

The Health Reformer.

OUR PHYSICIAN, NATURE: OBEY AND LIVE.

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BETTER THAN GOLD.

BETTER than grandeur, better than gold,
Than rank and titles a thousand-fold,
Is a healthy body, a mind at ease,
And simple pleasures that always please.
A heart that can feel for a neighbor's woe,
And share his joys with a genial glow,
With sympathies large enough to enfold
All men as brothers, is better than gold.

Better than gold is a conscience clear,
Though toiling for bread in a humble sphere,
Doubly blest with content and health,
Untried by the lusts and cares of wealth;
Lowly living and lofty thought,
Adorn and ennoble a poor man's cot,
For mind and morals, on nature's plan,
Are the genuine test of a gentleman.

Better than gold is the sweet repose
Of the sons of toil when their labors close;
Better than gold is the poor man's sleep
And the balm that drops on his slumbers deep.
Bring sleeping draughts to the downy bed
Where luxury pillows the aching head;
But the simple opiate labor seems
A shorter road to the land of dreams.

Better than gold is a peaceful home,
Where all the freside charities come;
The shrine of love and the heaven of life,
Hallowed by mother, or sister, or wife.
However humble the home may be,
Or tried with sorrows by Heaven's decree,
The blessings that never were bought or sold,
And center there, are better than gold.

Better than gold on a dying bed
Is the Hand that pillows a sinking head.
When the pride and glory of life decay,
And earth and its vanities fade away,
The prostrate sufferer need not be told
That trust in Heaven is better than gold.

—Sel.

Inflammation of the Lungs.

By request, we write a few lines concerning this very common disease. And while doing so, we shall bear in mind the wants of the people generally, and write especially for them, and not for those physicians who pride themselves upon being able to criticise everything upon which their eyes may chance to rest. In order to reach the people where they are, we choose to leave the technicalities of medicine, to be used by those who deal in theory, while we shall present plain, practical facts and terms, which are needed at the bedside of the sick.

By many, inflammation of the lungs is looked upon as a very formidable disease, and one which is attended with much peril to the patient; yet under proper hygienic treatment, but very few cases prove fatal; while under drug treatment a large percentage are lost, or are made consumptives, or invalids otherwise for life.

It rarely occurs alone, but is generally complicated with asthma, pleurisy, typhoid fever, &c. If it is purely inflammatory, it will assume the nervous or typhoid form; but if the body is filled with very gross matter from unphysiological habits, there will be a tendency to disorganization of the parts affected, in which case it will be typhus in character, which form is the most likely to prove fatal unless the cause can be removed by the remedial effort that is at the time going on. It is common to all ages, and neither sex is exempt.

It is usually fatal to aged persons. In January 1 and 2, 1864, known as the two cold days, it was noticed in Ohio along the lake counties that many of the aged became chilled, and had diseases of the lungs. These diseases prevailed in the form of an epidemic, causing the death of many of those attacked in about two weeks after the time above mentioned.

This disease is usually ushered in by a chill, more or less severe, or by shiverings followed by fever, headache, cough, dry and hot skin, pain and soreness of the chest, and difficult breathing. The expectoration is frothy, streaked with blood, the urine scanty and highly colored, which after standing awhile deposits a brick-colored sediment. The pulse becomes rapid or variable. There is an oppression and tightness of the chest; and if the pleura becomes involved, there will be lancinating pains which are aggravated by deep inspirations.

The causes are as follows: Sudden exposures to cold, exhaustion from overlabor, overeating, and, in short, anything which tends to depress the vital energy, as grief, disappointment, chagrin, fear, entering into the sympathies and feelings of the sick, &c.

In all cases of fevers, there is too much fibrin left in the blood. This in health is appropriated to the wants of the body as building material; but, as the building process is arrested during sickness, this material acts as a source of irritation and must be expelled. The fever, then, is an effort to expel this morbid matter, and all that is necessary at such times, is to supply conditions by which we may regulate the purifying process which is going on.

In the high temperature of the body, caused by fever, the serum, or watery portion of the blood, passes off by evaporation. The fluids of the body having evaporated, the friction of all its organs is increased, and there is a consequent waste of the vital powers; but by replacing the fluids lost by unnatural heat, we supply the means of more easily removing the morbid matter, thus overcoming excessive friction and removing the offending causes. This may be effectually accomplished by the use of pure soft water, both as a beverage and by applying it to the external skin that it may be absorbed.

TREATMENT.

One of the first things needed is to promote the circulation in the extremities. Apply to the feet water at 95° to 105° for five minutes if the patient is weak, but if otherwise strong, apply for ten minutes, and then cool the foot bath down to 88° in the former case and 85° in the latter. Let the feet remain from one to three minutes in the bath thus cooled, and wipe dry. Then apply a warm compress to the lungs for from half an hour to two hours, followed by a cool one for the same length of time, after which let the patient rest a while. These compresses may be applied two or three times during the twenty-four hours. See that the bowels are regulated by enemas.

The pack may now be used for from half an hour to an hour and a half. The temperature should always be made agreeable to the patient's feelings. Hot fomentations should be avoided, as very hot applications tend to destroy the lung tissue; but moderately hot ones may be used at periods of short duration from once a day to once in two or three days.

A sponge bath each day will be of service as long as the fever continues; but when that subsides, all water treatment should be suspended for a short time. This precaution is absolutely necessary in eruptive diseases, such as small-pox, measles, scarletina, &c.; for if medicine (or at times even water) is given, just as the eruption is about coming out, the process may be arrested, and the eruption repelled and driven to

the internal organs, and cause the death of the patient. The wet-hand rub may be used to advantage, by first dipping the hand in warm water and rubbing the body of the patient over the affected parts for one-half to one minute, then in cool water for the same length of time, applying the two alternately, for from three to five minutes. The dripping sheet will also be beneficial during the febrile stage if the patient is able to bear it.

As convalescence sets in, rest, and not treatment, is needed. The diet should then be light, but in a few days a more nourishing one should be given as the stomach becomes able to tolerate it.

Be sure to wet the head in cold or cool water before giving any treatment. Congestion of the brain may be caused by a little carelessness upon this point, and cases may be cited where death has resulted from neglecting this simple precaution.

J. H. GINLEY, M. D.

Health Institute.

Directions for Home Treatment.

WHILE practicing among the sick who have not had the advantages of lectures at an institute as to the *modus operandi* of giving treatment, I have found it necessary to be careful in explaining how each bath or application should be given, or else failure would follow. Every well-informed practitioner knows how essential it is for treatment to be given at the right time and in the right manner. There are but comparatively few persons who have natural ability to deal with the sick; yet nearly all may, by study, care, and experience, learn very much in this important work.

If I understand the mission of the REFORMER, it is to teach the people a better way of living, and how to relate themselves physiologically to the laws of life, and thereby prevent sickness. Some medical practitioners of the drug schools teach the people that it is a dangerous thing for them to become informed upon medical subjects. Ignorance, in *this case*, no doubt, is bliss, because unless well-informed upon the intricate subject of chemical actions and compounds, they are liable to do great mischief in the use of such destructive missiles as are used by the drug-medical systems. Its mysteries may therefore be fortunately locked up in technical terms and obscure symbols to blind the common people, as few have the time or patience to investigate. But teachers in hygiene seek not to *conceal*, but *unfold*, the true light that is destined to revolutionize the public mind upon the great and intensely interesting subject of health. We hail with delight numerous medical journals of the present time which breathe out many excellent things upon the subject of reform. The public pulse is being felt, and the prognosis is that she will soon recover in a large measure from her

paralyzed state, and will hence seek a knowledge of the laws of life, which to obey is to live.

It is for the benefit of this class who are giving up drugs and seeking for something better that we propose to give in a few short articles some directions for home treatment. The hygienic system of treating disease is known better to some by the name, Water Cure; but this term gives a very indefinite idea of the method of treatment. This system embraces all things normal, including proper food, drink, light, air, exercise, mental influences, water, &c.

Before giving any general rules for taking treatment, a few words in reference to the room and to the condition of the patient before taking baths, is in place. The room, in both summer and winter, should be of a proper temperature, from 95° to 98°, with plenty of fresh air, but no current near the patient while exposed when coming out of the bath. The room should be clean and tasty as possible. You should see that everything is in readiness before you commence the bath, having at hand the sheets, towels, the hot and the cold water, &c.

With these preparatory remarks, we will proceed to give directions for taking a "general bath." This implies that the whole system is to be bathed. Such a bath all well persons, as well as most invalids, should take from one to three times a week, owing to the occupation and vitality of the person. Having the room and water ready, the condition of the person to be bathed should be considered. No person should take such a bath while exhausted from any cause, neither should the bath be taken within less than three hours after a meal, nor less than one or two hours before it. The system should be in as vigorous a condition as the person's health admits, the mind free from excitement, blood circulating freely, so that the system will re-act well.

The next thing to be taken into the account is the bath tub, which may consist of a common wash tub, a wooden box six feet long, or what is called the Universal India-rubber bath tub. The latter is the most convenient of all, and is one which can be used in any parlor. In this tub, or one of any kind in which the bather can lie down, put from six to eight pails of water at from 90° to 100°, according to the warmth and strength of the person; then after *wetting the head thoroughly in cold water*, have him lie down in the water, leaving only the nose and eyes out. A little cotton may be placed in the ears to prevent water from running in. While in the bath, rub the body thoroughly from head to foot, and if the person is very dirty from lack of bathing, or otherwise, use a very little pure soap, especially under the arms, or such other parts as retain the excretions. This part of the bathing process may consume from five to ten minutes. Then add from one to three pails of cold water, or until a uniform temperature of 80° or 85° is reached.

Wash the person all over briefly, and as soon as he comes out, wrap him up in a dry sheet and rub dry quickly, following the dry-sheet rubbing by light, brisk rubbing with the dry hand until the skin is in a glow from warmth, and feels velvety to the touch. Always be careful to dry and rub the feet well. After the bath the person should take active exercise in the sunshine, or cover up warm in bed for an hour or two.

It will be readily inferred from the foregoing remarks that persons who are indolent are not the ones to give a bath. It requires those who are full of life, and can work with energy. No doubt many persons have been greatly injured from having one of these slow and easy persons bathe them.

Let these remarks awaken a desire in all who may be interested with giving baths to learn to *do it well*. We will speak further on this subject in a future article.

W. RUSSELL, M. D.

Health Institute.

To Correspondents.

J. M. writes from Wisconsin:

Please prescribe through the REFORMER for a boy eleven years old. He cannot breathe through the nose, except for a little while, and that with great exertion. He snores all the time when he sleeps. He is hard of hearing. This difficulty and the snoring are both increased when he has a cold. His lungs sometimes pain him. Otherwise, he seems healthy.

Ans. The symptoms are common to catarrh, to polypus, or to enlargement of the tonsils. In this case, catarrh is probably the difficulty. Give him one sitz bath and one general bath each week. Nasal injections of salt and water in the proportions of one teaspoonful of salt to a pint of water, or of equal parts of milk and water, will be beneficial. He should live largely in the open air; and should use a fruit and grain diet. Do not let him overeat.

T. O. M., of Iowa, says:

Our little boy is afflicted with hernia. He is now four months old. It made its appearance when he was one month old. His health in other respects is moderately good. Could a truss be applied to one so small? What treatment would you recommend?

Ans. We think the child's age forbids the use of a truss. Use a bandage, carefully adjusted, and not too tight. Dip the hand in cold water and rub the part, upward. Do this night and morning, always wetting the head with the hand dipped in cool water, before applying the cold to the abdomen.

W. F., New York, inquires:

What is the best manner of treating neuralgia and dyspepsia?

Ans. Your question requires too lengthy an answer for our space. If you suffer from these complaints, it would be best for you to inclose \$2.00, for a home prescription, stating your symptoms fully.

R. G. writes from Pennsylvania :

How are grains prepared for food? whole or ground? if whole, in what are they prepared?

Ans. Some animals, with strong masticating organs use it whole; fowls take it whole, and then swallow gravel to grind it; but we generally have our grain ground tolerably fine at the mill. We use it unbolting. Parched corn is good food.

T. E. B. inquires :

Is it well for those in the habit of taking daily cold baths on rising in the morning to continue the practice the same during the menstrual period?

Ans. No; the bath at such a time of day and of such temperature should be discontinued entirely.

Z. T. B. writes from Tennessee :

Is the medicine which the doctors call iodide of potassium, injurious to the health, or not? The physician here asserts that if I would take it for dyspepsia, it *couldn't* do me any injury, even should it fail to help me. I do not intend to take the medicine, but would like if you would state what it is, and what effect it has upon the system.

Ans. Dr. Trall, in Encyclopedia, part 2, page 320, says, "It is an intense and acrid irritant, given in large doses, or small ones long continued;" and it causes "emaciation and extreme prostration." Dr. Thomas, an allopathic physician, says, "In overdoses, it is an irritant poison. A serious objection to its extensive use arises from its operating very unequally on different persons."

E. J. C., of New York, says :

Please inform me what to do for my eyes. I have a great deal of pain in the back of my head, and in the eye-ball on waking in the morning. On rising, there is, most of the time, a dimness before the eyes.

Ans. You have congestion of the brain, the cause of which probably lies in derangement of the digestive organs and a torpid liver, the eye affection being secondary. Your statement of symptoms is too indefinite for us to arrive at a correct diagnosis. Improve your general health by hygienic living and correct habits.

J. C. C., Vermont: Your case is entirely too intricate to prescribe for through the REFORMER.

You should go to some good institute; but if you cannot do this, send for a home prescription. Price \$2.00.

J. E. G. writes from Pennsylvania :

About six years ago I was taken with a severe pain in my stomach, which seemed worse in the pit of the stomach, but the pain would extend from it up into my shoulders and down my back; a gnawing pain in my stomach, frequently coming on immediately after eating. I have considerable headache, and also what is called palpitation of the heart; am troubled with costiveness.

Ans. Dyspepsia is the cause of all your pains. Reform in diet and work. Keep the bowels regular by enemas. Eat slowly, and but two meals a day. Keep cheerful.

C. C. V. D., of Michigan, inquires :

1. I understand a cold to be the closing of the pores of the skin, thus preventing the discharge of the waste of the system through the skin, and throwing it back by the blood upon the internal organs. In warm bathing, &c., we are directed to close the pores of the skin by applications of cool water. Why is not this a cold?

Ans. In cooling the bath, we do not close the pores entirely, but give tone and vigor to the skin, enabling it to properly perform its office. This it could not have done so well while relaxed by the warm bath. Unless this precaution is taken, the person is liable to take cold.

2. Is milk particularly injurious to children who have worms?

Ans. See REFORMER for July, 1870, page 12.

3. Is it advisable for a family who have never used more than two or three quarts of milk a week, to begin to use it daily?

Ans. No.

A. S. H., of Vermont, wishes to know :

1. What is the object of wetting the head before a bath?

Ans. To drive the blood from the head, and thereby keep an equilibrium of the circulation. The application of cold water to the limbs or body contracts the capillaries, and the blood rushes to the head. By wetting the head first, the vessels in the head are contracted, and the blood is sent downward. The equilibrium is thus maintained.

2. Is it advisable or necessary for a person on going into the water, to wet his head? and if called to remain or work there for a time to keep it wet?

Ans. Yes. It prevents headache and congestion of the brain.

PHYSICIANS, HEALTH INSTITUTE.

— IDLENESS is the sepulcher of a living man. —

The Two-Meal System.

HAVING conformed to the system of two meals per day for nearly seven years, without once taking the third, I have so far tested it as to be able to judge of its effects, at least upon myself. And I deem it a privilege to bear record that I have been in many ways greatly benefited by following this plan, and that I have never received injury from it, nor have I ever suffered inconvenience in strictly carrying it out.

Among the benefits received, I will in particular name that of entire freedom from faintness. Doubtless this is in part due to the excellent quality of my food, for I have used only grains, vegetables, fruits, and berries, and tasted neither meat, nor fat, nor butter; but it is my decided conviction that I owe very much to the absence of the third meal. My stomach has ample time to rest, and I have the best of evidence that it is benefited and refreshed by this regular period of complete relief from labor. I once suffered very much from seasons of faintness, which were of almost daily occurrence. I have been a stranger to these for some seven years, and have no desire to renew their acquaintance. My worst faintness came in the morning before breakfast. These were very annoying and depressing seasons; and to the faintness was generally added a sensation which seemed to indicate that a living creature was gnawing my stomach. I thought this was caused by lack of food, and usually, upon eating, the most of this was abated or removed. When, therefore, I first thought seriously of omitting my suppers, I expected to experience great inconvenience from morning faintness. I could with difficulty, as I thought, get along by receiving three meals, but if I cut this down to two, of course I should experience still greater inconvenience. However, I ventured to make the trial, and the results have been far better than I even dared to hope.

One of the consequences of the change has been a great improvement in the character of my sleep. It became much sounder, much sweeter, and every way more refreshing and satisfactory. Another result has been, that my morning faintness left me and has never returned. With it went the gnawing that was so much like the action of a living creature. And, so far as I can judge, they are gone forever. That I am not faint at other hours of the day may be attributed in part to the excellence of the food above named; but very much is due to the fact that the stomach, having a sufficient period of rest in each twenty-four hours, makes no complaint neither morning, noon, nor night. Indeed, I have found out that the difficulty was not in the lack of food, but in the superabundance of labor on the part of the stomach that caused so oppressive a sensation in the morning.

It is my full conviction that I can do more work, and do it in a better manner, too, upon

two meals than upon three. It may be said that mental labor perhaps can be carried forward in this manner, but that farmers and mechanics cannot live thus. Perhaps some of them can not, especially those who are advanced in life, who have all their lives long followed the three-meal system. But in the course of every year I have quite a large number of days of severe physical labor. I have never found the third meal necessary, nor the lack of it an inconvenience.

As I can speak good of this system with the strictest truth from observing its effects upon others, and, as I think my experience such as to enable me to bear witness to its benefit to myself, I take great pleasure in saying that this part of the health reform is worthy of general adoption. It will greatly diminish the servitude of those who labor in-doors, and give them more time to get out into the sunshine and the free air. This consideration alone is weighty enough to furnish a sufficient reason for adopting the system. And in addition to this, it will benefit those who adopt it; doing them good always, and never injury.

I am grateful to God that in his providence my attention has been called to the health reform. And I may add, that to the two-meal arrangement I feel as much indebted as to almost any part of the whole system. To me it has been good only, and not evil at all; and I therefore heartily recommend it to others.

J. N. ANDREWS.

95 Dorchester St., South Boston, Mass.

Effect of Wearing Corsets.

THE chest may be deformed by compression during infancy, and by many of the injurious practices of mothers and nurses; but the chief agents in distorting this part of the skeleton are the various kinds of *corsets*. It is especially from the sixth to the last rib that this pressure is exercised; these, from their greater flexibility, are pressed inward, and all the organs within them—lungs, heart, stomach, liver, etc.—are more or less changed in their position and form; the amount of air introduced into the lungs is lessened, the circulation of the blood through the heart is impeded, the stomach cannot perform properly its functions of digestion, and the liver is displaced downward and presses upon the intestines, laying the foundation for diseases of the chest, consumption, heart disease, dyspepsia, constipation, and many other ills which shorten and embitter the lives of most of the votaries of fashion.—*Restitution*.

HOW BRAVELY a man can walk the earth, bear the heaviest burdens, perform the severest duties, and look all men boldly in the face, if he only bears in his breast a clear conscience. What a rare treasure!

DR. TRALL'S
Special Department.

Losing Time in getting Health.

A MAJORITY of those who resort to health institutions have been invalids for several years. Most of them have been badly damaged by drug medication. About one-half of them (judging from our own experience) are able to do one-half of a moderate day's work without injury. One-fourth are able to labor not more than one or two hours a day. The remainder are entirely disabled. And when these invalids are told that six months or a year is the time necessary to restore them to comfortable health, the first exclamation on their part usually is, "How can I afford to lose so much time?"

We are often obliged to retort, "How can you afford not to?" The most losing thing in the world next to sin is sickness. And no amount of time judiciously expended in attaining a sound bodily condition can be misspent. One, two, or three, years, devoted to the thorough renovation of a shattered constitution, is often the best investment that the invalid can possibly make. And so far from causing him any loss of time, it may add five, ten, or twenty, years to his life, besides rendering every year of his life more happy and useful.

Cornaro, who wrecked his health at forty, by adopting a "sober and temperate life" enjoyed remarkably good health and vigor to nearly one hundred years of age. We could name scores of persons who were our patients fifteen and twenty years ago, who were then utterly broken down and wholly unfitted for business, and miserable in every sense. Some were totally discouraged; others had almost lost all ambition to be anything, or to do anything; and a few had almost lost all desire to live longer. They were under the strict regimen and rigid discipline of the "Cure" for one or two years. Their improvement was slow, and attended with occasional relapses. But, eventually, they were enabled to resume their regular vocations, since which time they have attended to business successfully and uninterruptedly, and in the enjoyment of almost uninterrupted health.

Now, these persons did not lose any time in getting health. They made a profit on the time invested of several hundred per cent. A majority of them, perhaps all, would have been in their graves years ago had they not "lost" a year or two of time. Nearly all of them had been the rounds of allopathic, homeopathic, and eclectic, druggery. They had also tried many of the quack nostrums that flood the market. And they came to us as a last resort—more in desperation than in hope.

Young men who find themselves in a state of chronic invalidism at the period of life when

they should be in their prime—twenty to twenty-five years of age—are usually the most impatient patients we have to deal with. They have broken by living too fast, and to regain lost time are anxious to make a quick recovery. Tell them that physical regeneration is with them a three years' job, and they want to know if in some way it cannot be accomplished in three months; or if three months be named, they will want the time reduced to three weeks. They are in a hurry to settle, they are anxious to go into business, they must get married, they want—everything, and that speedily. They are willing to take any number and variety of baths, cold, hot, or any grade between; to exercise to any extent; to eat as much of unseasoned food as you can prescribe; do anything, or submit to anything (except the one thing most needful—keeping themselves quiet), provided they can be made "all right" without delay. They are continually worrying themselves and annoying their physicians to have that done which is impossible. They want the laws of nature changed for their especial benefit, and nature refuses. They desire to recover health outside of the operation of the laws of the vital organism, and vitality says, No. Nature will not be contravened. Vitality will not be hurried. The recuperative power being in the living organism, and not in external agents, the vital machinery must and will have its own good time, or the work will not be well done. Hhurried cures are like stimulated strength, worse than useless.

Dangers of Flesh-Eating.

MR. SETH HUNT, of Northampton, Mass., who has been a consistent vegetarian for a quarter of a century, communicates the following article to the Northampton *Free Press* :—

"It has long been known that a malignant poison lurks in dead flesh at a certain stage of its ever swift movement toward decay. The prick of a needle which had been in contact with an anatomical subject has been known to prove a deadly wound. And who can determine that unseen point at which putrefaction begins? The recent developments at Brighton make the nature of dead flesh a *live* question, or rather re-open what should always be a matter of vital concern to mankind. Although there are many other reasons why flesh is not the proper food of man, yet I consider the fact of its tendency to rapid putrefaction is of itself a good reason for abstaining from its use as food. Flesh, if eaten, should be quickly digested; and if not thus digested, should be speedily ejected from the system. And it is in view of these facts, it seems to me, that Nature has made the alimentary canal of the flesh-eating animals much shorter than that of the vegetable-eaters. Man has an alimentary tube of great length, adapted to the

nature of vegetable food. Now, if man, or any other vegetable eating animal, eat flesh, and that flesh is imperfectly digested, or retained too long in the alimentary canal, it will putrefy and become the source of malignant disease. Vegetable food, particularly the grains, is slower to decay than flesh; and, when putrefied, is not so poisonous as decayed animal matter."

Dress Reform in the Church.

IF there is any place on the earth where a becoming plainness and simplicity of costume ought to be adopted, and where tawdry *fandangles*, meretricious ornamentation, and superfluous frounces, ought not to be exhibited, that place is the Christian church. Once this was the rule; but now it is the exception. It is but a few years since the theatrical, opera, and ball-room, styles of dress were introduced into the churches. The *Christian Union*, in an article on church costume, says:—

"But there is a dress question lying back of this, in which all Christian congregations have a common interest, and with regard to which we wish they might all unite to effect a reform. It has reference to the ordinary apparel—female apparel, especially—proper to wear at church. There was a time when good taste demanded the use of the plainest clothes in the sanctuary, when the wealthiest were distinguished for their conspicuous absence of personal adornment, and sartorial display was a mark of vulgarity, at such times and places. But now-a-days, in the congregation, on the Sabbath, rich and poor alike seem on a desperate strain, the one to make some faint approximation to the other, in point of extravagant display; and the other to demonstrate to the one the utter hopelessness of the attempt. It would almost appear as if, whatever might be thought of the propriety of a modest garb in other places, the proper costume for the house of God, where, theoretically, we all go to be reminded of our common origin and destiny, were an agglomeration of all the jewelry, and all the chignons, and all the panniers, and all the feathers and furbelows in one's wardrobe. The wearer is to carry all this piled agony to the sanctuary as to a fair—as if her errand were not so much to praise as to be appraised—and there employ the sacred time in envious comparison of her own mountain of millinery with the Himalayan triumphs of her neighbor."

Butter and Worms.

THERE is no doubt that the larvæ of the various worms which infest the alimentary canal of children, and, frequently, too, of adults, are taken in with the food. Greasy substances are apt to abound with them. In a late German medical journal, a Dr. Huber relates many ex-

periments he has made on this subject, and he comes to the conclusion that no article used by man as food, especially during childhood, is so prolific a cause of intestinal worms as butter. The use of butter serves also for the introduction of various insects, as well as worms; and, as American children seldom eat bread without a thick coating of butter, the general prevalence of intestinal worms need not be wondered at.

Consumption and Cholera Infantum.

FROM the Official Registration Report of the State of Massachusetts for 1869, just published, we learn that, of a total mortality of 26,054, for that year, 4,659 were deaths of consumption. This is a fearful ratio, being more than one-sixth of the whole number. It shows, too, an increasing death-rate of consumption. And as the vital statistics of Massachusetts represent very fairly the necrology of all New England and most of the Middle and Western States, the lesson they teach ought not to pass unheeded. Consumption is essentially a condition of defective respiration. The chief predisposing causes are, sedentary habits, constipating food, and imperfect ventilation. As women furnish the larger number of victims, fashionable dress, with them, must be ranked among the principal predisposing influences. It is a sad truth, too, that a large proportion of consumptive cases occur in young women from fifteen to twenty-five years of age—a fact of fearful import as evincive of the increasing tendency of the young to unhygienic habits.

The report presents food for reflection in another statement: During the year there were 1,424 deaths of cholera infantum, *the percentage having doubled within twenty years*. This disease is always caused by bad air and constipated bowels; and children so smothered and fed as to render them liable to cholera infantum, provided they escape or survive the disease, are just the ones who are prepared to become the victims of consumption should they reach the period of adult life.

The moral deducible from this lesson of mortality ought to be regarded. If the New England fathers and mothers do not bring up their children more in accordance with the laws of the vital organism—if they do not cease worshipping the god of fashion in the matters of food, drink, dress, and exercise—the original stock will run out, while the descendants of foreign countries will eventually possess the land.

Rights of Women Physicians.

THAT august body of fossilized old fogies self-dignified by the title of "The American Medical Association," recently held its annual meeting in San Francisco, California. It is become a chronic habit with medical associations,

whether town, county, State, or national, to discuss the "woman question" as it is in therapeutics; but never coming to any conclusion. To this habit and this result the late medical gathering on the Pacific coast was no exception. Shall women physicians be countenanced? and if countenanced, shall they be received into this association? These are the great, the debatable, the ever vexing, and forever-perplexing, questions of our allopathic fellow-citizens all over the civilized world. And, as Artemus Ward might have said, they are becoming "much morer" continually. It is difficult to predict when the conclusion will be, but *what* it will be is as plain as a pancake. The women *will* be countenanced even if male doctors have to hide their diminished heads. And they *will* be received, even if all the masculine M. D.'s have to be rejected. In the discussion at San Francisco, another phase of the ponderous problem was introduced, "Shall man physicians be received as delegates who come from colleges in which women are taught?" This is going to the root of the matter. It takes us back of the dark ages, the deluge, the pyramids, the Peak of Teneriffe, Diana, &c., &c. Instead of debating the secondary problem, whether women, after being medically educated, shall be recognized as physicians, the Savans recently assembled, raised the primary question, "Shall they be educated?" There is some show of decency and common sense in this. Let "the profession" direct their whole attention to the main issue, and waste their words as to what to do with the women after they become doctors, and by the time they are able to decide this question the women doctors will have the whole field to themselves, and men doctors will be nowhere—except as surgeons.

Answers to Correspondents.

HYDRATE OF CHLORAL.—R. S.: We have heard of some twenty deaths of this new "hypnotic" within the last three months. On the false assumption that it induces sleep without narcotizing the brain, it has been used with fatal freedom. It does not differ essentially from chloroform, and is quite as dangerous. There is no drug (and never will be) that can induce sleep or insensibility without the risk of occasioning death. The degree of danger always depends on the condition of the patient. Opium will ordinarily allay pain and induce sleep in doses which are not dangerous to life. But there are many conditions of disease in which very large quantities are necessary to occasion any appreciable effect. And when these conditions suddenly change, the medicine seems to operate with "cumulative" power. It is so with all potent poisons; but because the symptoms of narcotic poisoning are usually very prom-

inent, this circumstance is more noticeable with regard to them.

SALT FOR HORSES.—S. M. B.: The story of your neighbor, that his horses lost flesh and spirits, their hair becoming rough, &c., on discontinuing the salt to which they had been accustomed, may be true. A similar result is sometimes noticed when human beings discontinue the use of any condiment to which they have been accustomed all their lives. We have had patients become sick abed, and almost go "raving distracted," on discontinuing salt, tea, coffee, tobacco, and sometimes on leaving off butter. But they came out "all right" eventually. So it is with horses and cattle. Last fall we purchased a horse, since which time he has not had a particle of salt. Having eaten salt all his life, besides being born of a salt-eating mother, he seemed more dull and languid than usual for a few weeks, and his hair "roughened" considerably; but he is all right now. His hair is smoother and brighter now than it ever was before, his step more elastic, his endurance evidently greater, and in every respect he seems to have improved remarkably. We do not impute all the improvement to the disuse of salt, although we are not aware of any other material change in habits. But we mention the case to show that salt is not necessary for horses. We believe it is pernicious to all animals.

CHRONIC OPHTHALMIA.—P. B. P.: Never apply cold water to inflamed or tender eyes when the feet are cold. Probably you have neglected this precaution, or applied water of too low a temperature. The same remarks may apply to the hip-baths you have taken.

NERVOUS DEBILITY.—A. M.: A bath every other day is all the hydropathy your case requires. Swedish movements would be serviceable. Croquet and light gymnastics are among the best exercises for you. Your diet is correct. Persevere.

CHRONIC DIARRHEA.—T. H. H.: Persons suffering of chronic diarrhea, and dyspeptics who are predisposed to diarrhea, may use fresh fruits and vegetables freely in their season, but they should be very careful to have them *ripe*. The danger is in using unripe fruits and half-grown vegetables. Fomentations, followed by the wet-girdle, are especially adapted to your case.

CARIES.—O. R. S.: Carious bones, whether of the spinal column or elsewhere, must be treated (after the inflammation subsides) on the same principle as fractures. The disorganized surfaces must be kept motionless by appropriate apparatus until healing takes place. If the parts are allowed to move, the bony deposits will not "knit."

"HYDRO-ELECTRICAL BATH."—C. K. L.:

The application of electricity, in any manner, while the body of the patient is immersed in water, or partly so, is what is meant by electrical or "hydro-electrical bath." The ordinary magnetic battery may be employed while the patient uses the full, half, hip, or foot, bath. The "electro-chemical bath" differs from this only in the impregnation of the water with some chemical agent, as nitric acid, carbonate of ammonia, common salt, &c. Both terms are often applied to the first named process.

HEMORRHOIDAL TUMORS.—W. Y.: They may be removed by caustic or ligature. Which is the better application in a given case, we cannot tell without seeing it.

CHOLERA INFANTUM.—H. H.: Constipating food and ill-ventilated rooms are the causes of this disease, hence the prevention is obvious. The disease requires the tepid abluion or warm bath, according to the degree of superficial heat, and the wet-girdle.

SLOP-MILK.—E. R. T.: Small villages, as well as large cities, are supplied more or less with factitious or adulterated milk. The farmers all over the country are learning that distillery and other slops fed to milch cows largely increases the profits of the milk business; and so long as the people look more to the size of a quart of milk than they do to its quality, infantile humanity must suffer.

Health of Business Men.

THE principles of the health reform are gaining ground and spreading with encouraging speed. It is coming to be noticed and advocated, more or less in almost all the respectable papers of the day. Bills of fare at hotels also show an improvement in this respect. We believe that the good work is still onward.

Here is a good article from "*Our Home Monthly*," Galesburg, Ill.:

"We can scarcely take up a paper without seeing something about the infringement of the laws of health by women of fashion; few seem to imagine that business men are equally guilty concerning this matter. We believe the average of health in our country is lowered as much by the systematic, persistent disregard of hygienic laws on the part of business men as by any other cause. The evil is so general, we might almost say universal, it passes unnoticed; but if only one man pursued the course actually followed by the majority of business men in this respect, all the rest would vote him a lunatic or a deliberate suicide. If this seems strong language, let us follow a representative 'business man' through one day, judging his mode of life by a common-sense standard of healthful living, and see if he be guiltless of the sin of self-destruction.

"He has so immersed himself in his business

he finds it impossible to shake it off on going home at night; it follows him and makes his rest fitful and uncertain. He rises in the morning unrefreshed and, nine chances in ten, cross; he swallows his breakfast in haste, gulping down hot coffee, hot cakes, hot everything, as though his stomach were a salamander safe, glancing meanwhile over the market reports in the morning's paper, and laying out the day's work. Then, if the weather be cold, he muffles himself up to the eyes, because, accustomed to the furnace-heated air of home and office, he cannot bear the cold, and rushes 'down town,' his mind working like a steam-engine all the time, with never a glance at what little of nature he might see, and never a full, strong draught of the keen, fresh air. Once in his place of business, though, strictly speaking, every place is a place of business to him, heart, mind, and strength, are completely absorbed. In cities, business hours nominally last from nine A. M. to three or four o'clock P. M.; actually they extend over a much longer period than this. At best, there are six or seven hours of continuous, intense mental strain—such strain as nothing but actual business work requires. If luncheon breaks in upon this strain, it affords but little relief. Our business man hurries to a restaurant and hurriedly swallows some indigestible stuff, too often washed down by worse than indigestible liquor, and if he talks at all, it is of business to men as hurried and worried as himself. Seven o'clock finds him at home eating a dinner on which all the culinary skill of the house has been expended. Savory meats and vegetables, rich pastries and puddings, tempt him to overload his stomach, which now revenges itself for its long-enforced abstinence. From mere habit he eats rapidly; then he smokes a cigar or two to settle his dinner. If he have fashionable wife and daughters, he probably finds himself dragged to a party or the opera; if not, some meeting of bank directors or stockholders, or some unfinished business of his own, claims his attention, and so the day closes without having afforded one moment of healthful recreation, one hour of social enjoyment with his family.

"Nor is this picture overdrawn; we believe it true to the life of the mass of business men in large cities, and, with slight variations, it is true to the life of their brothers in smaller towns. There are noble exceptions; but we are speaking now of the general rule, not of exceptions.

"We will not now speak of the moral and social effect of such a life, but consider it only from a physiological point of view. It requires no gift of prophecy to foretell the consequences of such a life; such reckless prodigality of vitality can only result in premature breaking down of the vital organs, utter derangement of the nervous system, and too often in hopeless insanity, proceeding from an overtaxed brain.

"When to long-continued and excessive work

and meals of indigestible food, eaten at unseasonable hours and in unhealthy haste, be added, as is often the case, the stimulants of tobacco and liquor, need we wonder that, as a nation, we furnish the greatest proportion of insane and dyspeptic people to our population of any country on earth, unless it may be that France excels us in the first particular?

"We hold it a sin to have dyspepsia; if the disease be inherited the sin lies at the parents' door, but certainly 'either this man hath sinned or his parents.' The laws of health are as much God's laws as are the ten commandments; we have no more right to break the one than the other. We impeach the 'hurry and worry' which is characteristic of the 'universal Yankee nation' as a great law-breaking, dyspepsia-producing criminal, and at the bar of enlightened conscience plead for its banishment from all honorable business.

"Do not misunderstand us as reprobating close attention to business; none can approve thorough-going business habits more heartily than we; what we do condemn is this absorption of a man's all—body, mind, and soul—in business, this acting as though there were but one book in God's great universe, and that book a ledger. We believe that a man will accomplish just as much during his life—yes, more, because he will be able to labor longer—by giving to his business only its just proportion of time, and then taking time to eat his meals in a Christian manner, and devoting the hours due them to his family and to his own physical, social, intellectual, religious culture. Were all business men to do this, we should hear of fewer sudden deaths among them—'mysterious providences' we are apt to miscall them, for there is no mystery about the matter, except that they had not died sooner—we should have fewer of the still sadder cases of softening of the brain, and all the various forms of breaking down of the mental forces, even while the physical system retains its vigor. It would be less of a rarity to see a hale, hearty old man."

This advice is good for many even who are not professionally business men.

D. M. CANRIGHT.

ACTIVITY AND HEALTH.—All observation attests that the healthiest persons in the world are those most actively employed. The fact is true with regard to women as well as men, and in respect of mental as well as physical labor. The adage, "It is better to *wear* out than to *rust* out," is true in the ordinary sense in which it is quoted, but it should also be remembered that *rusting* out is a more rapid process than *wearing* out. The ghastly goddess of ill health and disease delights in sluggish blood and indolent muscles.

Chemistry and Digestion.

It is generally supposed that food is subjected to a chemical change when taken into the stomach; or rather that digestion is a chemical process.

If I rightly understand the medical writers who are leading out in hygienic reform, no chemical process takes place in the human system while it is in a healthy condition; nor does any chemical change take place in the food we eat, unless it is when the digestive organs are in a disordered condition.

To illustrate: it is maintained that the gastric juice is composed of powerful chemical agents, therefore, the work is performed chemically, &c., and that a chemical change takes place in food, and this is called digestion. Might we not as well maintain that the fruit undergoes a chemical change, in passing from the bud to the ripe fruit, as to assume that the process of digestion and the assimilation of food, and the change of the same to chyle and then to blood, and from this to tissue is a chemical process?

But if it were true that digestion is a chemical process, then a portion of the gastric juice might be removed from the stomach, and the same subjected to a chemical analysis, and the ingredients again restored to the stomach, and no inconvenience be felt, for the ingredients so restored, would assimilate; but it is not so, for the system would instantly rebel, and either reject such ingredients, or persistently work for their expulsion by some of the many means at command.

Two young lads, in a southern State, once laid a wager as to who should eat the most oranges. An enormous quantity was consumed by the parties, but it caused the death of one of the lads. Why was this? Because not only had he overtaxed his digestive powers, but the process of fermentation had taken place, and the foam from the fruit he had swallowed came out from his mouth, nose, and eyes. Here was a chemical change. The oranges fermented in his stomach; so, when you eat too much of any food if it sours upon the stomach, you have what is called heart-burn: that is, your food ferments—chemical process has commenced. This process hinders, or wholly stops, healthy digestion; therefore we say that the change of food to chyle, then to pabulum, from that to blood, then to tissue, is no more a chemical change, than the change of my farm from a forest to a wheat field was a chemical change. But you say that the gastric juice is composed of chemical agents, and this juice is the great means of digestion. I might as well say that the men who changed my farm from a forest to a cultivated field, are chemical agents, because they can be chemically analyzed; and that therefore all their work is a chemical work.

The stomach is not a chemical laboratory. This position being the only tenable one, it follows that chemical agents in their crude condition, as iron, lead, lime, flint, sand, quicksilver, calomel, and quinine, will not assimilate with the human system, but are foreign to it, repugnant to its tastes, and contrary to its laws. True, there is iron in the blood, but the supply must come from food properly assimilated. Place crude iron into your stomach, and it is iron still, and no digestive organs can assimilate that iron, however finely you may pulverize it. It may get into the blood just as Judas was among the apostles, or as Benedict Arnold was in the army of the revolution; it may float from the heart to the extremities in your arteries and veins, and for months and years it may clog vitality, and superinduce disease; yet it will be regarded by the vital organs as an enemy and an intruder until every particle of it shall be expelled; or, if death close the scene, nature leaves her silent protest, in every form of disease, and in every variety of pain and disability she has suffered.

So of every chemical agent, and drugs dispensed by practitioners; nature revolts at the hideous array of "cures." One look at the shelves so elegantly arranged is enough. Why does nature stand back, disgusted, at the smell and taste of the mineral and vegetable poisons there displayed? Do not the vital organs know what is poison? Do not the vital organs instinctively detect the nature of these agents, and by loathing, protest against their introduction to the sacred citadel of life?

But once more we would call attention to the fact, that the stomach is not a chemical laboratory; therefore, chemists should beware of tampering with it; and we would suggest, that this principle, being established, upsets many favorite money-making projects and theories of the present enlightened age, as it is often called.

JOS. CLARKE.

"The Gospel of Health."

SOME of the correspondents of the HEALTH REFORMER have objected to our practice of inserting so much of *our religion* in this journal. Our answer is easily given: health reform is a part of our religion. Where one is there must also be the other. And in this we claim a precedence as health reformers over those professed Christians who find no connection of health reform with religion, as well as over those who have no religion whereby to elevate and sanctify their reforms.

I do not in this argue that our ideas of health reform are necessarily more correct than theirs. We are doubtless too ultra for some, and too conservative for others. But I would urge that we stand in a better position than others to make the reform a matter of conscience. And therefore it is but just and reasonable to look among

us for a more general and permanent advance movement in the cause of reform than among other people.

"The gospel of health" is a phrase that has been in use for a number of years with health reformers. The general signification of gospel is good news. In this general sense alone has it been used by them. The particular signification of gospel—properly, the gospel—is that system of religion by which salvation is offered through our Lord Jesus Christ, the Son of God. And herein is the difference between Seventh-day Adventists and other bodies of reformers. We make the health reform an element of Christianity, inasmuch that, in our estimation, the gospel of Christ is truly the gospel of health.

But health reform is not Christianity; nor is temperance Christianity. A man may be a thorough health reformer, and not be a Christian, as he may be a thoroughly temperate man, and not be a Christian. Temperance is a *Christian grace*; and Christianity embraces it and all other graces (2 Pet. 1: 1-11). A person properly instructed cannot be a Christian, and yet be intemperate. Even so we believe that when the light is properly and sufficiently presented, a person cannot be a consistent Christian and not be a health reformer. Indeed, the propositions are identical; the Bible standard of temperance is as far above that of the world as the Bible standard of morality is above the variable morality of the world. True health reform is true Christian temperance, and therefore it is an essential element of Christianity.

I will now briefly examine some passages of Scripture to show that health—physical or bodily health, is a provision and subject of promise of the gospel of Christ.

Says Paul, 1 Tim. 4: 8, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." But very few, comparatively, seem to discover any relation between the gospel and the "promise of the life that now is." They do not realize the great importance of the privileges and responsibilities of the present life, as they are presented in the Bible. If it be so that this life is our only probationary state, and our chance of eternal life is suspended on our proper use of this; if in this life only can we show by self-denial and cross-bearing, our love to our Saviour; if in this life only we can suffer with Christ, our head, and realize the sweetness of his sympathy in the hour of trial and temptation; if we can here glorify God by resisting surrounding evil and overcoming the wicked one, as we cannot in any other world or state, how should we prize the privileges of this life! how should we strive to bear aright its responsibilities! But we shall see that our health has an important bearing on these points.

The apostle John wrote, 3 John 2, "Beloved, I wish above all things that thou mayest pros-

per and be in health, even as thy soul prospereth." Here are associated spiritual and physical prosperity and health, as alike subjects of strong desire. And thus in the light of Scripture, as of science and reason, there is a close relation between the two; for, our moral power depends upon our mental; and our mental upon our physical. He who has strong intellectual powers will surely be able to develop more moral power than he who is deficient in intellect; a sound mind can do more to glorify God than a weak or diseased one. And so also a strong, enduring physical frame can develop and sustain more intellect than a weak one. True, some men of feeble frame have shown much strength of intellect; but they would have been able to accomplish far more good had they had strong physical frames to enable them to endure in executing what their minds could plan.

We have the plainest evidence that God regards health as a blessing, and disease as the fruit of disobedience. Said he to the children of Israel: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee." Ex. 15:26. And again he said, "And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." Ex. 23:25. These texts contain a two-fold promise; viz., to take sickness away from them, and to put no disease upon them; that is, to *make them well*, and to *keep them so*. The same is again promised as follows: "And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee." Deut. 7:15. "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD, then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed." Deut. 28:58-61.

Now if sickness be an infliction, and the result of sin, how consistent, how necessary to humble ourselves before God, to confess and forsake our sins, and ask him to stay the affliction, and heal us. The psalmist connected the forgiveness of sin and the healing of diseases together. "Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniqui-

ties; who healeth all thy diseases." Ps. 103:2, 3. And this connection is maintained in the gospel.

In Isa. 53, we find a remarkable Messianic prophecy. The passion of our Saviour, and the objects of his suffering, are here more clearly stated than in any other passage of the Old Testament. Verse 5 reads thus: "But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." That the prophet, as well as the psalmist, referred to the healing of diseases we learn from an application of this prophecy in Matt. 8:16, 17: "When the even was come they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias, the prophet, saying, Himself took our infirmities and bare our sicknesses."

The forgiveness of sin and the healing of diseases were inseparably connected by our Saviour in his expressions concerning his miracles. When one was brought to him sick of the palsy, he said, "Thy sins be forgiven thee." But when certain ones looked upon this as blasphemy, he said, "Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee; or to say, Arise and walk? But that ye may know that the Son of Man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house." Matt. 9:4-6. Thus it appears that for him to say, Thy sins be forgiven, was equivalent to saying, Arise, and walk, or, Thy sickness is healed. And thus my proposition is most clearly proved, that the gospel of Christ is a gospel of health; and we are health reformers by reason of our faith in Christ. Our religion and our principles of health reform are inseparable.

In an other paper I propose to examine this subject as related to our morals and to the facts of life constantly presented to us.

J. H. WAGGONER.

Burlington, Mich.

"No Breakfast."

I WAS taking a brief trip not long since; and, being detained by storm, my supply of "hygienic food" ran short, so that I had either to take my breakfast at a restaurant, or fast. I seated myself at a table where were nicely baked potatoes and rusk biscuit. The waiter soon came with his question, "Will you have *roast beef, corned beef, ham, or mutton chop?*" I replied, "If you will give me a glass of milk and a plate, I will make a breakfast without meat." He passed on in surprise. Soon came another waiter naming over the same list of meats, and I repeated my request to him, and he passed on in

astonishment. A third came with, "*Tea or coffee?*" For the third time, I renewed my request for "a plate and a glass of milk." This one also looked amazed and passed on.

The keeper of the restaurant who had watched this proceeding for ten minutes came to me, and said: "You do not seem to get waited upon." I told him that all I had asked for was a plate and a glass of milk; and that I would make out my breakfast, otherwise, with rusk and potatoes. I soon obtained my request, and succeeded finely, under the circumstances, in satisfying the wants of nature. Observing "mine host" taking fifty cents from each as his guests passed out at the door, I handed him the same amount; but before I could pass him, he handed me back twenty-five cents, and said, "That is all I shall charge you; *you did not have any breakfast.*"

I concluded that I had learned the popular definition of a breakfast, namely, meat, with tea or coffee. My own impression was, however: If I have not had in all respects as hygienic a meal as fruit, graham, and vegetables, would have made it, it was more of a breakfast for me than what he called a breakfast.

J. N. LOUGHBOROUGH.

Healdsburg, Cal.

What the Health Reform Has Done.

At a general meeting of Seventh-day Adventists, in the State of Rhode Island, a short time since, the people were detained some two or three hours after the services by a rain storm. This time was spent in relating their experience in the health reform. Nine gave their experience. Two only had ever been inside of a health institute. Yet all of them had been afflicted with certain maladies which caused them a constant suffering before adopting the health reform. The lives of some were despaired of, as they had spent much on physicians and were constantly growing worse. Their habits in the meantime were like most of others, pork-eating, tobacco-using, tea-drinking, &c., &c.

A very interesting experience of a man about forty years of age was related. He had always been troubled from his youth with a weakness of the stomach, until he finally became a confirmed dyspeptic, having also the kidney complaint, and being a constant sufferer from the catarrh. This was his condition when the first copy of the HEALTH REFORMER found him five years ago. He at once made a clean sweep of every habit he thought to be anti-hygiene. He had been advised to smoke as a remedy for his disease. This, of course, he at once abandoned. He sold his hog, gave away a quarter of beef, renounced his tea and coffee, and adopted the two-meal system. He was opposed by his wife at that time, and did his own cooking. He ate cold gems for his dinner, as he worked away from home. All this (excepting eating cold gems for

dinner) he has rigidly followed ever since. The result is, he now is sound in health, and knows nothing of aches or pains. His wife is now with him in the reform, and his little girl of five summers cannot be prevailed upon to taste of meat or fine flour when away from home, and is a picture of health. He thanks God for the HEALTH REFORMER.

A lady also related her experience. She had been a girl of delicate constitution, became broken in health, and was a nervous dyspeptic at the age of seventeen. Her prospects for recovering her health were very poor. This was nearly twenty years ago. She became connected with a family that took the *Water-Cure Journal*. She then commenced water treatment and hygienic living, and also adopted the short dress. She has been to various health institutes, learned what she could, and practiced what she learned. Her present state of health may be judged from the fact that she walked twenty miles in the morning to attend the above-mentioned meeting. She frequently takes a morning walk of eight miles, and does not consider it a task, but a pleasure.

Others had similar experiences, although not quite so marked; yet the contrast between their former condition and present was very great.

Here were nine living witnesses presenting themselves as evidences of the truthfulness of their statements, and doubtless as many more such witnesses among this one denomination in this State could be obtained.

Should all who have been greatly benefited by the reform send in their testimonies, you might number them by thousands. Shall we consider such testimonies of no value? and count health reform a humbug? Shall we thus do violence to common sense, by denying facts which come within the range of the experience of nearly all? Nay, verily! Not only will we hail and cherish every ray of light of true reform, but will seek to enlighten others, that they too may thank God for the health reform.

S. N. HASKELL.

Radicalism.

FOR many years past, this word has been much used in our nation, and yet it may not be very well understood. Owing to its association with abolitionists, its popular signification has been equivalent to fanaticism and want of practical common sense. While experience has proven slave-holders to have been the fanatics, and abolitionists the men of sober, practical sense; yet some of the old odium still clings to the word, as some of the old sentiments do to the defeated slavery. But persons of sound minds everywhere wish to arrive at a knowledge of truth, be it found where it may or called by whatsoever name. To be drawn aside by a name, and that

too by reason of its perverted meaning, is to betray either a weak or an uncandid mind.

Radicalism does not mean, as too many infer, a raid upon good old customs, nor the destruction of our long-indulged enjoyments. Let but a custom be reasonable and really enjoyable, and the radical reformer will cling to it even more closely than the so-called conservatives. Intelligent reformers fully accept Paul's precept: "Whereto we have already attained, let us walk by the same rule." "Attain," as its context shows, means genuine Christian acquisitions, not fanciful, unjust, or unreasonable. If we are to abide by and continue a custom merely because it is one, then all reform, all Christianity, and all progress, are ended. The only test of innovation is reason. To the law of right and to the testimony of truth, is our appeal. Such criterion can harm none, while it must promote the welfare of all. Never does the radical reformer ask any one to give up anything of actual benefit to himself or any one else. The surrender may, as in all reforms, curtail the enjoyment for a time, but in working a healthful change, must permanently enhance it in the "long run."

This is the more evident when we consider that radical means only going down to the root—not going beyond the truth, but simply to it. Can it be useful to any one, or anything less of cowardice in the teacher, to stop short of this? In all business transactions, in all sciences, and in the preaching of John the Baptist, does not the ax go to the root of the tree? Why tinker up old errors, rather than sweep them away? Why daub with untempered mortar, rather than use the good? Why garnish and whitewash the outside of the sepulchers, when dead men's bones are dreadfully polluting the inside? Such a process is simply deception, and must always end in confirming, rather than reforming, evil.

As to the propriety of denouncing, instead of persuading, there is this difference: An error or an evil cannot be too clearly exposed or too severely condemned. The apostle says, "Abhor that which is evil." Yet the victim of the evil may not be denounced, except in rare cases. All hopeful means should be used to reclaim, before an evil-doer is to be condemned. Soft words and strong arguments constitute a good rule. Nevertheless, our Saviour at times found it needful to denounce evil-doers, as may be seen by reference to Matt. 23.

Again, there is a question as to the more successful mode of reforming, whether it be to break off instantly from an evil habit, or to use a gradual process. While it is possible to reform under the latter mode, the former appears to be the surer. The ancients used to say that he who could see truth but by halves was virtually blind; while we may affirm the same as to him who acts but by halves. What is worth doing at all is worth doing well. If the Lord be God,

serve him. A friend of mine years ago bought a pound of tobacco, cut it into thirty pieces, tapering from larger to smaller, and gave them to his wife. She put them under lock and key, and gave him but the larger one each morning. In thirty days his tobacco had run out, but not his appetite for it; and he said that the better way for him to have quit would have been for him to have begun the first day where he ended the thirtieth.

Florence, Kansas.

W. PERKINS.

Round Shoulders.

I SPEAK of round shoulders, hollow chests, and stooping forms. There are, perhaps, not three persons in any school of fifty pupils, but have them. It is so among the people of nearly all professions and occupations, sexes and ages. Indeed our whole arrangement of society could have been no better calculated if on purpose to produce them. Military men and sea-captains are usually exempt, and so are Indians and those peasant women of Italy and other countries that carry burdens on their heads. School teachers are often exempt, though not always. Ladies with excessive vanity often escape.

Now what are the causes of this deformity, the consequences, and the remedy? First, and in general, round shoulders are caused by the prevailing practice of doing everything in a bent-over position from childhood up, so that like pumpkins growing between two rails, we grow into bad forms. The low desks in our school-rooms, and the habit of placing our books upon them and bending over to study, produce round shoulders. I never saw a school-house with desks high enough, and I do not believe there is one high enough in America—perhaps not in the world. They ought to be so high that bending over them would be impossible, and the top adjustable, so as to be set at an angle of inclination. The desks we use in all our offices, shops, and places of business are constructed as if man were hardly yet metamorphosed from some lower order of four-footed beings to what God made him—upright. The positions which we assume in our work, tend to produce stooping.

The chairs we sit in are mostly made for deformed people. Persons with square shoulders are pained and made uneasy by sitting in them. It is even questionable whether our chairs were not better without backs—I mean those in which we sit to write and do work, and not our chairs for parlor and sitting-room use—than that they should, as they now do, crowd the shoulders forward and cramp the chest; and those with backs should be made after a normal and not abnormal standard.

The way in which we lie in bed, helps to produce round shoulders. High bolsters and higher

pillows on top of them make many a bed look very fine, and may be very convenient for those who wish to watch their pretty toes all night; but if we wish to rise in the morning an inch taller than when we went to bed, and preserve an upright form, we must not seek it by such means. True the head should be kept higher than the feet, but not by bending the neck or back. Let the foot of the bed be a little the lowest; and if we lie on the back, lie without a pillow; or if on the side, with one high enough to keep the head in line with the body.

But enough of causes which may vary for different persons. Let us look at the effects. First, round shoulders and stooping forms, detract from a fine personal appearance, either when standing, sitting, or walking. Women like a beautiful face, eyes, feet, hands, etc., and take great pains, often run great risks of life, to obtain them. Why not work as hard for fine forms?

But laying aside all thoughts of good looks, and turning a moment to our ability to "do and to dare," we find that a truly graceful posture is the only easy one; that where the bearing of the body is not correct, as in stooping, we wear ourselves out by spending strength to support ourselves in an unnatural position; that those who go about their business gracefully, do more and do it easier than the awkward.

Stooping is unhealthful. The lungs are cramped, and do not fully inflate. This brings on consumption; and besides, the blood being only half oxygenized, we only half live. Nothing is so important in securing good health and good feelings as thorough breathing.

The cure lies in higher desks in our school-houses, better chairs, smaller pillows on our beds, less work in bad positions, and vigorous training of the muscles of the chest, back, and sides, in proper positions for counteracting the effects of sedentary habits and of work.

Plato said no republic was complete without its gymnasiums. This is true of all schools, and more so in all cities and towns. The gymnastic hall, well ventilated, lighted, and warmed, where the sedentary and studious, those confined much in-doors, both male and female, can in appropriate costume, throw off the restraints of a confined life, and take vigorous body-training under a master, with music, is full as important as was the gymnasium in the days of Plato.—*Home Journal*.

HOW TO BE NOBODY.—Young man, it is easy to be nobody. Go to the drinking-saloon to spend your leisure. You need not drink much now—just a little beer, or some other drink. In the meantime, play checkers, dominoes, or something else to consume time, that you may be sure not to read any useful book; or, if you do read, let it be the "dime novels" of the day. Thus go on keeping your stomach full, head empty, and

yourself playing time-killing games; and in a few years you will be nobody, unless you should turn out to be a drunkard or a professional gambler, either of which is worse than to be nobody.

Advice to Young Men.

ONE of the most fatal mistakes—and a common one—leading to many beside itself, which I have often heard with amazement, is conveyed in the almost proverbial phrase: "The world owes me a living." The world owes no such thing. It is no debtor to you, but you are debtor to it, and you cannot work too hard to discharge your obligation. It not only does not owe you anything, but is not going to pay you anything, except as you earn it. And just as fast as you do that, it will pay—not wealth necessarily, not what you may call success or repute, but honest return of wages, which God stands by, to throw in his blessing to make up any deficiency. We are none of us going to thrive except by work—not by waiting for this, or that, not by looking to this and the other man, not by expecting to be lifted or boosted into success. There are Micawbers all over the world—men waiting for the world to get ready to pay the obligation they suppose it to be under, men as miserably useless as they are contemptible. The fact is, this is a very busy world—a bit selfish if you will—and too thoroughly absorbed in various and varying interest to think much about individual men, young or old. Any of us are of mighty little consequence, and if you would like a healthy snub to your estimate of yourself, shut yourself up for a week, and see how superbly indifferent the world is to your loss, and with what marvelous felicity the world accommodates itself to your loss. The fly upon the coach-wheel in the fable is not more insignificant. The only thing that gives significance to you is your work, your industry, and fidelity.—*Sel.*

Good Nature.

AS WELCOME AS sunshine
In every place
Is the beaming approach
Of a good-natured face.

As genial as sunshine,
Like warmth to impart,
Is a good-natured word
From a good-natured heart.

Good-nature is no less a privilege than a duty. Parents should teach their children to be good-natured, amiable, and kindly. Those who indulge in "sulks," pouting, and growling, spoil both heart and face. We are, in great measure, responsible for our very thoughts; so also for the expression of our faces, whether they be attractive or repulsive.—*Phrenological Journal*.

The Health Reformer.

Battle Creek, Mich., July, 1871.

Bible Hygiene.

"GODLINESS is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4: 8.

"God is love." His revealed will relates to man's well-being in this life, as well as to that which is to come. God does not take pleasure in the miseries of this mortal state. He delights in the happiness of obedient intelligences in this, as well as in the future rapturous joys of the redeemed in the world that is to come. The Bible teaches how to live so as to enjoy that health and happiness in this life, favorable to the securing of eternal life. True godliness does not blindly look over, and stupidly neglect, the laws of our present being, and dimly view only the immortal existence. It is profitable unto all things. It gives promise of the life that now is. It also has promise of that which is to come.

The religion of the Bible was not intended simply as a garment to put on, to cover moral and physical impurities. It was designed to convert the entire man, soul, body, and spirit, that he might be pure within and without. That bogus piety which would give license to consecrated gluttony, devoted lust, and sanctified filthiness, is simply a burlesque upon the religion of the Bible. "Wherefore," says the apostle, "come out from among them, and be ye separate, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 6: 17, 18; 7: 1. This is Bible religion. This is true godliness. It proposes to elevate in this life, make fallen beings real men, pure without and within here, and glorified saints in the world to come.

The record of man's creation, of his ample provisions, and his glorious surroundings, fully attests the love of God to created intelligences in this life. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God planted a garden eastward in Eden; and there he put the man

whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food." Gen. 2: 7-9.

Of all the creatures God made, man was his best work. He was formed in the image of his Creator, to be lord of the work of his hands. Physically considered, Adam must have been very grand. "God saw everything that he had made, and, behold, it was very good." This was true of the first man, in its highest sense, intellectually and physically. Adam and his sons lived nearly one thousand years. And may we not suppose that the race has fallen off in size and physical strength, in proportion to the period of existence? If this supposition be admissible, it becomes a matter of mathematical calculation. Adam and his first sons lived nine hundred years. Men of this age live seventy-five years, at the weight of about one hundred and fifty pounds. According to the foregoing supposition the first men, even down to the flood, were of a size to weigh not far from eighteen hundred pounds. Noah lived nine hundred and fifty years. Of necessity for a time he and his sons ate flesh for food, and from that point of time rapidly declined in length of days. The original curse, with all its accumulated weight of transgression and violation of natural law, has bowed down the race, and caused man to dwindle to his present brief period of existence, marked with disease, decrepitude and imbecility.

With this view of the subject, we see man in Eden, standing in the glory of his manhood, a grand specimen of the perfect work of God. Earth has long since forgotten the grandeur, perfection of symmetry, and the beauty of the first man, before there fell upon him the depressing influence and the blight and mildew of the curse. And there is so close a connection between matter and mind, that when we consider him intellectually, we are carried up in contemplation of what an intellect might have been, unbalanced by the extremes incident to the curse, and the depraving and depressing influence of continued transgression, until we are well-nigh lost in conjecture. We behold happy Adam, in holy Eden, walking and talking with God, the great originator of thought, and communing face to face with his Son, and with the holy angels. He is now the companion of the highest order of intelligences. Has man been pro-

gressing for six thousand years? Verily, downward, *downward!*

We have only to look back to our parents as they were in the strength of the noon of life, and to our grandparents, as their still nobler frames were bowed with the weight of years, to be impressed with the fact that each successive generation suffers under greater physical feebleness than the one before it. This is especially true of American women. It has finally come to this, that by reason of artificial habits and in-door life, and consequent feebleness, not one woman in ten in our country is capable of bearing a well-developed offspring.

And while we admit that, in the providence of God, the present is an age of discovery and invention, in many things necessary to the very existence of the present enfeebled generation, we regard the popular idea of the increase of the mental strength of the race at war with sound philosophy and the facts in the case.

"But what will you do with the text," says some old fogey who has for a quarter of a century been dreaming of the golden age of mental progression, "that declares that every generation grows weaker and wiser?" We reply that the Sacred Scriptures have no such text. This saying can only be found in the chapters of those maxims that are about one half true, and the other half false. Facts compel us to admit the weakness of the present generation, and to seriously question its superior wisdom. Those who have listened to the words of the eloquent Wendell Phillips in his lecture upon the Lost Arts, have been impressed with the fact that wisdom has not been reserved to the present generation.

"A sound mind in a sound body," is a maxim worthy of a place in the writings of Moses, Solomon, or Paul. Natural and correct habits of life result in health, physical force, mental clearness, and mental strength. Artificial and incorrect habits always tend to physical and mental enfeeblement. We call in question the sanity of those writers who blow hot and cold, in first representing that the bad habits of the present generation are ruinous to body and soul, to physical, mental, and moral strength; and then, by way of change in the exercises, strike up the popular, siren song of grand progression!

But we turn from this sad picture to contemplate the first man. God in love created him to enjoy the delights of taste, and to feast the eye

with the beautiful. Then his senses were perfect. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food." Gen. 2 : 9. The God of the Bible is the author of all that is really beautiful; and we please him best when we, in a restricted sense, love that which he has made lovely.

The great God has prepared a feast for the sight, as well as for the taste. We should labor for the proper indulgence of both. The thousands who build large pig-pens, and extensive hen-parks, and grumble over the labor and expense of the sweet adornments of flowers, shrubs, evergreens, and ornamental trees, are hardly in speaking distance of the Christian's beautiful Heaven. But, thank God, we may not only feast the eye with the beauties of nature; but, by returning to more natural habits of eating and drinking, we may educate and restore the appetite in the use of simple yet nutritious diet, so as to enjoy much of the original delights of taste.

With the present enjoyments of sanctified sight and taste, of the good things which God has made for the happiness of men, we look back over six thousand years of transgression of divine and natural law, during which time the curse has been rending the earth, man has been degenerating, and moral darkness, like the pall of death, has enveloped groaning creation, and exclaim, What must have been the delights of Eden before sin entered!

But we call especial attention to Adam's bill of fare, "And God said, behold I have given you every herb bearing seed which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1 : 29. The word *meat* in this passage means simply food. William Smith, Classical Examiner of the University of London, in his Dictionary of the Bible, says of the word:—

"MEAT. It does not appear that the word *meat* is used in any one instance in the Authorized Version of either the Old or New Testament in the sense which it now almost exclusively bears of animal food. The latter is denoted uniformly by *flesh*."

The American Tract Society's Dictionary of the holy Bible, says:—

"MEATS. 'Meat' in the English Bible usually signifies 'food,' and not merely 'flesh,' Gen. 1 : 29, 30; Matt. 15 : 37. So in

Luke 24 : 41 ; ' Have ye here any meat ? ' literally, anything to eat ? The ' meat offerings ' of the Jews were made of flour and oil, etc., Lev. 2."

Our good Bible does not record the flesh of animals as constituting an important part of Adam's bill of fare. In fact, it is entirely left out. As true as the book of Genesis, that first venerable gentlemen, who lived nine hundred and thirty years, without either the dyspepsia or the gout, was a vegetarian.

Small Fruits.

IN the cultivation of the strawberry, especially in the West, which is very productive of weeds, we recommend the setting of the plants in hills, in straight rows each way, thirty inches apart. The people of the West have not time for hoeing and weeding, as they would tend onions. There is a better way. The strawberry plant is not as tender as the clover of the field. A small fine-tooth cultivator, that will cut only twenty or twenty-two inches, should be run both ways between the plants as often as necessary, to subdue weeds. The hills will also need some attention from the hoe, twice a year. This may be done from early spring till fall, excepting from the time they begin to blossom till the fruit is gathered. Just before blossoming, run the cultivator. If it buries some of the plants, go through and brush the dirt away. This should also be done immediately after bearing, to keep them clean from weeds. Those who wish to propagate plants can reserve a portion from the cultivator to treat more tenderly with the hoe. Every farmer who is a health reformer, should have one-fourth of an acre of strawberries. Cultivated as above stated, but little labor will be necessary, and the fruit will be larger, consequently more beautiful, and easier gathered.

The raspberry should be set five feet each way, kept clean from weeds, and when the canes of the Doolittle, Miami, and Mammoth Cluster, have reached their length in early fall, the tips may be slightly buried to take root. In the spring the first year's growth should be cut back to two feet, tied to a firm stake, four feet in length above ground, which may remain year after year. As soon as the berries are gathered, the old canes should be removed, and the young canes should be cut back to four or five feet in length, and tied up close to the stakes. This will cause the

canes to grow very large, and extend their laterals, or side shoots, to the ground in abundance. These can be buried, so as to propagate roots in abundance. In the following spring the side shoots should be cut about one foot from the main stock. The large stock, with its numerous branches a foot long, will bear abundance of fruit.

The farmer's garden is no place for berries. Go out into the field, plant liberally, and cultivate freely, as you do your corn, beans, and potatoes, and you can raise abundance of delicious fruit with little labor.

Address to Young Men.

AMID the exuberance of this country, our dangers spring from abundance rather than from scarcity. Young men, especially young men in our cities, walk in the midst of allurements for the appetite. Hence, health is imperiled; and so indispensable an element is health in all forms of human welfare, that whoever invigorates his health has already obtained one of the great guaranties of mental superiority, of usefulness, and of virtue. Health, strength, and longevity, depend upon immutable laws. There is no chance about them. There is no arbitrary interference of higher powers with them. Primarily our parents, and secondarily ourselves, are responsible for them. The providence of God is no more responsible, because the virulence of disease rises above the power of all therapeutics, or because one quarter part of the human race die before completing the age of one year—die before completing one-seventieth part of the term of existence allotted to them by the psalmist—I say the providence of God is no more responsible for these things, than it is for picking pockets or stealing horses.

Were a young man to write down a list of his duties, health should be among the first items in the catalogue. This is no exaggeration of its value; for health is indispensable to almost every form of human enjoyment; it is the grand auxiliary of usefulness; and should a man love the Lord his God, with all his heart and soul and mind and strength, he would have ten times more heart and soul and mind and strength, to love him with, in the vigor of health, than under the palsy of disease. Not only the amount, but the quality of the labor which a man can perform, depends upon his health. The work savors of the workman. If the poet sickens, his verse sickens; if black, venous blood flows to an author's brain, it beclouds his pages; and the devotions of a consumptive man scent of his disease as Lord Byron's obscenities smell of gin. Not only "lying lips," but a dyspeptic stomach, is an abomination to the Lord. At least in this

life, so dependent is mind upon material organization—the functions and manifestations of the soul upon the condition of the body it inhabits—that the materialist hardly states *practical results* too strongly, when he affirms that thought and passion, wit, imagination, and love, are only emanations from exquisitely organized matter, just as perfume is the effluence of flowers, or music the ethereal product of an Æolian harp.

In regard to the indulgence of appetite, and the management of the vital organs, society is still in a state of barbarism; and the young man who is true to his highest interests must create a civilization for himself. The brutish part of our nature governs the spiritual. Were we to see a rich banker exchanging eagles for coppers by tale, or a rich merchant bartering silk for serge by the pound, we should deem them worthy of an epithet in the vocabulary of folly. Yet the same men buy pains whose prime cost is greater than the amplest fund of natural enjoyments. Their purveyor and market-man bring them home head aches, and indigestion, and neuralgia, by hamper-fulls. Their butler bottles up stone, and gout, and the liver complaint, falsely labeling them sherry, or madeira, or port, and the stultified masters have not wit enough to see through the cheat. The mass of society look with envy upon the epicure who, day by day, for four hours of luxurious eating, suffers twenty hours of sharp aching; who pays a full price for a hot supper, and is so pleased with his bargain that he throws in a sleepless and tempestuous night, as a gratuity. English factory children have received the commiseration of the world, because they were scourged to work eighteen hours out of the twenty-four; but there is many a theoretic republican who is a harsher Pharaoh to his stomach than this—who allows it no more resting-time than he does his watch; who gives it no Sunday, no holiday, no *vacation*, in any sense.

Our pious ancestors enacted a law that suicides should be buried where four roads meet, and that a cart-load of stones should be thrown upon the body. Yet, when gentlemen or ladies commit suicide, not by cord or steel, but by turtle-soup or lobster-salad, they may be buried in consecrated ground, and under the auspices of the church, and the public are not ashamed to read an epitaph upon their tombstones false enough to make the marble blush. Were the barbarous old law now in force that punished the body of the suicide for the offense which his soul had committed, we should find many a cemetery at the cross-roads. Is it not humiliating and amazing, that men, invited by the exalted pleasures of the intellect, and the sacred affections of the heart, to come to a banquet worthy of the gods, should stop by the way-side to feed on garbage, or to drink of the Circean cup that transforms them to swine!

If a young man, incited by selfish principles

alone, inquires how he shall make his appetite yield him the largest amount of gratification, the answer is, *By temperance*. The true epicurean art consists in the adaptation of our organs not only to the highest, but to the longest enjoyment. Vastly less depends upon the table to which we sit down, than upon the appetite which we carry to it. The palled epicure, who spends five dollars for his dinner, extracts less pleasure from his meal than many a hardy laborer who dines for a shilling. The desideratum is, not greater luxuries, but livelier *papillæ*; and if the devotee of appetite would propitiate his divinity aright, he would not send to the Yellowstone for buffaloes' tongues, nor to France for *pate de foies gras*, but would climb a mountain, or swing an ax. With health, there is no end to the quantity or the variety from which the palate can extract its pleasures. Without health, no delicacy that nature or art produces can provoke a zest. Hence, when a man destroys his health, he destroys, so far as he is concerned, whatever of sweetness, of flavor, and of savor, the teeming earth can produce. To him who has poisoned his appetite by excesses, the luscious pulp of grape or peach, the nectarious juices of orange or pineapple, are but a loathing and a nausea. He has turned gardens and groves of delicious fruit into gardens of ipecac and aloes. The same vicious indulgences that blasted his health, blasted all orchards and cane-fields also. Verily, the man who is physiologically "wicked" does not live out half his days; nor is this the worst of his punishment, for he is more than half dead while he appears to live.

Let the young man, then, remember that, for every offense which he commits against the laws of health, nature will bring him into judgment. However graciously God may deal with the heart, all our experience proves that he never pardons stomach, muscles, lungs, nor brain. These must expiate their offenses *un-vicariouly*. Nay, there are numerous and obvious cases of violated physical laws, where nature, with all her diligence and severity, seems unable to scourge the offender enough during his life-time, and so she goes on plying her scourge upon his children and his children's children after him, even to the third and fourth generation. The punishment is entailed on posterity; nor human law, nor human device, can break the entailment. And in these hereditary inflictions nature abhors alike the primogeniture laws of England and the Salic laws of France. All the sons and all the daughters are made inheritors; not in aliquot parts; but, by a kind of malignant multiplication in the distemper, each inherits the whole.—
Works of Horace Mann.

A MAN too busy to take care of his health is like a mechanic too busy to take care of his tools.

The Fundamental Principle of the Hygienic System.

THE principle which lies at the foundation of hygienic practice is that the living organism alone possesses curative or healing power; that nature must do the work, if it is done at all. Nothing from without can enter in and do the work of healing. For example: If a bone be broken, all that we can do is to hold the parts in a proper position and wait for nature to do the work. If God had not fixed a principle of healing in the system, it would be in vain to attempt to heal it. We can apply the cooling water which nature provides, and which animated nature requires, to allay inflammation and promote elimination by perspiration, but for the knitting of the bone and the healing of the flesh, we are dependent entirely upon the recuperative powers residing in the living body. A drug taken into the stomach will not help the healing process in the least.

The stomach has a specific work to perform. That work is to digest food, that its nutritive properties may be assimilated into the system and build it up. All that is taken into the stomach that cannot be used to build up the system, must in some way be cast out. If minerals and other innutritious things are introduced into the stomach, that organ finds no use for them. All that it can do is to labor to expel them, a labor that is not only useless, but injurious to the system. Drugs cannot act upon the diseased parts to expel disease, but the living organism acts upon the drugs to expel them as intruders. A task is thus put upon the system which it ought not to bear. If a drug cures disease, it is by killing the patient.

Yet we hear people say, I took such a medicine, and I know that it helped me greatly. How do they know this? They feel so much better. Are they well? Oh, no! they must continue its use for a long time to effect a cure. But they would soon die, they think, without it.

I heard of a minister of the gospel who had taken a little brandy, as a medicine, daily for fifteen years. He could not do without it. Had it effected a cure? No, he must still have it daily. He could not have been persuaded to have waited patiently fifteen years for nature to perform the work of restoration. He could not have been contented without something to swallow. And of course he knew it did him good, he *felt* so much better for taking it, though the cure was not effected, and the medicine must still be taken.

But suppose health is recovered. What effected the cure? The medicine has the credit. We say that nature unobstructed would have done the work better, and in less time; that she was hindered instead of being helped by the drugs. But their argument is, I was sick, I

took drugs, and I recovered; therefore the drugs cured me. As well might the ignorant Chinese say, The sun was eclipsed; we turned out with our gongs and bells and made the greatest possible din, and the eclipse went off; therefore we are sure that with our noise we frightened away the eclipse; and we have tried it many times, and it never failed. In this part of the argument the Chinese evidently have the advantage; for restoration has sometimes failed to follow the use of medicine.

Now if we can believe the great truth that the only curative principle resides in the system, and wait half as long for nature to do her work, as many do for drugs to cure, we will be satisfied that the hygienic principle is sound and reliable, and instead of believing that drugs cure disease, we shall say that the sick sometimes recover in spite of them.

R. F. COTRELL.

Experience in Health Reform.

IN early life, before finishing my second European voyage, I was impressed into the British naval service, and stationed on board a British war ship, associated with about seven hundred men, on a daily stated allowance of hard bread, salt provisions, and one pint of inferior wine. Thus I was held for about two years and a half, until soon after the declaration of war by the United States against England, the American citizens on board our ship petitioned, and became prisoners of war, and were placed on two-thirds of what had been allowed us before, and no wine. In this state I continued some two years and a half. The last eight months I was associated with about six thousand sailors and soldiers on that most dreary waste called Dartmoor, fifteen miles from Plymouth in England. Five years' experience in these two schools of vice and debasement of moral character, seriously convinced me of the necessity of

REFORM.

What seemed most important of all at that time was the disuse of spirituous liquors. A few weeks after my return home from my imprisonment, in the summer of 1815, I was offered, and accepted, the office of second mate on board a new ship fitting for a European voyage. This was some twelve years before temperance societies were organized. I soon learned that it was indeed a warfare to attempt to stem so strong a current of vice single-handed. I was urged to take a social glass, again and again, for some time. After awhile I yielded, to use it moderately, and finally confined myself to one glass only in twenty-four hours. Wine, beer, and cider, were not then considered spirituous liquors. These I used but seldom.

In the fall of 1821, on my passage from South America to Alexandria, D. C., feeling

more serious respecting the unnecessary habit of using one glass a day, I spoke out earnestly, saying, I will never drink another glass of spirituous liquors while I live. And I am not aware that I ever have. But this temperance reform was not yet accomplished. So, on my next voyage from Buenos Ayres, South America, round Cape Horn, in 1822, I fully resolved never to drink wine. By watchfulness and perseverance I broke up my habit of using profane language, and before I left the Pacific Ocean, I had forever discarded the use of that filthy weed, tobacco. These victories strengthened and encouraged me in the work of reform.

In the summer of 1824, on leaving the capes of Virginia for another voyage, I resolved from henceforth never to drink ale, porter, beer, cider, nor any liquor that would intoxicate. I now felt strengthened, and fully relieved from this burden to reform, which had been balancing in my mind for upwards of ten years. I had been prospered in my business far beyond what I deserved, and was now setting out on another successful voyage, loading myself down with the cares and business of the world. Turning my attention more to reading the Bible than I had done, I was led to see what a feeble worm of the dust I was—an unpardoned sinner, under condemnation. I began and plead with God for pardoning mercy, for many days. I did then believe, and still believe, that he freely forgave me, for his dear Son's sake. My prospect then for this, and the life which is to come, was most cheering. I then covenanted with the Lord that I would serve him evermore.

Some thirty-three years ago, on becoming satisfied of the poisonous nature of both tea and coffee, I resolved never more to use them.

REFORM IN FOOD.

In February, 1843, I resolved to eat no more meat. In a few months after, I ceased using butter, grease, cheese, pies, and rich cakes. Since the introduction of the health reform several years ago by my brethren of the Seventh-day Adventists, I have been endeavoring to conform in my eating more strictly to the hygienic practice, adopted by the Health Institute in Battle Creek, and confine myself to two meals only in twenty-four hours. If the reader wishes to know what I have gained by my efforts from the first to reform, I answer:

1. From the ruinous habits of a common sailor, by the help of the Lord, I walked out into the ranks of sober, industrious, discerning men, who were pleased to employ and promote me in my calling, so that in the space of nine years I was supercargo, and joint owner, in the vessel and cargo which I commanded, with unrestricted commission to go where I thought best, and continue my voyage as long as I should judge best, for our interest.

The morning after my arrival at the wharf in

New York, among the laborers who came on board to discharge my vessel, was a Mr. Davis, one of my most intimate friends during my imprisonment. We had spent many hours together talking over our dismal position, and the dreadful state and ruinous habits of our fellow-prisoners, and where agreed that if ever we were liberated, we would labor to avoid the dreadful habits of intemperance, and seek for a standing among sober, reflecting men. Aside from his associates, we conversed freely, and he readily admitted our feelings and resolutions in the past, but with sadness of heart acknowledged his lack of moral courage to reform; and now, in this uncertain way, he was seeking for daily labor when his poor state of health would admit of it.

2. When I reached this point of total abstinence, God in mercy arrested my attention, and on the free confession of my sins, for his dear Son's sake, granted me his rich grace and pardoning mercy.

3. Contrary to my former convictions, that if I was ever permitted to live to my present age, I should be a suffering cripple from my early exposure in following the sea, thanks be to God and our dear Lord and Saviour, whose rich blessing ever follows every personal effort to reform, that I am entirely free from aches and pains, with the gladdening, cheering prospect that if I continue to reform, and forsake every wrong, I shall, with the redeemed followers of the Lamb, "stand without fault before the throne of God."

JOSEPH BATES.

Monterey, Mich.

Physical Exercise.

"A SOUND mind in a sound body" is the true condition of excellence and happiness. We are so formed that when one member suffers, all the other members suffer with it. An intimate sympathy exists throughout the human system, so that when one organ is diseased or unable to perform its work, others share the extra labor. "We are fearfully and wonderfully made;" and, no doubt, it was the Creator's design that every portion of this wonderful structure should be temperately active. Since the fall of man and the going forth of the sentence, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground," labor is man's portion, and in it he finds greatest health and happiness.

Exercise is the divine law for man in his fallen condition—a real blessing to him. This is true of man as a whole, and consequently of every part of him. Whenever the exercise of any portion is neglected, the result is weakness, and perhaps disease of that part, while some other portion may be overworked and become diseased as a consequence. Especially is this principle proved true in mental and physical labor. There can be no doubt that those whose pursuits are sedentary suffer much from lack of physical exercise;

while those who labor as farmers and mechanics, whose labor is mainly muscular would be benefited could the mind be more exercised.

In modern civilization, one's avocation is all-absorbing. The professional man gives his whole time to books and brain work. The mind may become very active, the brain greatly developed, and shine for a time with brilliancy; but in the end it is doubtful if there is not a loss sustained, and if more could not be accomplished with judicious physical labor interspersed. How many of our greatest men are falling by apoplexy, paralysis, and nervous diseases. The physical frame becomes weakened through lack of proper exercise, impurities are not thrown off, and therefore remain to poison the blood; while the intensely active brain calls more and more for the proper nourishment to feed it, the blood concentrating upon that part which is most active, the nerves are overstrained, and at last break under the pressure. Paralysis or apoplexy result. It cannot be doubted that in many cases far more would be accomplished by brain workers if they would take a portion of the time they devote to study and spend it in some kind of physical labor. They would last longer, and be in better condition for work when they did work. These principles are recognized by all well-informed physiologists. And to help out the difficulty amusements are recommended that will require some muscular exercise, such as rolling at tenpins and playing ball. But it may well be doubted if there is not a better way. Amusements, which are of no practical benefit to any one of themselves only for exercise of the one engaged in them, cannot be as satisfactory to the man of sense and conscience as exercise in which some one is practically benefited. In this way the moral powers might be engaged and one's self-respect be better maintained than to be occupied with that which was frivolous and useless. Many great minds have realized the importance of this principle and acted upon it.

Horace Greely in his description of his habits of life gives an interesting account of the happiness he experienced and the benefit he derived from taking his ax and trimming the trees of his wood lot and exercising his muscles with this useful implement. It is said also of the celebrated Archbishop Whately that he was often seen ax in hand working off nervousness and indigestion. Instances of this kind might be multiplied where men of common sense have acted upon this principle and with benefit to themselves. The principle is generally recognized that health and strength of mind depends much upon health and strength of body. These cannot be maintained without proper exercise. These being established principles, would it not be well to act in reference to them and form a settled principle of action which would call into proper healthful activity the different powers of the system?

GEORGE I. BUTLER.

Health Reform Incidents—No. 3.

A HEALTH reformer was told that he could not keep up with the crew of men through haying on his "sick folks' baby diet." He replied that he could go through the two weeks of haying on *rice and milk* and endure the labor as well as any man in the crew. The whole company ridiculed him.

"They laughed, 't was well; but the rule applied
Soon made them laugh on the other side."

He went through the entire haying season with only rice and milk for nourishment, and to the astonishment of all did more work, and endured it better, than any other man in the company. They had supposed that rice contained but little nourishment, was suitable only for sick people, students, &c., but were surprised to learn that there is on earth but one other article of food (oat meal) containing more nourishment to the pound than rice.

Two missionaries, being worn down with traveling and missionary labor, were stopping for a few days' rest with a brother minister, who was also a farmer. He was in feeble health, caused, no doubt, by his unhygienic manner of living. He ate three meals a day, used tea, and had his luncheons between meals. He complained of faintness, the "all-gone" feeling, dull headache, &c.

The missionaries plead with him to adopt the health reform, especially the two-meal system. "It will do for you to talk of two meals a day while sitting in the shade with your books," said he, "but how long do you think you could work on two meals in the hay-field? You would wilt like a green leaf in the hot sun. Why, brethren, you could not endure it with me for half a day."

The missionaries replied that although not hardened to physical labor, they would cheerfully try it with him in the hay-field. The next morning the trial commenced, and continued for two days, they even working while the brother was gone to his third meal, also while he was resting and eating his luncheons; they, on two meals, without meat; and he, with all his meals, lunches, meat, tea, &c.

The result was, that before the close of the second day he was "bushed"—had to give up, while the missionaries endured it well, and were absolutely growing stronger as they became accustomed to the exercise. The brother became a convert to the health reform. His health was restored, and now he with his family greatly rejoice in the benefits of right living. After a trial of five years he finds that he can endure wearing labor better than ever before.

M. E. CORNELL.

YOU cannot dream yourself into a character, you must hammer and forge yourself into one.

Letter Budget.

WE are happy to be able to say that the interest in the REFORMER is not diminishing, but increasing. Nearly all our old subscribers are renewing their subscriptions and express themselves well pleased with the contents of the REFORMER. Read what a few out of many say :

W. B., Kentucky, writes : It is useless for me to attempt to express the estimate I place upon the REFORMER. Consider me a life subscriber. I cannot afford to lose a single number. Send it without intermission, and the pay shall be forthcoming.

M. C., Iowa, says : I am glad when I get even *one* new subscriber for the HEALTH REFORMER; for while it does a small amount of good to you in a pecuniary sense, it does a *large* amount of good, both morally and physically, to the subscriber. I deem it the most valuable medium in print through which to learn the secret of how to be healthy and happy.

J. F., Ohio, writes : We are so well pleased with the HEALTH REFORMER we cannot refrain from expressing our thanks and love for it. Our health is improving, for the more we live in accordance with the laws of life, the more we gain in health.

D. B. M., Mich., says : I like the REFORMER very well. There is but one fault, it does not come often enough.

M. C. W., Ill., says : You are engaged in the dissemination of truths in which I bid you God speed.

A. I. S., Texas, writes : I have been taking the journal since last January, I never subscribed for a paper that pleased me so well as the REFORMER does. It should be in every family. I am disposed to place it in the hands of some of my friends. If it meets your approbation please send me a dozen numbers as specimens, and I will make up a club for you.

F. N. B., Mich., says : I indorse the teachings of the REFORMER, am well pleased with its appearance, and wish it a wide circulation.

G. F. R., Mich., writes : Most cheerfully we renew our subscription for your excellent health journal. We cannot do without it. We will do all we can to advocate its principles, for we are sure they are the truth.

H. B., Ohio, writes : I like the REFORMER. Each number seems even better than the preceding one. It's the right price and the right size; so keep hurling the truths of hygiene into the ranks of "killopathy" teachers and preachers.

J. W. P., Iowa, writes : The REFORMER is a welcome visitor. I send you three names as the result of a little labor, with a fair prospect of sending more soon.

T. E. B., Conn., says : I like your excellent journal; it improves with age.

E. H., Ohio, writes : I have taken the REFORMER from the first, and could not be persuaded to do without it. The reform has been a blessing to me. I have been a great sufferer, have taken considerable medicine without being benefited; but thanks to the health reform, I have not taken a dose of medicine for several years.

M. L. C., Maine, says : I prize the REFORMER highly, and consider the dollar yearly invested as good an investment as can be made, and one that pays more than tenfold in my family.

J. H. Keene, Baltimore, Md., writes : My son has shown me a copy of your journal, and I am so much pleased with its contents that I inclose the subscription price.

L. H. Densmore sends us ten new subscriptions for which we tender our thanks and to many others who have helped to swell our subscription list. In the last three months we have added to our list the names of about nine hundred new subscribers, and each mail increases the number. But although this is very gratifying, we are not satisfied, but hope to receive large accessions to our list next month. Remember that now is the time to subscribe. With this number we commence a new volume. We can supply all new subscribers with July number. Specimen copies free. Subscriptions and remittances received with pleasure.

ONE WHO KNOWS.

Eating without Appetite.

It is wrong to eat without appetite, for it shows there is no gastric juice in the stomach and that nature does not need food; and there not being any fluid to receive and act upon, it would remain there only to putrefy, the very thought of which should be sufficient to deter any man from eating without an appetite for the remainder of his life. If a "tonic" is taken to whet the appetite, it is a mistaken course; for its only result is to cause one to eat more, when already an amount has been eaten beyond what the gastric juice supplied is able to prepare. The object to be obtained is a larger supply of gastric juice, not a larger supply of food, and whatever fails to accomplish that essential object fails to have any efficiency toward the cure of dyspeptic diseases, and as the formation of gastric juice as directed is directly proportioned to the wear and waste of the system, which is to be the means of supplying, and this wear and waste can only take place as the result of exercise, the point is reached again that the efficient remedy for dyspepsia is work—out door work—beneficial and successful in direct proportion as it is agreeable, interesting, and profitable.—*Sel.*

MRS. WHITE'S DEPARTMENT.

THE WORKS OF GOD.

"He hath made everything beautiful in His time."

The face of earth is beautiful,
And the broad, blue arch above,
With its many orbs so brilliant,
All beaming out in love;
And beautiful the sunrise,
With its varied hues so bright,
And the mellow tints at evening,
As sinks day's gorgeous light.

The flowers—the flowers are beautiful,
Upspringing everywhere,
With their many forms and colors,
So rich, and sweet, and fair;
And the earth's choice velvet carpet
Is grateful to the eye,
And the forest trees—how beautiful!
All towering to the sky.

There's beauty in the streamlet
As it dances on its way;
How merrily its ripples
In the bright sunbeams play!
And the mossy banks, how lovely
Their shadows in the stream,
Awak'ning sacred pleasure,
Like memory's hallowed dream.

Aye, all His works are beautiful,
Around, beneath, above;
And 'tis written as with sunbeams
On each, that God is Love!
Then while the heart rejoiceth
In the beauties of our earth,
Let fervent praise be rendered
To Him who gave them birth.

—Mrs. A. C. Judson.

Christian Recreation.

CHRISTIANS should be the most cheerful and happy people that live. They may have the consciousness that God is their father, and their everlasting friend. But many professed Christians do not correctly represent the Christian religion. They appear gloomy, as if under a cloud. They often speak of the great sacrifices they have made to become Christians. They appeal to those who have not accepted Christ, representing by their own example and conversation that they must give up everything which would make life pleasant and joyful. They throw a pall of darkness over the blessed Christian hope. The impression is given that God's requirements are a burden even to the willing soul, and that everything that would give pleasure, or that would delight the taste, must be sacrificed.

We do not hesitate to say that this class of professed Christians have not the genuine article. God is love. Whoso dwelleth in God,

dwelleth in love. All who have indeed become acquainted, by experimental knowledge, with the love and tender compassion of our Heavenly Father will impart light and joy wherever they may be. Their presence and influence will be to their associates as the fragrance of sweet flowers, because they are linked to God and Heaven, and the purity and exalted loveliness of Heaven are communicated through them to all that are brought within their influence. This constitutes them the light of the world, the salt of the earth. They are indeed savors of life unto life, but not of death unto death.

It is the privilege and duty of Christians to seek to refresh their spirits and invigorate their bodies by innocent recreation, with the purpose of using their physical and mental powers to the glory of God. Our recreations should not be scenes of senseless mirth, taking the form of the nonsensical. We can conduct them in such a manner as will benefit and elevate those with whom we associate, and better qualify us and them to more successfully attend to the duties devolving upon us as Christians. We cannot be excusable in the sight of God if we engage in amusements which have a tendency to unfit us for the faithful performance of the ordinary duties of life, and thus lessen our relish for the contemplation of God and heavenly things. The religion of Christ is cheering and elevating in its influence. It is above everything like foolish jesting and joking, vain and frivolous chit-chat. In all our seasons of recreation we may gather from the Divine Source of strength fresh courage and power, that we may the more successfully elevate our lives to purity, true goodness, and holiness.

Even the great God is a lover of the beautiful. He has given us unmistakable evidence of this in the work of his hands. He planted for our first parents a beautiful garden in Eden. Stately trees were caused to grow out of the ground, of every description, for usefulness and ornament. The beautiful flowers were formed, of rare loveliness, of every tint and hue, perfuming the air. The merry songsters, of varied plumage, caroled forth their joyous songs to the praise of their Creator. It was the design of God that man should find happiness in the employment of tending the things he had created, and that his wants should be met with the fruits of the trees of the garden.

God, who made the Eden home of our first parents so surpassingly lovely, has also given the noble trees, the beautiful flowers, and everything lovely in nature, for our happiness. He has given us these tokens of his love, that we may have correct views of his character. He has implanted in the hearts of his children the love of the beautiful. But by many this love has been perverted. The benefits and beauties which God has bestowed upon us have been worshiped; while the glorious Giver has been

forgotten. This is stupid ingratitude. We should acknowledge the love of God to us in all his creative works, and our heart should respond to these evidences of his love by giving him the heart's best and holiest affections.

God has surrounded us with nature's beautiful scenery to attract and interest the mind. It is his design that we should associate the glories of nature with his character. If we faithfully study the book of nature, we shall find it a fruitful source for contemplating the infinite love and power of God.

Many extol artistic skill which will produce lovely paintings upon canvas. All the powers of the being are by many devoted to art, yet how far short do these come of the natural. Art can never attain to the perfection seen in nature. Many professed Christians will go into ecstasies over the painting of an evening sunset. They worship the skill of the artist; but they pass by with indifference the actual glorious sunset which it is their privilege to look upon every cloudless evening. Where does the artist obtain his design? From nature. But the great Master Artist has painted upon heaven's shifting, changing canvas the glories of the setting sun. He has tinted and gilded the heavens with gold, silver, and crimson, as though the portals of high Heaven were thrown open, that we might view its gleamings, and our imagination take hold of the glory within. Many turn carelessly from this heavenly wrought picture. They fail to trace the infinite love and power of God in the surpassing beauties seen in the heavens, but are almost entranced as they view and worship the imperfect paintings, in imitation of the Master Artist.

The Redeemer of the world generally chose the open air in which to give his lessons of instruction, rather than to be inclosed in walls. He could make his teachings more impressive when surrounded with the beauties of nature. He chose the groves and the sea-side, where he could have a commanding view of landscape and varied scenery, that he might illustrate important truths of the kingdom of God, by the works of God in nature. He made use of the birds, caroling forth their songs without a care, and the lilies of the valley in their beauty, outrivaling Solomon in all his glory, and the lily, emblem of purity, reposing upon the bosom of the lake, the lofty trees, the cultivated lands, the waving grain, the barren soil, the tree that bore no fruit, the everlasting hills, the bubbling stream, the setting sun, tinting and gilding the heavens, to impress his hearers with divine truth.

He connected the works of God's fingers in the heavens and upon the earth, with the words of life he wished to impress upon their minds, that as they should look upon the wonderful works of God in nature, his lessons would be fresh in their memories. He could extol the wisdom of God in his creative works, and could

bind up his sacred lessons by directing their minds through nature up to nature's God. The landscape, the trees, the birds, the flowers of the valley, the hills, the lake, and the beautiful heavens, were associated in their minds with sacred truths, which would make them hallowed in memory, as they should look upon them after Christ's ascension to Heaven.

As we are attracted to the beautiful in nature, and associate the things which God has created for the happiness of man with his character, we will regard God as a tender, loving Father, rather than merely as a stern judge. As the character of God thus bears the aspect of love, benevolence, beauty and attraction, the mind is drawn to him. The heart is quickened, and throbs with new and deeper love, mingled with awe and reverence, as we contemplate God in nature.

It is for our health and happiness to go out of our houses, and spend as much of our time as possible in the open air. The mind of the invalid should be withdrawn from self, to the beautiful scenes in nature. We can but be cheerful as we listen to the music of the happy birds, and feast our eyes upon flourishing fields and gardens. We should invite our minds to be interested in all the glorious things God has provided for us with a liberal hand. And in reflecting upon these rich tokens of his love and care, we may forget infirmities, be cheerful, and make melody in our hearts unto the Lord.

E. G. W.

SUNSET.

"As I sat watching the beautiful sunset, I asked: 'Does this tell us anything of Heaven?'"

THE light of day is fading
From off the western sky;
And the golden hues of sunset
Come and go before my eye,
Ever changing--changing--changing,
While each change new beauty brings;
And my soul is wondering--wondering,
If the angels with their wings
Are not brushing back the portals
Of our Father's house above,
Answering to our spirits' longings,
And revealing thus in love
Gleamings of the radiant glory,
In the mansions of the blest;
"Where the wicked cease from troubling
And the weary are at rest."
THIS I know, God's finger painteth
As no earthly pencil can,
And the colors of the sunset
Were not traced by aid of man.
He, who to our wondering vision,
In this blighted world below,
In the glories of the sunset
Can such wondrous beauty show;
With a glory beyond measure,
Must have filled our home on high;
Rest I then, in this assurance,
I shall know it by-and-by.—Sel.

Florence Nightingale.

HER VIEWS OF THE SICK ROOM—GOOD AND BAD AIR—DRESS.

It is with pleasure that I copy the following good words from a large volume entitled, "Eminent Women of this Age." The historical sketch of Florence Nightingale is given by James Parton. Speaking of her book, entitled, Notes on Nursing, Mr. Parton says:—

"The chief duty of a nurse," she says, "is simply this; to keep the air which the patient breathes as pure as the external air, but without chilling him." This, she insists, is the main point, and is so important that if you attend properly to that you may leave almost all the rest to nature. She dwells most forcibly upon the absolute necessity, and wonderful curative power, of perfect cleanliness and bright light. Her little chapter upon noise in the sick room, in which she shows how necessary it is for a patient never to be startled, disturbed, or fidgeted, is most admirable and affecting. She seems to have entered into the very soul of sick people, and to have as lively a sense of how they feel, what they like, what gives them pain, what hinders or retards their recovery, as though she herself were the invalid whose case she is describing. If she had done nothing else in her life but produce this wise, kind, and pointed little work, she would deserve the gratitude of suffering man.

The book, too, although remarkably free from direct allusions to herself, contains much biographical material. We see the woman on every page—the woman who takes nothing for granted, when sophistry cannot deceive, who looks at things with her own honest eyes reflects upon them with her own fearless mind, and speaks of them in good, downright, Nightingale English. She ever returns to her grand fundamental position, the curative power of fresh, pure air. "Disease," she remarks, "is not an evil, but a blessing; it is a reparative process—an effort of nature to get rid of something hostile to life." That being the case, it is of the first importance to remove what she considers the chief cause of disease—the inhaling of poisonous air. She laughs to scorn the impious cant, so often employed to console bereaved parents, that the death of children is a "mysterious dispensation of Providence." No such thing. Children perish, she tells us, because they are packed into unventilated school-rooms, and sleep at night in unventilated dormitories.

"An extraordinary fallacy," she says, "is the dread of night air. What air can we breathe at night but night air? The choice is between pure night air from without, and foul night air from within. Most people prefer the latter. An unaccountable choice! An open window, most nights in

the year, can never hurt any one." "Better," she remarks, "shut the windows all day than all night." She maintains, too, that the reason why people now-a-days, especially ladies, are less robust than they were formerly, is because they pass the greater part of their lives in breathing poison. Upon this point she expresses herself with great force.

"The houses of the grandmothers, and great-grandmothers of this generation (at least, the country houses), with front door and back door always standing open, winter and summer, and a thorough draft always blowing through—with all the scrubbing and cleaning, polishing and scouring, which used to go on—the grandmothers, and, still more, the great-grandmothers, always out of doors, and never with a bonnet on except to go to church; these things entirely account for a fact so often seen of a great-grandmother, who was a tower of physical vigor, descending into a grandmother, perhaps a little less vigorous, but still sound as a bell, and healthy to the core, into a mother languid and confined to her carriage and her house, and, lastly, into a daughter sickly and confined to her bed. For, remember, even with a general decrease of mortality, you may often find a race thus degenerating, and still oftener, a family. You may see poor, little, feeble, washed-out rags, children of a noble stock, suffering, morally and physically, throughout their useless, degenerate lives; and yet people who are going to marry and to bring more such into the world, will consult nothing but their own convenience as to where they are to live, or how they are to live." Again she says, addressing parents, "Why must a child have measles? If you believed in, and observed, the laws for preserving the health of houses, which inculcate cleanliness, ventilation, white-washing, and other means (and which, by the way, are law), as implicitly as you believe the popular opinion (for it is nothing more than an opinion) that your child must have children's epidemics, do n't you think that, upon the whole, your child would be more likely to escape altogether?"

Miss Nightingale is an enemy of crinoline, the wearing of which she styles "an absurd and hideous custom." "The dress of women," she adds, "is daily more and more unfitting them for any mission of usefulness at all. It is equally unfitted for all poetic and all domestic purposes. A man is now more handy and a far less objectionable being in a sick room than a woman. Compelled by her dress, every woman now either shuffles or waddles; only a man can cross the floor of a sick room without shaking it! What has become of women's light step—the firm, light, quick step we have been asking for?"

Many men and women have written independently, truthfully, wisely, and well, of the importance of correct habits in order for the recovery

of the sick, and the preservation of health to those who are in the enjoyment of it. But, judging from the almost universal bad habits of the people, one might reasonably conclude that they did not read what had been well said on the subject of life and health, or if they did, what they read did not at all influence them in practical life.

The truth is, the masses are led on blindly by popular physicians, who are the last men to engage in the work of informing the people. Their stronghold is in the superstitious confidence of the people, in their doses. Should they teach the people how to live so as to keep well, their practice would be ruined. But we rejoice to witness indications that many are awaking to the glad thought that it is their privilege to learn how to live so as to keep out of the doctor's hand, and that the pure air, pure water, quiet, abstinence from drugs, and a proper diet, are the best means that can be employed for the recovery of those who suffer from failing health.

E. G. W.

Kate's Trousseau.

OLD Deacon Brown started in life very poor. He married his wife, Susan, before the days of hoops, pads, &c. They had been happy in their married life, and unto them was born a beautiful girl, whom they named Kate, who, of course, when she grew up, fell in love. Her choice was a poor, but noble young man. The deacon and his wife had taught their child to choose for herself, but to do it wisely, and they were glad to see that she made choice of an estimable young man, their neighbor's son.

Now, Kate took up a notion that she must have a great many articles for her marriage and make a fashionable show of dress during the honeymoon; and, as they lived at only a town, she wrote her father a note, requesting him to furnish her a considerable amount to buy her outfit, and stated in it that she expected she would have to send to the city to get all she needed, whereupon the old man made the following reply:

"DEAREST DAUGHTER: As you are my only daughter, I may call you dearest truly, for I love you very much. I have considered your note, and this is my reply: I am sorry to find you possessing a weakness of most of your sex; viz., that you think you should have a large outfit for your wedding and honeymoon. When I married your dear mother, she had but two calico dresses, and other things to fit, and she thought herself well off with them, and I really thought her, as I took her in her calico dress, the prettiest, sweetest

girl in the land, and I have never thought otherwise. She has made me a dear, precious wife, and has been to me a helpmeet indeed. Now, my dear child, I will not refuse you what you ask; but my observation in life has convinced me that those girls who spend a heap of money to provide their outfits for marriage are generally sure to spend heaps of it afterward, and that often they keep their husband's noses to the grindstone of misfortune and toil all their lives.

"A great many fine things for your wedding and its after incidents will make you no sweeter or prettier to your husband, and may make you a great deal *dearer* as to his pocket. If the man of your choice really loves you, as no doubt he does, it is not for what you have on, but for the qualities of your person, head, and heart; and as he is a man of sense, I have no doubt he will think more of you when he finds that you have not made any great preparations for your marriage. There are many gentlemen in this country now worth their millions, whose wives, when they married, had no more than your mother. By this I do not mean that you should have no more; but your mother tells me that you now have five neat every-day dresses and four Sunday ones, and really they are a larger, finer, and better outfit than many millions of your sex are able to obtain.

"I make these suggestions for your consideration, but leave you to follow them or not, as your judgment may dictate, and, to show you that this is the fact, I inclose you a draft for a thousand dollars, on my cashier, which you can use at your pleasure.

Affectionately yours,

"JOHN BROWN."

Kate did not hesitate as to her course of action. Her mother gave her a few dollars of her pocket money, and she bought only a simple, plain, white dress, and appeared in it at the altar, with natural flowers and her own loveliness for adornment.

She drew the amount of the draft in gold, and one month to a day after her marriage, handed the amount to her husband, and accompanied the gift with these words: "Dearest: I applied to my father for money to purchase what I supposed I needed for my marriage, and he wrote me this letter (handing it to her husband), and inclosed in it the draft upon which I drew these thousand gold dollars, which I now present to you, as the money saved by a victory over a foolish fashion. Have I done wisely?"

"You have, my blessed wife, and are a thousand times nearer to me by your better judgment."

It is needless to add that the husband of Kate is now worth many millions of dollars, and in a delightful old age they often tell their friends and children of the thousand dollars as the foundation of it all.—*Houston [Texas] Telegraph.*

OVER THE HILL TO THE POOR-HOUSE.

Over the hill to the poor-house I'm trudin' my weary way—

I, a woman of seventy, and only a trifle gray—
I, who am smart an' chipper, for all the years I've told,

As many another woman that's only half as old.

Over the hill to the poor-house—I can't quite make it clear!

Over the hill to the poor-house—it seems so horrid queer!

Many a step I've taken a-toilin' to and fro,
But this is a sort of journey I never thought to go.

What is the use of heapin' on me a pauper's shame?
Am I lazy or crazy? am I blind or lame?
True, I am not so supple, nor yet so awful stout,
But charity ain't no favor, if one can live without.

I am willin' and anxious an' ready any day
To work for a decent livin', an' pay my honest way;
For I can earn my victuals, an' more too, I'll be bound,
If anybody only is willin' to have me round.

Once I was young and han'some—I was, upon my soul—

Once my cheeks was roses, my eyes as black as coal;
And I can't remember, in them days, of hearin' people say,

For any kind of a reason, that I was in their way.

'Taint no use of boasting', or talkin' over free,
But many a house an' home was open then to me;
Many a han'some offer I had from likely men,
And nobody ever hinted that I was a burden then.

And when to John I was married, sure he was good and smart,
But he and all the neighbors would own I done my part;
For life was all before me, an' I was young and strong,
And I worked the best that I could in tryin' to get along.

And so we worked together; and life was hard, but gay,
With now and then a baby to cheer us on our way,
Till we had half a dozen, an' all growed clean an' neat,
An' went to school like others, an' had enough to eat.

So we worked for the child'rn, and raised 'em every one;
Worked for 'em summer and winter just as we ought to've done;
Only perhaps we humored 'em, which some good folks condemn,
But every couple's child'rn's a heap the best to them.

Strange how much we think of our blessed little ones!
I'd have died for my daughters, I'd have died for my sons:
And God he made that rule of love; but when we're old and gray,
I've noticed it sometimes somehow fails to work the other way.

Strange, another thing: when our boys an' girls were grown,
And when, exceptin' Charlie, they'd left us there alone;
When John he nearer an' nearer come, and dearer seemed to be,
The Lord of hosts he came one day an' took him away from me.

Still I was bound to struggle, an' never to cringe or fall—
Still I worked for Charlie, for Charlie was now my all;
And Charlie was pretty good to me, with scarce a word or frown,
Till at last he went a-courtin', and brought a wife from town.

She was somewhat dressy, an' had n't a pleasant smile—
She was quite conceited, and carried a heap o' style;
But if ever I tried to be friends, I did with her, I know;
But she was hard and proud, and I couldn't make it go.

She had an edication, an' that was good for her;
But when she twitted me on mine, 'twas carryin' things too far;
An' I told her once, 'fore company (an' it almost made her sick),
That I never swallowed a grammar, or 'et a 'rithmetic.

So 'twas only a few days before the thing was done—
They was a family of themselves, and I another one;
And a very little cottage one family will do,
But I never have seen a house that was big enough fo two.

An' I never could speak to suit her, never could please her eye,
An' it made me independent, an' then I didn't try;
But I was terribly staggered, an' felt it like a blow,
When Charlie turned ag'in me, and told me I could go.

I went to live with Susan but Susan's house was small,
And she was always a-hintin' how snug it was for us all;
And what with her husband's sisters, and what with child'rn three,
'Twas easy to discover that there wasn't room for me.

An' then I went to Thomas, the oldest son I've got,
For Thomas' buildings 'd cover the half of an acre lot;
But all the child'rn was on me—I couldn't stand their sauce—
And Thomas said I needn't think I was coming there to boss.

An' then I wrote to Rebecca, my girl who lives out west,
And to Isaac, not far from her—some twenty miles at best;
And one of 'em said 'twas too warm there for any one so old,
And t'other had an opinion the climate was too cold.

So they have shirked and slighted me, an' shifted me about—
So they have well-nigh soured me, an' worn my old heart out;
But still I've borne up pretty well, an' wasn't much put down,
Till Charlie went to the poor-master, an' put me on the town.

Over the hill to the poor-house—my child'rn dear,
good-by!
Many a night I've watched you when only God was nigh;
And God 'll judge between us; but I will al'ays pray
That you shall never suffer the half I do to-day.

—Will M. Carleton.

DO N'T DO IT.—Do n't smoke. Do n't chew. Do n't snuff. Do n't drink spirituous liquors of any kind. Drink pure water only, and do n't dilute it with tea, coffee, etc.; it will not hurt you if taken full strength. Do n't make an omnibus of your stomach, and act as though there was always "room for more inside," when it is filled to repletion. Do n't be irregular in your habits. Do n't be lazy. Do n't overwork either body or brain, if it is possible to avoid it. Do n't fail to secure an abundance of nature's sweet restorer, balmy sleep. Do n't always look exclusively upon the dark side of things. Do n't fret. Do n't do any of these things, and you may feel very certain of enjoying good health and peace of mind.—*Sel.*

HE who has struck his colors to the power of an evil habit has surrendered himself to the power of an enemy, bound by no articles of faith, and from whom he can only expect the vilest treatment.

A Smoking Minister.

SMOKE? Yes, he does—in his study—in his family, in the streets. I see him day after day in a bookstore, in Park Row, N. Y., with a cigar or dingy pipe in his mouth. Awful! shameful! Need we marvel that young men in the church and out of it—little urchins, and rag-a-muffins—are seen in the streets, chewing and smoking the vile “Indian weed,” when ministers of the gospel, elders, deacons, and class-leaders, set the example? Example kills, example cures.

Need we marvel that there are in New York City, as Dr. W. Parker says, 235,000 smokers; and that allowing each of these smokers only two cigars per day, at the low price of ten cents, \$47,000 is puffed away daily, making an expenditure annually of \$17,155,000—aside from drinks which are almost sure to accompany, for tobacco and rum are twins, and go hand in hand?

But to return to this smoking minister: his breath is repulsive, intolerably offensive. The whole atmosphere around him is a stench, even the sacred emblems of bleeding love at the communion table seem more or less impregnated! “The cup of blessing!” And when reproved for this sensual gratification—this unnatural and worse than beastly appetite, what is his apology? “What the harm?” says he, “tobacco like strong drink, is one of God’s ‘good creatures,’ to be used in moderation, with thanksgiving. Smoking and chewing tobacco make a man neither better nor worse in the sight of God. Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth this defileth a man. Matt. 15.”

Thus this man in sacerdotal garb goes smoking on, searing his conscience, gratifying his fleshly appetite, a slave to habit! When the leaders of our worshiping assemblies hold these views, what hope of reform! The evil goes on increasing.

“Dearly beloved, I beseech you,” says the apostle, “as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.” 1 Pet. 2:11. If one member in our churches is allowed in this filthy, degrading habit, why not another and another—till we have a whole assembly of smokers, chewers, and snuffers? One sinner destroyeth much good. “Behold how great a matter a little fire kindleth.” . . .

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

It is a matter of devout and hearty thanksgiving to God that the most respectable, learned, and eminently successful, of the medical faculty,

with united voice, veto “the accursed thing,” and warn their patients to lay it aside forever.

As Paul said to Timothy, so say we to you, reader, “Keep thyself pure.” Be clean in your person, and be clean in your heart. But depend upon it, you can be neither if you use tobacco. No tobacco-user is fit for a bed companion. He is giving forth pestilential vapors from all the pores of the skin. He is an embodiment of perpetual misam. The immediate atmosphere surrounding him is inevitably impregnated and polluted with the constant effluvia which emanates from his whole surface. He becomes a perfect walking distillery of the deadly essence, sending forth its fumes and vapors into the surrounding atmosphere. His mouth is the mill which grinds out the weed, and his whole body the distillery for the essence. Put a chewer or smoker into a vapor bath with no tobacco in the room, and in a short time the whole room will be strongly scented with tobacco effluvia that emanated from his body. Put him into a warm bath and get up a perspiration; then put that water upon flies, or vermin, or plants, and it will destroy them.—*D. F. Newton.*

Talk about Children.

A WELL-REGULATED household must have decided, fixed laws, and these laws must be obeyed. Children must be trained under established rules; must undergo a drill, a discipline; for nature, notwithstanding our faith, is refractory—needs control—breaks out in all manner of contortions, if let alone. She is so apt to take a wrong course, if not directed in the right. Then, all inherit from the old dame more or less indolence. Do not grown up folks need strong necessity to continually incite, urge, spur, them to action? We would not even now dare, after our childhood’s restraint and discipline are over, to throw off all obligation; to be free from pressing duties; to set aside must-be-dones, though they seem hard, at times; yet these alone save us from laziness and rust.

Human nature can be treated to ease and cushions, as a luxury, but taken as a “regular diet,” is ruinous to all enterprise, all usefulness. So, there must be laws, strict but not severe, helping, urging, compelling, children on to action involving future usefulness, though they may not understand the reasons, at the time. But we would not have all life bounded and hampered by law—lost in machinery; we would not have childhood chained, but we do believe, most emphatically, in healthy, well-balanced training; it is the crucible that brings out the gold from the dross. Do not infer from this figure that we believe in a hot discipline. We have the utmost horror of the ruling of a household by a rod of iron—of a government by fear. To see parents inspire terror instead of love, throw a cloud instead of sunshine, by

their presence, is unutterably sad ; but we think the time of parental severity has passed away and we sometimes fear we are tending to the other extreme. There is no reason why parents and children should not enjoy the sweetest companionship ; free, easy, confidential, yet marked with a certain respect ; filial obedience on the one hand, and love and protection on the other.—*Wood's Household Words.*

The Influence of Fashion.

THERE is no one thing that is so silly, and that exerts such a retrograde movement on all social projects of a worthy, ennobling nature, as fashion. Who is there among those free from its thrall, on seeing a fashionably dressed woman, but feels a certain degree of humiliation ? Associated with her is all that is dear and tender—the mother, the sister, the sweetheart, the wife. There is untold degradation in the helplessness of drunkenness ; there is cause for the profoundest sorrow for the victim of the “social evil ;” but if there is need for an asylum to fortify the one against the influence of the cup, and for a Magdalen institution to rescue the other from her degradation, how comes it that wisdom and philanthropy make no provision either for the protection of society or the cure of the individual in the matter of fashion. Its influence is as prostrating as the former, and quite as maleficent as the latter. Look at that wretch, so utterly lost to the beauty of natural curves, and the symmetry of fair proportions, as to put an envious hump upon her back, and bend herself to an angle imposing misery upon herself, as she walks under the big blue heavens where reigns the God who made her beautiful as an army with banners. How can we help feeling a little less than contempt for the creature almost idiotic on everything ? Nations and social systems flourish in proportion to the degree of common sense enjoyed by the people. There is no common sense in fashion. It is begotten of folly, and brought forth in weakness. Its issues are unmannerly, insulting, quite brutally inclined. Its votaries assert precedence over merit, brains, and age. It is an appalling hideosity, torturing men and women—particularly the latter—from the equipoise of justice. It is a gnarled hideosity on the tree of life, twisting it from the true curve. It substitutes high-diddle-diddle-the-cat-and-the-fiddle for gentleness, grace, and all sweetness. The women's-rights reformers would have less opposition in their efforts to free themselves from the “tyranny of man,” if they first ignored the tyranny of fashion.—*Sel.*

TTRUE eloquence consists in saying all that is necessary, and nothing but what is necessary.

IT is as great a mercy to be preserved in health, as to be delivered from sickness.

Hints to Night-Watchers.

APERSON who is sick enough to need night-watchers, needs rest and quiet, and all the undisturbed repose he can get. If one or more persons are in the room reading, talking, or whispering, as is often the case, this is impossible. There should be no light burning in the room unless it be a very dim one, so placed as to be out of sight of the patient. Kerosene oil should never be used in the sick room. The attendant should quietly sit or lie in the same room, or, what is usually better, in an adjoining room, so as to be within call if anything is wanted. In extreme cases, the attendant can frequently step quietly to the bedside to see if the patient is doing well, but all noise and light should be carefully excluded. It is a common practice to waken patients occasionally for fear they will sleep too soundly. This should never be done. Sleep is one of the greatest needs of the sick, and there is no danger of their getting too much of it. All evacuations should be removed at once, and the air in the room kept pure and sweet by thorough ventilation.—*Herald of Health.*

A New Dish.

AN English lord, a passionate lover of good eating, who would even have caused the Baron Brisse, or Dumas' valiant Parthos, to blush, had a certain French cook whom he had engaged at great expense, an expert in the culinary art ; a genuine *cordou bleu*.

ONE fine day the English gentleman expected a few choice friends, and calling up his “chief,” he desired him to prepare some new delicacy for dinner, something entirely new, and to surpass himself if possible in the manufacture thereof. The poor cook was sadly perplexed. He had already tried everything with thirty or forty different sauces, and as he was afraid he might lose his magnificent position if he did not comply with the wishes of his eccentric master, he taxed his brain until, finally, reckless and desperate, he hit upon something. At dinner the nobleman spoke to his friends of his cook's talent, and all the guests were very anxious to taste the new dish. It appeared in due time, magnificently and stylishly arranged, was cut up, and passed around. A tender, delicate flavor, with a rich, delicious sauce. “What can it be ?” said the host. “Chicken,” remarked a guest. “No, venison,” said another. “Impossible—it's game.” No one could decide, so the unhappy cook was ordered up and asked what the delightful viand was. “Mon Dieu ! Monsieur, you will be angry with me if I tell you ?” “Nonsense, tell us what it is !” “I shall lose my place.” “You will not—speak out.” “Well, sir, I could not invent anything new, so I took a pair of your old riding breeches, stewed, spiced, and cooked, them. I hope you did not find them

tough, the sauce improves such material wonderfully." The cook was ignominiously put out and emetics ordered.—*Sel.*

Eating when Sick.

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

High Heels.

VISITING a hospital in a large city is by no means a pleasant occupation. The sights are not agreeable; the surroundings suggest no ideas of a happy or agreeable character, save those connected with the care of the sick, the prostrate, the suffering. Especially do these remarks apply to hospitals devoted to surgical cases. In these institutions all the sights are of a painful aspect. Men and women are to be seen suffering under the most dreadful afflictions, their bodies distorted, their limbs twisted, excrescences clinging to them like living curses, eyes gone, and the whole human economy burdened by special maladies, which can only be reached by the keen knife, the clear eye, the steady nerve, and the iron hand of the veteran surgeon. And then the preparation and labor are on a level with the task to be accomplished. Men, women, and children, lifeless under the effects of chloroform, or some other agent of a similar character, human bodies carried about on stretchers; the noiseless, but not bloodless, work of the operators, the writhing of subjects when returning consciousness makes them sensible of what has been done, are all parts of a scene which, if once witnessed, will never be forgotten. But all this is necessary, as a means of relieving sufferers from pain, and restoring them to the use of all their nat-

ural functions. Science, skill, and care, reduce the sufferings of those compelled to undergo surgical operations, to the lowest possible point. But enough remains to frighten people from paths, the end of which is the operating table and the surgeon's knife. One of these paths, which just now is filled with victims, is the wearing of high-heeled boots by ladies and children. The practice is openly condemned by learned surgeons, and Dr. William H. Pancoast remarked the other day, after performing a painful operation on an interesting little girl whose feet had been ruined by wearing wrongly constructed shoes, "This is the beginning of a large harvest of such cases." And what else can be expected? Mothers walk the streets with heels on their boots from two and a half to three and a half inches high, and not more than an inch in diameter, and their daughters follow the same bad and barbarous practice. In many cases severe sprains of the ankles are suffered. But these are not the worst fruits of the high-heel torture. The toes are forced against the fore part of the boot, and soon begin to assume unnatural positions. In many cases they are actually dislocated. In others the great toe passes under the foot, the tendons harden in that position, and lameness is contracted, for which there is no cure but the knife. When the injury does not take this form, it assumes other aspects almost as horrible and distressing. There are thousands of young girls tip-toeing it along our streets to-day, who, in a few years, will be cripples if their parents do not interfere, and remove the cause. We shall have a race of women almost as helpless, so far as walking is concerned, as those of China. We condemn the practice of confining the feet of Chinese children in wooden shoes, and yet that practice is no more injurious to the feet than forcing them into a small boot, with an Alpine heel. This is a matter of grave and serious import, and hence we press it upon the mothers and fathers of the land. If they would not feed the surgical hospitals, and have groups of maimed daughters in their homes, they must commence a crusade upon high heels. No father should have high-heeled boots in his house, any more than he would keep a vicious dog in his parlor. When skillful surgeons, like Dr. Pancoast, from the opera-room, raise their voices against high-heeled boots, it is time the public were aroused to this subject.—*Philadelphia Age.*

A SIMPLE CISTERN FILTER.—The *Manufacturer and Builder* gives the following directions for a simple filter to purify cistern water: "Place on the perforated bottom of a box a piece of flannel, and on this coarsely powdered charcoal, then coarse river sand, and cover the whole with sand-stone broken into small pieces."

TEMPERANCE is the best physic.

Items for the Month.

This Number

COMMENCES the sixth volume of the REFORMER, plainly dressed, reading matter having taken the place of the border of the pages of previous volumes. This gives more reading matter.

We much regret the disagreeable delay of this number, and promise to try to be on time hereafter. But a press of other important matters, that called us from the Office, made the delay unavoidable.

We have printed 1500 extra copies of this number, that we may be able to furnish it to all new subscribers. We shall furnish back numbers of this volume to all who order them for the next three months or longer.

Those who wish our several articles on Bible Hygiene, can have them, by ordering all the back numbers of volume six.

Articles from contributors for August should reach us as early as July 20.

Premiums.

TO ALL the friends of health reform, far and near, who will work for the wider circulation of the HEALTH REFORMER, we offer the following cash premiums, beginning with the new volume:

For six new subscribers,	\$ 1.00
“ eleven new subscribers,	2.00
“ twenty new subscribers,	5.00
“ fifty new subscribers,	14.00
“ one hundred new subscribers,	30.00

The cash must accompany all orders for the HEALTH REFORMER, the agent reserving his or her commission only.

To any one who will send us the names of

Two new subscribers, and \$2.00, we will give a copy of “Physiology and Hygiene,” 230 pp., paper cover (35 cts.), post-paid.

Three new subscribers and \$3.00, same work bound (60 cts.), post-paid.

Five new subscribers, and \$5.00, a copy of REFORMER one year free.

Twelve new subscribers, and \$12.00 the Fountain Syringe, No. 1 (\$3.00), post-paid.

Fifteen new subscribers, and \$15.00, the Fountain Syringe, No. 2 (\$3.60), post-paid.

Those sending names of subscribers for premiums can send a part at a time, and from different places, as they are obtained, and will please state every time that they are working for a premium.

Address, HEALTH REFORMER, Battle Creek, Mich.

Hygiene.

WE are gratified with the following definition of the word hygiene, as given by Webster:

“That department of medical science which treats

of the preservation of health; a system of principles or rules designed for the promotion of health.”

The mission of the REFORMER is to teach the people how to live, so that those who are well may continue well, and that those who suffer from wrong habits may cease to do evil, and learn to do well, that they may recover their health.

Bible Hygiene.

THE very general impression that the restrictions of the hygienic practice are out of harmony with the Bible, places many sincere Christians where it is difficult to reach them with the subject of reform in the habits of life. And it is a painful fact that the vain philosophy, extremes, and skepticism, of some connected with the reform, has done much to prejudice honest men and women. Those who revere God and his holy word can, and must, be reached.

We are aware that we have undertaken a great and important task in the subject of Bible hygiene. But we have the year before us, and by the help of God we hope to make it appear that the old family Bible, after all, is the safest and best book on the subject of practical hygiene. If we can do this, it will be conceded that we have a right to claim the patronage of those who revere the word of God.

ELD. JOSEPH BATES, who gives a brief sketch of his experience in reform in this number, is very nearly eighty years of age. He is an active minister of the gospel, in the enjoyment of physical, mental, and spiritual strength, truly wonderful for one of his advanced age.

READ Dr. Hicks' advertisement of his excellent Temperance Pamphlet on the cover of this number, and then send for a copy or more.

THE Health Reform Institute has added three new cottages, and fourteen feet to the main building. This adds fourteen feet to length of lecture hall and dining room, besides six beautiful rooms for patients in an added second story. The number of patients is good, but there are good rooms for a few more.

Please see advertisement of Health Reform Institute on the last page of the cover.

THOSE who cultivate small fruits, will do well to read the article upon the subject on page 18.

THE *Methodist* appears on the first of July (its twelfth birth-day), in a new typographical dress, and enlarged by the addition of eight columns. In order that everybody may have an opportunity to test its merits as a religious newspaper, the publisher offers to send it free for one month, to any one who will apply for it.

G. C. HALSTED, Publisher, 114 Nassau Street, New York.