology, but these minor matters which are within the range of their easy understanding, should be a subject of constant study. If it become necessary to have different schools to teach the different sexes in regard to some matters which ought not to be spoken of together, let such schools be instituted, for they are of more importance than all other branches, because the soundness of mind necessary to grasp any study is solely dependent upon the soundness of the body. We shall continue to speak upon this subject until some notice shall be taken of it; and we hope our exchanges throughout the State and elsewhere will aid us in this most laudable enterprise by publishing something in regard to the matter."—*Set.*

A TRULY great man never puts away the simplicity of a child.

About the Blood.

If we take a glass of water, it begins to enter the blood within one minute after it is swallowed, and soon it is all there. If we take a cup of tea, all the soluble parts of it are in the blood in a very short time, usually. If we take a glass of whisky or beer, it is on the same route of travel with the tea, and very impure blood it makes at the time. To be sure, all hands go to work to get rid of it: the little capillaries of the skin go to emptying the liquids out through the skin as fast as they can, and if the weather is warm, they get along pretty rapidly at their work. The lungs throw it out in our breath, in the shape of vapor, and the kidneys work away as lively as they can.

Then our food, when it is properly prepared by digestion, goes, so far as it is soluble, into the same current of the blood. If we eat suitable, nutritious food, the products of it are all wanted to supply the tissues, and the material is carried along to the points where it is wanted, and is then used. Further, when the smallest part of a muscle, or a nerve, or of any part of the body, is worn out, it must be removed, and it is taken in very small pieces and floated off in this stream of the blood, to be changed still further, and if of use, it is used; otherwise it finds its way out of the body.

So we can see how the blood is continually changing, growing pure and impure. Not impure because some villainous stream of dark poison maintains its stay there, floating around to do what mischief it may, but impure because we have introduced the impurities to it through our stomachs or lungs; impure, perhaps, because we have filled it with the contents of some villainous bottle of somebody's dyestuff, which he claims will purify the blood.

If we would have pure blood, then, let us breathe pure air, eat pure food, and drink pure water.—*Michigan Tribune.*

The Health Habits of Young Men.

A VERY curious and interesting table might be made by a thoughtful physiologist and hygienist, showing each person where his strength goes; and I am not sure that a young man could do a better service for himself than seek counsel of some wise physiologist; tell him frankly all his habits, and have such a table prepared, not only to guard him against excess, but to show him his weak places, and point out where he will be most likely to fall. Some of these tables would, no doubt, read very much as follows:—

Spent in digesting a big dinner, which the body did not need, sufficient force to raise thirty tons one foot.

Spent in getting rid of several drinks of wine and brandy, force sufficient to raise twenty tons one foot high.

Spent in smoking cigars, force sufficient to raise ten tons one foot high.

Spent in keeping awake all night at a spree, force sufficient to raise twenty tons one foot high.

Spent in breathing bad air, force sufficient to raise fifteen tons one foot high.

Spent in cheating a neighbor out of \$30 in a business transaction, force sufficient to raise fifteen tons one foot high.

Spent in reading worthless books and newspapers, force sufficient to raise five tons one foot high.

Spent in hesitation, doubt, and uncertainty, force sufficient to raise five tons one foot high.

Total—120 tons one foot high.

Left for practical and useful labor only enough to raise fifty-five tons one foot high, or to do less than one-third of a day's work.

Sometimes there would be a draft on the original capital of considerable force, so there would not be enough to keep the body warm, or the food well digested, or the muscles plump and full, or the hearing acute, or the eyes keen and bright, or the brain thoughtful and active.

Very often a single debauch would use up the entire available power of the whole system for a whole week or month.

There is no end to the multitudinous ways in which we not only spend our working capital, but draw on the original stock, that ought never to be touched, and the result is, imperfect lives, rickety bodies, no ability to transmit to our children good health and long life, much physical suffering and premature decay, with all the ends of life unaccomplished. How sad is all this! How terrible to be born into this world and leave it without adding something to its wealth, its virtue, and its progress!—*Herald of Health.*

MEDICAL STATISTICS in France have developed two facts which are of great importance to ladies; namely, that the mortality of the female sex has decreased in the ratio of eighteen and one-half per cent, since corsets have gone out of fashion; and secondly, that brain fever has increased among ladies seventy-two and three-fourths per cent, since they have worn chignons.

Items for the Month.

MRS. WHITE spoke to a full house Sunday evening, March 19, upon the subject of woman's dress. Our commodious house of worship was full. And as the speaker was closing, Bro. Samuel I. Abbey of Brookfield, N. Y., led up the aisle sister Mary L. Smith of Battle Creek, followed by Bro. Arthur Perry of our Health Institute, leading sister Rosetta R. Abbey of Brookfield, N. Y.

The speaker was seated, and the two couple were joined in marriage by the editor of the REFORMER. The brides stood up, both dressed in the approved style, a fine illustration of the evening's lecture. These ceremonies were followed by prayer and the best singing that ever graced our house of worship, the two brides, by request, taking part.

The occasion was characterized with gentle dignity and solemnity, especially on the part of those who were joined in marriage, and the whole was conducted with that freedom and simplicity that made it truly delightful.

The two couple, with their friends, dined on the 20th at the Institute, after which a rich quarto copy of the Holy Scriptures was presented to brother and sister Perry, in behalf of the Physicians and Helpers of the Institute as a token of their love and respect for their brother who had labored ardently and well for the benefit of the afflicted, and the good of the Institute. Just then the hack arrived, and the very dear young friends gave and received a hasty good-by, and hastened to the train, and onward to their New York home. May the blessing of God be with them ever.

MANY thanks to Mr. F. A. Updegraff for the lucid statement of his case on page 209. The readers of the REFORMER will be happy to hear from others who find relief at our Institute.

We send bills this month to all whose figures of account on the pasters are less than 5-1. We make their bills out, however, to the close of the present volume. We shall send bills soon to those who owe less sums, unless they immediately pay up. Pay up, friends, pay up.

THE Directors, Physicians, and Helpers, of the Health Reform Institute, are earnest and devoted Christians. And while they feel a deep interest in the spiritual, as well as physical, health of their patients, they freely and cheerfully concede to others the freedom of conscience they claim to themselves. And they feel pledged to respect the sincere feelings of all on matters of religious faith and practice; while at the same

time they do not regard it as any part of their work to urge their sentiments upon others.

At this Institution the afflicted in body and mind will find a quiet, yet cheerful home, where Christian hearts and hands are ready to sympathize and help in the recovery of health and happiness.

We had the pleasure last week of passing over the Ionia and Lansing railroad from Lansing to Greenville. This road is doing a good business, with good prospects for the future. Lumber is now taken direct to Battle Creek over this road, and the Peninsular.

ALL orders for plants and roots should be received in season to ship them to points on, and below, latitude forty-two, as early as April 15. They may be shipped to points north of forty-two not later than the 25th. When received, they should be opened, dampened, and buried, till set out. They should be kept damp, and set out in warm weather late in the afternoon.

We printed more than 3000 extra copies of the March REFORMER for specimen copies. These went off like hot cakes, and did not go all round. We will now finish out with 4000 extra copies of the April number, which we think is quite as good as the March number.

WHEN we took charge of the REFORMER, we had three objects in view; first, to raise the interest of the journal; second, to increase its circulation; third, to establish a strict pay-in-advance system. These points we shall press firmly on.

THE *American Messenger* for March has this paragraph, which it would be well for brain-workers to make a note of:—

"There are some who scoff at the idea of classing students and thinkers with laborers; but science proves that labor of the brain causes a greater waste of the tissues of the body than labor of the muscles, and that three hours of hard study produce more important changes of tissue than a whole day of manual labor. Although the brain is only about one-fortieth of the weight of the body, one-fifth of the blood goes to it.

THE *Bright Side* for last December, in a charming story for children about "Our Cinnamon Garden," has this suggestive paragraph:—

"How would you like to learn a curious trade, here in Ceylon, and be a cinnamon taster? Of course some bark is much nicer than others. There are eight different kinds sold, and men are hired to taste each bundle and fix just what quality it is. These men are not allowed to eat anything but rice, bread, and fruit, so that they will have a very keen taste."