

The Health Reformer.

OUR PHYSICIAN, NATURE: OBEY AND LIVE.

VOL. 6.

BATTLE CREEK, MICH., AUGUST, 1871.


NO. 2.

THE HEALTH REFORMER

IS ISSUED MONTHLY BY

The Health Reform Institute,
BATTLE CREEK, MICHIGAN.

JAMES WHITE, : : : : EDITOR.
MINA R. FAIRFIELD, : : : : ASSISTANT.

Terms:  One Dollar per Year, invariably in Advance
Address HEALTH REFORMER, Battle Creek, Mich.

The Animal and the Vegetable.

THERE are three kingdoms of nature; the mineral, vegetable, and animal. Upon the former the other two depend directly or remotely for their subsistence. It is from the mineral kingdom that the vegetable especially derives its nourishment; but for its proper development there are also necessary, air, water, light, &c. All these conditions being supplied, there will be a healthful assimilative growth and development of all parts of the plant.

The food for the plant is taken up by the absorption of the earth's elements by the rootlets which spread out in all directions, to the depth of many feet, for the purpose of gathering in a supply of suitable food for the wants of the vegetative structure. These elements, after being digested, are by the assimilative process arranged in cell formation.

The elements thus arranged in order or in assemblage, are taken into the animal system, and, if unbroken, adapt themselves to it by the assimilative power inherent in the living organism, and are transformed into living tissue capable of all the finer feelings of animal life.

Thus we see a harmony of action in the three kingdoms of nature: first, the simple elements; secondly, in the first form of vegetative life; and thirdly, into more refined animal life. And as mankind are built up from the food they eat, it is of the highest importance that this should be of the most wholesome kind and quality; for it is by this process that these elements are brought into perfect coaptation to animal life.

But, to enjoy perfect assimilation in the animal or vegetable structures, there must also be air, water, and light. Water is indispensable to the circulation of the blood (or sap) of the plants. The circuit of this circulation is as necessary and complete as is that of animals.

This blood or sap conveys the waste to the

buds or leaves, where it is cast off in the form of oxygen, or rather given in exchange for carbon. This is exactly the reverse of the blood of the animals; which gives off carbon and imbibes oxygen as the life-giving principle of its vital economy.

In this we see a harmony, as well as beauty, in all nature's work. The leaves and buds perform the same office in the vegetable kingdom that the lungs do in the animal. The only difference is, that there is a reversing of the elements expelled and imbibed in each structure; for what the animal casts off as unfit for life, the vegetable seeks, and thus the equilibrium of each is respectively kept up.

Thus in every blade of grass and in every breath we take, may be seen the skill and wisdom of an Infinite Mind which has brought into existence all these varied organs of animal life, and has given it procreative power, and has also established fixed laws by which the healthful action of all these organs may be maintained. It is the duty of mankind, as head of the animal creation, to study out these laws and apply them rightly in the preservation of life and health, whether in themselves or their more helpless neighbors, the brute species; for if they are in the future to fall victims to man's appetite, as they have in the past and as they do at present, while they, as well as man, are diseased, all may see at once that those diseases may be transmitted to the human stomach, and soon cut short the already brittle thread of life.

The action of the leaves to which we have alluded, is called folial absorption, and the process is beautiful and instructive.

The rootlets gather up elements to supply the wants of the plant, and throw them into the general circulation; and, when fit for cell formation, these elements which were taken in as fluid by the formative process harden into more solid substance; but this work is incomplete without the aid of air and light. As the nutrition of the plant becomes more perfect through the process of drinking in and casting out, the leaves become more thrifty and a larger amount of carbon is secreted from the atmosphere. This element is that which gives taste to the fruit, making it sweet, sour, or bitter.

When fruit is plentiful, the leaves will be found comparatively small, but in short crops the leaves will be found to be larger, and to secrete carbon in excess. This causes a dwarfed

appearance of the fruit, which, if taken into the stomach, causes cholera morbus, diarrhea, dysentery, and various disturbances of the alimentary system.

On peaches, plums, &c., this carbon may be seen in the form of gum on the outside of the fruit, and the side on which it is found will be seen to be imperfect and diseased, and is unfit for the wants of the human stomach.

There is a similarity between some diseases of plants and those of the human frame. Plants which grow in dark rooms and cellars become pale and sickly. This condition resembles a disease of infants, called rickets. In either case, there is a lack of the hardening process of the bony structure, but these bony elements are unlike in name and nature.

In the plant, there is a lack of the silicate of potash (sand or glass); or if this is present, it yet lacks the rays of the light and sun to bring it into a proper state of condensation. When this condensation is completed the silicate of potash may be found on the outside of the stalk, and will cut into wood or flesh, as may be seen by splitting a straw and drawing it through the hands. But in the bones of the child, there is a lack of the carbonate of lime, which, although it may be generated in sufficient quantity, lacks vigor in circulation, air, light, and exercise, to bring it into healthy action throughout the osseous system.

Therefore in either case, exposure to the sun, exercise, and proper training, will soon develop necessary solidity, &c.

There is no use in giving these elements in the form of medicines; for they can never be assimilated as they can when prepared in just proportion by the hand of nature in her wonderful and mysterious laboratory.

J. H. GINLEY, M. D.

Health Institute, Battle Creek.

Directions for Home Treatment.

IN the last number of the REFORMER, I gave some instructions for taking what is called the general bath. In this, I design giving a description of the sitz and hip bath and the manner of taking it.

This is a bath which we consider very important, and is one which is easily given. A common wash-tub partially tipped will serve the purpose very well, although we have tubs made high at the back and low in front, especially intended for use in giving this kind of bath. There are the shallow and deep, the hot and warm, the tepid, cool, and cold, sitz-baths, each of which is of service under certain conditions of the patient. The directions given in our last article, in regard to the proper temperature of the room and the condition of the patient, with the necessity of having every needed article at hand, apply here, as they do also with every kind of bath.

When persons, unless very feeble, find their circulation suddenly broken up, or have what is commonly termed a cold, the warm and hot sitz baths are beneficial. Let such persons take the warm sitz at 100° for five minutes, then increase the temperature to 110° or 115° and remain in bath for from five to seven minutes longer, having the feet in a bath of from 105° to 115°. The head should be well enveloped in cold wet cloths, frequently re-wet, and the body well covered with a woolen blanket or comfortable.

During this bath, the patient will generally sweat; and when this condition is fully established, reduce the temperature gradually to from 88° to 85°, remaining in one or two minutes. After having been wiped dry, and rubbed briskly with the hand, the patient should cover up warm in bed, and should eat little or nothing for a day or so.

In cases where persons are suffering from congestion of the head, or have torpid bowels or derangement of the circulation, they will find a sitz bath at 90° or 92° to be beneficial. This we call the tepid sitz. A sitz bath at 75° or 60° we term cool; when of lower temperature, cold. In taking any of these baths, unless it be the cold, the temperature should be reduced from five to ten degrees, before the patient comes out of the bath.

The sitz-bath if given properly, is good in almost all cases, and will scarcely ever do harm. For piles, various forms of female weakness, diseases of the kidneys, diarrhea, gravel, constipation of the bowels, &c., it is an excellent bath, but should always be given with much care, and everything should be done properly. The bath should be deep enough to cover the hips, and come well up on the abdomen. It is usually well to rub the spine and bowels while in the bath. When taken from five to seven minutes, this bath is tonic; from twenty to thirty minutes, it is derivative, *i. e.*, it will draw the blood from the head, or equalize the circulation.

WM. RUSSELL, M. D.

Health Institute, Battle Creek.

A MAN who has strength to do twelve honest hours of labor in twenty-four and no more, should do but nine or ten hours' work. The reserve power keeps the body in good repair; it rounds out the frame to full proportions; it keeps the mind cheerful, hopeful, happy. The person with no reserve force is always incapable of taking any more responsibility than he already has. A little extra exertion puts him out of breath. He cannot increase his work for an hour without danger of an explosion. Such are generally pale, dyspeptic, bloodless, nervous, irritable, despondent, gloomy—we all pity them. The great source of power in the individual is the blood; it runs the machinery of life, and upon it depends our health and strength.

To Correspondents.

E. A. H. writes from New York :

I have a lame wrist, caused by a weeping sinew which is as large as a hickory nut. It has been worse since a physician attempted to cure it by breaking it. My general health is poor. What must I do ?

Ans. Keep your wrist bandaged, and avoid using it until well. Pour a small quantity of cold water on it, letting it drop in a small stream, about the distance of two feet. Improve the general health.

L. E. G., of Missouri, says :

At times during the winter, I was troubled with heartburn, and belching hot steam, but never spit up my food. Since warm weather commenced, I have had but little heartburn ; but I have felt miserable most of the time, having a bad taste in my mouth, tongue white coated, and a feeling of thirst, which drinking does not satisfy, but aggravates. When the weather is cool, my circulation is very poor. Bowels are constipated.

Ans. Yours is a plain case of dyspepsia with inflammation of the stomach. You have also torpid liver. You should be very careful in diet, as regards the kind and quantity of food taken, and should also be regular in eating. Breakfast at 7 A. M., and dine at 1 P. M. Use graham bread, oatmeal, and all kinds of fruits that agree with you, and such vegetables as agree best with you, in small quantities. Retire at half-past eight in the evening, and rise when you first wake after daylight. Exercise daily in the open air. Banish cares, and be cheerful. If possible, you should come to the Institute while you may be helped.

A. C., of Michigan, inquires :

What treatment would you prescribe for a lady who suffers much with pain in the breast and back? She has the headache almost constantly, and wakes in the morning exhausted instead of refreshed, her limbs numb, a fever, headache, and her tongue coated with a brown coating.

Ans. We think she is troubled with bilious disease, having torpid liver. Once a week take a sitz bath, 92° ten minutes, 85° three minutes ; also, a fomentation over liver and stomach. Once in ten days, take a pack. Use fruit and grain diet. Exercise in the open air, and avoid hard labor.

P. E. writes from Minnesota :

Some eight years since, I was engaged in breaking ground. I worked very hard. My feet would often feel a deadness, and it would

seem as if the bottoms of them were sole leather. Since then, in cold weather I find it nearly impossible to keep my feet warm ; and in warm weather, they have spells of burning and aching with great severity, and the trouble seems to be increasing. My health otherwise is very good.

Ans. Probably, continued pressure upon the feet has caused relaxation of the blood vessels, and consequent pressure upon the nerves, destroying their sensibility. This would account for the strange, dead feeling. And the blood not circulating freely on account of the congestion, the parts have become calloused and lifeless. Bathe the feet in warm water, after which anoint them with olive oil. Wear the soft Arctic shoe.

A. M. C. writes from Iowa :

My wife had the jaundice about fourteen years ago. She has ever since been troubled with excessive drowsiness. She can sit quietly but a short time without going to sleep. This difficulty seems to be increasing. She eats but little.

Ans. Your wife is suffering from chronic disease of the liver. Give her a fomentation over the liver and stomach once a week for three weeks, for fifteen minutes each time. One sitz bath at 90° for ten minutes, reduced to 85° three minutes, and dripping sheet once in two weeks. After three weeks, give fomentation only once in two weeks, the alternate weeks giving the wet-hand rub over the liver, and once in three weeks a pack, until her condition is changed. She should use a fruit and grain diet, with a few vegetables ; no butter nor sugar. She should not use milk, unless it be a very little to season food that will not be relished without.

Mrs. M. C. W. inquires :

Are cucumbers a healthy article of food ? and, if so, how should they be prepared ?

Ans. We regard cucumbers as among the poorest quality of vegetables, yet not of themselves particularly unhealthful if used sparingly, and without any condiments. They should be masticated well.

M. E. H. of Massachusetts wants to know,

1. How long is it best to take a sunbath when the body is exposed to the direct rays of the sun ?

Ans. From ten minutes to one hour, according to the patient's condition and the intensity of the sun's rays. 11 A. M. is a good time for the bath.

2. What would be the effect of too long a bath ?

Ans. It would debilitate the system.

3. How often should they be taken ?

Ans. Two or three times a week.

J. H., Iowa: It is impossible for us to give you any definite answer without knowing more particularly the present condition of your eye. Very probably the surgeon understands his business. We advise an abstemious diet, temperance in labor, and frequent bathing of the eye in tepid soft water, to which may be added a little sweet milk.

W. A. S. inquires:

In the absence of lemons for lemonade, would you consider it a dangerous experiment to use nitric acid as a substitute? making a drink with it about as sour as ordinary lemonade? Many persons use it quite liberally.

Ans. We would advise all to forego the pleasure of drinking lemonade or anything like it, no matter how much their appetites crave it, rather than use nitric or any other acid. An agent that will eat up wood or iron we regard as unfit to be taken into the delicate stomach.

PHYSICIANS, HEALTH INSTITUTE.

Use of the Feet.

DR. DIO LEWIS' experience as an educator in the matter of shoes, as detailed in his new book, "Our girls," is so interesting, so appropriate, and so admonitory, that we cannot forbear presenting an extract here. He says:—

"One evening, at Lexington, I was discussing before the assembled school the subject of shoes for women, and had been remarking that the soles were uniformly too narrow, when Miss B. spoke up:—

"Why, Doctor, my soles are perfectly immense. Why, they are twice as broad as my foot."

"Miss B., will you be kind enough to take off one of your shoes, and send it forward?" It was cheerfully and quickly done.

"Henry, please bring the rule. Now we will measure this sole.

"Miss B., I find this sole is two and one-half inches wide; do you think your foot is narrower than that?"

"Oh! a great deal. That shoe sole is twice as wide as my foot."

"Miss B., will you please come to the platform a moment?" So, limping along, one shoe off and one shoe on, she presented herself.

"Miss B., will you be kind enough to put your foot upon that sheet of white paper? Now hold up the other foot, and let your full weight press upon this one. There, now, hold still a minute, and let me draw the pencil around your foot. There, that will do. Now we will measure this mark, and see just how broad your foot is. Why, Miss B., I find that your foot is three inches and three-quarters broad—no, stop, it is three inches and seven-eighths—no, stop again, it really is four inches broad. Now what do

you think? You may take the rule and measure yourself if you doubt it. The sole is two inches and a half, and your foot is four inches broad!"

"But doctor, it is four inches broad only when it is spread out by standing my whole weight on this one foot."

"Yes, Miss B., but that is exactly what takes place every time you step. For example, when, in walking, you lift up the right foot and push it forward, your whole weight is not only on the left foot, but, pushing with the left foot in propelling the body forward, you have, in addition to your weight upon that foot, the effort of pushing forward with it, which makes the toes still broader, and that takes place every time you step. So I presume when you are walking briskly, that if your foot were at liberty to spread, it would reach four inches and a quarter.

"This shoe sole, which you think is immense, is two inches and a half wide. Now what do you suppose becomes of the inch and a half of foot which has no sole to rest upon? Either the upper leather holds the foot, and prevents its spreading, or the foot spreads on either side beyond the sole, and presses down upon the edge of the sole.

"Very few girls walk in a firm, strong way. Notice one. You can see that she is balancing upon a narrow sole. There is an unsteadiness, a sidewise vibration. Besides, as she has not breadth of toe enough, she cannot push her body forward in that elastic way which we all so much admire.

"Again, the pressure of the upper leather checks the circulation in the foot and makes it cold. If you check the circulation in any part, it becomes cold. The tight shoes, with an elastic worn about the leg just below the knee, so check the circulation in the foot that the great majority of girls have cold feet. It would, indeed, be rare to find one with warm feet like a boy."

"Miss B. took her shoes and limped back to her seat quite crest-fallen. Now a dozen girls eagerly put up their hands.

"Selecting one, Miss R., I said, 'What do you wish?'"

"My shoe is broader than my foot."

"Well, send it forward, and let me measure it."

"I found it two and a half inches, or, perhaps a shade less.

"Come, stand on the paper and let me measure your foot."

"I found it fully three and three-quarter inches; one inch and a quarter of foot with nothing to rest upon.

"Six or eight other girls insisted on having their shoes and feet measured, but among them all we did not find one that had less than an inch and a quarter of foot not matched by the sole.

"Miss S., a quiet, earnest girl, who was always on the *qui vive* for the *ought* of life, rose and said:—

"I have always thought that shoes should have broad soles, and I have tried for years to induce my shoemaker to give me broad soles. He always says he will, but he never does. How can a young lady get broad soles if the shoemaker won't make them? I am sure I should be glad to have mine as broad as the widest spread of my foot, but I cannot get them."

The above is worthy of consideration by health reformers. We both pity and blame the "heathen Chinee" for the horrid fashion of dwarfing the feet of females, and yet it is a fact that nine-tenths—perhaps more!—of the females of enlightened Christian America (?) are club-footed. Nature is ignored. Fashion, the vilest and most tyrannical of all the goddesses of heathen mythology, bears almost undisputed sway over Christian women! Some points essential to true reform are scarcely considered yet. Would not our "medical examiners" do good service to the race to take a look at the instruments of torture applied to the feet?

J. H. W.

Them that Are Without.

I NOTICED in one of the editorials of the REFORMER, not long since, the statement, that if you wished to help a man you must be careful not to unnecessarily arouse his prejudice. I believe this is true, and that St. Paul had some such idea in his mind when he admonished his brethren to "walk in wisdom toward them that are without." Perusing the connection of the text, we find he had considerable to say of their words.

Now in our most excellent system of health reform, it has seemed to me that in our earnestness to recommend it to those outside our ranks, that the old saying is good that, "Discretion is the better part of valor." True discretion will lead us to walk in wisdom toward those who are without. I mean by those without, those who have not as yet learned sufficient of true hygiene, either theoretically, or by experience, of its effects practically applied to themselves to give it their attention. We find men in much the same condition we ourselves have been in, when we supposed, in all sincerity, that if bread was "the staff of life," certainly good fat pork was the next thing to it. Now to denounce in an unsparing manner what we may be satisfied is evil, instead of patiently showing why it is evil, may be a shorter course, but is not always the wiser.

And right here I call to mind the first intimation I ever heard that meat, and especially pork, was not the most healthful food for man; and as I think of it, in connection with the

views I then held, I hope it may have a tendency to lead me to move with more discretion. My temperament being of a nervous, sanguine tendency, there would be naturally more waste than supply in my system, unless there was some particular attention given to living on the plan of supplying proper nutrition for the building-up purposes of the system. I had discovered this much, that there was a greater waste than supply in my system, and sliding into the popular idea that flesh-meats would build up and strengthen the human system the most rapidly, I became what might be styled an "excessive meat-eater."

It was about ten years ago that I had occasion to call into a tin shop on business. I had been to market to get my basket of beefsteak, and pork tenderloin, and set it down on the bench in the shop while I was giving instructions to an intelligent tinsmith, concerning a piece of work I wished made. As we finished this talk, the above gentleman, whom I have since learned was a zealous advocate of hygiene, said, "What are you going to do with that stuff in your basket?" I said, I am going to eat it. He replied, "That is not fit to eat; it is no food for a human being. If I wanted the devil in me, I would eat such stuff as that. You never need expect to make any progress in developing a good moral character while you eat such stuff; I'd as lief eat snakes as pork."

With this I left his shop. Perhaps he thought he had struck a blow in favor of health reform. He had, but he hit with the back of his weapon instead of the edge. The harsh manner in which he introduced it to my mind, soured me against his whole theory. Had he, in a mild manner presented me a few facts, which I now know he had at hand, to show me that there was more nutrition in fruits and grain than in meats, and, especially fat meats, he might, perhaps, have made a different impression. What he thought of me when I left that shop, I know not; but I distinctly remember that I thought he was either a fool, or else had mounted some foolish hobby, entitled to no notice whatever.

Wisdom in these things does not require us to compromise truth. We may speak it on proper occasions in a proper manner.

When I hear advocates of health reform say, "Well, I think just as much of a man who eats dog meat, as of one who eats hog meat," I feel like seeking an opportunity to kindly say to them, Let us "remember the hole of the pit from whence we have been digged," for it is not long since we thought pork to be the sweetest of meats. If we would use that wisdom toward them that are without, which would lead us to "win souls," it would be well for us always to consider, "Of whom we speak, to whom we speak, and how, and when, and where."

J. N. LOUGHBOROUGH.

DR. TRALL'S
Special Department.

Medical Uses of Alcohol.

UNDER this title a tract of sixteen pages has been added to the temperance literature of the day. The tract is from the pen of Ebenezer Alden, M. D., and written at the request of the Massachusetts Temperance Alliance. Dr. Alden follows in the beaten track of all the drug doctors on this subject, iterating the common platitudes in the usual style. He confesses that too much alcoholic medicine is employed; concedes that more evil than good has resulted from its administration; recognizes the danger of creating the appetite which leads to drunkenness and death; admits that medical men ought to prescribe it with caution, but—

“Alcohol has a place and a power. It may be a very dangerous medicine. It may have destroyed more lives than it has saved. That is a good and valid reason why it should be used with caution, but not for its abandonment until other and safer means can be procured. The first duty of the physician is to his patient. He has other duties, but they are subordinate to those he owes to him who has chosen him as his medical adviser.”

The logic is sound, and the conclusion inevitable, *admitting the premises*. But herein is the fatal error. *The premises are false*. By assuming that alcoholic medicines are indispensable, and that we have no substitutes, the doctor ignores all argument and begs the question. We will admit that *if* alcohol will save the life of one sick person, its medicinal use is justifiable, although for every life saved, it makes ten thousand drunkards. We do not ask the physician to risk the life nor hazard the health of a single individual for the benefit of the temperance cause, nor for the sake of suffering humanity.

But, the real question for debate is, whether alcohol as a medicine is useful; not whether we have, or can find, substitutes. And this is the question that the doctors of the drugopathic schools carefully avoid. We have tried to introduce this question for discussion into city, county, State, national, and international temperance conventions. But the doctors would never fight on that line. They all eulogized the glorious cause; they all acknowledged the evils and dangers of alcoholic medicine; they all applauded caution in its use, “*but*,” they all had no substitutes. And just this twaddle has ruled the temperance conventions for forty years, and rules the temperance organizations to-day.

We have many times stated publicly (and now repeat the statement) that better reasons, based on scientific data, can be given why alcohol may be used as a beverage than can be given why it

should be employed as a medicine. Those persons who can *bear* it with the least injury are the well, not the sick. In sickness the living system has enough to do in resisting and expelling existing causes of disease; and to add to those causes the poisonous alcohol is only to add another burden to the vital powers.

But, after all, the vital question lies still further back. *Why should a person be poisoned because he is sick?* If it is proper to poison sick persons with anything, it is easy to show that a hundred drug remedies in common use are worse than alcohol. Hence we have no hopes of putting down the dram-shops so long as the drug-shops are patronized. The argument of Dr. Alden is the argument of every rumseller in the land. He will admit all that Dr. Alden professes in favor of temperance and humanity; and he will acknowledge all the evils that result from its use which Dr. Alden alleges, “But alcohol has a place and a power.” All the evils come from its excessive use, and the first duty of the rumseller is to his customer. He, too, recommends caution, and when a person is *very* drunk he will not sell him another drop. And if liquor is good for invalids, why should not the patients get their *medicine* of the rumseller directly instead of indirectly through the doctor? At the grog-shop a dose can be had for from ten to fifty cents; while, prescribed by a physician, it costs from one to five dollars. The economy is immensely in favor of the grog-shop, while the medicine is the same in both cases. The temperance cause will never succeed until its professed friends and prominent advocates adopt the motto, “NO ALCOHOLIC MEDICATION.”

Women Physicians.

Of the fifty thousand physicians in the United States, in regular practice, probably less than five hundred are women. Less than one woman physician to a hundred men physicians is a small exhibit numerically; but regarded as among the signs of the times, it means a good deal. A few years ago there was not a single one in all the civilized world. It is only a quarter of a century since the first woman graduated as M. D. Just thirty years ago Elizabeth Mackwell resolved to become a *regular* physician. It cost her five years' time and labor, one thousand dollars in money, an extent of privation that few could endure, and an opposition that few would successfully encounter. To obtain the means, she served one year as governess in the family of Dr. John Dixon, of Ashville, N. C., and taught music two years in Charleston, S. C., carefully saving her wages, and at the same time studying all the books that she could obtain. In 1844, she came to Philadelphia and studied six months with Drs. Allen and Warrington. She then applied for admission to the medical colleges in Philadelphia, and was promptly refused by all of

them. One of her friends and preceptors advised her to adopt *male attire!* She next got a list of all the medical colleges of the country, was denied by twelve of them, after which the Geneva Medical College (N. Y.) consented to receive her. This admission, however, was no act of grace or justice on the part of the authorities. It was only intended to *cure* her of her eccentric mania, and thus *kill*, in its incipency, the idea of women physicians. But they mistook their woman; and although she was refused at the boarding houses, insulted in the streets, annoyed in every indecent manner conceivable by the *gentlemen* students, and squibbed by the newspapers, she triumphed over all and gained a diploma. Now there are medical colleges for women in Boston, New York, and Philadelphia. A majority of the homeopathic and eclectic colleges have been forced by the pressure of self-interest and public sentiment to open their college doors to women, and it will not be long before allopathic will very respectfully invite her to come in. Women are now graduated in Scotland, Sweden, Russia, France, and the United States, on equal terms with men. Is not this progress?

Whenever the public understands the "true healing art," and learns that good nursing in the use of normal agencies is the successful method of medicating all diseases, there will be a demand for ten women doctors to one male doctor. Women are by nature and education the better nurses, while nearly or quite seven-eighths of all the business of physicians is with the ailments of women and children; and why, then, should she not do the most of the doctoring? It is said to be indelicate for women to be physicians for men patients. But it should be recollected that those who raise this objection only deal out the doses and leave the women, as nurses, to do all the indelicate work, if any such there be, in the sick chamber. Would the indelicacy be in any degree or manner aggravated if the doses were dealt out by female fingers, or even omitted altogether?

But when all parties learn that the doses can better be dispensed with, and that good nursing is the true medication, the medical revolution will be achieved, and the practice of the healing art will be universally regarded as a vocation peculiarly feminine. Then a mother will no more think of sending for a male M. D. to dose her baby or prescribe its victuals and drink, than she would think of employing some man to wash its linen or repair its garments. And if all women doctors were hygienic instead of drugopathic, their influence in promoting the health reform would be a hundred-fold greater than it is. But they are gradually coming to hygeo-therapy. Every year the number of women that attend the Hygeo-Therapeutic increases; and every year the proportion of women students who attend our colleges increases. Who can say how soon the women physicians all over the land will open

their eyes to the terrible delusion that has so long led the world in the way it should not go, and see that all drug medication is an awful mistake? That such time will come we know as well as we know that there will be another generation; but when, is not for us to determine. It is our business to work and wait.

A Walking Temperance Sermon.

WESTON, the "walkist," has performed the extraordinary feat of walking four hundred miles in less than five days! and Prof. Doremus, of New York, declares that the feat is the greatest practical trial of endurance since the time of Adam, and that if Weston had used what is ordinarily known as stimulus, the feat would never have been accomplished. Alcoholic stimulants are prescribed by physicians on the pretext that they "support vitality," in cases of debility and exhaustion. If this doctrine is true, they should have been beneficial to Weston, and if not true, the medical profession has no good reason for administering them to anybody. It may be said that the statement of Dr. Doremus is a mere negation, and that, possibly, the great "walkist," could have walked still faster if he had taken a "swig" occasionally. But similar experiments have often been tried before, and always with the same result. The simplest experiment possible, perhaps, is in lifting. Let any person try his muscular power in this way; then take a drink—a dose of alcoholic liquor of any kind—and lift again. He will find that to do his utmost he cannot lift as much as before. And why? Simply because some portion of his vital power is being used in expelling the *medicine*, hence is not available for lifting. And this principle applies to the "*modus operandi*" of all medicines. The result will be the same, let the drug, medicine, or poison, be what it may.

Incurable Invalids.

EFFORTS are making in a neighboring city to establish a hospital for such patients as are incurable. It reminds us of asylums for inebriates. Both projects are commendable in the matter of motives, but lamentably mistaken in practical philanthropy. If the well-wishes of the human family would close the grog-shops, there would be no drunkards to need asylums. And if the people would not patronize the drug-shops, there would be few incurable patients to need a hospital. In a practice of thirty years, we have never seen a chronic invalid who was incurable, who had not taken medicine, and whose incurability was not attributable to the medicine he had taken. A majority of those who resort to hygienic institutions do so as a last resort, after having all manner of drug medication; and our prognosis is invariably unfavorable, precisely in the ratio that they have been drugged. We:

have had patients brought to us hundreds of miles on their beds, who had been unable to walk, or even to sit up, for years, and yet, on examination, we pronounced them easily curable. Why? They had taken little medicine. Others have come to us, able to keep about, and do a moderate day's work, whom we have had to pronounce incurable. Why? They had taken much medicine. To all outward appearance, the curable ones were ten times as bad as the incurables. In the former cases the friends of the patients would be astonished at our confidence in ourselves; and in the latter cases they would be surprised at our want of confidence in the hygienic system. They could not understand, as we can, the ravaged structures and exhausted vitality consequent on the use of the various poisons which had been administered to them as remedies. All hygienists soon learn to predicate their hopes of cure, and the degree of health the patient is capable of attaining, inversely to the amount of medicine taken. We have a patient at this time whom we expect to restore to comfortable health (he can never be vigorous) in six months. Had he never taken any medicines, and presented precisely the same symptoms, we should have named six weeks as the time required for treatment.

Answers to Correspondents.

VIBRATOR.—M. M.: "Dr. R. T. Trall: Please inform a subscriber of the nature and rationale of the new 'movement-cure' apparatus, called the Vibrator."

The Vibrator is simply a labor-saving machine in the matter of agitating or exercising particular portions of the body. It is a substitute for hand-rubbing, percussion, &c. It is operated by turning a crank. The feet, hands, abdomen, back, or any other part of the body, can be "percussed" with any required degree of force, by properly adjusting the apparatus. The process is no better than that of the hand, or of an electrical battery, but is more convenient; and where a large number of patients are to have similar treatment it saves time and work. We have one in use which was invented by one of our students during the last college term. The cost of this Vibrator was \$200.

LEMON JUICE.—C. D. M.: "What objection can there be to lemon juice as a substitute for vinegar, as that is a product of organic growth?"

We object to substitutes of any kind for anything on principle. We do not, however, suppose that a moderate use of lemon juice on cabbage, beets, spinach, and other articles which are usually "condimented" with vinegar, would have any appreciably bad effect with most invalids. But, the better way is to disuse all seasoning, and thereby cultivate the normal appetite. When this is restored, all food that is proper to

eat will be sufficiently "appetizing" to insure the taking of a sufficient quantity without extraneous "appetizers." Moreover, the use of any condiment whatever tends in some degree to provoke a desire for other condiments.

EMACIATION.—F. R. S.: From your statement of the case we can only diagnose the "American diathesis"—dyspepsia. Emaciated persons should never use very hot nor very cold baths. A temperature ranging from 85° to 90° is best adapted to them. A Turkish bath, or a cold douche might be fatal.

BRONCHITIS.—S. O. S.: The case is not bronchitis, as your physician terms it, but laryngitis. "Throat-ail" is different from either, so far as the locality of the inflammation is concerned. Bronchitis affects the bronchial ramifications in the substance of the lungs; laryngitis affects the upper portion of the windpipe, and throat-ail the mucous membrane of the mouth and throat. There is reason to fear that your case is complicated with tuberculation of the lungs, which fact should be ascertained before undertaking curative treatment. You should go to a health institution, at least for examination.

TUBERCULAR CONSUMPTION.—J. R. L.: In this form of consumption a majority of patients are able to attend to ordinary business or studies until the lungs are disorganized to an extent which renders restoration impossible. This is the chief reason why so many, who go to Minnesota, or San Antonio, or to health institutions, die. They were incurable before leaving home. The symptoms are exceedingly insidious; the decline very gradual, and the increasing cough, expectoration, weight in the chest, or difficult breathing, so insensible that patients make little or no complaint until obliged to give up. Then they are past cure. We have no hope in the case you describe.

INFANTILE CONVULSIONS.—L. Y.: Teething is a frequent exciting cause of spasms in children; but constipation, in nine cases of every ten, is the predisposing and real cause. If the bowels are always kept free, infantile convulsions will never be dangerous. In the cities, foul air is as much a cause of constipation as bad food is.

THE HORSE DISEASE.—A. M. S.: The disease of which so many of the horses of the railroad lines in the city of New York, is unquestionably congestion of the large viscera—principally the liver and lungs. The causes of this congestion are, constipating food, unclean and ill-ventilated stables, and overwork. We have known farmers, in the haying and harvest seasons, to be "attacked" in a similar manner from the same causes.

Most of the shadows that cross our path through life are caused by our standing in our own light.

Dirty Children.

WE have often heard it said that dirt must be healthy, because the smutty little urchins that live in hovels, paddle in the gutter, and roll in the dirt are healthy; while the carefully trained child, sheltered from the sun and kept with immaculate cleanliness, is pale, thin, and puny. The children of the rich and poor are thus contrasted, and it is supposed that cleanliness kills the one and dirt invigorates the other. We fancy that there are two prime reasons for this difference. The paleness and poverty of constitution sometimes exhibited by the children of the rich do not come from the cleanliness of their food and clothing, the excellence of their bed and home; these are all favorable to the highest order of health. But there are other causes for their paleness and the puny appearance. The parents may have indulged in the use of highly seasoned food—may have kept bad hours and lived in an atmosphere of nerve-shattering excitement. Perhaps the mother laced tightly; perhaps she was too “stylish” to nurse her own children; and perhaps it were better for the poor things that they could have honest cow’s milk than to draw nourishment from a nervous, excitable mother, living in abnormal relations to life in nearly every respect. Hired nurses may be employed who are not interested in making the children’s lives happy—only to keep them quiet—and probably use somebody’s soothing syrup, the greatest curse ever inflicted upon juvenile humanity by arrant quackery, as it is made up of laudanum and other stupefying drugs which no human being should take. When a child is old enough to eat, instead of taking a brown crust that is healthful in itself and requires mastication, it has put into its hand sponge cake, which is enough to demoralize the health of a stone-breaker. Then the puny little pet, if on very pleasant days he is taken out at all, is be-wagoned and be-parasoled on the shady side of the street, and does not get a good chance at the sun and air. The poor man’s child, on the other hand, eats plain food, and is not over-fed. Its parents are hard workers, the father breaking stone or carrying the hod, and the mother helping to eke out support for the six or eight children by taking in washing. Both are sturdy and hardy, and though they sometimes may be foolish enough to drink whisky, they are not able to indulge continuously in dissipation of any sort. Their children have round faces and round limbs, with a dimple at the joints, with thick, round feet, and thick, red lips, and curly hair, and laughing eyes. To be sure, they tumble in the dirt, but the dirt does them no good. They are not haunted every hour by sharp rebukes for getting into the dirt or tearing their clothes. Their clothes are none too clean to begin with, and they wallow, and flounder, and squabble, and rejoice; they live in the sun

and air, and in spite of the dirt, their plain food and their roystering life, their exercise, the atmosphere and sunshine—kind nature’s best nurses—keep them hearty and healthy. While the rich have a hard time in raising two half-built human beings, the laborer, who may do the drudgery for the garden and stable of the rich man will raise eight or ten square-shouldered and rosy children. The children of the poor should be kept more cleanly, doubtless. Good soft water and soap are no foes to health.

In a country like this, where property is not entailed, the children of the rich are likely to become extravagant, and spend what their fathers or grandfathers earned, and soon go back to the soil. They then touch bottom, are compelled to be industrious, and for a generation or two we have healthy, thriving, earnest people. If Agur’s prayer, “Give me neither poverty nor riches,” could be answered in respect to all, it would be a great benefit to the rich, and we are satisfied the poor would not complain of it. —*Phrenological Journal.*

Of what Use Is Oxygen in sustaining Animal Life?

THIS subject is one but little studied, and less understood, by physicians generally. Celebrated authors are not agreed concerning it, and the masses generally know nothing about it; yet it is one of interest, and has its practical bearing for good or ill. This is considered sufficient reason for presenting this to the readers of the REFORMER. Having originated the following solution to the truly vexed question, if any progress has been made in this new theory, I claim it for health reformers or hygienists.

All are agreed that the inhalation of atmospheric air, the absorption of oxygen by the blood, and the exhaling of carbonic acid gas, are essential to vitality; but in regard to where the change takes place, various authors express different opinions. The use of oxygen in the vital economy is so intimately connected with animal heat that it is quite out of the question to discuss one without having the other somewhat in view.

We will first consider some of the ideas advanced by different writers. Lavoisier and Liebig think the oxygen is received into the lungs, and is there combined with carbon in the blood and immediately exhaled as carbonic acid gas; the lungs really acting the part of a stove in which to burn the carbon. It is thus they account for animal heat. Carpenter thinks the oxygen combines with the carbon in the capillary system instead of the lungs, as in the Liebig theory. Dalton thinks it is the result of a chemical action, but takes place in the “numerous combinations and decompositions which follow each other incessantly during the nutritive process, resulting in the production of internal

or vital heat." So much for the chemical theories.

The "vital" theorists think differently, among whom we may mention Payne of New York, the French physiologist Bicart, John Hunter, Muller, and Treadman. These tell us what it is not, rather than what it is. Hunter says, "The power to generate animal heat in animals arises from a principle so connected with life that it can and does act independently of the circulation, and is that power which preserves and regulates the internal machinery." So it will be seen the doctors disagree in theory, as well as in practice.

We will next notice the new theory. The sun is the source of light and heat to our globe, which, together with moisture, cause vegetation to grow; and we have the primary supply of all nourishment for animal life.

In this growth there is an expenditure of solar heat, which is stored up in the vegetable tissue, be it wood, fruit, grass, or seeds; wherever there is vegetable growth, there is an accumulation, a storing up, of heat. The heat of the sun that we feel is apparent heat; that stored up in vegetation is latent heat, which we can obtain by elevating the temperature of the same, until oxygen will readily combine with its structure and reduce it to the original elements of which it is composed.

The unconsumed vapors and carbonic acid gas pass away into the great ocean of atmosphere, the chaos from which it was derived; the part derived from the earth is again restored to it, in ashes.

The organic wood has by the agency of oxygen been reduced to its original elements, and in this disintegration, or breaking down of wood structure, the latent heat stored up long years before, has become apparent heat, and we are permitted to enjoy its warming influence.

Had the wood undergone the slow process of decay, precisely the same amount of heat would have become apparent, and have been imparted to the surrounding atmosphere, even though it should have been hundreds of years in decaying. Heat and motion are interchangeable conditions; but, like matter, are never annihilated.

Vegetation is the reservoir for the storing up of apparent heat so abundantly supplied during a goodly portion of the year. The grass contains it, so do the oats, and corn, the wheat, and all classes of food. The horse and the ox build up their structure from grass, hay, and grain.

The food for the animal kingdom must be the result of growth either vegetable or animal in order to contain this latent heat, which if digested becomes nutritious material in the blood, and it is carried to every part of the system, wherever needed, and is used to build up and supply the waste tissues. We are continually breathing oxygen from the surrounding air which is conveyed in the red corpuscles of the blood to every part of the body, and is there provided, where-

ever and whenever wanted to unite with the tissues, and by vital action, not chemical, disintegrates them, or reduces them to a broken-down condition.

As the wood is reduced to its original elements, thereby producing heat; so in this breaking-down of the tissues, the latent heat becomes apparent; and this is the real source of animal heat. Wherever this disintegration takes place, there the carbonic acid gas is found in the blood, and is immediately passed to the liver and lungs for elimination.

On close examination, it will be seen that the grand universal disintegrating, breaking-down, burning up, rotting agent is oxygen. The rocks are broken down by its action. The decay of all organic matter is through its agency; all combustion is because of its influence; all secondary or artificial heat is produced by the action of oxygen; and we believe animal heat can be more satisfactorily explained in this manner than any other.

From birth to death the first and most imperative demand is for air, the active principle of which is oxygen, and its introduction is the fundamental event of animal life—all other physical operations are subordinate to this and depend upon it. We eat, digest, and assimilate, food, only that it may finally minister to the respiratory process, and be disintegrated by oxygen. It destroys a part for the good of the whole, and is thus the great motor of animal vitality.

If we in any manner touch the relationship of oxygen to the living system, the vital machinery is deranged.

The use of anæsthetics, of whatever character, for the time being disturbs this relationship; and the occurrence of frequent deaths from their use proves the truth of this assertion and the danger of such a practice.

Nature's demand is, *true obedience to physiological law.*

J. F. SANBORN, M. D.

Tabor, Iowa.

THE TEMPER OF A WIFE.—The following is a gentleman's diary of his wife's temper: Monday—Thick fog, no seeing through it. Tuesday—Gloomy and very chilly, unseasonable weather. Wednesday—Frosty, at times sharp. Thursday—Bitter cold in the morning; red sunset with flying clouds portending hard weather. Friday—storm in the morning, with peals of thunder; air clear afterward. Saturday—Gleams of sunshine, with partial thaw; frost again at night. Sunday—A light south-wester in the morning, calm and pleasant at dinner time, hurricane and earthquake at night.

A MEDICAL publication warns ladies against green gloves. It mentions a case in which skin-poisoning resulted from their use, an arsenical salt being employed to produce the color.

Appetite.

FUSSY nurses are an abomination. They are continually making all manner of absurd propositions for the comfort of a patient, and are ever annoying the medical attendant with ostentatious questions. Almost every physician has been annoyed, to say the least, by the attempts of a nurse to cram his patients with food. "Why, doctor, she don't eat anything at all. She never *can* keep up long, if she don't eat something. I have given her some rice, some chicken broth, some jelly, some baked apple, and some bread and milk; but she don't seem to have one bit of appetite. What had I better prepare for her?" *Nothing*, we reply. Nurse lifts her hands in holy horror, and declares, privately, that it is her opinion that we are starving that patient, for nobody can "keep up" unless they eat.

Now, we desire to remind all such meddling creatures that although food is often better than treatment, yet, a physician is supposed to know *when* the one or the other is applicable, and if he does *not* know, the patient's *appetite* will soon apprise him as to whether food is essential to her existence or not.

Never force a patient to eat. Food that is crammed down one's throat can do no possible good, but will just as certainly do harm. A very good rule to follow with reference to the feeding of sick folks is, never to say anything about food until it is inquired for. Then, unless the article selected would be absolutely hurtful, let the sick one have what her fancy calls for. Nine cases in ten, she will ask for just what is needed, and is suited to her case. Appetite is always the best guide to follow when we are uncertain as to whether any particular article of food is suited to one's stomach or not. If you want it, eat it, and if your appetite is a normal one, it will most likely "agree with you." But remember not to *dose* sick folks with eatables; nature knows best when food is necessary, and will call for it in due time through the appetite. It is a mistaken idea that patients will improve more rapidly if they are bountifully fed. Nature always lays up a store of food in the system, better for supplying the wants of those prostrated by fevers than anything that can be offered by the stomach.—*The Bistoury*.

KEEP THE KITCHEN AIR PURE.—A little sink near a kitchen door-step, inadvertently formed, has been known, although not exceeding in its dimensions a single square foot, to spread sickness through a whole household. Hence, everything of the kind should be studiously obviated, so that there should be no spot about a farm-house which can receive and hold standing water, whether it be the pure rain from the sky, the contents of a wash-basin, the slop-bowel, or the water-pail.—*Home and Health*.

Items Worth Remembering.

IN the history of the past there are recorded facts connected with nations, and with distinguished individuals, which speak volumes in favor of hygienic living. Nations that have been the most hardy, the most capable of enduring hardships in war, have been those whose diet had been plain and abstemious. It is by this means that the foundation of a good constitution is laid. Of the early Persians it is said: "The boys under sixteen or seventeen years of age were required to take with them to the place of instruction, for their food, bread, with a sort of herb, much in use, to eat with it. The young men until twenty-seven years of age were restricted to the same diet." When Cyrus was addressing the commanders of the army, which he led against the Assyrians, we find him saying, "You can use hunger to relish your food, as others do the daintiest meats; you can bear the drinking of plain water, and carry in your minds the noblest qualities in the world."

"At the arrival of the Europeans in America, it was not uncommon to find Indians who were one hundred years old. They lived frugally, and drank pure water."—*Kahn's Travels*. That was before Christians (?) taught them the use of intoxicating drinks. "The natives of Sierra Leone, whose climate is said to be the worst on earth, are very temperate; they subsist entirely on small quantities of boiled rice with occasional supplies of fruit, and drink only cold water; in consequence, they are strong and healthy, and live as long as men in the most propitious climates." "At the age of eighty-two, Mr. Wesley observes—to-day I entered on my eighty-second year, and found myself just as strong to labor, and as fit for exercise of body and mind as I was forty years ago. Again: I am as strong at eighty-one as I was at twenty-one, but abundantly more healthy, being a stranger to the headache, toothache, and other bodily disorders. Also at the age of eighty-three he remarks: I am a wonder to myself; it is now twelve years since I have felt any sensation of weariness. Of his early habits he remarks: From ten to thirteen or fourteen, I had little but bread to eat, and not a great plenty of that; I believe this was so far from hurting me, that it laid the foundation of lasting health. In consequence of reading Dr. Cheyne, he says: I chose to eat sparingly, and drink water." "Pythagoras laid down such rules as he thought most conducive to tranquillity of mind, and perfect health of body, hence he ate but twice a day, as was then the general custom. In the morning he only took a little piece of bread, and at supper, when he made a moderate meal, he allowed no beverage but water."—*Temperance Cyclopaedia*.

S. N. HASKELL.

CLEANLINESS is the elegance of the poor.

Reforms.

ALL true reforms are based upon just principles, and are in accordance with what we all call common sense. Public opinion, however, often seems to ignore common-sense. "What do people generally approve?" "How can I best please the people I associate with?" are the usual questions people put to themselves.

The reigning fashion employs the minds of the gentler sex; and to follow its fluctuating light puzzles their brains, from the age of fifteen to forty. This "will o' the wisp" leads many of them in paths difficult and painful. Why? Oh! it is the fashion. Call for a reform, and the first question which arises is, "Is it a fashionable reform?" No reform has ever been fashionable for any great length of time in this world of ours. If you would reform, or push on a reform, you must be a good, self-denying soldier, or you will be led away from it by the multitude; for, depend upon it, the multitude hate reforms.

Should you reform in diet, your best friend may ignorantly, or intelligently, or carelessly, lead you upon a side track. Should you resolve to abstain from poisonous medicines in sickness, your fashionable friends may surround your sick-bed, and implore you for the sake of your family and friends, to send for the doctor, and to swallow his medicines.

If you would reform in any important matter, you must be a man of firmness; you must learn that fashion and common opinion may not always be an infallible guide. Let right have the first place in your mind, and give the wrong no quarter, no hiding-place in your heart. Let the self-denial be ever so painful, manfully divorce yourself from error, and heroically abide the event.

JOS. CLARKE.

Interesting to Oyster-eaters.

If the following article from the *Journal of Microscopy* be true, oyster-eaters get a little more than they are generally aware of in that delicious morsel. Not only one oyster, but a hundred or more, and several tribes of worms in the bargain!

"Open an oyster, retain the liquor in the lower or deep shell, and, if viewed through a microscope, it will be found to contain multitudes of small oysters, covered with shells, and swimming nimbly about—one hundred and twenty of which extend about one inch. Besides these young oysters, the liquor contains a variety of animalcules, and myriads of three distinct species of worms. Sometimes their light represents a bluish star about the center of the shell, which will be beautifully luminous in a dark room."

The oyster lives on the filth of the water, hence no wonder it should breed such a mass of corruption.

D. M. CANRIGHT.

The Power of the Will.

WHEN we behold man's physical frame, consisting of bones, muscle, and blood, and all their complex subdivisions, we see perhaps the most wonderful and beautiful machinery existing in our world. We are truly, "most fearfully and wonderfully made." Every organ is exactly adapted to do its work, and its perfection most clearly shows the wisdom of the divine Architect. But when we come to that force or power which moves this machinery, we are lost in a depth too great for us to fathom. It is not probable that man in his present condition can ever explain the mysterious nature of life. But we do know there is a power in man, which we call *the will*, that has very much to do with his success in accomplishing a given work, and also the preservation of the health of the structure itself. And perhaps if we were called upon to explain the nature of this power and its manner of acting, we should find it as difficult as the other. Our observation, however, teaches us that certain developments of brain possess it in far greater degree than others, and this leads us to think it has an intimate connection with the brain.

Be this as it may, we must all see that the possession of this force gives a man great advantage in the battle of life. By this power we mean the fixed determination that certain purposes shall or shall not be accomplished. Some have this power of determination in a far greater degree than others. And, as a general rule, man's success in life will be in proportion to the amount of this power possessed, other things being equal. Many a fine scheme, though well planned and containing elements of success has failed, simply because the propelling power of a firm will was lacking. And how often we see men of no great mental power or capacity succeed in what they undertake, because they have an indomitable will to push through every undertaking. They surmount every obstacle, and stop at no seeming failure. We can hardly tell what is not possible for a man of good judgment who forms his plans with carefulness, and enters upon them with spirit and carries them out with a fixed purpose. There is no such thing as fail to such a man unless Providence interposes.

In Mr. Bunyan's "Holy War," concerning the taking of the "town of Mansoul," in which the forces of "Immanuel and Diabolus" contend, "My Lord Will-be-will" occupies a very prominent place as a commander on one side or the other. So it is in life; this faculty of the mind plays an important part for good or ill. While it sustains a Napoleon under the tremendous pressure of war and carnage, and enables him to surmount every obstacle in his pathway, it also bears up the apostle Paul in toils and stripes above measure in the cause of our Lord and Saviour.

But let us bring this closer to our individual experience. The exercise of the will-power at times seems really to impart new strength to the system. Who has not experienced this when after being really weary some circumstance would arise which gave occasion to summon up the will-power for a moment, and you would feel really rested, and almost like a new man. This is not in its effects like either coffee or liquor, as it does not give place to reaction, unless the new force imparted is used up by additional labor. There seems to be some power in the system connected with the will that really gives an increase of strength, to nerves at least, and through them to the muscles.

It would not be wise for a common observer like myself to venture upon the peculiar field of the scientific man; but in these matters much may be learned by observation, and I am satisfied that there are many persons whose physical systems are very frail and weak, and yet they live for years, and do a great amount of work and throw off disease, just because they are determined they will not be sick; while others, far stronger physically, by watching and nursing every pain become diseased, and actually die. I have in my mind persons who have been very sick, and all their friends and the attending physician thought they must die, but they determined to live, and did, in spite of all the adverse prophecies that were uttered.

This same principle was illustrated in the army during the war. Men who were badly wounded, but possessed of "grit," as the saying is, would get well when others whose condition was much more favorable would die. On the other hand, numerous instances have been known of individuals, with no disease except that of the imagination, lying sick for months and years, and apparently coming very near death. Their sickness was real to them, but their friends at last succeeded in getting them to rouse up and make an effort, very moderate of course at first. After this they would recover rapidly.

From such observations, it seems very evident to my mind that the will-power absolutely imparts strength and health to the system when properly exercised. If this be true, it is an important truth, and one that should be borne in mind by invalids and weakly persons, and especially by all who care for health. Life is a noble gift, but its value depends much upon the use we make of it. We have it in our power to exercise a positive influence in the world for good, or to be mere ciphers in society. God has given us all certain gifts, and we may, by a fixed purpose, make these useful, or may weakly permit them to amount to nothing. Is it too much to say, in view of the facts hinted at above, that we may prolong even our lives, and retain our health, by a proper exercise of the power of the will? This we believe is an im-

portant truth. Let us then carry it into action.
GEO. I. BUTLER.

Would your Loss Be Felt?

LIVE for some purpose in the world. Always act your part well. Fill up the measure of duty to others. Conduct yourselves so that you shall be missed with sorrow when you are gone. Multitudes of our species are living in such a selfish manner that they are not likely to be remembered after their disappearance. They leave behind them scarcely any traces of their existence, and are forgotten almost as though they had never been. They are, while they live, like some pebble lying unobserved among a million on the shore; and when they die, they are like that same pebble thrown into the sea, which just ruffles the surface, sinks, and is forgotten, without being missed from the beach. They are neither regretted by the rich, wanted by the poor, nor celebrated by the learned. Who has been the better for their life? Who has been the worse for their death? Whose tears have they dried up? Whose wants supplied? Whose misery have they healed? Who would unbar the gate of life to re-admit them to existence? Or what face would greet them back again to our world with a smile? Wretched, unproductive existence! Selfishness is its own curse; it is a starving vice. The man who does no good gets none. He is like the heath in the desert, neither yielding fruit nor seeing when good cometh, a stunted, dwarfish, miserable shrub.—*Everybody's Journal*.

Content to Be simply a Wife.

I FEAR there are many who do not realize what it is to be a wife, when they take upon themselves the solemn obligations of the marriage vow. There is no more important position on earth than that of wife and mother. A woman may be fitted to shine a queen in society; she may even have the ability to stand in legislative halls, but in the charmed circle of home her influence is deepest and most lasting. Many of us have an unsatisfied longing for something higher, broader, grander than homely household duties; but I think it is better to adapt ourselves to our circumstances than to make ourselves and our families unhappy by our discontent. What true and loving woman would exchange her place as wife and mother for the highest position in the world? Then let us, who are wives, be true and loving, making our homes the dearest spot on earth to our husbands, and we will not fail of our reward.—*Western Rural*.

MANY a child goes astray, not because there is any want of prayer or virtue at home but simply because home lacks sunshine.

Onward to Victory.

OUR Saviour said, "No man having put his hand to the plough, and looking back, is fit for the kingdom." Luke 9 : 62. This scripture presents a principle which is just as true in health reform as it is in religion. Those who, having espoused the health reform, suffer their minds to dwell on old habits they have left behind, will, in nine cases out of ten, be overcome by them, and backslide from the hygienic way of living. Such should, in the language of the apostle, forget those things which are behind, and reach forth unto those things which are before; otherwise they will be in danger of having the truth of the following scripture verified in their cases: "If after they have escaped the pollutions of the world, . . . they are again entangled therein, and overcome, the latter end is worse with them than the beginning." 2 Pet. 2 : 20.

Though this passage relates to notorious backsliding in religion, yet it contains a principle that is applicable to those who, having embraced the health reform and reaped its rich benefits, return to filthy and injurious habits which come directly under the prohibitions of temperance. Truly the condition of such is worse than their condition was before they tried to get the victory over their bad habits. For a bad habit that is revived by ascendancy has a stronger hold on its victim than it had before it was subdued.

Those who have been brought into bondage by intemperate habits from which they were once freed, and desire to regain what they have lost, need our sympathy. We would encourage them to renew their conflict. By the power of the will, moral courage, and reliance by faith on the strength of the Almighty, they can be more than conquerors. The object before them is worthy of their struggle. Their example should be on the side of eternal truth. Their manhood, influence, health, and happiness, are at stake. When overcome, they should say with one of old, "Rejoice not against me, O mine enemy; when I fall, I shall arise." Micah 7 : 8. Others have gotten the victory, and so can they. They should have courage to say, No, to temptations, and march onward to victory.

D. T. BOURDEAU.

PAYING THE PENALTY.—The numerous cases of sudden prostration of the mental and physical powers of professional and business men, should be a warning to those who drive on their engrossing projects, and taxing their faculties to the limit of human endurance. Hon. Schuyler Colfax, Vice-president of the United States, while presiding in the Senate during the discussion of the International Treaty, was suddenly and severely attacked by alarming sickness. Since his recovery he says that it was the result of overwork. For ten years his correspondence

has been so extensive, and his official duties so arduous, that he has never risen in the morning that he has not felt he had twice as much to do that day as there was time for, so that to keep abreast with his work he was obliged to steal hours from rest and often from sleep. Nature repudiates such drafts.

Human Rights.

DOUBTLESS human creatures have some rights that ought to be respected. Sojourner Truth says, "If women have any rights, let them take them." But how shall we get our rights in such a world as this?

We certainly have a right to the pure air of heaven, if there is anything we may claim as a right. The solid earth may be parceled into lots, upon which exclusive claims may be laid by individuals. Not so with atmospheric air. To this all have a common claim. Water may be held for sale, but the vital fluid we breathe is "as free as air."

Since all have a right to the atmosphere, I question the right of any one to poison it with the fumes and smoke of tobacco. Each fish in that lake of clear, bright water has a right to the water as it is; and no individual fish has a right to poison it with drugs and minerals, and turn it into a reservoir of ink. So no person, I hold, has a right to poison and pollute the air we breathe with that filthy, disgusting, and nauseating abomination, tobacco. But remonstrance is in vain; our rights are not regarded by those who think they have a right to trample on the rights of others, to gratify an unnatural appetite for the vile poison.

And then just look at these fair and fertile acres, capable of producing the best of grain and fruit to be food for our race, prostituted from their proper use, and robbed of their fertility, in cultivation of the filthy weed, which is a thousand times worse than useless—life-destroying, instead of life-preserving—while millions of our race are suffering for want of the food which these fertile fields might produce. But human animals must and will have tobacco, at any cost, and the owners of these rich and luxuriant acres with which I am surrounded can make more money in the cultivation of this abomination, than they can in raising bread for the famishing portions of our race in distant countries; and feeling no want themselves, they prostitute their lands to the debasing purpose of ministering to the vile and vicious appetites of fallen and degraded humanity, and thus accelerate its ruin.

Humanity has a right to the products of the earth in the food it is capable of raising; but love of money and vile and debasing lust deny the poor their rights.

R. F. COTTRELL.

Experience in Health Reform.

I COULD tell quite a lengthy experience in health reform, extending over a period of some thirty years, which some day I may undertake to do; but at this time I will confine myself to my experience in the two-meal system. It is seven or eight years since I commenced practicing this, and for five years and more I have not eaten so much as a cherry or a pea between meals. I am well satisfied, nay, extremely gratified, with the result. My bodily strength is increasing, and I am capable of endurance that I could not have had without the health reform.

But have you not had severe sickness and been near to death since you adopted this course?

Yes; but I can trace it to a cause that had been operating for many years before I took this course—the practice of eating largely of milk; but this I reserve for a future article.

But you tell me that it may be quite convenient for one who does not labor with his hands to live on two meals a day. But when one goes into hard labor he will find it will not do. He must eat oftener.

This does not frighten me. It is only just "tell 'em so." I try this position occasionally. I have just come in, at half-past eleven, from cutting about a half an acre of heavy oats with the good old-fashioned cradle, and I don't feel any more dinnerish than I would to have been using the pen the while. It is a false notion that the stomach must be kept hard at work all the time, by eating often, and think that this must be done to sustain one in hard labor. This does not accord with good reason. If one is to make an extra effort in physical labor, let his meals be light for the time. It is not the food that we eat to-day that gives us strength to labor to-day. Eating frequently and working hard will soon break a man down.

But, says one, I know I could not stand it; I should feel all gone in a short time. This may be so; but genuine health reformers, especially those who eat only two meals a day, are not troubled with this "all-gone" feeling. They can eat their two meals with a good hearty relish every time, but if they chance to omit a meal, they do not mind it. They do not feel that something strange has happened.

R. F. COTTRELL.

Experiments with Onions.

JOHN B. WOLF, M. D., of Washington, forwarded to the Farmers' Club, N. Y., the following communication: On shipboard at New Orleans, in the year 1849, in charge of one hundred marines, with cholera among them, I observed that those who ate freely of onions, supposing them healthy, were attacked certainly and fatally. Onions and salt cured the bite of a rattlesnake on my son, and are considered specific in

most snake bites. I have found four separate witnesses of phenomena connected with small-pox and fevers.

1. Onions in rooms with small-pox rot rapidly.

2. Blisters rise in them.

3. They retain and communicate the virus many weeks after the epidemic has subsided.

4. Applied to the feet of fever patients, they rapidly turn black.

5. They prevent the spread of small-pox in thickly populated tenements by absorbing the virus.

6. A man with hydrophobia, in his frenzy, ate voraciously of onions, and recovered. From all these facts may be deduced:

1. That onions should not be eaten when there is a prevailing epidemic.

2. That onion sliced and frequently changed are good disinfectants.

3. That experiments should be made to test the extent of their usefulness. For many years I have opposed vaccination as ordinarily done, and hence hail with satisfaction any means of mitigating the virus of this distemper.—*Sel.*

WHAT SUSTAINED HIM?—Mr Weston, a celebrated pedestrian, recently accomplished the remarkable feat of walking four hundred miles in five days, on one day walking 112 miles. The undertaking was performed in the Skating Rink of New York, the circuit of which is about a seventh of a mile, around which he walked 2,800 times. Dr. Doremus, the distinguished chemical professor, stated at the close that it was probably the severest trial of endurance ever made, and that it could never have been accomplished had he not been a strictly temperate man.

HOW TO CURE A COLD.—Do three things: First, eat nothing; second, go to bed in a warm room, cover up; third, drink as much cold water as you can, or as you want; and in three cases out of four you will be well in thirty-six hours. To neglect a cold for forty-eight hours after the cough commences, is to place yourself beyond cure, until the cold has run its course of about a fortnight. Warmth and abstinence are safe and certain cures, when applied early. Warmth keeps the pores of the skin open, and relieves it of the surplus which oppresses it, while abstinence cuts off the supply of material for phlegm which would otherwise be coughed up. This is a simple but effectual remedy. Drink no intoxicating liquor.

THE highest knowledge which it is possible for man to acquire is that which makes him familiar with the laws of his own being and destiny.

The Health Reformer.

Battle Creek, Mich., August, 1871.

Bible Hygiene.

THE definition of hygiene, as given by Webster, is, "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 Bible was given for the well-being of man in this life, as well as a rule by which he may attain to immortal life. And the first grand, hygienic rule given was that which defines man's diet. To Adam, 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. "Of every tree of the garden," our first parents were to freely eat, excepting one. Gen. 2: 16, 17.

Adam's meat does not appear to have been the flesh of animals, such as beef, pork, mutton, chicken, turkey, goose, duck, and the like. His bill of fare was made up of the wonderful variety of delicious things which grew out of the ground. These were his meat. And we have been surprised with the fact that the very highest authorities give the word *meat* in the Old and New Testaments the signification it has in this first hygienic rule given to Adam. "Meat in the English Bible," says the American Tract Society's Dictionary of the Bible, "usually signifies food." And the statement of William Smith, Classical Examiner of the University of London, in his dictionary of the Bible, is still stronger. On the word *meat*, he says: "It does not appear that the word *meat* is used in any one instance in the authorized version of either the Old or the New Testament in the sense which it now almost exclusively bears of animal food."

Animal food, then, did not constitute any part of the bill of fare of the holy pair in Eden. It was not the design of God in creation that the life of any living creature should be taken. Death, in man or beast, or wherever it might occur, came in consequence of sin. And this whole mammoth custom of taking the life of God's creatures to sustain human life, wherever it may be practiced beneath the sun, is simply the fruit of transgression. And after

the fall, and the expulsion from Eden, so far as the Sacred Record is concerned, there is no permission given to use flesh of any kind for food till after the flood. Then the use of flesh as food became a matter of necessity.

The waters of the flood were upon the earth, and Noah was in the ark with closed doors, one year and ten days. Compare Gen. 7: 11, 12, and 8: 14. By this time, we may safely conclude, the patriarch's stock of provisions was low. And the desolated earth could afford none until it could be produced from the seed preserved in the ark. In this state of things God said to Noah, "Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things." Gen. 9: 3. Up to this time, during a period of 1656 years, more than one-fourth of the time since creation, man's diet was the "green herb," or that which grew out of the ground. But now, in the absence of such food, he is permitted to subsist, very largely at least, upon flesh, until the earth should bring forth again the proper food for man.

And, certainly, judging from the Sacred Record, that was a time of remarkable good health. During the long period of 1656 years of vegetarian life, no mention is made of the sickness and death of children, of feebleness in youth, or at middle age, or of fevers, dyspepsia, gout, or consumption. All lived, in the full enjoyment of health, nearly one thousand years, until the weary springs of life stood still. Obituary notices of that time do not mention local diseases, which in our day are caused by the breaking down of certain organs of the system, while others remain strong, resulting in lingering sufferings, and agony in death. No, they mention the great length of human life, and its cessation, as follows:—

"And all the days that Adam lived were nine hundred and thirty years, and he died."

"And all the days of Seth were nine hundred and twelve years, and he died."

"And all the days of Enos were nine hundred and five years, and he died."

"And all the days of Cainan were nine hundred and ten years, and he died."

"And all the days of Mahalaleel were eight hundred ninety and five years, and he died."

"And all the days of Jared were nine hundred sixty and two years, and he died."

“And all the days of Methuselah were nine hundred sixty and nine years, and he died.”

“And all the days of Lamech were seven hundred seventy and seven years, and he died.”

We notice, as the second hygienic principle in God's ample provision for the happy existence of man, his glorious surroundings. “And out of the ground made the Lord God to grow every tree that is pleasant to the sight.” If after the three-fold curse on account of sin—first, that which followed the sin of Adam; second, that which followed the first murder; and, third, the terrible curse of the flood, which left a large portion of the earth's surface in its present broken and barren condition—if after six thousand years of the blighting, dwindling, and deforming influence of the curse, there remains real beauty in the trees, vines, shrubs, and flowers, far more beautiful than the finest work of art, what must have been the grandeur, beauty, and glory, of the trees, the bowers, and the flowers, of Paradise, fresh from the hand of Infinite Wisdom, before the transgression!

And the Son of God, in addressing the “innumerable multitude” pointed them to the delicate lily, and declared that “Solomon in all his glory was not arrayed like one of these.” The superiority of the works of nature, or of art, was not a matter of debate with the Son of God. A single lily in his day, from the soil which had long felt the blight and mildew of the curse, possessed more glory than Solomon in all his royal array. If this be a fact relative to a single lily of the field, or reposing upon the bosom of the lake, four thousand years from the original glory of Eden, what must have been the delights of our first parents as they stood in Eden before sin had paralyzed their senses, or the curse had touched a single leaf?

Man's employment, as seen in the original design, is also worthy of notice. “And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.” Gen. 2:15. Man was designed for activity in the open light of the sun, and the free air of heaven. These to him constitute the principle joys of existence. The subsequent curse upon Adam was not in that he should labor; but that his labor should be attended with difficulties. Gen. 3:17-19. Neither was the curse upon Eve that she should bear children; but in increased numbers and sorrows.

The natural habits of the people for the first generations after the fall were evidently conducive to longevity and health. There is no mention of houses before the flood. Before and long after that event, many of the people at least dwelt in tents. Artificial habits, in closed doors, hiding away from the light of the sun, and the richness of pure air, has well-nigh ruined the race. None should suffer such wretched treatment, only those worthy of death, or the next thing to it, and are doomed to close confinement in prisons. We admire that simple wisdom which saith, “Truly, the light is sweet, and a pleasant thing it is for the eyes to behold the sun.” Eccl. 11:7.

Proper exercise in the open air, in the light of the sun, ranks among God's highest and richest blessings to man. This gives form and strength to the physical frame, and, all other habits being equal, is the sure safeguard against disease and premature decay. This, being man's natural sphere, gives buoyancy and strength to thought, and the mind finds its natural balance, free from the extremes resulting from artificial life.

It is true that artificial and, in almost everything, wrong habits of life have so far perverted and enfeebled our natures that we are ill-prepared to enter at once upon the natural habits of the worthy patriarchs. We cannot go back at once. And it is vain to talk of regaining all that has been lost in size, strength, health, and length of days. Something might be gained. But for this we earnestly plead, that the spirit of reform in habits of life shall get hold of the minds of sensible men and women, and that the rapid downward tendency may be checked.

This downward tendency to feebleness and premature decay in American women, is too evident to admit of a doubt. And in no one thing is this so clearly traceable as in artificial habits in closed doors. The native women in our country are as strong as the men. And why? Simply because their habits are so nearly like those of the men, without ceiled houses. This is also true in a large degree of European women who labor, side by side with their husbands, in the field, in the light of the sun, in the open air.

Every room and every sleeping apartment, in every house, should be ventilated every day and every night in the year. The degree must be governed by the temperature of the atmos-

phere without, and the ability of the inmates to endure. And every man, and every woman, and every child, should also enjoy as much of God's good sunshine as the circumstances will possibly admit. Press to the light, friends, press out into the air, and let them into your houses, and let these grand medicines, wisely mixed by our gracious God, make you strong, healthy, and happy.

Hygienic Festival.

EARLY the present season, the increasing numbers of patients at the Health Reform Institute, made it necessary that extensive additions should be made to the main building, and that several of the other buildings should be improved, and all refitted. This done, the rooms in all the cottages were in fine condition, six new, elegant ones were made in the second story of the main building, and fourteen feet in length were added to both the lecture hall, and the dining room.

It was then suggested that, at this important era in the history of the Institute, it, with its enlargements and improvements, should be rededicated by the especial friends of health reform at the Institute, and others in this city, with a service of speaking and music, the entertainment to close with a dinner. Committees were therefore chosen, and preparations commenced. But the friends of the reform began to feel desirous that their worthy neighbors, who take no especial interest in health reform, should be present to hear, and to participate in this hygienic festival. And so the committee extended invitations by printed, enveloped notices to the principal families in this city and vicinity, which called together not far from eight hundred people, representing a very large share of the real intelligence of the city.

The preparations for the occasion, made by the joint action of those directly connected with the Health Institute, and a large number of practical health reformers in the city and vicinity, were ample, and in many respects truly beautiful and grand. We were disappointed in speakers for the occasion; but our neighbors, in the liberality of their feelings, were disposed to make the best of what they heard from those with whom they had long been acquainted, however poorly they were qualified to address them.

But the dinner was a grand success. The ta-

bles stood along side of each other, sufficient to seat seven hundred persons, loaded with a proper representation of the diet at the Institute, and at the homes of reformers generally in this city. This called for tons of crockery. More than one crockery store in this city was literally emptied to set these tables. And, then, the speaking continuing till past one, all were prepared to enjoy food with an uncommon relish, which caused comparative silence for about the space of half an hour. Gentlemen forgot their steak, butter, and condiments, and the ladies seemed not to think of their tea. This was the principal success of the day, and the delight of all true health reformers, to see their neighbors enjoy a simple, healthful, hygienic dinner. Here we must close our hasty sketch of this interesting social festival with our numerous, respected friends in this community.

But that our friends abroad may know how the Health Reform Institute is viewed at home by the citizens of our place and vicinity, we give the following candid statement from the editor of the *Battle Creek Journal*, who is universally respected as a scholar, and very much of a gentleman.

Health Reform Convention.

ON Thursday, July 27, on the spacious and beautiful grounds of the Health Institute in this city, there was held a Health Reform Convention or Hygienic Festival, which was attended by

ABOUT 800 PERSONS,

chiefly assembled from Battle Creek and the towns in the vicinity. The day was one of the finest of the season, and as the people began arriving about 11 o'clock in the forenoon, they found the amplest preparations made for their reception.

On the south side of the grounds were five tables—each 128 feet in length, the total length being 640 feet—all set in the neatest style and appropriately decorated with vases of flowers, while on the north side a large platform had been fitted up for a speakers' stand, with seats arranged in front of it for the accommodation of the guests during the speaking. A variety of

MOTTOES

upon small banners in the vicinity of the stand indicated the character of the occasion, and suggested the leading principles of the reform which the convention was called to promote. Among these we noticed the following: "Health Reform the Basis of All Reform," "Nature the Best Physician," "Cleanliness next to Godli-

ness," "Our *Materia Medica*, Pure Air, Light, Proper Diet, Pure Soft Water, Proper Clothing, Exercise, Cheerfulness, Rest, and Sleep," "Obey and Live," and "Nature's Laws are God's Laws." - In the reception room of the Institute was displayed conspicuously upon the wall, wrought in letters of evergreen and surrounded with a wreath, the word "Welcome," and also the maxim, "*Vix Medicatrix Naturæ*," in letters of the same material.

At the stand before dinner, besides music by the choir of the Seventh-day Adventist church, and by Mr. and Mrs. McAllaster, Miss Ella Skinner, and B. T. Skinner, who favored the company with their services, and who all performed their part in the most admirable manner, there were

ADDRESSES

on Health and Dress Reform by the Rev. James White, and also by Mrs. White. They were both listened to with close attention, as they with remarkable force and clearness set forth the principles of the new system of hygiene, and presented the reasons for their adoption. The former dwelt with peculiar emphasis upon the scriptural injunction forbidding the use of pork as an article of food, holding that the divine command was a statement of a physical law, equally binding upon man in all countries and in all ages. Eld. White also presented many facts and statistics corroborative of his general position in regard to health reform, and closed with a vigorous appeal in behalf of a theory which he claimed to have been most fully and conclusively tested by experience. Mrs. White was then introduced by Dr. Russell, who presided at the public exercises, and she proceeded to discuss the topics which would naturally possess a special interest on the part of the ladies of her audience. Her remarks upon living in accordance with nature, rather than in the slavery of fashion, were most able, and evidently produced a deep impression. The duties of the family and home circle were enforced with a practical eloquence, which must have convinced her hearers that many if not all her admonitions and suggestions were worthy of serious attention, and that the world would be much better, if they were carried out in actual practice in all the homes of the land.

At the conclusion of Mrs. White's address,

DINNER

was announced, and there was immediately a movement for the tables, on the part of the numerous crowd in attendance. The strictest order and regularity were observed; and at the five tables, some 675 persons found themselves seated before a display of eatables, truly tempting to the appetite. The following was the bill of fare:—

VEGETABLES.

New Ripe Potatoes,
Green Beans,
Green Corn,
Beets,
Squash,
Green Peas,
Baked Beans.

BREAD, CAKE, &C.

Gems,
Raised Bread,
Hard Biscuit,
Buns,
Fruit Cake (Graham),
Sponge Cake, "
Apple Pie, "
Oatmeal Pudding,
Manioca " with fruit,
Rice " " "

FRUIT.

Peaches,
Prunes (dried),
Figs, "
Dates, "
Apples,
Whortleberries,
Blackberries.

It is to be noticed that butter, grease of all kinds, tea, coffee, spice, pepper, ginger, and nutmeg, were wholly discarded in the cookery, and were not in use upon the tables. Salt was provided for those who desired it. After the invocation of the divine blessing, the dinner was served in a most capital manner, and was

RELISHED AND UNIVERSALLY COMMENDED

by the vast company of guests, most of whom for the first time sat at a public dinner got up on the hygienic plan.

The business of dining being over, for those who had seats at the first table, the company were invited to take a minute and detailed view of

THE HEALTH REFORM INSTITUTE,

the various rooms of the building being thrown open for the inspection of the public. Everything was in the most satisfactory condition, order and neatness prevailing upon all sides. There was a general exclamation on the part of our citizens present, both ladies and gentlemen, that the success of the institution exceeded their expectations, and that it had worked its way to a condition of present usefulness and future promise, which rendered it a just

OBJECT OF PRIDE

to the people of Battle Creek, and should in every proper way receive their earnest encouragement.

When the Institute had been thoroughly in-

spected, the signal was given for the re-assembling of the crowd to the speakers' stand, where instructive, and very interesting, addresses were again made by Eld. White and Mrs. White. The speakers entered upon a somewhat different field of discussion from that occupied in the forenoon, and elucidated their views by an additional array of figures and facts, and by the presentation of many pointed exemplifications of the utility and importance of the new health system which they advocated. Eld. W. especially elicited attention, while he related his own wonderful restoration from the borders of the grave in the practice of this system, by paying proper attention to diet and exercise. Mrs. W. addressed herself in the afternoon, in a more particular manner to the subject of Dress Reform, illustrating the style of dress approved by her not alone by the costume worn by herself upon the platform, but by presenting in contrast, two little girls who were each respectively arrayed in the ordinary and in the reform fashion. She attracted a most diligent and thoughtful hearing throughout her address, as did also her husband in the preceding speech.

At the close of the meeting, Dr. I. J. Meachem rose from among the crowd of listeners and expressed his great gratification with what he had heard, and with the excellent provisions made for the visitors at the dinner table, and stated that he would presume also to express his thanks in behalf of the audience. At the conclusion of his remarks, upon suggestion, he moved

A RESOLUTION OF THANKS

to those who had furnished so generous and so excellent an entertainment, as also to the speakers who had so ably set forth the reasons and principles of Health Reform. Dr. Russell also expressed in behalf of the Institute, thanks to W. Jefts & Co. for the use of the superior organ used on the occasion, and to the singers for the admirable performances, by which they had enlivened and given additional interest to the meeting of the convention.

About four o'clock P. M. the meeting was adjourned, with the benediction, and the assemblage dispersed, evidently greatly gratified with the entire proceedings of the day. The Institute, it is needless to add, has gained greatly by this convention, in having its aims and objects, as well as its actual condition and prospects brought more fully before the public at large.

That our readers may have before them a brief account of the history, financial basis, purpose, favorable circumstances of location, and also a list of the officers of this important Institute in our midst, we append a notice contained in the *Advent Review and Herald* of this week, from the pen of the Rev. J. H. Waggoner, of Burlington:—

"The Health Reform Institute was incorporated and opened for the reception of patients in Sep-

tember, 1866. It is located on a beautiful piece of ground in the north-western part of the city of Battle Creek, Michigan. It was founded by the Seventh-day Adventists, whose office of publication is located a short distance south of the Institute. According to its charter, its stock is interest-bearing; but the original design was more benevolent than money-making, and this design is carried out by the Directors, who issue blank forms to stockholders, in executing which they donate to the Institution all dividends that may accrue to them; and most of the stockholders have complied with this arrangement, by which a fund is accumulated, when the Institute is prosperous, enabling it to receive more or less of the worthy poor to be treated at reduced rates.

"The people establishing this institution were not wealthy; they had no surplus means to invest in speculations. But being fully aroused to the sufferings of humanity, to the errors of the various systems of drug medication, and having the fullest confidence in the principles of hygiene now being taught and successfully practiced in the Institute, the funds were raised, some by donations direct, but most by the taking of stock with a donation of interest as above stated, with which seven acres of ground were purchased, being then the residence of Judge Graves. Since that time additions have been made to the original building, and by the purchase of others, so that the property now consists of fifteen acres of ground, with eight buildings, including the residences of physicians, having a capacity, when all are brought into use, of accommodating one hundred patients.

"The Institute is favorably located in every respect. No State offers advantages superior to those of the State of Michigan. The soil is quick and certain, crops very seldom failing; producing the finest quality of wheat; fruit good and abundant; with timber plenty of every kind; and privileges of water unequalled.

"And no part of this State possesses advantages superior to those of Battle Creek. It is noted for the intelligence and enterprise of its citizens, manifested in its general business, its manufactures, and its schools; the largest and best-finished school-house in the State has recently been opened here. The Michigan Central Railroad passing through the city, is an old reliable road, one of the best equipped and best managed in the country, forming with the Great Western of Canada a leading through line between the East and West. The Peninsular, lately opened from Lansing to Battle Creek, is fast being laid to Chicago, which will soon give another through route from East to West by way of the Grand Trunk. And, another line of equal importance to either of these is now under construction, connecting with the Pennsylvania Central by the Pittsburgh and Fort Wayne at Mansfield, Ohio, and from Battle Creek proceeding northward into the pine re-

gions. This will at once give us a shorter route to the seaboard, and bring together the lumber woods of Michigan and the coal fields of Ohio. And with all these advantages we have that of pure, soft water, with an elevated, healthy location, and the most pleasant surroundings.

"The system upon which patients are treated in this Institute is known as 'hygienic.' 'Hygiene,' says Webster, is 'that department of medical science which treats of the preservation of health; a system of principles or rules designed for the promotion of health.' It is held by the conductors of this institution that any system of medical practice having in view *the recovery of health*, which does not also include *the preservation of health*, or which ignores any of the *conditions of health*, is radically defective. It must be conceded that all diseases originate in *wrong habits or unfavorable conditions*, and to cure the disease without correcting the habits or changing the conditions is as impossible as to change a sinner into a Christian without any change of life! Temporary relief may be afforded by a defective system; but more than that cannot be expected. Our appliances include air, water, diet, exercise, rest, &c., but no drugs, or 'medicines' in the popular sense of that term.

"The Institute is under the management of a Board of Directors, the present Board consisting of the following persons: S. H. King, Orleans, Ionia Co., President; B. Salisbury, Battle Creek, Secretary; D. R. Palmer, Jackson, E. H. Root and S. A. McPherson, Wright, Ottawa Co., D. Carpenter, Battle Creek, and J. F. Carman, Potterville. At the present time there are four physicians connected with it: J. H. Ginley, M. D., Wm. Russell, M. D., Mrs. M. A. Chamberlain, M. D., and Miss P. M. Lamson, M. D. In the Institute are about fifty patients."

Expand the Chest.

THOSE in easy circumstances, or those who pursue sedentary in-door employment, use their lungs but little, breathe but little air into the chest, and thus, independent of position, contract a wretchedly small chest, and lay the foundation of the loss of health and beauty.

All this can be perfectly obviated by a little attention to the manner of breathing. Recollect that the lungs are like a bladder in their construction, and can be stretched open to double their size with perfect safety, giving a noble chest and perfect immunity from consumption.

The agent, and the only agent we require, is the common air we breathe, supposing, however, that no obstacle exists external to the chest, such as tying it round with stays, or having the shoulders lie upon it. On arising from your bed in the morning, place yourself in an erect posture, the shoulders thrown off the chest; now inhale all the air you can, so that no more can be got in; now hold your breath, and throw your arms

off behind, holding your breath as long as possible. Repeat these long breaths as much as you please. Done in a cold room is much better, because the air is so much denser, and will act much more powerfully in expanding the chest. Exercising the lungs in this manner will enlarge the capability and size of the chest.—*Sel.*

Advice to Young Men.

I ASK the young man, then, who is just forming his habits of life, or just beginning to indulge those habitual trains of thought out of which habits grow, to look around him, and mark the examples whose fortune he would covet, or whose fate he would abhor. Even as we walk the streets, we meet with exhibitions of each extreme. Here, behold a patriarch, whose stock of vigor threescore years and ten seem hardly to have impaired. His erect form, his firm step, his elastic limbs, and undimmed senses, are so many certificates of good conduct; or, rather, so many jewels and orders of nobility with which nature has honored him for his fidelity to her laws. His fair complexion shows that his blood has never been corrupted; his pure breath, that he has never yielded his digestive apparatus for a vintner's cess-pool; his exact language and keen apprehension, that his brain has never been drugged or stupefied by the poisons of distiller or tobaccoist. Enjoying his appetites to the highest, he has preserved the power of enjoying them. Despite the moral of the school-boy's story, he has eaten his cake and still kept it. As he drains the cup of life, there are no lees at the bottom. His organs will reach the goal of existence together. Painlessly as a candle burns down in its socket, so will he expire; and a little imagination would convert him into another Enoch, translated from earth to a better world without the sting of death.

But look at an opposite extreme, where an opposite history is recorded. What wreck so shocking to behold as the wreck of a dissolute man—the vigor of life exhausted, and yet the first steps in an honorable career not taken; in himself a lazarus of diseases; dead, but, by a heathenish custom of society, not yet buried! Rogues have had the initial letter of their title burnt into the palms of their hands; even for murder, Cain was only branded on the forehead; but over the whole person of the debauchee or the inebriate, the signatures of infamy are written. How nature brands him with stigma and opprobrium! How she hangs labels all over him, to testify her disgust at his existence, and to admonish others to beware of his example! How she loosens all his joints, sends tremors along his muscles, and bends forward his frame, as if to bring him upon all-fours with kindred brutes, or to degrade him to the reptile's crawling! How she disfigures his countenance, as if

intent upon obliterating all traces of her own image, so that she may swear she never made him! How she pours rheum over his eyes, sends foul spirits to inhabit his breath, and shrieks, as with a trumpet, from every pore of his body, "BEHOLD A BEAST!" Such a man may be seen in the streets of our cities every day; if rich enough, he may be found in the saloons, and at the tables of the "Upper Ten;" but surely, to every man of purity and honor, to every man whose wisdom as well as whose heart is unblemished, the wretch who comes cropped and bleeding from the pillory, and redolent with its appropriate perfumes, would be a guest or a companion far less offensive and disgusting.

Now let the young man, rejoicing in his manly proportions, and in his comeliness, look on *this* picture and on *this*, and then say, after the likeness of which model he intends his own erect stature and sublime countenance shall be configured.

Society is infinitely too tolerant of the *roue*—the wretch whose life-long pleasure it has been to debase himself and to debauch others; whose heart has been spotted with infamy so much, that it is no longer spotted, but hell-black all over; and who, at least, *deserves* to be treated as travelers say the wild horses of the prairies treat a vicious fellow—the noblest of the herd forming a compact circle around him, heads outward, and kicking him to death.

But why should not a young man indulge an ambition to lay up a stock of health, as well as to lay up stocks of any other kind? Health is earned—as literally so as any commodity in the market. Health can be accumulated, invested, made to yield its interest, and its compound interest, and thus be doubled and redoubled. The capital of health, indeed, may all be forfeited by one physical misdemeanor, as a rich man may sink all his property in one bad speculation; but it is as capable of being increased as any other kind of capital; and it can be safely insured, on payment of the reasonable premium of temperance and forethought. This, too, is a species of wealth which is not only capable of a life-long enjoyment by its possessor, but it may be transmitted to children by a will and testament that no human judicature can set aside.

Why, too, should not a young man be ambitious to amass a capital of health upon which he can draw, in cases of emergency, without danger of bankruptcy, or even of protest? Suppose, in the course of life, some brilliant achievement should be offered for his winning—some literary or scientific labor, or some victory over the leagued forces of vice, or error, or ignorance—which might demand for its triumph a double amount of exertion, for months, or for years; then, when he feels that he can do a day's work every day, and another day's work every night, and still live as long and enjoy as much as his fellows, will he not experience a delight in the

consciousness of his power, a thousand times more vivid and more pure than a capitalist can ever feel over his funds, or a miser over his hoards? And is not this a legitimate satisfaction; nay, a lofty and honorable ambition, to which a true man may properly aspire?

There is one error in regard to health so common in all ranks of life that special pains should be taken to prevent young men from incurring its mischiefs. Almost every man has his own *pet* indulgence. This he defends by saying that, however injurious it may be to others, it is harmless to himself; and he refers to his past experience to justify his future indulgence; affirming that he has tried it for years, he knows it has been innocuous, and he will, therefore, persist.

Now, this reasoning, in ninety-nine cases in a hundred, is the shallowest of fallacies. In the first place, a man can never know how well he would have been, but for the indulgence he defends. He wants, and must necessarily want, as an object of comparison, and as a ground for his inference, that other self, which, but for the indulgence, he would have been. In the next place and principally, every well-constituted person is endowed with a vast fund of health and strength, at his birth; and if this has not been impaired by the ignorance or folly of his natural guardians, he brings it with him upon the stage of life. This fund of natural, inborn health and vigor may be increased, or kept at par, or squandered. The case may be likened to a deposit, in bank, of a hundred thousand dollars, for a young man's benefit. He may make a draft upon it of five thousand dollars a year, and may repeat his draft annually, for twenty years; and because the draft is always answered, the drawer may say, "I know that this expenditure does not impair my fortune; my credit continues as good as ever, and the last time my check was presented, it was promptly honored." True. But the selfsame act now cited to prove the exhaustlessness of the fund is the very act that drew the last cent of the deposit, and balanced the account. It is false logic, when the inference uses up the premises, and the syllogism seems to stand stronger until it stands on nothing. Yet such is the argument in defense of every indulgence and every exposure that militates against the laws of health. He who draws upon a supply that is not infinite will sooner or later reach the bottom. Let this be received as an axiom, that no law of health, any more than a law of conscience, can ever be broken with impunity. To affirm that any violation of a law of health will not be followed by its corresponding injury, is as philosophically absurd as to say there may be a cause which produces no effect.

A young man, in the city, and, in some vocations, in the country also, who has only a limited stipend for the supply of all his wants, is sorely tempted to indulge himself in what meets

the public eye, and to scrimp himself in needs of a more private character. An unhealthy sleeping-room may be endured, that a showy dress may be displayed. A month of penurious living is the penalty of an expensive entertainment. A day of indiscreet and perhaps baneful pleasure absorbs what would have sufficed to spread comfort over weeks. In former days, under the despotism of a custom as cruel as it was ridiculous, a young man, with a few spare dollars in his pocket, was expected to spend them in the sensual pleasures of a wine-bibbing entertainment, instead of spending them for the godlike joy of succoring distress, of reclaiming from guilt, or of rescuing innocence from perdition.

Is it not one of the most unaccountable of contradictions, that the public should look *backward* upon examples of frugality and wisely apportioned expenditure, with feelings so different from those with which it regards the same virtues, when exhibited before its own eyes? Who does not feel honored by his relationship to Dr. Franklin, whether as a townsman, or as a countryman, or even as belonging to the same race? Who does not feel a sort of personal complacency in that frugality of his youth, which laid the foundation for so much competence and generosity in his mature age; in that wise discrimination of his outlays, which held the culture of the soul in absolute supremacy over the pleasures of sense; and in that consummate mastership of the great art of living, which has carried his practical wisdom into every cottage in Christendom, and made his name immortal! And yet how few there are among us who would not disparage, nay, ridicule and condemn, a young man who should follow Franklin's example! Is not this the strangest of weaknesses, as well as of inconsistencies; for, when we take to ourselves credit for commending a virtue, why should we disdain to practice it? Do you ask me why there will be no old Benjamin Franklins in the coming generation of adults? I answer, only because there are no young Benjamin Franklins in the present generation of youth—none who will feed his body on a roll of bread, that divine philosophy may regale his soul.

Do I need an apology for dwelling thus long and earnestly, not only on the economical benefits, but on the moral and religious obligation, of taking care of health? I find one in the facts that ethical and theological writers, almost if not quite without an exception, have left this field out of the domain of conscience; and that the constituted guardians and directors of youth—those at the head of our colleges and higher seminaries of learning—have so generally omitted it in their counsels of wisdom. Let no young man attempt to palliate a continued neglect of this high duty, by saying that an imperfect education has left him without the requisite knowl-

edge. There are books and drawings and anatomical preparations, where this knowledge may be found. Do you say you have not money to buy them? Then, I reply, sweep streets, or sweep chimneys, to earn it!—*Horace Mann.*

Temperance.

THIS is the cardinal virtue in the system of health reform. In fact, well-informed Christian temperance is the body and the soul of this noble reform. Temperance is abstinence from everything that is noxious, pernicious, or evil; and it is also the moderate and reasonable use of that which is adapted to nourish, strengthen, and benefit, our being. We cannot be temperate in the use of that which is destructive to our health, or that impairs and breaks down our bodily powers, or our mental faculties. Reason, common sense, and good judgment, alike declare to us that these should be shunned. "Touch not, taste not, handle not," is a most excellent rule in respect to such things. And this is particularly the case when there is something peculiarly enticing to that which we ought to shun. If we guard against the first step, we shall be safe from all the others. It is the first evil act that is to be dreaded. The first wrong is the one that counts.

Health reform instructs the judgment by giving us just views of the difference between the things that are wholesome and those that are injurious. It is our duty especially to inform ourselves concerning those things that are not in any proper sense food, and that cannot benefit our bodies by being received into the stomach, but which must rather injure and impair our physical powers, and sooner or later our mental also; and, having learned these, to strike them from the list of substances which we use for our sustenance. This is one noble step in real temperance. And that you may not be troubled with a continued desire for these because of a perverted appetite which you have created by wrong habits, or which you inherit from the sins of your ancestors, let these things entirely alone. This is the true way to overcome them. And you may gain the victory in this manner with the least degree of discomfort and inconvenience to yourself. Indeed, if you will refrain from feeding this appetite for unwholesome things, you will be surprised to witness the speedy change that will take place in it; and to observe the readiness with which it will return to that which is right.

The appetite is an excellent servant when under our control; but it is a most tyrannical master when it has the control of us. Judgment and reason must rule, and appetite must come under their wholesome government. The first thing that they will do, will be to strike out everything from our diet that has no just right to be considered wholesome and nutritious. This done,

one-half the battle is gained, if we will only hold our ground by refusing to transgress.

There remains then the just use of those things that are wholesome and beneficial. And to understand this, neither erring in undue strictness nor in the unreasonable use of things proper in themselves, is indeed a very great thing. Some things, however, are very plain. One of these is, that we should rigidly abstain from tasting food (however good in itself that food may be) after we have concluded one meal until the proper time arrives for another. A second is, that sufficient time should elapse between our meals. And this rule will in most cases certainly lead to the omission of the third meal. There are but few persons who will adopt right habits in other respects, who will not be materially benefited by adopting the two-meal system.

And again, after we have brought ourselves under right control as to the times of taking our food, and as to the wholesome character of that food, there still remains two things of much importance to be regarded: Too great a number of varieties at one meal should not be sought; and too large a quantity of any variety should not be taken. In these things especially do we need sanctified judgment. We must not be fanatics, and starve ourselves; nor must we be gluttons, and eat to our injury. The temperate use of wholesome food will give us all the benefit that can be derived from the bounty of the Creator in the matter of diet. God has provided variety, and no doubt our well-being demands it; but not too many varieties at one time should be taken. And as to the quantity, we must eat that which is needed for our strength and sustenance; but whenever it causes a sensation of dullness or stupor even to a moderate degree, we may be quite certain that we have eaten too much. The object of eating is, that we may be able to do the work of life which is assigned us severally. Our food will fail to do its office if it be not prepared with such skill as to render it palatable, as well as wholesome. Our use of it is not merely for our own gratification, but for our sustenance in the performance of our work in the world. Usefulness rather than happiness is indeed the end to be sought in a life of temperance; but for all that, temperance will infallibly secure to its possessor the highest happiness even in this life.

J. N. ANDREWS.

condition of a man's stomach and liver, having enough of his own. There are persons who talk about sicknesses, and about corpses and how they laid them out, treating you to a regular graveyard banquet; and so, there are spiritual ghosts, continually filling one's ears with most offensive stories of moral corruption, and he thinks it just as bad to talk about spiritual sores as physical ones, in that way.—*Sel.*

"Dirt-Eating."

THERE is a class of degraded beings in the South, called "dirt-eaters," living in the most abject poverty, upon the poorest kind of diet, filling their stomachs with a kind of earth, or with the smaller game, such as squirrels, birds, &c. Partly from the disgusting habits of these clay-eaters, but more, perhaps, from the idea of swallowing that which is not food, or at best but very poor food, the term "dirt-eating" has come to be expressive of more than mere physical habits, characterizing more especially a class of politicians, toadies, and office-seekers, who will swallow their own words (the worst kind of dirt, sometimes), or resort to any kind of meanness by which to gain a livelihood.

Taken in any sense, the expression stands opposed to refinement of taste, feeling, or sentiment. Although in this world of ours we have come to recognize as a truism the old saying that "we must all eat our peck of dirt," what shall we say of those who seem anxious to increase their allowance for a life-time to a bushel or two, by dusting upon and putting into their food such articles as pepper, spices, and mineral and earthy salts and alkalies? To state the case very mildly, nature regards these substances as but dirt at best.

Allow a little incident to illustrate this point. We have in our family a youngster who has been brought up a hygienist from infancy. At the age of two years he had become so firmly established in the two-meal system that when a luscious, tempting peach was offered him at six o'clock, five hours after dinner, he would spurn the temptation with the earnest plea, "I a hef 'eformer; do n't eat teen meals."

At the age of three he had never seen a pie made with spice in it, and when dining one day at the house of a friend, his mother noticed that, contrary to his usual custom, he left his pie untouched by the side of his plate. As he is very fond of good hygienic apple pie, his mother said, "Why, Freddie, why do n't you eat your pie?" Looking at it ruefully, he exclaimed, "'Cause somebody's been putting dirt in it; see!" and raising the crust with his fork, disclosed the apple plentifully showered with some kind of spice.

No amount of persuasion could induce him to eat it, he having too great a horror of dirt to willingly pass it down his throat. Although fond

"GRAVEYARD BANQUETS."—How few naturally cheerful people there are in the world! persons who can be cheerful, and not improvident; who can always look on the sunny side of things, and yet be earnest in their life labors and struggles. Henry Ward Beecher says he knows of nothing more disagreeable than to have persons talking to him about their ailments: if they have sores, he do n't care to hear about them. He has no desire to be regaled upon the

of making dirt pies to play with, when it came to eating them, it was quite another affair.

If we would learn lessons from unperverted nature, let us abandon the use of dirt in our cookery.

W. C. G.

What Will you Do ?

To BE something it is necessary to follow such vocation in life as is best adapted to the peculiar characteristic of the mind; that which is best suited to our nature. Every sane man is qualified by nature to learn some pursuit in life, by which he may earn an honest livelihood, and be of some use to himself and to his fellows. It is of the utmost importance that the peculiarities of mind and business or profession, flow in unison. If there is a collision here, the result must almost inevitably be serious and ruinous. Furnish nature that which is congenial to it, and pleasure and enjoyment must follow. Some are constitutionally drones, consequently spend their hours in idleness, and burden society with a living nuisance. Such must discipline their minds, and school their temperaments to some active pursuit. This can be done by perseverance and decision of character and purpose.

People of riper years at times fall into most censurable folly, by teaching the younger that they may be great as others were. Before the eyes and mind of the school-boy they hold a Washington, a Clay, a Webster, and many others, for imitation, and they may try to be great in war—great in statesmanship—great in oratory, and their failure be disastrous. It is proper to present to the minds of the young noble examples; but to tell them they might be a Joshua, a Paul, a Whitefield, or any one else, is unpardonable folly—actual nonsense. Teach them that they may be something—that they *ought to be* something, and, to succeed, they must *do* something. There is something for every one to do. This life is a stage, every one is an actor, and all should play their part well; but it is essential that every one know and understand his place and the part he is to act. A mistake here causes confusion.

Nature has fitted you for something; find out what it is, and then pursue it. If you go wrong, it is your own fault. Others may have thrown a wrong influence around you, but nature, true to her purpose, taught by its silent teaching otherwise. You may do something, and your honor depends on yourself. Faithfully, diligently, honestly, do your part, and success will crown your efforts. Determine not to be a drone. Do not depend on your fortune, for she is fickle and uncertain. You were not made to idle out your life. We are not prepared to tell what you shall be and do, but we are ready to say earnestly, *Be and do something.* Fill the obligation for which you were sent into the world. Lean on your en-

ergy and exertion. Don't let the world use you as its foot-ball; stand up and assert your manhood. Perform some active part in life's business and enterprises. An indolent man's path is beset with thorns, and at every turn he sighs and impregnates the atmosphere with his disheartening complaints and murmurings.

“The chiefest action for a man of spirit,
Is never to be out of action; we should think
The soul was never put into the body,
Which has so many rare and curious pieces
Of mathematical motions to stand still.
Virtue is ever sowing of her seeds.”

—Sel.

More Savagery.

It is said that some of the fashionable ladies of London, not satisfied with the senseless custom of wearing ear-rings, borrowed from Africa and the South-Sea Islands, are now turning their attention to another quarter of the pagan world, and adopting the oriental style of wearing anklets, which the short dresses display to excellent advantage. The ornaments are already for sale in the prominent jewelry stores, and many of them are superbly fashioned, being wrought in gold and silver and enriched with precious stones.

They generally have little tinkling bells attached; and how these must agitate the hearts of susceptible young gentlemen on the croquet ground! What a pretty idea this is! and how many young, sentimental “poets” will rave and versify on the subject. But there are, however, two sides to the subject. Though a pretty girl in short petticoats, with shapely legs and small feet, would look delightful tripping about a croquet ground with musical silver bells ringing about her ankles, a waddling matron fat and fifty, similarly decorated, would be scarcely less than ridiculous. But this consideration will have very little to do with the popularity of the new jewel, and ere long we may see every pretty young lady who regularly takes the afternoon air on Washington Street emulating the famous heroine of Banbury Cross, who, with “rings on her fingers, and bells on her toes,” made her own musical accompaniment to her perambulations. Seriously, the fashion is not such an absurd one as it may at first appear, and it is certainly a less barbaric style of ornament than ear-rings. We expect to see tattooing introduced next. We are progressing in civilization—backward.—Sel.

ONE of the most important things to be considered in dress is the careful covering of the chest and back. Exposing the lungs by inadequate shielding of these portions of the body from cold is generally practiced, especially by ladies. To cover the chest alone most carefully is not enough. There should be thick covering between the shoulders.

MRS. WHITE'S DEPARTMENT.

SONG OF THE FURBELOWS.

Work! work! work!
Vanity, folly, and sin;
Work! work! work!
Stitching these fantasies in;
And 'tis oh! to be a slave,
And with the giddy throng,
With never a thought of a soul to save,
Or of life an eternity long!

Work! work! work!
For fashion that never flags;
But what are its wages, when human souls
Are covered with filthy rags;
Or, naked, they stand before His sight,
That pierceth the hearts of all,
With nothing to thank, for their pitiful blank,
Save folly's merciless thrall?

Click! click! click!
The tireless machine runs on;
Click! click! click!
Till mountains of frilling are done.
Bands, and puffing, and frill;
Frill, and sashing, and band;
Bows, and flouncings, and furbelows, still
Crowding the brain and the hand.

O women! with brothers dear,
O women! with husbands and sons,
'T is not alone these trappings you wear,
Ye gay and thoughtless ones;
While stitch! stitch! stitch!
Too hurried for needle to stop;
Is sown in your hearts, while sewing your gowns,
The seeds of a bitter crop—

Of selfishness, folly, and pride;
Bankruptcy, ruin, and crime—
(Each to the other so closely allied!)
Harvest unfailingly gathered in time;
While work! work! work!
With never a moment to spend;
Except as you go through frivolity's show,
And come to mortality's end.

— Mary C. Webster.

Fashionable Life.

A LIFE of fashion takes from the simplicity and attractive beauties of nature. Our artificial habits deprive us from enjoying the natural, and unfit us for practical life. How can Christian mothers, in the education of their children, follow in the steps of the multitude, and bow at the shrine of fashion?

To live fashionably is an expensive, as well as thankless, life. Much time and means are squandered merely to create sensation in fashionable society, which the Master has intrusted to his professed people, with which to bless the needy, and to advance his cause. Garments are prepared with much labor and great expenditure of means, to beautify the person, and make the outward appearance beautiful; yet, notwithstanding all this artificial adornment, they poorly compare with the beauty of the simplest flower of nature.

The Redeemer of the world, in giving his lessons of trust to his disciples, points them to the lilies of the field, and says, "Consider the lilies of the field, how they grow; they toil not, neither

do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." The great amount of needless toil to make the outward appearance attractive by artificial decorations is frequently at the sacrifice of health. After all the preparations that variety and pride can suggest, those who thus adorn themselves cannot bear comparison, in all their costly array, to the simple, natural lily of the field.

I would impress upon Christian mothers the necessity of being awake to the fact that every act of their lives is telling upon the future of their children, and is forming their characters to be swayed by the customs of society, or is giving them correct views of truth and right principles, as the basis of their actions. Many Christian mothers feel compelled, through false views, to fall into the customs of society, and the tide of fashion. With their mature experience they may be better able to withstand the current of fashionable life, and avoid its downward and vicious tendencies; but in adorning their houses, and in arraying their children according to the custom of fashionable society, they are giving examples to their children, and surrounding them with an influence, that is calculated to foster pride, vanity, and selfishness, and they are swept in with the current of fashion, drifting, drifting, away from true goodness and away from God.

How many precious hours are occupied by parents in the education of their children for fashionable miseries, for lives that are worse than lost. How much more profitable would be the lessons given to their children of the wonderful works of God in nature, seen in the simple, yet delicate, beautifully tinted flowers. Parents can teach their children that all the display and costly adornings cannot compare in beauty and glory to one of God's modest flowers. The minds of children should be led to see the hollowness of fashionable life.

Parents should overcome desires of living for appearance. They should rather devote time to make their children happy at their homes, that they may love the society of their parents; making them their confidants and advisers, and enjoying useful employment, acquiring a taste for the natural, rather than the artificial. We should imprint upon our children's minds that they are not their own, to go, and come, and dress, and act, as they please. They are God's property, purchased by the sacrifice of the life of Christ; and their life is not to be idled away in indolence, or in seeking their own pleasures. If they possess personal attractions, and rare natural abilities, greater care should be taken in their education, lest these endowments be turned to a curse, and are so used as to disqualify them for the sober realities of this life, and, through flattery, and vanity, and love of display, unfit them for the better life.

Our children should be carefully instructed in regard to their own being, and the obligations, relations, and duties, of life. They should be taught that their life is not to be wasted in vanity, folly, and pride; for God has given them life to be improved. They should teach them that they have a place to fill, a part to act, and an object to gain. They should educate them not to be carried, but to bear burdens, to deny self, and to practice self-control.

Mothers, the time devoted by many of you, with busy fingers and wearied eyes, diligently working in trimming, or in embroidering a skirt or dress, to attract admiration and envy by those who cannot have these extras, is poorly spent. In the end it will prove to you like the apples of Sodom, beautiful without, but ashes within. You are, in thus devoting time and means for display, teaching your children to love these things. "As the twig is bent, the tree inclines." As your sons and daughters become older, approaching manhood and womanhood, you mourn that their minds are frivolous, and absorbed in their pleasures, in fashionable dress, and outward display, while they have but little sense of their obligations to their parents, or to their God. They frequently have a positive disrelish for useful labor, or to lighten the burdens borne by their parents.

The seed that the parents have sown in the hearts of their children has sprung up, and is yielding an abundant harvest. The lessons they have taught their children are put into practical use. They are what their parents made them. They do not possess moral worth, or noble independence. They follow in the wake of fashion, and live to be petted, and flattered, and admired. Outward show is the ambition of their worse than useless lives.

Our children should be instructed that they may be intelligent in regard to their own physical organism. They can at an early age, by patient instruction, be made to understand that they should obey the laws of their being, if they would be free from pain and disease. They should understand that their lives cannot be useful, if they are crippled by disease. Neither can they please God if they bring sickness upon themselves by the disregard of nature's laws.

Many professedly Christian parents follow the example of the multitude in their conformity to the world. Parents, you have taken the responsibility of bringing children into the world, without any voice of theirs, and you are responsible for the lives and souls of your children. They have the attractions of the world to fascinate and allure. You can educate them so as to fortify them against its corrupting influence. You can train them to bear life's responsibilities, and to realize their obligations to God, truth, and duty, and the bearing that their actions will have upon their future immortal life. Many needless things are made of the first importance,

even by Christian parents, in the education of their children. A close investigation, enlightened by the Spirit of God, would reveal to these parents that a great share of the burdens and fatigue of life they suffer, God has not bound upon them; but they gather them upon themselves in doing the very things God has expressly forbidden them to do.

"And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Many professed Christian parents, in order to gratify their children, labor, and expend means, wear away their strength, and even sacrifice their lives, in order to have their children keep pace with fashion. As I have seen these parents worrying, and complaining of trials, and temptations, and darkness, and gloom, fretting their way through life, carrying their unnecessary load of care, I have been reminded of the words of Christ to the Pharisees, "Ye tithe mint and rue, and all manner of herbs, and pass over judgment, and the love of God."

There is a natural tendency with all to be sentimental, rather than practical. In view of this fact, it is important that parents, in the education of their children, should direct and train their minds to love truth, duty, and self-denial, and to possess noble independence, to choose to be right, if the majority choose to be wrong. Our children who are receiving an education at school, should become intelligent in regard to their own bodies, the habitation God has given them, and bring their knowledge to bear upon their every-day life, that they may become intelligent in regard to the relation their eating, dressing, and walking, sustain to life, health, and happiness.

If they preserve to themselves sound constitutions and amiable tempers, they will possess true beauty that they can wear with a divine grace. And they will have no need to be adorned with artificials, for these are always expressive of an absence of the inward adorning of true moral worth. A beautiful, character is of value in the sight of God. Such beauty will attract, but not mislead. Such charms are fast colors; they never fade.

Parents, here is a work before you. You may preserve your health by being less anxious for the outward, beautifying the person with artificial adornings, and devote your precious time to the adorning and beautifying of the mind. You may, in the fear of God, take up your neglected duty, and train your children to form characters for Heaven. The inspired apostle contrasts the inward adorning with the outward, artificial display, and pronounces it not corruptible. The ornament of a meek and quiet spirit he declares is of great price in the sight of God. If we are clearly told what God values, we shall be inexcusable if we continue to love display, to idol-

ize our bodies, and to neglect to cultivate the inward adorning and perfect beautiful characters that God can approve. E. G. W.

The Immolation.

"DO NOT run, my daughter, but walk with dignity, for you know ladies never skip and jump," were the words of one of fashion's votaries, as she was tripping on her way to a fashionable millinery establishment, in company with her little daughter. Bessie was a sprightly, active child, too much so for the precise mother. The effect of this and similar injunctions was, as we shall see, to ruin her health and fit her for an untimely grave.

Listen! she is now eight years of age. There are roses on her cheek—the flush of health blooms there. But let us follow them to the fashionable shop, to select a hat for the daughter.

"Ah! here is one which will become your young lady well," said the milliner, as she placed one upon the young girl's head.

"Does she not look beautiful?" said the doting mother, as she surveyed her daughter with an evident air of pleasure; "but what is the price of this beauty of a bonnet?"

"Only ten dollars, ma'am."

The "love of a hat" was purchased, and the shoppers proceeded on their way.

Next they entered a shoe store, where a pair of Parisian slippers were purchased. What though the soles were not thicker than paper, and the wearer must suffer with damp feet as soon as they touch the ground, they were the real French article, and this was a rare purchase!

The mother and daughter returned home. A dress-maker was in attendance, ready to compress the lungs, and complete the slow murder which was already commenced. This was done by the aid of whalebones and stays, and all to give the poor girl a fine figure. When other children were "skipping 'neath sunny skies," breathing heaven's pure air, Bessie was not permitted to take such healthful exercise.

The fashionable mansion is brilliantly lighted, for there is to be a splendid party, and Bessie Bently is to make her first public *entree* in the fashionable world. The mother sought the dressing-room of the daughter, in order that no part of the young girl's toilet might be left incomplete.

"What, Bessie not ready yet; the guests are all assembled!" said the mother, as she entered the room where her young, hopeful daughter had languidly thrown herself upon a sofa, to gather strength for the coming night of revelry and mirth.

"Emma could not clasp my dress, and so I have laid it aside; and appear in one of my old ones, I will not."

"Try it again, and I will assist you," said Mrs. B.

After many long moments in which the breath of the daughter was suspended, the dress was clasped, and by the mother pronounced a *perfect fit*.

"But, Bessie, how pale you look! We must remedy that."

The fresh rouge was applied to the pallid cheeks, and they once more assumed a healthy glow. And then, although the thermometer was at zero, there was no covering for the arms and neck.

Bessie had danced until she had become so flushed and heated that she sought the cold, damp, night air, regardless of the injury to health and constitution, which would be the result of this careless exposure. Soon the company were found around the supper table, which was spread with the most delicate and costly viands. There, at that late hour, they ate, they drank. Just before the morning light, the gay party separated. With an aching head, Bessie sought her pillow. Visions of fancy floated before her mind, and she could not sleep. At a late hour in the day she rose and entered the breakfast room. The rouge was not on her cheeks now, and they were deadly pale. * * Two months from that night, Bessie Bently was a cold corpse. She was murdered. The murderer was her own mother! But, ah, this was not all! The mind, too, had been poisoned! and the fatal draught was administered by the same mother who had destroyed the mortal life. She had taught her young daughter to believe that the present was all she lived for. She had told her not to think of death. It would be many years before the grim monster would visit her, and she must live while *she* lived, for the present.

Her purpose was accomplished. But, ah! how bitterly did that mother regret the course she had pursued, when in the deep agony of dissolving nature, her daughter groaned and cried, "I have no hope of Heaven!" The lone mother shed many bitter tears, for, strange to say, she loved her daughter. The coffin was lowered into the grave, and I thought, as I beheld each heaving gush of agony, as it burst from her very soul, does that blind and infatuated parent realize that she has murdered her idolized child! Will not the mothers of our land be responsible for many lives which are daily being sacrificed on fashion's altar?

The foregoing is but a solitary case. There are many others. Mother! daughter! be admonished in time, lest a similar fate and similar reflections await thee.—*Advocate and Guardian*.

SIR ISAAC NEWTON being asked why he never smoked, replied, "I will not make to myself any necessities."

"The Weather."

VERY many diseases are laid at the door of "the weather." It is the want of weather which brings multitudes in our larger cities to an untimely grave. "The weather" refers to the state of the out-door air; it may be cold or hot, wet or dry, serene or stormy, but it is all weather provided it is out of doors. Our wits are stimulated in winter to keep "the weather" out of doors; and we eat, and sleep, and lounge in an atmosphere of sixty, seventy, and eighty degrees, and that atmosphere loaded with impurities of human exhalations, tainted breaths, coal-gas, furnace-heat, and kitchen effluvia. It is not wonderful that, breathing all these from morning until night, and until morning comes again, with short intervals of an hour or two, now and then, during all the weary months of winter, that our children pale and pine away, and by the coming of the beautiful spring-time have such little vitality, that croup, and scarlet fever, and putrid sore throats, sweep them by multitudes into an untimely grave. The best health invigorator that can be taken, suitable for all classes and conditions, is two hours of "weather" daily, rain or shine.—*Methodist.*

Children's Dress.

WHEN will American mothers show their good sense, and dress their children plainly? An under skirt is just as useful entirely plain, as with innumerable tucks and ruffles; aprons soil just as quickly with all the stitching and ornamenting, as if without it. We should avoid all this useless work. A good sewing machine used to perform the sewing of plain garments is a valuable servant. My sewing is no severe master to me, though there are six of us to be clothed. My children never seem to feel the need of tucks and ruffles, and as I join them for a ramble, hunting summer flowers, I am not constantly fretted about their clothes, for they are of good, substantial material, not easily torn, and so plainly made that if soiled they are very easily washed and ironed. People say to me, What a healthy, rosy looking family you have; and surely we have. I think very few people ever felt seriously distressed at the plain, simple dress of my children.

I was very much distressed by one of the numerous children of a working mechanic coming to my door one cold, rainy day, dressed in ruffled dress and apron, with shoes unfit for any child to wear, and asking for a pattern for an infant's tucked dress. I told the child to tell its mother I never had such an article, and hoped my good sense would never allow such a display. Very pretty they are, but there are so many things to be done for the sweetest and most helpless of all creation, that I should hardly feel justified in

taking the time to make and iron such a garment.

Mothers, try this plan of plain garments, and see if the little ones are not just as comfortable, and if you do not find your labors very much lessened by it.

Above all things, try to find time for a little self-culture, that you may be the companions and teachers of the tender years of your children.—*Cor. New York Tribune.*

FAITH.

NO MATTER how thorny and dreary the way,
There are flowers wherever our weary feet stray.

Dark clouds may threaten our sky to o'erspread,
Let not the heart falter; light glimmers ahead!

Cast out on the billows, with loud dash and roar,
A kindly hand throws us a plank from the shore.

Alone in the desert, with thirst we'd have died,
When lo! a pure fountain springs up at our side.

No matter how cheerless, how heavy the gloom,
God's help and his promise will darkness illumine.

—*Prairie Farmer.*

Temperance and Vigor.

THERE comes from California an account of a gentleman living in that State, who is now sixty-four years of age, who has not tasted liquor, wine, tea, coffee, or tobacco, for thirty-five years of that time, and recently stepped off on a short walk of fifty-five miles, which he finished in twenty hours and fifty minutes, part of the distance being traveled in pitchy darkness and in a strange country, and, therefore, with shorter steps. When this (old) gentleman had accomplished this feat, he was just as fresh as ever, and ready to return by the way he came. All his sustenance on the journey was a little parched graham flour. Now here is a case of a man who has really lived while he lived. He is as youthful and springy at sixty-four as most men are at thirty and thirty-five. And it all comes of a proper regimen and regular and healthy habits. All of us can compass as much if we desire, and possess brisk spirits, a cheerful and contented temper, and every other desirable thing, if we will but practice that simple temperance which is the parent of a perpetual vigor, freshness, and peace.—*Ex.*

LIVER AS FOOD.—*The California Scientific Press* says:—"We cannot too strongly denounce the use of liver and kidneys as food for man. These organs are constantly charged with the worn-out, excrementitious matters of the system, the presence of which, when rightly understood, are disgustingly offensive to the taste. Their presence is evinced by the fact that these portions of an animal are always the parts first subject to decomposition. They make very good food for hens and dogs, but for man—never!"

Sorrow Soured or Sweetened.

WHEN the hour of sorrow comes, if there is not already in the heart something of a holy drawing toward God, then awakens defiance instead of humility, blasphemy in the place of prayer. "If thou wilt not as I will," cries the perverse man, "then I will not as thou wilt," and gives God the go-by in his soul. Only where the love of God dwells in the soul, even without a clear consciousness of it, can sorrow lead to God. Have you seen the flowers that in a close cellar, turn their heads toward the side where the sun appears? So the heart of man is in the night of sorrow when there is a trace of God living within. Through all the night of bitterness it seeks for the crevice through which the eternal light shall fall into the darkness, and seeks and drinks, and grows even more thirsty. Only in such hearts, in the silent night of sorrow, does prayer begin to tone forth; only in such hearts is that prayer reached which pours itself out, as the apostle says, in groanings that cannot be uttered.—*Thorluck.*

Thou Shalt not Kill.

I SAT by, while a mother was instructing her children in the commandments, and as the sixth came up in its order, she dwelt upon the letter and the spirit. Her children clustered around her with loving faces, listening to her lessons as she dwelt upon the evils of anger and self-will, and all the sorrowful consequences of unsubdued passions. Neither could I hear her unmoved; and as I looked at the group around her, could have cried, "Would to God that every child in the land could sit at the feet of such a mother." Evidently she was a devoted mother, and meant to be faithful in word and deed.

Just then a sharp cough attracted my attention and I glanced at little Alice, who was seated near me. With an uneasy shrug of the shoulders, she was drawing up her dress, which, cut very low in back and front, and with the shortest of sleeves, was constantly slipping off, leaving now one shoulder and now the other exposed, and chest and arms quite bare. I drew the child toward me, and as I saw a slight shiver, said, "Are you not cold?" "Oh, no!" said she, glancing demurely at her pretty neck and arms, and I have no doubt adding mentally what she had so often heard others say, "It is a pity to cover them." As I put my hand upon the slender waist, it was hard and stiff with bones and lacings, all the free, graceful movements of childhood restrained, while the chest was cramped by the unnatural pressure. I glanced down at my own robust frame, free in its movements, and protected by comfortable broadcloth, and then at this delicate child, and was ready as her cough again rang in my ear, to ask the fond mother,

"Do you fully understand the command, Thou shalt not kill?"

Just then I noticed the tall, pale Fanny sitting listlessly in the window, and heard her mother say, "Fanny, my dear, you ought to go into the garden, you have had no exercise today." "O mother, I do n't want to go, I am so tired." Remembering my own happy sisters, their free, elastic step, and never tiring energy, I started with wonder. I had scarcely ever heard the word tired from them, even in the longest ramble, or the most laborious picnic.

Now Fanny rose at her mother's request, and as she stood near me, I looked to see where the difference might be. A well-filled book-case was in the room, and as I had glanced at the titles I saw works upon the laws of physiology and the laws of taste. Had this mother ever studied them? The form before me evidently was a work of time, and the *Venus di Medici* had not been the model. The shoulders were high, the blades projecting, the chest flat, and the waist reduced to a span. It was evidently the hour-glass model. Below the waist, swelled out a collection of garments conveying an idea of fullness; the mysteries of composition I did not understand, I only knew the thought of having such a burden, as a girdle and weight around the body, was enough of itself to make me feel tired. The child was not to blame, she but followed models set before her, and had her dresses made so as to be trim and tidy. She did as others do. But the mother, had she no responsibility? Was she not to blame for so violating the laws of nature? and ought not the languid step, the unnatural breathing of her child, as her shoulders rose and fell with every effort, and her general want of true healthful development, to have sounded as a warning note in her ear? Might I not with justice have drawn her attention to the command, "Thou shalt not kill"?

I dined with the family. The father took his quiet glass of wine; such had been his habit all his life. The little ones were refused wine, 'It was not good for them;' but Charles asked a second time, and his father, feeling the inconsistency of refusing what he evidently considered a good thing, gave him a little. As I saw the boy step back after we had left the table, and hastily swallow a little more, I wanted to ask the father if he had ever heard the command, "Thou shalt not kill."

Indeed, even at the risk of seeming to interfere, I did intimate some remonstrance both to father and mother, but my words seemed to them as idle tales.

Years have passed since that visit. I only know the progress of events. Fanny, who was "so tired" in her youth, lay down wearily in her grave, unable to contend with the storms of life, and her parents "submitted to the dispensations" of that Providence whose laws they had so signally violated. Alice has taken her

sister's place, and has the same form, the same weariness, and probably the same destiny in prospect. Charles is a good judge of wine and cigars (it is curious how the two go together). His father remonstrates and urges moderation; but the boy has not the same self-control as the full-grown man, his tastes were formed too early, and the unnatural appetite has become a disease he cannot control. His father would gladly save him now, but it is too late; years ago he heard and disregarded the command, "Thou shalt not kill," and the fact that he would not see the application, has not saved him from the penalty of the violated law.

Time was when these things were done ignorantly, but now there is no such excuse. Light and knowledge are so wide spread that he who runs may read, and the eyes and ears must be willfully shut, when they can disregard the warnings.—*Advocate and Guardian.*

BE CAREFUL AT HOME.—Let parents talk much and talk well at home. A father who is habitually silent in his own house, may be in many respects a wise man; but he is not wise in his silence. We sometimes see parents, who are the life of every company which they enter, dull, silent, and uninteresting at home, among the children. If they have not mental activity and mental stories sufficient for both, let them first provide for their own household. Ireland exports beef and wheat, and lives on potatoes; and they fare as poorly who reserve their social charms for companions abroad, and keep their dullness for home consumption. It is better to instruct children and make them happy at home, than it is to charm strangers or amuse friends. A silent house is a dull place for young people, a place from which they will escape if they can. They will talk, or think, of being "shut up" there, and the youth who does not love home is in danger.

GIRLS.—There are two kinds of girls; one is the kind that appears best abroad—the girls that are good for parties, rides, visits, balls, etc., and whose chief delight is in such things. The other is the kind that appears best at home—the girls that are useful and cheerful in the dining-room, sick-room, and all the precincts of home. They differ widely in character. One is often a torment at home—the other a blessing; one is a moth consuming everything about her—the other a sunbeam, inspiring light and gladness all around her pathway. The right kind of education will modify both, and unite the good qualities of both.

A WISE man will desire no more than he may get justly, use soberly, distribute cheerfully, and leave contentedly.

A LONG-NOSED old maid appeared at the door of a farmer's house in Iowa the other day, and wanted the farmer's wife to subscribe for some woman's newspaper, and sign a petition for woman suffrage. The wife called out, "Charles, Tom, Richard, Lucy, Jane!" and was surrounded by a crowd of rosy-cheeked children. She then turned to her visitor and said, "Have you any of these?" "No!" was the sharp reply. "Then," replied the buxom wife, "go get a few, and afterward come to me about woman's rights, if you feel like it."

HEALTH OF FARMERS.—There are seven reasons why farmers are healthier than professional men, viz.:

1. They work more, and develop all the leading muscles of the body.
2. They take their exercise in the open air, and breathe a greater amount of oxygen.
3. Their food and drinks are commonly less adulterated, and far more simple.
4. They do not overwork their brain as much as industrious professional men do.
5. They take their sleep, commonly during the hours of darkness, and do not try to turn night into day.
6. They are not so ambitious, and do not wear themselves out so rapidly in the fierce contest of rivalry.
7. Their pleasures are simple and less exhausting.

THE MOST EXHAUSTING LABOR.—The idea is often ridiculed by uneducated people, that students, and those whose professions require constant mental exertion, really work as hard as those engaged in manual labor. But from the chemical experiments of Prof. Houghton, of Trinity College, Dublin, it is proved that two hours of severe mental study abstract from the human system as much vital strength as is taken from it by a whole day of mere hard work.

As sledging gives muscle to the blacksmith's arm, so thinking increases the power to think. He who masters one subject, gains in mental capacity, and is, therefore, the more able to grapple with another and more difficult one. The mind, as well as the body, needs its gymnasium. Each faculty should be developed to its appropriate power, and the whole molded into symmetry.—*Sel.*

VENTILATION IN SUMMER.—The parlor should be aired every day, and thrown open broadly to the sunshine, whether needed or not. In living rooms where people often gather, ventilation is not complete unless such a current of air passes through them as to continually change the air.

Items for the Month.

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.

WE have 1600 extra copies of July and August numbers of the REFORMER, to furnish new subscribers, who want the back numbers of the current volume, and to sell to those who wish them, post paid, at the rate of ten copies for \$1.00.

DURING the last month the net increase of subscribers is 105. After harvest, when there shall be more money, and less work, we hope to average not less than 500 net increase each month.

WE invite friends of health reform everywhere to ask the editors of the secular and religious press in their midst to copy, more or less, of the important facts relative to our Health Convention, given in this number, from the *Battle Creek Journal*.

ADVERTISING.—There are two things we wish distinctly understood: First, that we do not design to give advertisements on the white paper of the REFORMER; and second, that we do not longer give any advertisement for money. We are happy to co-operate with all consistent and friendly hygienists, and will cheerfully notice them, and their work, from time to time, as we may have space on a spare page of the cover, provided they will assist in circulating the REFORMER.

THE *American Journal of Microscopy*, G. Mead, managing editor, has the following note:

“The *Health Reformer*, Battle Creek, Mich., has changed its editorial management, somewhat—a change which has not improved it. Its former editor, Dr. W. C. Gage, was an able writer.”

Not calling in question the superior ability of Dr. Gage, we wish here to state what's the matter just now with Mr. Mead. The doctor had been dealing quite largely with Mr. M. in the *Craig Microscope*, which he, the doctor, advertised in the REFORMER, with threshing and washing machines, and other traps. These were of no interest to most of the readers of the REFORMER, and left them but twenty pages of reading matter.

When we took hold of the REFORMER we decided to throw out all advertising, excepting our own and Dr. Trall's, and give our readers thirty-two pages of reading matter. As we have ceased to advertise and sell the *Microscope*, it has, of course, spoiled the REFORMER for Mr. Mead.

It is true, that we do not allow the handles on either end of our name of “Dr.” or “M. D.” and do not claim ability in writing, yet, somehow, the REFORMER takes with old friends, excepting now and then a man who has “an ax to grind;” and since we took charge last December we have added 1500 new subscribers.

HYGIENIC PICNIC.—We are sorry to say that we have no acquaintance, whatever, with the character of the Association noticed below, excepting what may be gathered from the notice itself. Mrs. W. has a kind and pressing invitation to attend, and may be induced so to do, if time and strength will admit. Further information as to this Association gratefully received.

NOTICE.—The annual picnic of the Northern Ohio Dress and Health Reform Association will be held at Emerald Lake, South Newbury, O., on the 6th day of September next. All interested in this reform are invited to be present.

An assemblage of *practical dress reformers* will be a better word for our cause than can be given us by the good speakers, band or choir, who are to entertain us on the occasion. South Newbury is ten miles north (by carriage road) of Mantua station, on Mahoning Branch of Atlantic and Great Western Railroad. Per order EXECUTIVE COMMITTEE.

THE *Dietetic Reformer*, published quarterly at London and Manchester, England, have just come to our table. This magazine is conducted by a “Vegetarian Society,” and ably advocates vegetarian diet. Address R. Bailey Walker, 24, Cathedral Close, Manchester, England.

WE are in receipt of the August number of *Wood's Household Magazine*, a valuable monthly, at \$1.00 a year. Address S. S. Wood & Co., Newburgh, N. Y.